

The fees of honour received during 1891 came to £56 14s. It is proposed to do away with £42 of this by remitting, for the future, the fees of the following Grand Officers :—Superintendents (5), Treasurer, Registrar, President of the Board of Benevolence, President of the Board of General Purposes, and Assistant Secretaries.

The total income of the Board of Benevolence last year only reached £23 17s 9d, and when it is remembered that each Lodge added to the roll only brings an average yearly addition to the fund of £2, the suggestion that one-third of the income should be remitted is, to our mind, equivalent to taking a step backwards. We shall return to this question again. In the meantime we are assured by Constitutional Rule No. 41, that :—
" No alteration of Constitution shall be adopted by Grand Lodge until six months after full particulars of what is proposed shall have been submitted to every Craft Lodge, and if any clause or alteration contained in the proposals shall within that period be objected to by one-third of the Lodges on the roll, it shall not be competent for the Grand Lodge to adopt it."

This, it will be admitted, is an admirable plan for checking hasty legislation.

We shall strenuously oppose any attempt to lessen the income of the Board of Benevolence, and as soon as clothing has been provided for the Grand Officers, we shall ask for the yearly contributions being equally divided between the two Boards. A promise to this effect was made by the Board of General Purposes when Grand Lodge was located in Christchurch, and in due course the Craft will look for its fulfilment. Then if the income of the General Fund is in excess of the expenditure, we see no reason why those Grand Officers " upon whom a very large amount of important work devolves " should not be paid something for their services. But might we ask in this connection what " important work devolves " upon the Assistant Grand Secretary, whose residence is in Wellington ?

Why should the Board of Benevolence lose £17 17s—an amount equal to the fees of honour owing in 1890 and 1891? The General Fund being in credit can well spare the money, and it is owing to the past laxity of the General Board that the loss has occurred. Therefore, we think, the General Fund should bear the loss.

No one will, we think, object to the Grand Master being paid his expenses when travelling on Grand Lodge business, but as we have already pointed out in connection with the suggestion to remit certain fees of honour, it will be necessary to bring the proposal before the lodges for their approval or rejection.—(See Constitutional Rule No.41.)

The issuing of the half-yearly balance-sheet is a step in the right direction, and will materially assist in bringing other Lodges into the fold. No one after studying the balance-sheet herein published, need say that Grand Lodge is bankrupt.

We desire to acknowledge the courtesy of Bro. Alfred Kidd, President of the Board, who thoughtfully sent us copies of his report. Bro. Kidd writes that the official Proceedings will be issued at once. This is as it should be, but if he will go a step further, and arrange to have copies of the reports that are to be presented at the Communications distributed with the agenda, he will confer a lasting benefit on the large number of Brethren who find it impossible to attend every Communication. It is of the utmost importance that those who cannot attend should be informed of what the Board *propose to recommend for adoption*. It appears to us absurd that one-thirteenth part of the Constitution should meet and legislate for 3000 absentees, who are told nothing until it is too late to object. The majority of Grand Lodges recognise the right of each registered member to a copy of their Board's proposals, and we know of no reason why the like information cannot be supplied to the registered members of our Grand Lodge.

WE insert a letter from a P.M. of the Lodge at Reefton holding under the Grand Lodge of New Zealand, criticising with marked candour, the conduct of the D.G.M. of Westland, Bro. John Bevan, on the occasion of the consecration of a hall and the installation of the W.M. in that township. We might have somewhat toned down the communication perhaps, but we preferred to insert it in its entirety, as we believe that its honest indignation reflects with accuracy the feeling of Brethren in the district—not only of those holding under the N.Z. Grand Lodge, but in a great measure of those still outside. We wrote in our last month's issue of autocratic conduct on the part of some Auckland rulers of the Craft, and here is an instance of the same spirit on the West Coast of this Island. As in the former case, so in this, we shall no longer waste remonstrance upon those whom accident has pitch-forked into positions to which they are manifestly unsuited, but appeal

to the Craft generally with the question, " Men and Brethren, how long will you permit Masonry to be dragged in the dust in this fashion ?"

DURING the installation ceremony alluded to in the preceding " Note," we learn that the D.G.M. " manipulated a special obligation of his own, whereby the newly-installed Master was bound, under a most terrible penalty, not under any circumstances to admit during his term of Mastership a member of any Lodge under the New Zealand Constitution." We think we may pertinently ask the other District Grand Masters in New Zealand if they approve of this " manipulation ?" And, further—whatever their answer may be—we should like to enquire of the Colonial Board of the Grand Lodge in London what they think of this proceeding ?

NOTICE OF REMOVAL.

ON the 24th inst. I leave Dunedin for Auckland, where this Journal will be issued for the future. Correspondents will therefore please bear in mind that communications for the September and succeeding issues of the CRAFTSMAN will need to be sent to Box 444, Post Office, Auckland.

The step is taken with much reluctance, but the health of my family is of more importance than mere personal convenience. This explanation is necessary for the simple reason that if it were not given an impression might be taken that the removal is for the purpose of being near the home of the Grand Lodge of New Zealand. It has been said that the CRAFTSMAN is the organ of that Body. This is true in a modified sense. I agitated, fought for it, and spent my money cheerfully, as did others, in bringing the Grand Lodge into existence. The measure of success it has already attained is very gratifying, and I have the utmost confidence in its future. The fact of being a member and warm supporter of the Grand Lodge of New Zealand will not, however, prevent me from ventilating in this Journal any subject to which the attention of the Craft should be directed. As hitherto, the CRAFTSMAN will "voice with no uncertain sound" the benefits to be derived from having one sovereign Masonic body in this colony, but this will not hinder it from suggesting improvements or pointing out abuses in any of the four Bodies working in New Zealand. Since the Journal was started in 1889 it has been conscientiously conducted on those lines, irrespective of Constitution, and in the future the same policy will be adhered to.

T. G. DE RENZY, PROPRIETOR.

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.

M.M. OAMARU.—The W.M. undoubtedly made a mistake in allowing discussion after the result of the ballot had been declared.

A DISGRACEFUL PROCEEDING.

TO THE EDITOR.

DEAR SIR AND BROTHER,—One of the most distressing scenes ever witnessed the annals of colonial Freemasonry was enacted in Reefton on the 12th inst., it being the occasion of the consecration of the new

Masonic Hall, and installation of W.M. and investiture of officers of the Pacific Lodge, No. 1453, E.C., by the District Grand Master of Westland, Bro. John Bevan.

As had been the usual custom of the Pacific Lodge, invitations were sent to the Robert Burns Lodge (which by the way holds its charter under the New Zealand Constitution), to attend both of these ceremonies, and three complimentary tickets were sent to the Master and Wardens to attend the ball given in celebration of the event.

Everything went on very well until mid-day of this memorable day, when it was currently reported that the Brethren of the N.Z.C. would not be admitted.

Now, Bro. Editor, this is where the D.G.M. showed his lack of good-fellow feeling and his ill-breeding. He knew perfectly well that the Robert Burns Lodge would be invited. This of course was a certainty. Such being the case, could not the D.G.M. have written some few days before-hand to the Master of the Pacific Lodge, to inform him that the Robert Burns Lodge would not be admitted? Any respectable man would have done so, not only in Masonic matters, but in anything else under similar circumstances.

No, instead of doing this, he wanted as to meet, and when we got to the door we would he refused admission. The great I AM says, "No, ye must not enter the Kingdom of Bevan." How hurtful to a Brother's feelings to think he could not sit in the presence of the Great Mogul, because there was a difference of opinion as to the proper place for the headquarters of the governing body of the Craft.

Many of *our* Brethren travelled several miles to attend these ceremonies, and one Brother (of ours) actually got to the door of the ante-room before he heard the latest edict, when he was told he was not wanted, because he was a black sheep. Dear Bro. Editor, this Brother's feelings can be better imagined than described. Not only was it a direct snub to himself, but also to a large body of respectable men who had been regularly initiated, passed, and raised, many of whom no doubt could teach this autocrat a lesson morally as well as Masonically.

The Pacific Brethren did not altogether endorse their D.G.M.'s action, as one Brother, a P.M. too, and one looked up to by the Brethren of both Constitutions, refused to be present if his fellow-townsmen and Brethren were not admitted, and numerous others were highly indignant at the action taken by their D.G.M.

In order to show to what extent some men will carry their spleen and vindictiveness, when this Masonic autocrat obligated the Master-elect the usual obligation given on such occasions did not seem to him sufficient to accomplish his purpose, but he manipulated a special obligation of his own, whereby the newly-installed Master was bound under a most terrible penalty not under any circumstances to admit during his term of Mastership a member of any Lodge under the New Zealand Constitution. (If the term "New Zealand Constitution" was not mentioned it was implied, as many of the Pacific Lodge have since said. One Brother of the E.C. said, "He put the screw on Scantlebury." Take it for what it is worth). Surely, Bro. Editor, this is indeed a strange interpretation of those beautiful words, brotherly love, relief, and truth." If the conduct of the District Grand Master of Westland at the recent consecration of the Masonic Hall at Reefton is carrying out Masonry in its proper integrity, the sooner it sinks into oblivion the better for society in general, and Masonry in particular.

Bad and all as this is, the worst is yet to come.

This little episode was not confined to the Craft only. The public got hold of it, and many began to deride Masonry. One man said to me, "Is this Masonry? I thought once a Mason always a Mason; what about your brotherly love now?" I said the "worst," and no doubt this is the worst, as the public could see a great deal of what was going on, but of course did not understand all. Hence their ridicule.

I may remind this august Brother, that he installed a Brother recently as W.M. of a Lodge, when he (the D.G.M.) knew at the same time he (the W.M. elect) was as confirmed a New Zealander as the Grand Master himself, and if I mistake not also a member of the Grand Lodge of New Zealand.

I hope, dear Bro. Editor, you will pardon me for trespassing so much on your space, as I know you have no room to spare, but I felt this was a subject I could not allow to go by unnoticed.—Yours fraternally,

P.M., N.Z.C.

Reefton.

July 7th, 1892.

FEES OF HONOUR.

TO THE EDITOR.

DEAR SIR AND BRO.,—The July Quarterly Communication has come and gone, and a most interesting and satisfactory report of the Board of General Purposes was read and adopted.

Thorough earnestness of purpose, painstaking persistence, and considerable business ability were apparent, not only in the preparation and production of the report, but in the conduct of the administration generally, so far as disclosed therein.

Especially have we cause for thankfulness in the knowledge that our Benevolent Fund already amounts to £336, and, better still, that it is now invested and set apart from the ordinary working account—in other words, the moneys belonging to this Fund are now earmarked for benevolent purposes, and cannot otherwise be drawn upon.

Our opponents—or, rather would I say, those who are not yet with us—have twitted us, with insufficient reason, I think, upon the *paper* balance to credit of this Fund. They will now, I feel sure, fraternally rejoice with us in its altered aspect and satisfactory proportions. May the day be not far distant when the Fund shall be available for them, and be increased by them as well as by ourselves.

There is, however, one paragraph of the report from which I strongly dissent, and which I fear may lead to serious trouble in the near future. I refer to the remission of the fees of honour in the cases of the Grand Superintendents and other exalted office-bearers.

Can it be that the Brethren who hold these high offices will not continue their praiseworthy exertions in the erection and completion of our National Grand Lodge, unless the remission of a paltry two or three guineas annually is granted to them? I will not believe any such statement against some of the best of our labourers. Yet, if it be not so, what is the reason of the innovation?

It may be argued that these office-bearers have a considerable amount of work to perform, and that they should not be called upon to pay for being permitted to devote much time and attention gratuitously for the great cause. To this I answer that many of us, in building up our private Lodges, have undergone much toil and anxiety for the common good; and that if Brethren accept the highest honours which the Craft has to bestow, they should also cheerfully bear the responsibilities, work, and small inconveniences which the wearing of such honours entails.

But—and here is another aspect of the ease—if it be found that the duties are of a nature so onerous that it is not fair to expect any Brother to sacrifice time sufficient for their performance, possibly, it might be well to provide out of the General Purposes Fund a small salary, to Superintendents only, and thus avoid trenching on the Benevolent Fund, which, as everyone knows, will directly suffer by the adoption of the paragraph of the report under consideration. I cannot, however, think that matters have arrived at this stage. I am of opinion that many capable Brethren may be found to carry on the duties without hope of reward.

Much more might be written proving the mistaken policy which has been entered upon, and showing the occasion which has been afforded to "the enemy to blaspheme;" but I forbear, and will merely add in conclusion that I am deeply concerned to notice this spirit entering into our beloved institution, which has now for the first time in the Colony's history such grand possibilities for good within, measurable distance—a spirit which, if not speedily exorcised, will commit sad, and irreparable mischief.—Yours very fraternally,
Wellington, August 5, 1892. P.M., I.C.

EXTRAVAGANT EULOGY,

TO THE EDITOR.

DEAR SIR AND BROTHER,

Will you kindly allow me space to call attention to a custom, which I hope you will agree with me too, is a very bad one, and which I had thought was going out of fashion. I allude to the flattering and fulsome praises accorded very often to retiring W.M.'s and their officers at almost every installation meeting. Is it not enough

to thank men in kind and manly terms for having done their duty to the best of their ability, as indeed they are pledged to do, without speaking of them to their faces as though such men never lived before, and we should never see their like again ? I am sure the subject of such extravagant eulogy must often blush with shame for the utterers of such nonsense as they are obliged by politeness to listen to. A reform in this matter is much needed.—Yours fraternally,

WAITAKI, N.Z.C.

THE RITUAL QUESTION.

TO THE EDITOR.

DEAR SIR AND BROTHER, -I beg to tender my best thanks and to convey the thanks of a great many of the Masons of this district for the outspoken manner in which you have treated Bro. P.G. Master Thomson's circular *re* Ritual, and express the hope that some steps may be at once taken to prevent any individual Mason from issuing a Ritual to Lodges holding under N.Z.C., more especially as it may be the means of preventing a good many Lodges holding under other Constitutions from joining us. With best wishes for the success of the CRAFTSMAN, Yours fraternally,
P.M.
Oamaru, 10th August, 1892.

GRAND LODGES.

NEW ZEALAND.

JOINED THE FOLD.

LODGE ALPHA, No. 2014, E.C., Cambridge, Province of Auckland, and Lodge Oamaru Kilwinning, No. 537, S.C., Oamaru, Province of Otago, have decided to cast in their lot with the Grand Lodge of New Zealand.

THE PRESENT POSITION.

	N.Z.C .	E.C.	S.C.	I.C.	G.: of Eng	TOTALS
NORTH ISLAND-						
Auckland . —	17	13*	1†	1‡	..	32
Hawkes Bay and Gisborne ..	9	1	1	11
Wellington	21	6!!	2¶	1	..	30
SOUTH ISLAND-						
Canterbury	16	5§	4	25
Otago and Southland	14	5‡	11!!	2	..	32
Nelson and Westland, &c. ..	5	5!!	1!!	1	5	17
Grand Totals	82	35	20	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 ..	82 Lodges
England has..	40 „
Scotland has..	20 „
Ireland has ..	5 „
Total number of active and regular Lodges in the colony	147

THE REPORT OF THE BOARD OF BENEVOLENCE.

Your Board has to report that during the last quarter the following grants have been made :—

1. On the application of the Past President of the Board of General Purposes, Christchurch, for the service of Bro. Chudley.	Vote of	£2 2 0
2. On the application of Lodge Manukau for the service of the widow of a late Brother of that Lodge.	A vote of	£5 0 0
3. On the application of the wife and family of a Brother who is absent in search of employment.		£5 0 0
4. On the application of a Brother in severe illness, to assist him in procuring a passage to England. A vote of ••		£5 0 0
Making a Total of ••		<u>£17 2 0</u>

In each case a very thankful acknowledgment has been received from the recipient.

As the Board of General Purposes reports the state of the Fund of Benevolence, it is not necessary to refer to it here, excepting to say that your Board is informed that the sum of £200 is invested on behalf thereof, and that the balance, £136 13s 11d, is recommended to be dealt with in a similar manner by the Grand Lodge at this Communication.

JAMES F. LOGAN,
President Board of Benevolence.

AUCKLAND, July 22nd, 1892.

REPORT OF THE BOARD OF GENERAL PURPOSES.

Meetings.—Four meetings of the Board have been held—on May 23rd, June 2nd, July 8th and 22nd.

The following business has been transacted :—

Telegrams.—The M.W. the Grand Master forwarded the following telegram—" To 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. June 6th, 1892,"

The following reply was received—" Mr Malcolm Niccol, G.M. of N.Z. Freemasons. His Excellency the Governor begs to thank you for your congratulations on his arrival. Kindly convey the same to the Freemasons of New Zealand.—Col. Patrick Boyle, Government House, Wellington. June 9th, 1892."

Condolence.—It has fallen to the lot of your Board to tender their fraternal and sincere sympathy to the widows and relatives of two Rt. Wor. Brethren, upon whom has fallen the dark shadow of sorrow and loss. The unfeigned expression of deep grief which issued from the Press of the colony on the sudden death of our Rt. Wor. Brother D. H. Macarthur, Past Deputy Grand Master, was felt in every Lodge in the colony, more especially so in those of the Province of Wellington, where he was so well and so worthily known as a Brother worthy of the greatest respect and esteem, and no less so by the members of your Board. At the meeting of the Board in Auckland, June 2nd, the first business was to express this feeling in the following resolution—" That we place on record our deep grief on account of the death of Rt. Wor. Brother D. H. Macarthur, and that a letter of condolence be sent to Mrs Macarthur."

Hardly had the colony recovered from the shock of this sad calamity, than it was again called upon to bear its renewal by the sudden and sad death of one whom this Grand Lodge will ever regard as worthy of its esteem—Rt. Wor. Bro. Sir H. Atkinson, D.G.M., E.C.—upon whom the colony has long relied for his wisdom and experience in guiding its affairs. In the very act of discharging his duty in the Legislative Council of the colony he was called away from the Earthly to the Heavenly Temple. Again your Board passed a resolution of its deep sympathy with Lady Atkinson, his widow, and relatives as follows—" That a record be placed upon our books of our grief on the death of Rt. Wor. Brother Sir Harry Atkinson, and that a letter of condolence be written to Lady Atkinson."

" In Memoriam " Page.—Your Board was reminded by these two afflictive events that it would well become this Grand Lodge to take note thereof by recording in the pages of its Annual Report the recurrence of such calamities, and in accordance therewith the following resolution was passed—" That upon a resolution of the Board of General Purposes, an 'In Memoriam' page for Brethren of eminence be inserted in the Annual

Report of the Proceedings of Grand Lodge, and that a 'Record' page of the death of all Brethren deceased be added."

From the memory of these distressing events your Board now turns to the business which has come under its deliberation since its appointment to office.

Lodges Joined.—Since the last Communication of Grand Lodge, your Board has much pleasure in reporting that three Lodges have shown their thorough appreciation of our action by joining us, and your Board has given to each of them a hearty welcome, and tendered its sincere congratulations. It had long been an open secret that Lodge St. Andrew Kilwinning, late No. 481, S.C., was heartily with us in the inauguration of Grand Lodge, and only deferred throwing their lot in with us at the first by the very worthy desire of securing entire unanimity in their decision. This being accomplished, they did not hesitate to pass the resolution to join us, and applied for and received a dispensation to open under the Grand Lodge of New Zealand, after closing their working under the honourable and still revered Grand Lodge which had called them into being. Before this report is read in Grand Lodge they will have received their charter from the hands of the Grand Master, who visits them on his journey to Wellington.

It is also with much pleasure and satisfaction that your Board notifies the action of Lodge Ruahine, late No. 2178, E.C., having followed close upon the footsteps of its sister Lodge, St. Andrew Kilwinning, and joined this Grand Lodge. Your Board has also the satisfaction of reporting that this Lodge will receive a visit from the Grand Master on his way to Napier. They will also receive their charter from his hands.

Once more it affords your Board much gratification to report that Lodge Alpha, late No. 2014, E.C., has joined its brethren in making common cause with this Grand Lodge. A very pressing invitation has been given to the M.W. the Grand Master, with his Grand Officers, to attend the meeting of Lodge Alpha, on August 11th, when it will open under the Grand Lodge of New Zealand. This brings the number of our Lodges up to 81.

New Lodge.—Lodge Mangonui, No. 78, was constituted and consecrated by the M.W. Grand Master at Mangonui on the 10th May. The V.W. Grand Secretary and a number of Brethren accompanied the Grand Master from Auckland, and the opening proceedings were characterised by great heartiness and enthusiasm. The future prospects of this Lodge are excellent.

The recurrence of these happy events may well make all who share our hopes jubilant with felicity at the prospect they point to. Your Board is sure that this Grand Lodge only desires to increase the number of its associate Brethren, from the assurance that it must tend to the welfare and happiness of our Order. No feeling of ambition or vain-glory animates the body corporate in its sincere desire to embrace within its jurisdiction all who are Freemasons in reality, and whose aim is the glory of T.G.A.O.T.U. , and the welfare of the Brethren. Your Board realises the fact that each Lodge that joins us helps to hasten the happy day when that feeling of harmony and unanimity which animates members of many Lodges not yet enrolled under our banner, shall again be restored to us, and from one end to the other of this territory the Grand Lodge of New Zealand will be acknowledged as supreme in its jurisdiction. Once more would your Board announce its sincere appreciation of all the Lodges now working so heartily and unanimously under this jurisdiction, and tender to all hearty good wishes and congratulations.

Recognition.—Your Board has also the pleasure to announce that the Grand Lodge of Greece has extended recognition to this Grand Lodge. In the regular course of events names will be submitted for Representatives at both Grand Lodges, and these will be attended to as soon as they are advised thereof.

Commission Received.—During the interval since last Communication of Grand Lodge, your Board has received from the Grand Lodge of New Brunswick the commission of its Grand Representative near this Grand Lodge, the M.W. Grand Master, Bro. Niccol, who will receive his commission on this occasion.

Your Board desires to acknowledge its indebtedness to Bro. Thomson, Past Grand Master, for his continued labours during the absence from the colony of the Deputy Grand Master.

Book of Constitutions.—One of the first acts of your Board was to issue an official circular, which, together with a copy of the Book of Constitutions, was sent to the Secretaries of 32 Lodges who, up to that time, had not applied for them, as they had been advised by circular letter from the Board of General Purposes at Christchurch. Every Lodge upon the roll of Grand Lodge is now in possession of the same. Since May 1st, 455 copies have been supplied from the office, making a total of 1358 that have been issued since the printing of the Book. So few copies are left on hand that the Board will shortly have to consider the advisability of having another edition printed. In the meantime the Grand Secretary will be glad to receive from any Brethren errors which they may have discovered in the present edition, in order that they may be corrected in future issues.

Clothing.—Up to the present date your Board has not deemed it desirable to take any action with reference to Grand Lodge clothing, but as Lodges and Brethren have taken up the matter and forwarded to this office contributions for this purpose, your Board will, at an early date, issue a circular to all Lodges asking them to consider this question.

Charters for Lodges.—These came to hand this month. Reference has already been made to certain Lodges who will receive theirs from the Grand Master himself during his present journey to and fro. The Grand Master will have with him 24 to be delivered by him to Lodges during his journey, and by the end of the present month your Board trusts to have fully half of them issued the remainder will be got ready for delivery with very little delay.

Your Board would point out that the information necessarily required to fill up these documents has, in many instances, been incorrect both in names and dates, and a second notice had to be forwarded to obtain correct details. Considerable delay and extra work has thus arisen in awaiting and obtaining replies. Your Board would earnestly impress upon Secretaries the necessity of care in preparing the desired particulars, in order that these important documents may not have to be returned to the office for correction.

Nominations.—The Board has under its consideration for future purposes a better plan for nominations by each district than has been hitherto practicable, and trusts that before the next occasion for nominations to be able to lay the same before Grand Lodge for its consideration.

Ritual.—This matter has been under consideration at every meeting of the Board but in consequence of its great importance, and the many points to be considered, the Board is not prepared to lay any plan before Grand Lodge at its present Communication.

"Brief History."—Copies of this, with the Annual Report of Grand Lodge, have been forwarded to all Grand Lodges in the world. This has been accompanied with a second letter to those Grand Lodges which have not yet extended recognition to this Grand Lodge, asking their careful consideration of the action taken in the inauguration of this Grand Lodge, with the hope that the result will enable them to acknowledge the care and regularity observed in the initial steps which led up to the constitution of this Grand Lodge, and so will induce them to extend to us fraternal relations, whereby our unity in the grand work we aim at may be speedily attained.

Fees of Honour.—Your Board would suggest that in future all fees of honour should be paid by the Lodges nominating the Brethren to office. In many instances this has been done, and your Board feels convinced that it is the best solution of the difficulty which has arisen therefrom.

Your Board also recommends that the fees of honour of Grand Superintendents, Grand Treasurer, Grand Registrar, Presidents of Boards, and Assistant Grand Secretaries, upon whom a very large amount of important work devolves, should be remitted.

Your Board further recommends that the Board of Benevolence be authorized to pass an amount equal to the fees of honour owing in 1890 and 1891, £17 17s Od, several Brethren owing amounts not having been consulted in accepting nominations to office, and others from unavoidable causes being unable to pay the amounts against them.

Travelling Expenses of Grand Master.—On taking office your Board found themselves asked to consider a resolution of P.M.'s, carried at a meeting held in Wellington on February 29th, 1892, which is as follows :—

"That the Grand Lodge of New Zealand, having now passed its initial and experimental stage, the time has arrived for making due provision for the travelling expenses of the future Grand Master ; that while having due regard to an economic financial administration, the great progress which has characterised our movement warrants the supposition that the future revenue will prove sufficiently elastic to provide for such a necessary service. It may, perhaps, be deemed unfortunate that the number of Masons who possess the necessary qualifications, and are able and willing to devote time and money as ungrudgingly as Bro. Henry Thomson has done for the benefit of the Craft, is extremely limited ; but if transit and hotel expenses were provided, it would still require a large sacrifice on the part of the holder of the office in the time and labour he would necessarily devote to the duties of the position. We thus bring the matter forward for the consideration of the Board of General Pur- poses, with a view of this item being provided for by an appropriation from Grand Lodge funds." Your Board approved of this resolution and ordered that it be embodied in this report, accompanied with a recommendation for its adoption by Grand Lodge.

Charters.—Applications having been made for delivery of Charters to the Grand Lodges which issued them, your Board would recommend Grand Lodge to give an opportunity, at its next Communication at Christchurch, for the further consideration of the question of retention of Charters.

Half-Yearly Balance of Grand Lodge.—In order to keep the finance of Grand Lodge up to date, your Board has decided in futire to issue a half-yearly balance. This will entail more work upon the Secretary, but it will undoubtedly be more satisfactory to the whole of the Brethren.

This being the first occasion of presenting an interim balance-sheet, and returns of Lodges not having been forwarded in time, the whole of the cash receipts cannot be shown. The result, however, displayed by the balance-sheet will be gratifying to all Lodges and Brethren.

Fund of Benevolence.—The Board recommends that the total amount to the credit of the Fund of Benevolence, amounting to £336 13s 11d be withdrawn from the general account and placed to the credit of a separate account to be opened in the name of "Fund of Benevolence, Grand Lodge of New Zealand."

Your Board has much pleasure in reporting that the circumstance which in the first instance made it necessary to operate on all receipts in hand (Grand. Lodge having no capital to begin with) does not now exist, and that the revenue of Grand Lodge from ordinary receipts will enable your Board to meet all expenditure required for carrying on the finance of Grand Lodge. Your Board feels sure that Lodges and Brethren will be glad to hear that this desideratum is attained.

Hitherto the business of the Fund of Benevolence has been conducted without any charge, all expenses having been paid out of the General Fund. For the future your Board would recommend that stationery, parchments, and other matters in connection with the business of the Fund of Benevolence should be charged against this account, together with a fair amount for expenses of office work, as may be agreed upon between the two Boards.

Installation.—The Board desire to express their appreciation of the services of the Auckland Installation Committee in arranging the details of the meeting, and their thanks to the Craft Lodges of the district for their contributions towards the expenses of the meeting, thereby enabling the committee to defray the same and so save the expense falling upon the Grand Lodge funds.

Office Work.—Appended to this report is a return of the work which has been done in this office from May 1st to June 30th. A careful perusal of it will show how much has been done in this time. As a necessary consequence of office work, which from various unavoidable causes had accumulated in Christchurch, an extra clerical assistant, Bro. Burcher, has been engaged in assisting to overtake it.

Your Board hardly thinks it necessary to say more than to express their belief that the cause of it has arisen from circumstances which required much care and patience in inaugurating the system on which the work of the office was to be conducted, and the desire to carry it out on such a basis as in the long run would suit the requirements of an undertaking such as we have had handed down to us.

Auditors.—Your Board desires to express its best thanks to the auditors, who have given much time and consideration to the mode of conducting the finances of Grand Lodge. They have given the Board a full account of the work they have successfully concluded, accompanied with comprehensive and suggestive recommendations, to which the Board will give due attention.

Conclusion.—In conclusion, your Board would congratulate Grand Lodge on the steady and increasing progress made during the past term. Three new Lodges have joined us and one has been opened. The number of Brethren on our roll is continually increasing. Our Lodges now number 81. We have good reason for believing that other Lodges are contemplating taking the same step, and altogether the outlook is happy and prosperous. We continue to receive the most convincing proofs of the attachment of our Lodges, their satisfaction with the work undertaken, their appreciation of the manner in which it has been performed by all who are **at** the head of the Institution, and your Board is convinced that by steady pursuit of our one aim and desire—the advancement of our beloved Order—the good we desire will be attained, and complete harmony and unity will be achieved in this jurisdiction. So mote it be.

ALFRED KIDD,

President Board of General Purposes.

MASONIC INSTITUTE,

Auckland, July, 1892.

The report was adopted.

THE GRAND LODGE OF NEW BRUNSWICK.

Bro. E. T. Gillon, Acting-Deputy Grand Master, presented Bro. Niccol, Grand Master, with a commission to represent the Grand Lodge of New Brunswick near the Grand Lodge of New Zealand.

PROVINCE OF HAWKES BAY AND GISBORNE.

The Lodges in Hawkes Bay and Gisborne were placed in charge of Bro. William Beilby, who, with the consent of Grand Lodge, was appointed Superintendent of the new province.

Grand Lodge was closed in ample form at 10.30 p.m.

THE BANQUET.

At the banquet which followed the usual loyal and Masonic toasts were given. The Grand Master, when responding, said he was confident that in the course of ten years the Brethren would be in a position to talk of their funds in thousands, instead of hundreds. He announced that Lodge Oamaru Kilwinning, No. 537, Scottish Constitution, had decided to join Grand Lodge, thus bringing up the number of Lodges holding of Grand Lodge to 82.

PAST GRAND MASTER THOMSON'S CIRCULAR.

Grand Secretary's Office,

Auckland, July 12th, 1892.

Dear Sir and Brother,

In reply to numerous circulars from secretaries of Lodges with reference to circulars received by them, having reference to a "Ritual " being prepared by Wor. Bro. Thomson, P.M., Lodge St. Augustine, Christchurch, I am instructed by the Board of General Purposes to state that Wor. Bro. Thomson is alone responsible for the work now being issued in his name, and that Grand Lodge is not in any way connected therewith.

The Board of General Purposes has the matter of Ritual under consideration, but is not at present prepared to make any recommendation. When such is done, due notice will be sent to all Lodges.

I remain, dear Sir and Brother,

Yours fraternally,

WM. RONALDSON, Grand Secretary.

ENGLAND.

THE QUARTERLY COMMUNICATION

of the United Grand Lodge of Antient Free and Accepted Masons of England was held on Wednesday evening, the 1st June, at the Freemasons' Hall, London. The Eight Hon. the Earl of Lathom, M.W. Pro-Grand Master, presided, and there were about 1000 Brethren present.

The Pro-Grand Master invested His Grace the Duke of Portland as Senior Grand Warden, and the Marquis of Granby, M.P., was invested as Junior Grand Warden. Immediately after the investiture, His Lordship, as well as the two new Wardens, vacated their chairs, and left the Temple. Bro. W. W. B. Beach, M.P., Prov. G.M. of Hants and the Isle of Wight, then occupied the throne.

The Board of General Purposes reported having severely reprimanded and fined the United Lodge, No. 697, Colchester, the sum of £1 is, for neglecting to register the name of a Brother who had joined the Lodge from a Lodge under the Scotch Constitution.

The sum of £70 was voted from the Fund of General Purposes to supply the inmates of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons with coals during the winter season.

Bro. F. A. Philbrick, Q.C., Grand Registrar, brought forward the following appeal by Bro. J. Louis—"Firstly, against the sentence of the District Grand Master of Bengal, of the 3rd and 7th December, 1891, suspending him from his rank and privileges as a Freemason for twelve months for un-Masonic conduct ; and, secondly, against his decision of the 6th December, 1891, refusing to entertain a complaint against Bros. Jones and Rustomjee, preferred by the said Bro. Louis in a letter dated the 5th December, 1891." The circumstances out of which the appeal arose were very numerous and intricate, but briefly stated they were that in a Masonic benevolent institution in Calcutta, to which some few persons who are not Freemasons as well as Freemasons, subscribe, some alterations were proposed in the by-laws. The District Grand Master, who was about to proceed to England on furlough, thought the proposed change would not be beneficial, and set out his reasons in a circular which he sent to the subscribers. By the accident of two persons being of the same name one of the circulars reached the hands of a non-Mason. The District Grand Master came to England, and in due course District Grand Lodge was held, at which the Deputy District Grand Master presided. Bro. Louis, before Grand Lodge was closed, rose to refer to the matter of the circular, but as it was not on the agenda paper the Grand Secretary drew attention to the fact that nothing but business on the paper could be transacted, and the Deputy ruled Bro. Louis out of order, and he sat down. This appeared in the printed report of the proceedings of June 24th. Bro. Louis shortly afterwards appealed to United Grand Lodge. When the papers came before Colonel Shadwell Clerke, he wrote courteously, as he always did, but in most direct terms that the District Grand Lodge had no power or right to entertain any matter concerning the Bengal Masonic Benevolent Institution, which was a voluntary Institution. It was a matter for the subscribers alone. The District Grand Master returned in October. On November 12th or 13th when the Courts met, Bro. Louis had a circular printed which was the real cause of his being suspended. It contained twelve closely printed pages. Among other things it professed to give an account of what occurred in the District Grand Lodge, and stated that Bro. Louis was in order, but the Deputy Grand Master shut his mouth and closed the Lodge. The fact was that Bro. Louis acquiesced and submitted, but Bro. Louis said the assertions were utterly untrue. Bro. Louis in his circular set out letters he had received in answer to his application to Brethren as to their version of what occurred, and one of these Brethren said he understood it was a perfectly private communication to Bro. Louis, and he was very much surprised at its being published without his consent. Various charges were made against the District Grand Master. On being called before the District Grand Master, he admitted that he had written the circulars, and that he had circulated them at least in one case among non-Masons. Thereupon he had to show cause why he should not be suspended. He said the minutes of the District Grand Lodge of 24th June were not correct. But he had acquiesced when the District Grand Master called him to order, and sat down, and this was all the minutes represented. Therefore they were correct. He said he had not misled by his circular, and secondly he said it was published in good faith. Bro. Philbrick said he could not think that even a young Mason believed it was not wrong to publish such a matter as a squabble ; but here they were dealing with an experienced Mason, a Past District Grand Warden. Having read through and weighed the whole of the correspondence, he thought it would be a most evil example if one who had been raised to honour and dignity, and who ought to know his Masonic obligations, were allowed to violate them in the way Bro. Louis had done. He asked Grand Lodge to dismiss the appeal.

Bro. Thomas Fenn seconded. He had read through all this voluminous correspondence. All that occurred before 12th November was to his mind irrelevant to the appeal now before Grand Lodge. Col. Shadwell

Clerke had very properly pointed out that an appeal on that matter could not be entertained. Bro. Louis accepted that, and there was an end of it. Afterwards he published the proceedings of District Grand Lodge and that became the subject of his suspension - he (Bro. Fenn) thought very properly. Now he came to Grand Lodge and appealed. Bro. Louis had broken the law. The District Grand Master was perfectly right, and no doubt, as Bro. Philbrick had said, in publishing these letters he had shown a rankling spirit. No doubt those on the spot could deal with the matter better than people elsewhere. Bro. Louis had deserved suspension. The Brethren ought to recollect that in India there were a great many castes. Masonry had tended in a great measure to reconcile them, and also to render the private life of India more reconciled to the rule of the British Empire. He thought that anything that tended to disturb the harmony and union should be deprecated, and this Grand Lodge should do all it could to cement it. Therefore he seconded the motion that the sentence of suspension on Bro. Lewis be confirmed, and that the District Grand Master's ruling be upheld.

The motion was carried.

MARK MASONRY

NEW SOUTH WALES.

GRAND MARK LODGE.

"Side by side with its powerful contemporary, the quiet Grand Mark Lodge of New South Wales pursues the even and unostentatious tenor of its way with unabated success, and progressive increase of numbers and influence."

GRAND LODGE was opened in ample form at 8 p.m. on June 28th, and the Grand Master saluted according to ancient custom.

Bro. Dr. Harman J. Tarrant, P.S.G.W. of England, Grand Representative of the Grand Mark of England and Wales, &c., was announced, received with Grand Honours, conducted to the East, and presented with his patent of appointment as Grand Representative of the Grand Mark Lodge of England and Wales, &c.

Bro. Dr. Tarrant thanked Grand Lodge for the manner in which he had been received as the Representative of the Grand Mark Lodge of England, and said it would afford him much pleasure to communicate to that Grand Lodge an account of the hearty and cordial way he had been received, and also the prosperous condition of Mark Masonry in the colony.

Bro. Dr. Tarrant at the close of the proceedings congratulated the newly-installed Grand Master, and said:— M.W.G.M., on behalf of the Grand Mark Lodge of England, I desire to offer you my most hearty congratulations on being placed in the chair of this Grand Lodge. Having known you for so many years it affords me additional pleasure to be here and witness the feeling of thorough confidence reposed in you by the Brethren ; and I feel confident, from my knowledge of you, that during your term of office you will do everything in your power to make Mark Masonry progressive and prosperous. I may say that when I had the pleasure of interviewing the Grand Secretary of the Grand Mark Lodge of England, you were contemplating the establishment of a Grand Lodge here. He felt rather displeased that you should think of severing your connection with England, but I pointed out to him that it was really necessary 'under the peculiar circumstances existing here to establish a Grand Mark Lodge ; and I said that I felt confident that, notwithstanding you severing yourselves from the Grand Mark Lodge of England, and establishing yourselves into a Grand Mark Lodge here, you would always have the same feeling towards the Mother Grand Lodge as the Blue Masons here have towards the Craft Grand Lodge of England.—(Applause.) And, Sir, I think my words echo the same spirit, as we consider that by my presence here I am enabled to see the good feeling that exists between the two Grand Lodges. M.W.G.M., I heartily congratulate you, and I also congratulate you, Brethren, upon having so good and prominent a member to be your leader.—(Applause.)

Apologies for unavoidable absence were received from Bro. the Earl of Jersey and others.

We find that there are now 17 Lodges with over 500 members in the colony, and all are in a healthy condition. Regulations for working the Royal Ark Mariners Degree have been adopted.

The balance-sheet shows that after payment of all expenses there is a credit in hand of £34 2s. 10d.

The Board of General Purposes congratulate the Brethren upon the steady progress Mark Masonry is making.

Bro. Kelso King is Grand Master, and Bro. A. J. Burbidge Grand Secretary.

ENGLAND.
GRAND MARK LODGE.

The Quarterly Communication was held on Tuesday, the 31st May, in the Mark Masons' Hall, Great Queen street, London. The Marquess of Hereford, Pro Grand Master, presided, and about 200 other Brethren were present.

The Board of General Purposes reported that :—" On examination of the returns of St. John's Lodge, No. 214, it was discovered that Bro. John Nesbitt had been installed in the chair of W.M., he not having previously served as the Master of a Lodge of Craft Freemasons, and the dispensation of the Grand Master not having been applied for or granted according to Art. 99. On consideration of this irregularity the Board ruled—" That the Lodge shall apply for a dispensation at once. That so soon as this is granted, Bro. John Nesbitt shall be re-obligated as an Installed Master at the next regular meeting of the Lodge, previously to which the dispensation shall be read and recorded on the minutes. And further that the Lodge be fined the sum of two guineas.' "

H.R.H. the Prince of Wales was unanimously re-elected as M.W.G.M.M., and he was accordingly proclaimed as duly installed for the ensuing year.

At the conclusion of the investiture of the Grand Officers, Bro. C. F. Matter informed the Pro Grand Master that Bro. Frank Richardson had been appointed by the M.W. Grand Master of New South Wales the Representative of the Grand Lodge of that colony in the Grand Mark Lodge of England. H.R.H. the Prince of Wales, M.W.G.M.M., had been pleased to approve of the appointment, and the patent of appointment was now produced.

Bro. Frank Richardson then conveyed the patent to the Marquess of Hereford, and received His Lordship's congratulations on his appointment.

Bro. W. J. Hughan, speaking from the dais, said he wished to point out that this was the first time an appointment of a Representative of a Mark Grand Lodge to a Mark Grand Lodge had been made. It was decidedly unique. Hitherto it had not been in the whole world. As was done in Scotland and Ireland, the Mark degree was recognised by the Craft Grand Lodge in New South Wales. Certainly they had got the right man in the right place.

After the close of Grand Lodge a banquet was provided at the Freemasons' Tavern. About one hundred Brethren sat down.

During the evening the Earl of Euston proposed " The Visitors," and coupled the toast with the name of Bro. Justice Boucaut, of South Australia.

Bro. Justice Boucaut, in reply, said that he had during the short time he had been in London responded so frequently to this toast at the many places he had visited that he could not but repeat himself in the few observations he made. He had been the recipient of the most astonishing kindness at the hands of the London Freemasons, Bro. Lord Euston, and others. He was afraid they could not realise the depth of his emotion when he experienced the Brethren's kindness. He left England 46 years ago in one of the old sailing vessels which took 120 days on the voyage, and he had not been in England since. He came home in one of the magnificent steamers. He saw at Colombo and Bombay the English redcoats governing untold millions of people ; he saw them at Perim, and Malta, and Gibraltar, and he felt that they were his redcoats also. The Brethren in the great metropolis of England, in the seat of learning, taking part in the government of the western part of the Empire, could not realise the feeling that sprang up in his breast on coming home. He was

no separatist.—(Hear, hear.) In Masonry he could not speak on politics, but he might say he was no separatist. He was a Mason in Australia, but he would sooner be governed by the M.W. Grand Master than by the Brethren in South Australia. Blood was thicker than water. He was born in England, and he would be an Englishman in spite of everything. In some other Lodges to which he belonged he adhered to the British government. No more loyal Brethren existed in the Empire than the Australian Masons. Allow him to express the pride and pleasure he had in being an Englishman. Only yesterday he went down to see that magnificent cathedral of Canterbury. After he had looked with emotions which he could not express at the glorious pile, he saw outside a gentleman who had asked him a question which he could not answer, as he was a colonist. The gentleman said so was he ; he was from Canada. He (Bro. Boucaut) told him he was from Australia, and they shook hands in memory of their glorious country. The Canadians, the gentleman said, were as loyal as the South Australians. He should remember his visit as long as he lived, and he should tell his children and his friends when he got back of the intense pleasure he felt at the hospitable reception he met with in the Old Country.—(Cheers.)

"V.W. BRO. J. P. BOUCAUT has not missed the earliest opportunity of telling them in England that he greatly prefers being a subject of an English or Irish Grand Lodge to being a Masonic magnate of a colonial Grand Lodge—at least that is what we are informed by press telegram, which is not a proverbially reliable source of information at all times. We always hoped that he dissembled his love, but now we see that we have not a friend at court in him. Our feelings towards each other might perhaps be best expressed in the words of Slender on Anne Page—' There was no great love between us in the beginning, and it pleased Heaven to decrease it on further acquaintance.' "—*South Australian Freemason*.

CONSECRATIONS

NELSON, MARLBOROUGH, AND WESTLAND.

CONSECRATION OF THE REEFTON MASONIC HALL.

INSTALLATION OF BRO. E. J. SCANTLEBURY AS W.M. OF LODGE PACIFIC, No. 1453, E.C.

About 60 Brethren assembled on Tuesday, July 12, to attend the consecration of the new Hall erected in Shiel street, Reefton. The D.G.M. of Westland—Bro. John Bevan—accompanied by Brethren from Hokitika and Greymouth, visited Reefton for the purpose of conducting the ceremony. At 3 p.m. the Pacific Lodge of Reefton, No. 1453, E.C., was opened by the D.G.M., assisted by the District Grand Officers, and the beautiful ceremony of consecration took place—the building being solemnly dedicated to the purposes of Freemasonry.

The Brethren of the Pacific Lodge are to be commended for the Masonic spirit displayed in undertaking the erection of so beautiful and comfortable a hall, which is undoubtedly an ornament to the town of Reefton and a credit to the fraternity.

The building has a frontage of 50 feet, with a depth of 26 feet. The walls are 19 feet in height, together with a well proportioned hip roof, which gives the structure an imposing appearance. A very handsome portico 20 feet in width stands out boldly six feet from the main building and roof. The four corners of the building are supported by square fluted columns on massive pedestals. The building is tastefully painted in two shades of fawn colour relieved with white ; the round pillars at the porch are pure white ; the doors and window sashes are in dark green. A massive fence has been erected in front, and the ground, rising gradually to the building, is to be laid off as a lawn and planted with a few evergreen shrubs.

The interior of the building consists of a hall 40 feet by 25 feet, and two anterooms, provision being made for the extension of the building at the back for the banqueting-hall and store-rooms. The hall is well-proportioned, and the walls and ceiling are very handsomely finished, the general effect being really beautiful. Above the cornice a cone ceiling rises to twenty feet from the floor of the hall, having a handsome centre-piece picked out with gold. The ceiling is painted pure white, and the heavy mouldings are picked in light grey and pale blue. A handsome mantelpiece has been fixed after the style of an Egyptian monument, painted in white and gold, and bearing appropriate Masonic emblems. The furnishing of the hall is very effective, the benches being upholstered in scarlet, and the canopy over the Master's chair draped with

curtains of Masonic blue. The building is lighted with the electric light, which admirably sets off the decorations.

The installation of the W.M. and investiture of the officers for the ensuing year took place in the evening, Brother J. Bevan, D.G.M., being the installing Master. The following Brethren were duly invested :—E. J. Scantlebury, W.M. ; J. H. Bennett, J.P.M. ; M. T. Pryor, S.W. ; J. Greenish, J.W. ; J. Thorburn, Treasurer ; D. O. Preshaw, Secretary ; Rev. W. H. Wilson, Chaplain ; W. Hindmarsh, Organist ; P. M'Hugh, S.D. ; W. Dunn, J.D. ; J. Oates, I. G. ; W. Stringer, Tyler.

INSTALLATIONS

PROVINCE OF AUCKLAND.

LODGE EDEN, No. 20, NEWTON.

INSTALLATION OF BRO. W. S. WILLIAMS.

There was a large attendance of members on the 13th July. One Brother was passed to the Second Degree. The following visiting Lodges were then introduced, *viz.*:—*W.M.* and officers of Lodges St. Andrew, Ponsonby, Ara, United Service, Albion, Manukau, and Coromandel, and the Most Worshipful Grand Master, Bro. M. Niccol, and officers of Grand Lodge of New Zealand. The W.M. elect was presented, and the charges read by the Secretary, after which the Board of Past Masters installed Bro. W. S. Williams. The presentations of the working tools in the various degrees were made by Bros, C. G. Walker (W.M., Albion), T. W. Allen, P.G.St., and H. A. Ellison (W. M., United Service). The address to the W.M. was given by Bro. A. S. Russell, P.D.G.M. ; to the Wardens by Bro. G. H. Powley, P.G.W. ; and to the Brethren by Bro. M. Niccol, Grand Master. The investing of the other officers was conducted by Bro. Harry Robinson, with Bros. T. Thomas (W.M., St. Andrew), and A. H. Jones (W.M., Ponsonby), as presenting officers. Bro. A. Hedley, P.M., was director of ceremonies. The officers invested were as follow :—Senior Warden, Wm. J. Wright ; Junior Warden, P. Crow ; Treasurer, G. P. Cox ; Secretary, G. Hardy, P.G.St. ; S.D., E. D. Halstead ; J.D., F. Stenning ; I.G., R. McK. Jack ; D. of C., H. J. Phillpot ; S.S., J. Morrison ; J.S., G. Towler Tyler, J. Moore. The customary congratulations were tendered by the visitors, after which the Brethren adjourned to the banquet hall, where refreshments were provided.

PROVINCE OF WELLINGTON.

LODGE FEILDING, No. 41, FEILDING.

INSTALLATION OF BRO. H. L. SHERWILL.

On Monday, 11th July, one of the most brilliant Masonic celebrations ever seen on this coast was held. Upwards of 74 Brethren, representing Lodges in all parts of the district, were present. The Grand Lodge was represented by the Grand Superintendent of Wellington, Bro. Herbert J. Williams, who presented the working tools in the three degrees ; and Bro. G. Kirton, Grand Steward, who also efficiently officiated as Director of Ceremonies. The Installing Master was W. Bro. A. L. Bailey, who carried out his duties thoroughly and in a most impressive manner, ably assisted by W. Bros. Bray, Carthew, Thomson, Peasants, and Smith. The Board of Installed Masters consisted of Bros. W. A. L. Bailey, Williams, Smith, Thomson, Kirton, Pleasants, Carthew, Haybittle, Salek, Brown, Winchcombe, Meyrick, Neale, C. Bray, Dawick, Ball, Trueburton, Fleming, and Jack.

At the conclusion of this part of the ceremony the newly-installed Master, Bro. H. L. Sherwill, invested the following officers Worsfold, S.W. ; C. Bray, jun., J.W. ; T. W. K. Foster (twelfth time), Secretary ; J. H. Stevens (seventh time), Treasurer ; J. C. Morey, S.D. ; G. A. Bailey, J.D. ; W. H. Hartgill, I.G. ; E. Gregory, Tyler ; and J. B. Pringle, Organist.

The Brethren then adjourned to the Assembly Rooms, where the banquet was presided over by the W.M., Bro. Sherwill. On his right was the Grand Superintendent, and on his left W. Bro. Kirton, Grand Steward. The vice-chairs were filled by Bro. H. Worsfold, S.W., and Bro. C. Bray, J.W. The room was partitioned off at the end near the door, and the walls and ceiling hung with flags of all nations. The display on the tables, which were nicely set out with flowers, reflected great credit on Mrs. Hastie, the hostess.

After ample justice had been done to the good things provided, the W.M. proposed "The Queen and the Craft," the Brethren singing the National Anthem, Bro. Hartgill accompanying on the piano. This was followed by the toast of the "Grand Lodge of New Zealand." In his speech the W.M. referred in very complimentary terms to the rulers of the N.Z. Constitution. In replying the Grand Superintendent made a splendid speech, in which he referred to the great success they had achieved. Lodges belonging to other Constitutions were now casting in their lot with them, while new and strong Lodges were forming in various parts of the colony. He said that the number at present under the Wellington Superintendent was so great that the Grand Master proposed to divide it, and make Hawkes Bay a separate District. He complimented the W.M., Bro. Sherwill, on his installation, and expressed a very high opinion of the manner in which the Feilding Lodge was worked, of the unanimity existing among the Brethren, and the regularity of the attendance on all occasions of the Past Masters. He said he would report favourably to the Grand Master. The address of Bro. Williams was very interesting as well as instructive, and during its deliverance the speaker was frequently applauded. Bro. P.M. W. G. Haybittle then proposed the health of the newly-installed Master, and spoke of him in eulogistic terms as a respected citizen and Mason. In replying to the toast of his health the W.M. made a feeling speech. He said that this was truly the proudest day of his life. He had, as they all knew, held many positions of honour and trust among his townsmen, but none of them had ever afforded him such real gratification as this. He sat down amidst applause. The W.M. proposed the health of the J.P.M., Bro. Walter A. L. Bailey, and the retiring officers. Referring to Bro. Bailey, the W.M. paid a high tribute to the way in which he had ruled and governed the Lodge during the past year. He also testified to the instruction and assistance he had given his Wardens so as to prepare and make them competent to fill a higher position. The toast was drunk with enthusiasm. Bro. P.M. Neale told a moving tale of "The Plague that Moveth in Darkness," which created roars of laughter. Bro. Bailey, in responding to the toast of the retiring officers, made a neat speech, in which he complimented them, and the other Brethren of the Lodge, on the truly loyal support they had given him. During his occupancy of the chair the Lodge had held sixteen meetings, and work had been done at them all, with one exception. He warmly thanked the Brethren for the cordiality with which they had received the toast. Bro. C. Bray, P.M. proposed the health of the visitors, and Bro. P.M. Kirton proposed the health of the hostess, Mrs. Hastie and her assistants. The Tyler's toast—"All Poor and Distressed Brethren"—was honoured in silence, and on the plate being passed round £4 7s was collected, which has been forwarded to the Grand Lodge for benevolent purposes. Songs were contributed during the evening by Bros. Hartgill, Haybittle, Goodbehere, Dixon, Waugh, Duley, Bray, and C Kirton.

PROVINCE OF NELSON, MARLBOROUGH, & WESTLAND

GREYMOUTH LODGE, No. 1233, E.C., GREYMOUTH.

INSTALLATION OF BRO. CHAS. A. WAINWRIGHT, P.M.

On July 13th, the District Grand Master of Westland, Bro. John Bevan, accompanied by the District Grand Officers, attended. Bro. Bevan performed the ceremony of Installation in a dignified and impressive manner. The Masonic choir, under the charge of Bro. Hely, Organist, rendered very good assistance. The following are the names of those invested :—Bros. H. W. Kitchingham, S.W. ; J. Steer, J.W. ; R. C. Forsyth, Treasurer ; R. W. Greenwood, P.M., Secretary ; W. H. Hely, Organist. The banquet-table was tastefully laid, and the dishes tempting. Bro. Bevan's speech was much admired. A hearty vote of thanks was given to the stewards, Bros. Thos. Jones and G. E. Hall, for the excellence of the catering.

LODGE REPORTS

PROVINCE OF AUCKLAND.

UNITED SERVICE, NO. 10, AUCKLAND.—At a regular meeting of this Lodge held recently, the W.M., Bro. J. W. Ellison, gave a very instructive lecture, on, "What is Freemasonry?" He stated that he had chosen the subject from the experience that many of those admitted into the fraternity seldom attempted to study or think what Masonry is, or what part they have bound themselves to take in it. They frequently lost all interest after their admission, and probably felt disappointed that they had not discovered anything very dreadful in Freemasonry. Possibly, if the question, "What is Freemasonry?" was put to most Masons, the answer would be that which is given by the youngest E.A., and they would, no doubt, consider that they had acquitted themselves creditably. The lecturer then referred to the rise and progress of the Craft, and showed

how, in all ages, merit and ability were dealt with, and that those who practised Freemasonry among the ancients were the best informed, as well as the most reputable and honest living citizens of the State, and their constant aim was to improve themselves mentally and socially, and they taught their apprentices to do likewise. The same principles guided and actuated Freemasons in somewhat more modern times, when they combined practical architecture and handicraft masonry with the intellectual instruction received in their Lodges. After dealing with several other topics relating to Masonry in the middle ages, the lecturer showed that the system provided one of the most powerful organisations for good that the mind of man had yet been able to devise, teaching the practice of every virtue, the adornment of the mind by knowledge, obedience to the laws of the State, and above all reverence and obedience to the G.A.O.T.U. The W.M. also stated that the spread of Masonic principles go hand in hand with the prosperity of the State. Other phases of the subject were severally dealt with, and, in conclusion, he said it was evident that all living on the level, it was the duty and privilege of the youngest member or most humble Mason to bear his part in advancing the general welfare, every man having talents that became enlightened and improved by cultivation. The lecture occupied somewhat under half-an-hour, and was listened to with every attention. At the termination, Bro. Ellison was accorded a vote of thanks, and in acknowledging this he stated that he had been prompted to give the same with a desire to induce some of the more able and skilful Craftsmen to occasionally favour the Lodge with addresses calculated to enlighten the juniors regarding many usages and customs which cannot be introduced in ordinary degree work. Reference was made to the many disadvantages Freemasonry was under while the three Constitutions worked side by side in New Zealand. The number of unworthy men who had, under their *regimé*, been admitted within the portals of the Lodges, and it was stated that one of the great benefits derived from the establishment of Grand Lodges in the colonies was beginning to be felt from the fact that dormant members could not foist themselves upon the Lodges, as had been the custom in the past.

LODGE BETA-WAIKATO, NO. 12, HAMILTON.—This Lodge met on Aug. 4th, there being a good attendance. Bros. T. H. White, W. C. Breakill, and T. H. Banvell, were duly proposed for affiliation, and the ballot will be taken at the next meeting. Notice was given that Messrs. H. J. Paton and A. Kusabs would be proposed at the next meeting, as fit and proper persons to be made Masons. Bros. H. J. Kallender and G. J. Richdale were raised to the degree of M.M., the working tools being presented by Bro. Barton, P.M. The statement of receipts and expenditure was read and approved, and the Secretary was instructed to forward a donation of £1 1s to the Donald McLean Lodge, No. 1646, E.C., in aid of the family of Bro. Tait. The Secretary was also instructed to write to Mrs. T. Finch and Lodge Alexandra, No. 1188, E.C., sympathising with them in the loss they had sustained by the death of Bro. T. Finch. Bro. Edgecumbe, P.M., reported that he had attended the funeral of the late Bro. Finch, but that he had been refused admittance to Lodge Alexandra, No. 1188, E.C. He said the officers of that Lodge felt keenly the position they were placed in by their Provincial Grand Lodge officers, and admitted that their action in this connection was most ill-advised, and cast a reproach upon Masonry generally. The W.M. stated that Lodge Alpha, No. 2014, B.C., had unanimously decided to join the great majority—the G.L. of N.Z.—a statement which was received by the Brethren with satisfaction.

LODGE HOKIANGA, NO. 69, KOHU KOHU, held its usual monthly meeting in the Lodge-room, on Friday evening, the 10th June. A good number of Brethren were present. The business was of a routine nature, no candidates having been brought forward. Bro. D. B. Wallace proposed a hearty vote of thanks to Mrs Captain Jones for the very handsome cushion which she had presented to the Lodge, which was carried. This is one of the handsomest cushions the writer has ever seen, and is the handiwork of Mrs Jones, and does her very great credit. It is of blue satin plush, with the Masonic emblems wrought with gold in the centre, and on either side the New Zealand Ensign in the same colour. Above is the name " Lodge Hokianga, N.Z.C."

PROVINCE OF HAWKES BAY AND GISBORNE.

ABERCORN, NO. 30, WAIPAWA, HAWKES BAY.—Abercorn held its regular meeting on 8th June. There was nothing of importance reported except that a fraternal invitation was read from Ruahine, E.C., Woodville, to attend its installation of officers. We were of course, very glad to receive the invitation, for it was imagined that more was to follow. This proved a correct surmise, for Ruahine has since joined the fold, and the whole of the Hawkes Bay Lodges are now working under the one Constitution. Bros. Howard and Pickett were congratulated by the members of the Lodge on their election as Grand Stewards, and later on, when the health of M.W.G.M. Bro. Niccol was proposed, these two Brethren were called upon to respond on his behalf.—At the meeting on Wednesday, 6th July, the attendance was rather over the ordinary midwinter

average. Three guineas were subscribed to the Grand Lodge regalia fund. Two gentlemen were proposed for membership. It was resolved to hold a ball on the 9th September under the auspices of the Lodge.—VISIT OF THE GRAND MASTER, BRO. NICCOL.—Bro. John Pickett has kindly forwarded an account of the Grand Master's visit. We have, unfortunately, to condense or leave out altogether. The members of Bedford, No. 25, Waipukurau, attended in force to assist in welcoming Bro. Niccol on the 2nd inst. The Grand Master was attended by Bro. Jolley (Bedford), Assist. Grand Sword Bearer, and Bros. Howard and Pickett, Grand Stewards. Bro. Niccol gave an address, and presented the charters of the two Lodges, Abercorn and Bedford, to their respective W. Masters; also presenting their patents of office to the grand officers, Bros. Jolley, Howard, and Pickett. After labour, refreshments were provided at the Empire Hotel. Replying to the toast of "The Press," Bro. S. Johnson referred to his half-century as a journalist, and made some very interesting and valuable remarks.

HERETAUNGA, NO. 73, HASTINGS.—The regular monthly meeting was held on June 15th, when there was a fair attendance of the Brethren. Bro. W. Pimm, of No. 32, N.Z.C., was elected a joining member. A proposal—of which notice had been given—to hold a Masonic ball during the winter was negatived. The By-laws as amended were confirmed, after having been passed at the previous meeting, and the Secretary was instructed to get them printed, after having been approved by the Grand Lodge. It was resolved that fifty copies of the "History of the Grand Lodge Movement" should be procured, and that the sum of £5 5s should be forwarded to the Grand Secretary, to assist in providing clothing for the Grand Officers. The Secretary was instructed to forward a copy of the resolution to each of the Lodges in Hawkes Bay.

RUAHINE LODGE, NO. 80, N.Z.C., WOODVILLE, HAWKES BAY.—On the 9th inst. Bro. Sandel, Secretary of Lodge Ruahine, writes:—"I have much pleasure in informing you that Lodge Ruahine had the great and most welcome honour of receiving M.W. Grand Master Bro. Malcolm Niccol, Grand Secretary the Rev. Bro. Ronaldson, and Grand Superintendent Bro. Williams. The meeting was called especially for that purpose on Monday, the 1st inst., when 56 Brethren were in attendance, including our neighbour Lodges, *viz.*, Tararua, No. 67; Rahwiti, No. 66; Heretaunga, No. 73; Masterton, No. 19; Hawera, No. 34, and others. It was the most brilliant meeting ever held in Woodville, and the three great "stars" were received with grand honours. To make it more solemn, the M.W.G.M. was asked to assist in the third degree, and Bro. W. L. Grinlinton was duly raised to the sublime degree of M.M. After the meeting, nearly all the Brethren were entertained at a banquet at Bro. Sandel's Club Hotel. A collection in aid of the Widows and Orphans Fund realised £5 7s. 9d. The Brethren parted about 1.30 a.m., in peace and harmony.

PROVINCE OF WELLINGTON.

LODGE HAWERA, NO. 34, HAWERA, TARANAKI.—The Grand Master left New Plymouth on the morning of the 27th July, and on reaching Hawera he was met at the railway station by a large number of Brethren. He presented the permanent warrant of the Lodge to the W.M., and then continued his journey to Wanganui.

MANAWATU KILWINNING LODGE, NO. 47, PALMERSTON NORTH. VISIT OF BRO. M. NICCOL, GRAND MASTER.—The emergency meeting held for the purpose of receiving an official visit from the M.W. Grand Master of New Zealand, Bro. Malcolm Niccol, was well attended. The chair was occupied by the W.M., Bro. Dawick. Bro. Niccol was accompanied by Bro. Henry Caplen, of Hawera, Assistant Grand Registrar, and Bro. G. Kirton, Feilding, Grand Steward. Visitors were present from Otangaki, Feilding, and other Lodges, and the local sister Lodge, United Manawatu, was also represented, as well as Wellington Lodge, E.C. The chair was temporarily taken by the G.M., who delivered an excellent speech on the present position and future prospects of the Grand Lodge of New Zealand, and a most eloquent address on the subject of charity in thought and deed. During his speech he mentioned that the Benevolent Fund of the Grand Lodge already amounts to between £300 and £400, and he also outlined a scheme for establishment of a Widows and Orphans Fund, which will shortly be carried into effect. The G.M. also presented the Lodge with its Charter of Constitution, and presented diplomas to certain Brethren who have been admitted since the Lodge joined the N.Z. Constitution. Bro. J. P. Leary, P.M., in a very effective speech, returned thanks to the Grand Master on behalf of the Lodge and visiting Lodges. Before the Lodge was formally closed, the officers, at the request of the G.M., went through a portion of the ordinary working of the Lodge in a very creditable manner. During the evening the music was provided by Bro. J. R. Russell, who acted as organist in the absence of Bro. Drew. Refreshments were provided at the close of the Lodge. Space forbids us giving any account of the proceedings thereat. The G.M. intimated that he would pay another visit in October next, and,

referring to the subject of recognition, he mentioned that Lord Onslow had undertaken to use his good offices to obtain this, and he expected any day to receive the welcome news that this had been granted.

NEW PLYMOUTH.-The regular monthly meeting of Lodge Ngamotu, No. 48, was held on the 20th June, the W.M., Bro. J. Little, presiding. The chief business was the consideration of the scheme for allotment of Grand Lodge officers, as formulated in the March CRAFTSMAN; and on the motion of Bro. F. P. Corkill, P.M., a resolution affirming the desirability of such a system was unanimously carried. A well-known Brother of the E.C. (Dr O'Carroll) was proposed for membership.

LODGE NGAMOTU, NO. 48, NEW PLYMOUTH, held an emergency meeting on the 26th July to welcome the Grand Master, Bro. Malcolm Niccol. The Lodge was opened at 4 p.m. with a very good attendance, including the W.M. and officers of Lodge Stratford, No. 75. Bro. Niccol delivered an interesting address on the present position of Grand Lodge, 81 Lodges (now 82) working, and others expected daily. Having committed the permanent warrant of the Lodge to the W.M., and affiliated Bro. Dr O'Carroll, Past District Junior Grand Warden, E.C., he vacated the chair. In the evening a social was held in the Alexandra Hall, at which there were about 150 present. The Grand Master was welcomed, and in reply he expressed his pleasure that the ladies had been invited; he thought the new departure would have a beneficial effect by interesting the ladies in the fraternity.

ULSTER, NO. 62, PETONE.-The installation ceremony, held on the 14th June, was followed by a conversazione. The N.Z. commends this, hopes the City Brethren "will readily seize this opportunity of giving bright effect to Masonry as a social force," and concludes the article with the following, which are also our sentiments:—"The Craft, as a rule, has so little to do with the fair sex that, where a social gathering does happen under Masonic auspices, it is well to improve the occasion as much as possible by uniting in zealous endeavour to give pleasure to the ladies, thus, in some sort, making amends to them for their non-participation in our secrets and mysteries."

OTAKI, NO. 72, OTAKI.-Bro. F. E. White, Secretary of Manawatu Kilwinning, No. 47, Palmerston North, reports having paid this Lodge a visit on the 13th May. He was cordially received, and spent an instructive and pleasant evening. The W.M., Bro. W. R. Franklin, conferred the third degree in an able manner.

STRATFORD, NO. 75, STRATFORD, TARANAKI, held an emergency meeting on 24th June, when P.M. Bro. G. F. Robinson conducted the proceedings, and raised Bros. the Rev. Joshua McIntosh, S. H. James, and H. N. Liardet. The regular monthly meeting took place on 7th inst., the W.M., Bro. A. W. Reid, in the chair, until relieved by P.M. Bro. F. P. Colkill, who initiated Messrs. C. J. Watkins (storekeeper), Rudolph T. Hirschberg (banker), and C. H. West (settler) into the mysteries of the Craft. Twenty-three Brethren were present, including the W.M. (Bro. Little) of Lodge Ngamotu, and B. H. Cameron, P.M., of 1646, E.C. A candidate was proposed, also a joining Brother from Lodge Ponsonby. A committee was appointed to consider the desirability of building a hall.

ST. ANDREW KILWINNING, NO. 79, WANGANUI.-There was a large meeting of the Brethren of this Lodge, on May 12th, a number arriving by the afternoon train to take part in the proceedings. There were also several visitors from Wellington. In addition to the ordinary business, the Mark Master's degree was conferred on those who had not already received the advancement. The most important business of the meeting, however, was the consideration of the step transferring the allegiance of the Lodge to the Grand Lodge of New Zealand. It was decided unanimously to make the transfer, and the necessary instructions were given to the Secretary to prepare the application form and the returns in connection therewith. It was gratifying to observe the cordial and good feeling existing among the Brethren in taking the step to strengthen Grand Lodge.-- The Grand Master was present at the emergency meeting held on the 27th July. After the close of the Lodge he gave an exhaustive address explaining the present position and future prospects of the national Grand Lodge. He said he expected every day to receive word from Lord Onslow that recognition had been granted by the Grand Lodge of England. At the close of his speech he was heartily applauded. At midday on the 28th he left for Palmerston North.

WELLINGTON LODGE, NO. 1521, E.C.—PRESENTATION OF A PAST MASTER'S JEWEL TO BRO. LARCHIN.-The regular monthly meeting was held on Friday, June 15th, and was largely attended both by members and visitors. The newly-installed W.M., Bro. Roydhouse, had a busy evening, one candidate being initiated, one

Brother passed, and one raised. The two latter degrees were conferred by Bro. Larchin, J.P.M. Before the initiation, the W.M. made touching reference to the death of Sir H. A. Atkinson, who was a member of the Wellington Lodge at the time of his death. During the evening two presentations were made ; one at the request of Lodge Pacific, No. 1229, E.C., Hokitika, to Bro. E. Pfeiffer, consisting of a jewel and an address ; and one from the members of Lodge Wellington to Bro. Larchin of a P.M.'s jewel. Bro. Larchin has done excellent work in the Lodge, and is held in universal esteem.

PROVINCE OF CANTERBURY.

PROGRESS, NO. 22, SOUTHBRIDGE.-Past Master Bro. Frame read a paper on " Masonic Sociality " at the regular monthly meeting held on the 7th July. On Friday evening, the 5th inst., this Lodge held a very successful social at the Town Hall. For some time past the local Brethren have been working hard to make the affair as successful as possible, and we must say that their efforts in this respect were highly satisfactory, and deserved a much larger attendance than was accorded them. As a great deal of good is done by holding a social evening among members of the Craft, in which their wives and families may take part, we should like to see a similar gathering take place yearly in Southbridge. The committee who undertook the details of the function deserve every praise for the manner in which they carried out the arrangements. The hall was nicely lit up and festooned with flags of all descriptions, and the walls hung with paintings and photographs of distinguished members of the Order, and the windows neatly draped with curtains, &c. At one end of the room was to be seen the portrait of Her Majesty the Queen, and at the opposite end was placed that of her illustrious son, H.R.H. the Grand Master of English Freemasons. We noticed that a very good portrait of the late Dr. Donald, D.G.M., also adorned the walls of the room. On the stage two small rooms were divided off, so that those who felt so disposed could indulge in cards or chess, or a quiet " weed." In the gallery, seats were arranged so that a goodly number of those not immediately engaged in dancing could enjoy the spectacle. All the officers of the local Lodge wore their Masonic clothing, and we noticed that several Companions of the Royal Arch Chapter were present. The supper was laid in a large marquee erected outside, and alongside the hall. Dancing commenced punctually at the time fixed, and the excellent music of Mr. Fleming's band greatly added to the enjoyment of those present. The floor was in capital order for dancing, and the only cause for regret was that so many Southbridge young gentlemen were so thoughtlessly ungallant as not to have attended in larger numbers, in order that so many of the charming young ladies present might have had the opportunity of carrying out their Leap Year proposals. As it was, we noticed quite a number of ladies had to be satisfied with one dance only, instead of a fair share of the twenty-four on the programme. This is not as it should be, and, now that lovely woman is to be enfranchised, we expect a very different aspect of affairs on the next occasion. It would be invidious on our part to describe the beauties of the ladies dresses separately, or individually ; suffice it to say, they were all gorgeously neat, becoming, and exquisitely tasteful. The belle of the evening was — well, on second thoughts, we desire to keep the few remaining hairs on our editorial head till the cold weather passes away, and reluctantly refrain from mentioning her name just yet. The adjournment to supper took place at 12 a.m., and the admirable arrangements made by Bro. W. Hibbard enabled all to partake of a sumptuous spread, served in a most enticing manner. During the evening several songs were sung, and we must not forget the two given by Bro. Donovan, of Kaiapoi, which caused no little amusement. To the W.M., Bro. R. Webster, P.M.'s Bros. Warring, Frame, and Waby, Bros. Scott, S. Moore, Gilmour, Miln, and the indefatigable Secretary, Bro. Simpson, are due very great thanks for the work they have done in making this social the success it was. About 130 persons were present during the evening, and dancing was kept up till past 3. o'clock on Saturday morning.—*Ellesmere Guardian.*

LODGE ASHLEY, No. 28, RANGIORA.-The regular monthly meeting was held on July 7th, when there was a good attendance of members and visitors. After the minutes had been read, and a considerable amount of correspondence dealt with Mr Edmund Watts Cooper, of Cust, was initiated into the mysteries of Freemasonry by the W.M., Bro. R. Ball, the charge being delivered by the J.W., Bro. C. Parkin. The balance-sheet, which had been inadvertently overlooked at the annual meeting held on June 10th, was read and adopted. It shows the financial position of the Lodge to be satisfactory. During the past year, the mortgage on the Lodge property had been reduced from £500 to £350, the effort necessary for accomplishing this reduction, however, leading to a bank overdraft of £64 12s 3d. The balance of assets over liabilities is put down at £512 4s 3d. Bro. T. Bingham, P.M., who had been residing in Christchurch for the last two years, applied for his clearance certificate, which was granted. Bro. T. W. Rowe, M.A., Librarian, read the report of the Library Committee, which was adopted. The chief recommendations of the committee were as follow :—

That the library be supported by a voluntary half-yearly subscription, and by gifts of suitable books by the Brethren ; that the following classes of books may be represented in the library : (1). Books on the history and principles of Freemasonry and allied subjects. (2). Books that illustrate the " the liberal arts and sciences," and the " hidden mysteries of nature and science," as books on astronomy, natural science, physical science, experimental science, the arts, especially those allied to Masonry, as architecture and sculpture, and works of a miscellaneous character that fairly come under the general head (2) above ; that the library shall not contain works that come under the following heads :—Theology, belles lettres in the form of poetry, drama, fiction, essay, or any other branch of polite literature, miscellaneous works that do not come under the heading (2) above. The other clauses of the report merely referred to the routine business and management of the library. The W.M. reported that he had received promises from Bros. R. Maxwell and E. Mulcock, P.M.'s of the Lodge, to present portraits of themselves to the Lodge. The report of the Banquet Committee showed a balance of 6s in hand after paying all liabilities. A hearty vote of thanks was accorded to Bros. J. Roberts, W. A. Taylor, H. C. J. Bailey, G. F. Smith, and G. Pain, for their services in connection with the banquet on installation night. Hearty good wishes were received by the W.M. from Lodge St. Andrew (Tasmania), Pacific Lodge, and Lodge Ashley. Bro. Roberts proposed, and Bro. Smith seconded Mr John Lilly, aged 61, gentleman, Rangiora, as a candidate. After Lodge closed, the Brethren adjourned to the refectory, where the usual toasts were drunk, and songs contributed by several Brethren.

MALVERN LODGE, No. 35, SPRINGFIELD.--The Secretary, Bro. W. Haddrell, P.M., reports having received a guinea from the D.G.M. of Westland, E.C., Bro. John Bevan, and from the Chapter at Hokitika three guineas towards the late Bro. Morton's resting place. Bro. Haddrell also tells us that while the Lodge has a pound note they will stick to the CRAFTSMAN, as the members consider it is one of the best things for the Craft, and a good journal.— [Thanks, Brethren.—ED. C.]

METHVEN, No. 51, METHVEN.-On the 9th July Bro. Fraser waft passed to the second degree, and Bro. Morgan's motion, " That the Lodge consider the advisability of holding a Masonic social," was discussed.

CROWN LODGE, No. 675, S.C., CHRISTCHURCH.-The regular monthly meeting of this popular and flourishing Sydenham Lodge was held at their cosy and handsome hall on Thursday evening, the 4th inst. There was a good attendance of Brethren and visitors, including J.P.M. Bro. Cooper, P.M.'s Bros. Gourlay and Barsht, and W.M. Bro. Hartle, of Robert Burns, 604, S.C., who assisted W.M. Bro. Webb of the Crown Lodge in carrying out the labours of the evening. The business consisted in raising Bros. Collie and Hopkins to the sublime degree of a Master Mason. The ceremony was most impressively performed by P.M. Bro Eastwood, to whom the W.M. had diffidently relegated that duty. The charges were rendered by P.M. Bro. Barsht, and the working tools were given by P.M. Bro. Gourlay. After labour the Brethren adjourned to the feast of reason and the flow of soul. The toast of " The Visitors," was coupled with the name of Bro. Hescott, representative of the CRAFTSMAN, who suitably responded.

CANTERBURY LODGE, NO. 1048, E.C., CHRISTCHURCH.-This Lodge held its regular meeting at the St. Augustine Hall, Manchester St., on Friday evening, the 5th inst., when a goodly number of members and visitors put in an appearance. The work was somewhat heavy, as two candidates, Messrs. Vernazoni and Wright, were initiated, and two Brethren, viz. Osment and Vander Velden were passed to the F.C. degree. The W.M., Bro. Wallis, who has succeeded Bro. Grummitt, in the chair of King Solomon, carried out the work of the degrees in a very excellent manner, assisted by P.M.'s Bros. Warren and Gundry, and S.W. Bro. Paton. The former gave the Charity charge, and the last mentioned the general charge in such a manner as to impress the newly-initiated Brethren. This Lodge has made considerable progress during the last twelve months by adding to its membership a number of desirable citizens, who should reflect credit upon the Fraternity. They have also succeeded in obtaining the services of an organist in the person of Bro. Merton, an able musician, and we hope that ere long the Lodge will possess a first-rate choir, and doubly enhance the value of the different degrees. The evening was brought to a close by the Brethren adjourning to the refectory, where songs were rendered by Bros. Painter, Hescott, and others. The toast of " The Visitors " was coupled with the names of Bros. Gundry, Hemsworth, and Hescott. The first mentioned Brother recited his experiences upon the Zeehan silverfields, and said he was glad to be back again with his Christchurch Brethren and friends. P.M. Sandstein, who proposed the toast, said he was glad to learn that the CRAFTSMAN was becoming a representative journal, and advised the Canterbury Brethren to support the journal. Bro. Hescott, who responied upon behalf of the CRAFTSMAN, thanked P.M. Bro. Sandstein for his kind expressions and good wishes, and stated emphatically that the journal had always been independent of any

body and had always endeavoured to become a thoroughly representative Masonic paper. Bro. Hemsworth, also responded on behalf of the Crown Lodge, No. 675, S.C. The Tyler's toast brought a pleasant and profitable evening to a close.

MARLBOROUGH, NELSON, AND WESTLAND.

LODGE WAIRAU, NO. 42, BLENHEIM.-The monthly meeting of this Lodge was held on Monday, July 11th. All the officers were present, and a few more of the Brethren would have attended but for the very inclement weather. The business of the evening was to pass Bro. Howard, which was very ably done by the W.M., Bro. O'Callaghan, the tracing board being explained by Bro. T. B. Salmon, P.M. The balance-sheet of last year was read and adopted. The consideration of the report of the committee to revise the by-laws was adjourned till next month. Bro. De Castro, P.M. was granted his demit, and a vote of thanks was accorded to him for his services during his membership and for a donation to the Lodge funds.

KUMARA, NO. 65, KUMARA.-At the April meeting there was a large attendance. Mr. Thomas Tate, an accepted candidate, was initiated. P.M. Bro. Wilson explained and presented the working tools of the degree, and P.M. Bro. Wilby gave the charge.--There was a large attendance at the monthly meeting held in the Masonic Hall on August 5th. Bro. Francis Kerr McNeill, a candidate for the Second degree, having answered the usual questions very satisfactory, was duly passed to the Fellow Craft degree by the W.M., Bro. John Henderson. Bros. J. P. Master and H. R. Wilson presented the working tools, and Bro. Thomas Torrance, S.W., gave the charge appertaining to the degree in a fluent and able manner. Two candidates for initiation were proposed. One guinea was voted towards the Auckland Masonic Institute. This Lodge is still progressing, and will render a good account at the end of the financial year.

SOUTHERN STAR, NO. 735, E.C., NELSON.-The genial Secretary of this Lodge, Bro. Thomas Scott, P.M., has been appointed Local Secretary for Lodge Quatuor Coronati. On the 14th July they initiated Mr. John Graham, passed Bros. Möller and Trewavas, and Bro. the Rev. Evans, M.A., read a paper entitled "Moral Bases of Masonry."

PACIFIC, NO. 1453, E.C., REEFTON.-This Lodge has no less than 15 Past Masters eligible for the chair, and nine Past Wardens. On the 14th July the business was initiation, raising, election of Worshipful Master, Treasurer, and Tyler, and appointment of auditors.

PROVINCES OF OTAGO AND SOUTHLAND.

OTAGO, NO. 7, DUNEDIN.-A Lodge of Instruction is now held on the first Wednesday in every month at Union Chambers, Princes Street. The Rev. James Thomas Pinfold was initiated on the 10th inst. The following notices of motion by Bro. A. Fieldwick, S.D., were considered : (1) " That in addition to the W.M., Treasurer, and Tyler, the S.W. and J.W. be elected annually." (2) " That the sum annually voted towards expenses of annual meeting, be this year voted towards procuring clothing for the officers of the Lodge."

LODGE MOKORETA, NO. 63, WYNDHAM, SOUTHLAND.-The monthly meeting was held on 9th June, when two candidates--Wm. Allison and Wm. Poole—were initiated. The ceremony was performed by Bros. Crosbie, I.P.M. ; W. J. Currie, J.D., presenting the working tools. The sum of £1 1s was contributed from Lodge funds towards the testimonial to G.M. Bro. Thomson, this in preference to calling upon the individual members for subscriptions. Messrs Thomas Turnbull, James Sawers, and John McBride were proposed for initiation. Hearty good wishes were received from E.C., S.C., and I.C. visitors. Bro. Hescott, your representative, passing a few congratulatory remarks, especially on the work. An adjournment was made to Host Bro. Milne's, and a pleasant and profitable hour was spent in his company. — On Thursday, July 7th, Messrs Thomas Turnbull and James Sawers were elected members. Invitations were received from Lodge Southern Cross, No. 9, and Lodge Victoria, No. 471, I.C. to attend their installations and banquets. These were accepted with thanks. A circular was received from the Masonic Institute, Auckland, and a copy of "The History of the Formation of Grand Lodge." The Lodge decided not to receive the circular from Bro. Henry Thomson, Past Grand Master, on the ground that Grand Lodge would edit and publish a Ritual if such was found necessary. The W.M., Bro. Monteath, placed his chair at the disposal of Bro. Crosbie, P.M., who proceeded to initiate Messrs. Sawers and Turnbull, Bro. Currie giving the working tools, and Bro. Raymond the ancient charge. Bros. Allison and Gave were passed to the second degree. Bro. D. Kellie, of Lodge

Harvey, No. 51, was proposed for affiliation. Bros. Bramble and Templeton were appointed auditors. The election of W.M. will take place at the next meeting.

LODGE NGAPARA, No. 68.—On the 4th July Bros. Kydd and Corkran were passed to the Second degree, and Mr. W. Bayne was elected a member. Mr. Wm. Rodgers was proposed. Bro. Richard Donegan having resigned as Tyler, Bro. George Nimmo was elected to the position. Bro. Hugh Wilson, J.D., having removed to Oamaru, Bro. J. R. McCullough, a very able and attentive member, was elected in his place. Hearty good wishes were given on behalf of Bros. De Renzy and Robt. Hamilton by Bro. Hescott.

BRIEF MENTION

A MASONIC Temple to cost half-a-million is mooted in London.

A MILITARY paper designates the British Army, " Sons of the Widow."

THE Grand Lodge of Tasmania has adopted the elective principle for choosing its officers.

THE Grand Lodge of Victoria voted £100 at the last Communication towards relieving the distress in Melbourne.

A CODE of " rules of debate " have been gravely discussed, amended, and adopted by the Grand Lodge of Victoria.

IN a recent issue of the London *Freemason* there is recorded the interesting case of a father being installed by two of his sons.

THE new Victorian Ritual can now be bought from a book company in Melbourne at the reduced price of 1s for the second edition.

THE Fund of Benevolence has £336 13s. 11d. to its credit, of which £200 is on fixed deposit in the Bank of New Zealand, in Auckland.

THE amount of cash received by Grand Lodge from the date of its inauguration to the 31st December, 1891, was £1,250 8s. 2d., and the expenditure was 21,039' 10s. 6d.

THE liability of Grand Lodge on the 30th June, 1892, was £398 11s., and the assets were £868 19s. 5d., and yet there are some people who say we are in a state of bankruptcy. Evidently, " the wish is father to the thought."

A LITERARY and scientific Lodge is in process of formation at Birkenhead, Liverpool. It is to be called Minerva Lodge, and will be numbered 2433. It will be on the model of, and associated with, Lodge Quatuor Coronati, London.

THE present year is the jubilee year of New Zealand Freemasonry. September next will complete the fiftieth year since the New Zealand Pacific Lodge in Wellington and Lodge Ara in Auckland were almost simultaneously founded.

AUCKLAND MASONIC INSTITUTE.—The first harmony night of the winter season, on May 20th, was a pronounced success. The social room was crowded. The programme of musical selections and recitations proved very attractive, and in the interval refreshments were provided in the ante-room. It is the committee's intention to give a series of entertainments, open to Brethren and their friends, during the winter months.

"THE Duke of Connaught next said—' Brethren, I now give you the toast of the evening, " Success to the Royal Masonic Institution for Girls."—(Cheers.) Brethren, this Institution, as many of you are aware, was started some 104 years ago by the distinguished Brother Chevalier Bartholomew Ruspini, Surgeon Dentist to His Majesty George the Fourth, then Prince of Wales. It was in the year 1788, or 1789 that the Institution first took definite shape, and the first twenty girls were admitted to the Institution. Since that time the

Masonic Institution for Girls has gone on increasing steadily, and we have now there the large number of 263 girls in the School.—(Hear, hear.) Since its foundation no less than 1674 girls have been provided for.'—(Hear, hear.)"

THIS is the substance of a letter from the Archbishop of Aix to the French Minister of Justice, in reply to a circular asking the Bishop to abstain from participating in the pilgrimages of French workmen :-
" You had something better to do than to write this circular, which is a sad and odious misconstruction
Peace is sometimes on your lips ; hatred and persecution are always in your acts, because Freemasonry, that eldest daughter of Satan, governs and commands. A thousand times wilfully blind is he who does not see it."

This letter cost the Archbishop 3000 francs, that being the sum which the Court, having found him guilty, condemned him to pay.—*Exchange*.

Bro. NICCOL, G.M., paid a visit to Lodge Abercorn, No. 30, Waipawa, Hawkes Bay, on the 2nd inst.

PROFESSOR Galton is proposing to signal the planet Mars by means of the telescope at the Lick Observatory.

THE Board of General Purposes, Victoria, has ruled that a blind man is not eligible for initiation in the Craft.

THE Chapter of Otago, holding under the Supreme Grand Chapter of New Zealand, was opened at Oamaru in July.

THE Grand Lodge of New Zealand has at date a majority of 17 Lodges over the combined strength of the three British Constitutions.

THE Grand Lodge of South Australia has admonished a Master of a Lodge for allowing a report of the proceedings of his Lodge to appear in the daily papers.

THE annual meeting of Lodge Palmerston, N.Z.C. (Otago), took place on the 5th inst. A new departure was taken by admitting non-Masons to the banquet.

THE Grand Lodge of Cuba, which has recently recognised New Zealand, governs fifteen Lodges, with a membership of 850. The Craft is prospering there.

WE offer our congratulations to R.W. Bro. William Beilby, of Hastings, on his appointment to the dignified and important position of Superintendent of Hawkes Bay and Gisborne.

THE Editor of the Sydney *Freemason* says his faith in human nature was much strengthened last week on receiving a Post Office order for six years' subscription to that paper.

WE understand that the Lodges in Taranaki and Wanganui will shortly be detached from the Province of Wellington, and placed in charge of a Superintendent—a step in the right direction.

BRO. Wm. McCullough, of Auckland, has been installed Provincial Grand Master of the North Island, S.C. The jurisdiction is a big one, but it only contains six Lodges, two of which are duplicates.

THE trustees of the Freemasons' Hall, Adelaide, have had a separate gas meter fixed to ascertain the consumption of gas in the Grand Secretary's office. The Grand Secretary assures the *South Australian Freemason* that he doesn't take any of the gas home !

HERE is an extract from the records of a Lodge at Portsmouth in the State of New Hampshire :—" January 19th, 1758. Wm. Johnson was accepted to be made a Mason on condition that he paint the candlesticks, the pedestal, and the case over the pedestal, to the satisfaction of the Lodge."

THE wife of a " jiner " cured her husband of staying out so late at night by going to the door when he came home and whispering through the keyhole : " Is that you, Willie ?" Her husband's name is John, and he stays at home every night now, and sleeps with one eye open and a revolver under his pillow.

THE Grand Master paid an official visit to Lodge Scinde, No. 5, Napier, on the 2nd inst. In his address he dwelt especially on the satisfactory position of the Fund of Benevolence. The following toast was enthusiastically received :—" A speedy re-union of all Lodges under the New Zealand Constitution ;" or, to give what was evidently the meaning, " A speedy joining of all outstanding Lodges with the Grand Lodge of New Zealand."

A MEMBER of Lodge Pacific of Reefton, No. 1453, E.C., writes to us as follows :—" About 60 Brethren attended the ceremonies (consecration of new Hall and installation), but our Brethren of the Robert Burns Lodge, N.Z.C., were not permitted to attend through the dictum of the illustrious John Bevan, D.G.M. of Westland, given two hours before the time of gathering. It was a great disappointment to our sister Lodge, a large number of the Brethren travelling many miles to be with us. The great majority of our members are sadly annoyed that our pleasant intercourse should have been broken by the action of the D.G.M. Personally, I am in hopes it will hasten the time for joining the N.Z.C.—in my opinion, the sooner the better."

THE travelling and hotel expenses of the Grand Master are for the future to be paid by Grand Lodge.

THE Pope has issued an Encyclical declaring the formula of Freemasonry to be subversive of religion.

IN connection with the Grand Lodge of New Zealand a Widows and Orphans Fund is to be established.

A UNIQUE RAISING, —On the 9th June last, St. Peter's Lodge, No. 442, Peterborough, raised a Brother to the sublime degree at 7 o'clock in the morning. The twenty-five Brethren who attended the ceremony afterwards indulged in the mild dissipation of taking breakfast together.

THE *South Australian Freemason* very kindly refers to us as follows :—" We compliment the Editor of the NEW ZEALAND CRAFTSMAN on the growing excellence of his Masonic paper. It is one of the best-conducted, most progressive periodicals in the Southern Hemisphere, and is among the most valued of our exchanges."

LODGE secretaries will do well to remember that it is now an edict of Grand Lodge that a copy of every circular for Lodge meetings must be promptly forwarded to the Grand Secretary, and to the Grand Superintendent of the Province, so as to check irregularities and the admission of undesirable persons into the ranks of Masonry.

THE Grand Master told the Wanganui Brethren that the receipts towards the Fund of Benevolence were now banked to the credit of that Fund. This step will materially strengthen the position of Grand Lodge, for many Brethren looked upon the mixing of the Benevolent money with the General Purpose Fund as the weak point in the Grand Lodge finance.

"THE responsibility of founding a new Lodge is great, for it is by the character and tone of a Lodge that the outside world in each locality judges, and either commends or condemns our Order. Each Lodge has an attractive or repellent power. The Craft before the world in this district will stand either the better or the worse in accordance with the course *you* take. It will be well, therefore, for a new Lodge to pause on the threshold of its existence, and for each member to understand that he must bear his share in maintaining the reputation of the Craft before the world. The increasing prominence which we are assuming in this country is daily making men take a deeper interest in our doings. They have a right to ask : What are you, and what are your ends and aims ? To a certain extent we are a secret society, but in our highest and best sense we are open to the criticism of all. In our highest sense we have nothing to hide. Our secrets are the mere outside shell—valuable and necessary—but they are the letter and not the spirit of our institution. We are a human and not a divine institution. A religious society but not a religion. It is important to remember this, because I know that much of the prejudice and opposition which has been shown to our Order in this country and elsewhere has been *not* wholly undeserved, but has been the result of ill-advised members of the fraternity assuming for our Order a position which is false and untenable. Our doors are barred against the man who has no religion, but we supply no man with a religion. He must get that elsewhere. The Brother who says (and I have heard it said), 'Freemasonry *is my* religion,' is uttering a sentiment wholly repugnant to the fundamental principles of the Order. It is this great principle which enables us to say to men of all creeds—

Cherish and maintain with all the strength of your nature the doctrines you believe to be true. You will see nothing and hear nothing within our Lodges which will offend your creed or diminish your liberty. All that we ask is the proof that your religious convictions do produce in you the fruit of a clean life and a charitable tongue. Granting every liberty to you, we expect you to accord the same to your Brother who will differ *toto caelo* from you in religion, politics, tastes, and occupation. We do not judge you—we allow you to judge none. So before the world we shall stand a body of men teaching the lesson which this century sadly needs, namely, that charity and liberty do not mean the destruction of all social order, and the license to impute the vilest motives to the man who doubts our own infallibility. We shall attract into our Order men who without sacrificing their own principles will become more patient with others by being forced to leave outside the Lodge door the bitterness and contention of the world's daily strife."— Bro. Rev. J. S. BROWNRIGG, P.G.C., at the consecration of St. Stephen's Lodge, No. 2424, E.C.

OUR EXCHANGES.

CONDENSED EDITORIALS.

Bro. His Honor Mr. Justice Boucaut and the Bible. THE attributed utterance of Bro. His Honour Mr. Justice Boucaut, to which Past Grand Chaplain Bro. the Rev. J. W. Owen calls attention, was of so extraordinary a nature as to demand the hot protest of every honest Freemason. When we remind our readers that His Honour is the second in rank and precedence of the representatives of the Grand Lodge of Ireland in this province, it will at once be understood that any utterance of his in a public place detrimental to the fair name, and directly at variance with the principles of the Fraternity, ought to be resolutely challenged. His Honour thought fit from the seat of justice (if we are rightly informed), to depreciate the sacredness of that Book, which, to the world at large, is known as the Bible, and by Masons is recognised as the Volume of Sacred Law. If any desire to know how great importance and reverence to that Book Freemasonry as a system holds and offers, it is but needed that reference be made to any well-informed and intelligent Brother. To us it appears quite inexplicable that a Judge of the province should lay himself open to the charge not only of depreciating that Book, by the sacredness of which the very witness then under examination was solemnly directed to the delivery of the truth, the whole truth, and nothing but the truth—but also of wantonly wounding the religious susceptibilities of a very large majority of his fellow-colonists, who hold dearly to their belief in that Book, which His Honour so ruthlessly offers a victim to irreverent scepticism. On public grounds it was a most objectionable proceeding, and His Honour has not yet lived long enough to attain to or appreciate that gentleness of life which consists in jealously guarding the susceptibilities and beliefs of the majority of his compatriots, even though he himself elect to take an alien position. Nor does he appear to be over careful in appropriating some support for the position taken up by him. His allusion to the Bishop of Peterborough was most egregiously irrelevant. As reported, His Honour affirmed that that Prelate for one did not believe in the Bible. We do not know what authority he had for making such a statement. The only possible solution within our knowledge is to be afforded by the recent contribution of the Bishop to, discussion and magazine reviews dealing with the problem of Christian socialism. But nowhere therein have we found any single statement which bears the impress of the Bishop's disbelief in the Bible. If he does not believe in the Bible, his position and the retention of his sacred office is one of the most extraordinary events in English history. What the Bishop did refer to was, the *impracticability of seeking to make the State carry out in all its relations, literally, all the precepts of Christ, and that a State which attempted this could not exist for a week.* We need not give offence to our readers' intelligence in seeking to show how vastly at variance is this position to that as given by His Honour. But as a Mason, the attitude adopted by His Honour is still more inexplicable. In his various Masonic stages, first as a candidate, next as a Master, he has had to give most solemn declarations as to the healthfulness of his belief, and every time he enters a Lodge he keeps on confirming that continued state of healthfulness. Moreover, he is reported to be deeply interested in the various Side or Cryptic Degrees, nearly all of which, we understand, connect themselves still more intimately with the Sacred Writings. Does he propose to re-construct their individual fabrics by ruthlessly repeating a similar most uncomfortable question ?

As for our correspondent's hope that the Craft at large will take steps to bring His Honor to book, we do not see how such a crusade is to be originated, unless in the Lodge of which he is a member. Not being a member of the South Australian Constitution, our Grand Lodge can have no jurisdiction; but, for the honour of the Craft, we hope that it will take prompt and decisive steps to affirm either in Grand Lodge or in several of the private Lodges, that the doubt and scepticism which underlies Judge Boucaut's question and

accompanying statement, as reported, are resolutely disowned by the Fraternity, and that nothing but regret and sorrow occupies the mind of every Freemason, at finding that a Brother holding high and honoured position should, by his public utterance, give cause for the scoffer to revel in his mockings, and the hesitating to become confirmed in their doubts.—*South Australian Freemason*, March 7th, 1890.

Our Family Tree. THERE is no doubt the principles on which Freemasonry is based are most admirable, that those principles have been most successfully carried out in all ages and countries, and that they are capable of still further development in the future. But nothing is so calculated to mar the beauty of those principles as the attempts which are continually being made to associate every distinguished man that ever lived, and every noteworthy event that has ever happened since the world was created, with Freemasonry. We have seen it gravely stated that Adam was a Mason, though the native modesty of the writer induced him to refrain from any attempt at solving the knotty question, whether our worthy first parent was initiated before or after he took to wearing an apron of fig-leaves. Noah, the first naval architect, not "*arkitect*," has been set down as a Mason. The Patriarchs, we believe, are supposed to have been Craftsmen. The two Saints John were G.M.'s, though we have never heard any sufficient reasons assigned for the supposition. Euclid was a learned geometrician, and therefore he must have been a Freemason. Pythagoras, who is said to have been, in reality, the author of the famous forty-seventh proposition of the first book of Euclid, was also one of us,— very probably a Past Master of the Craft, as the figure of the said proposition plays a very prominent part in the jewels of Past Masters. A host of celebrities of every age and race are claimed as members of our fraternity. The great reformer, Martin Luther, has been said to have been initiated into our mysteries a short time after he had burnt the Pope's Bull of Excommunication. The most worthy absentee from the roll of worthies is the great Julius Caesar. We do not remember ever to have seen him described as a Brother by any trustworthy Mason. Possibly, some imperfection disqualified him from participating in the benefits of initiation. Some day this omission may be rectified, or, perchance, in the lapse of time, some Brother, more remarkable for his ambition to be enrolled among our Masonic historians, than for the profundity of his wisdom and discretion, may seek to counteract it by the insertion of other distinguished personages—say, for instance, Jonah, or the "Last of the Mohicans." Passing from personages to events, we find the building of the Tower of Babel included as marking one of the earliest epochs in history ; but whether or not the first stone was laid with Masonic ceremonial we have never heard. Happily, we are gradually becoming wiser in our generation, and Brethren no longer make themselves conspicuous by such exhibitions of ignorance as we have been describing. Still, there is even now a great deal of what may be called "sermonising" connected with the Craft, which will convince our readers that the statement is not without some justification. Be it well understood, however, that we have no idea of speaking irreverently of any persons who have been mentioned by name. We are merely desirous of showing how Masonry is affected by the absurd lengths to which such writers go when they give way to their imagination.—*Chronicle* (Sydney).

MISCELLANEOUS

MASONIC PRINCIPLES.

AT the meeting of Lodge Robert Burns, No. 604. S.C., Christchurch, on July 19th the following lecture was delivered by the Rev. Bro. A. Chodowski, Chaplain :—

Having consented to address you on this occasion on some subject connected with our noble Craft, I have chosen that of "Masonic Principles."

I have made this choice because it frees me from the comparatively unimportant matters of ritual, degrees, etc., and brings me to speak of that which is the soul and essence of Masonry, and obedience to which makes men Masons indeed and in truth, viz.—Charity, Equality, and Toleration.

Various opinions are held as to who was the originator of Masonry. Some hold that it dates from a period so remote as the birth of our race, others that Moses instituted it, and yet others that Solomon, the wise, the great, the good, was the first-born of our great Brotherhood. But what most concerns us is not *whence* is it, but *what* is it. Concerning what it is we can have no doubt. It has come down to us through dark ages, times of strife and bloodshed, unsullied and pure ; and still like the sun in the heavens it shines upon the pathway of man with a steady, undimmed lustre. Such an institution whose history is but one long trail of glory, can have risen only in glory. The point of its rise, as our tradition tells us, was the age, the reign, the person of

Israel's great and glorious King, Solomon. But in one respect those who say Masonry is as old as our race are right, for its principles are *eternal*—and these we see have been practised by the noble and good of all ages before as well as since the time of King Solomon. But while Masonry, in essential principles, is eternal, it was instituted and formulated as a system by Solomon.

In speaking of the essential principles of Masonry, the first in order and importance is Charity, which is the prime pillar of our institution. This principle teaches and prompts us to readily and heartily assist those needing our help. Not as we so often see in life the holy nature of an act of charity desecrated by the mean spirit of the giver. Some of these are charitable from fear, lest their business, prestige, or influence, decline through failing to help. Others give that the aroma of a good name and honourable mention among their fellows may surround their lives. But this, Brethren, is *not* the spirit of Masonry. The Masonic teaching of charity is that it should spontaneously flow from the heart, and this without the slightest thought of any reward or benefit. *This*, I consider to be the *true* teaching of Masonry with regard to charity. If this principle be practised, then the second principle will be recognised, viz., that of Equality.

Whatever differences of an accidental nature may subsist between us—as fortune, social position, race, creed, religion, or education—Masonry teaches us that we inherit in our manhood an essential equality. And this equality and brotherhood should be recognised not only in the Lodge, but outside in the marts of life. Emperors, kings, princes, dignitaries, down to the poorest and hardest working labourer are here and elsewhere the equals of each other—children of the same father.

The third principle I have mentioned is an outgrowth of the two former. Where a true charity and sense of equality prevail, there will naturally be a free and mutual Toleration. While we hold the great and fundamental principles of life in common, from the education and association of our lives, we are sure to have minor differences of opinion in business, politics, religion, in the thousand and one interests of life. But these cannot in the least alienate us the one from the other while we hold the cementing principles of charity and equality—we grow to be affectionately tolerant and helpful.

The acting out of these principles is what constitutes a Mason—a *real* and *true* Mason. To come to the Lodge and witness all the symbolism which teaches us these things, and then go out and act contrary to these doctrines is a libel upon the sacred name of Masonry. Our mission in this world is in this practical manner to advance the true interests of our Craft. This is not to be done by confused strife and noisy warfare, but by a constant advocacy of these sublime moral principles. Thus our work is symbolised by King Solomon and our ancient Brethren building the wonderful structure—the Temple. We also are building in ourselves the wonderful and beautiful temple of character. This has to be done as did Solomon and our ancient Brethren—without hammer, axe, or iron tool. Their work was carried out by quiet and orderly methods, without the hammer of contention, the axe of division, or any tool of mischief. That material edifice has long since been destroyed, but its sublime symbolism, the *spirit of love and brotherhood* which dwelt therein remain, and are found in us and in the world.

Thus two great structures had a birth. the one of wood and stone,
The other framed and fashioned by fraternal love alone.
The one was joined in all its parts by cunning work of art,
The other by the ligaments that fasten heart to heart.

The Temple with its wondrous strength hath yielded unto Time;
The Brotherhood that flourished then still lives and lasts sublime.
The one, a mere material thing, has long since passed away,
The other holds its vigorous life, untouched by Time's decay.

MASONIC CELEBRITIES.

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

CONTINUED.

HIGHER DEGREES : WHY SO CALLED.

"It offends many that the Degrees of our Rite should be called the higher Degrees. We call them so for want of any other convenient designation ; because they are built upon the Symbolic Masonry, as an upper story is built upon the lower ; and I have not found the same sensitiveness on the part of these fault-finders in regard to the Degrees of the American Chapter and Commandery, although a great number of Masons appear to think that unless a man is a Templar, he is hardly a Mason at all."

ANCIENT CRAFT MASONRY.

"Ancient Craft ' Masonry had no Degrees ' at all the Master's Degree is but little older than some of the Degrees of the Ancient and Accepted Scottish Rite (if indeed, it is as old as some of them), and was an addition to Ancient Craft Masonry.' It is not known that the original Ancient Craft Masonry ' used any symbols at all. If it used any they were only the actual Working Tools, and they had only the most trite and common explanations, if any. They had then the Mason-word,' given to Apprentices, and a simple obligation taken, by them. Hiram Abiff was probably never heard of in a Lodge till after 1717, and the substitute for the Master's word certainly was not until several years later. The legend of the Third Degree was introduced by the new comers into Masonry, who brought into it all that is really symbolical and philosophical in the Three Degrees. What are now so truly extolled as the great moral principles of Freemasonry ' have found their way into Masonry since 1717, largely borrowed from the Bible ; and if the Ancient Craft Masonry were now to be revived in its original purity,' and the Ancient Craft Masons were to live again and work it, its lessons would be found to be but meagre, and its chief characteristics to be good fellowship and a fondness for pipes and ale. The Apprentices and Fellow Crafts would not find themselves held, as they now are, to be not Masons at all ; and none of the Masters would be able to work their way into a modern Lodge, nor would know, if admitted, into what sort of a place they had strayed."

LANDMARKS REMOVED.

" Some of the ancient landmarks have been removed, the real meanings of the most important symbols have been lost by the Blue Lodges, and have only been re-discovered by the Ancient and Accepted Scottish Rite."

SYMBOLISM THE SOUL OF MASONRY.

" The symbolism of Masonry is the soul of Masonry. Every symbol of the Blue Lodge is a religious teacher, the mute teacher, also, of morals and philosophy. It is in its ancient symbols, and in the knowledge of their true meanings, that the pre-eminence of Freemasonry over all other Orders consists. In other respects some of them may compete with it, rival it, perhaps even excel it ; but, by its symbolism, it will reign without a peer when it learns again what its symbols mean, and that each is the embodiment of some great, old, rare truth."

LESS LAW AND MORE BROTHERHOOD WANTED.

"What Masonry chiefly needs now is less law and more brotherhood and if a National Association or triennial assembling of Veterans will promote brotherhood, its inability to make laws, and by decisions add to the confusion of Masonic jurisprudence, will not need to be regretted. Less law and decision, and more of the holy grace of brotherhood, I say, is the crying need of our Freemasonry. It has little need of treatises on jurisprudence and parliamentary law ; and the threshing over and over again of the same straw of a morality older than itself does not much increase the store of wheat in its granaries. The threads of its brotherhood are spun out too fine."

MASONIC BROTHERHOOD.

"The life of Masonry is its brotherhood. In this its pre-eminence consists. Everything is commendable which tends to make that brotherhood more nearly perfect, its ties stronger and closer. A Masonic Brother ' is one between whom and us exists true, genuine, sincere Masonic brotherhood. *Our* word Brother ' does *not* refer to the universal brotherhood of men,' to my brotherhood and yours, through the universal fatherhood of God,' with the African or Australian savage, or the Digger Indian. A Grand Commander of Knights Templars lately said, Let us remember that to No a good Mason is to be a good man, and to be a Templar, a better man.' It will be a sad day for Masonry when, of two dead Brethren lying side by side, those who knew both shall have a right to say, This Brother, being only a Master Mason, was a good man ; but this Sir Knight was a Templar, and therefore a better man.' If we think that any other appellation denotes a closer tie than

Brother,' we thereby, to some extent, under-estimate and disparage the brotherhood which belongs to the Symbolic Masonry ; and yet it is that brotherhood, ten thousand times more than the companionship of Royal Arch Masons, the fellow-soldiership of Knights Templars, and the Brotherhood of the Scottish Rite, together, from the influences whereof must come the health and strength and welfare of Freemasonry."

HIGHER DEGREES.

" If, in the higher degrees, there is more harmony, and a closer brotherhood and higher and wiser instruction, and if the Lodges are content with a less degree of these, they cannot with reason complain if the higher degrees are not only called so in name, but esteemed to be so in fact. If these create no closer brotherhood and teach no nobler and profounder lessons, they are only higher ' in the sense in which the attic of a house is higher ' than the parlour, because we go up from one to reach the other."

T. G. A. O. T. U.

" The Freemason will eschew all the idle babble of Science that seeks to dispense with a God, and of the Agnostic—that is, the ignoramus—who does *not know* ' whether there is a God or not. For us the Forces of Nature are the varied action of God ', and simple faith, we hold, is better and wiser than vain philosophy or self-confident science."

DOCTRINE OF PHYSICAL PERFECTION.

" Often the form remains after the substance has gone, and that which is the least essential has the longest endurance as, for example, the rule of Operative Masonry in regard to the physical qualifications of Apprentices, which, while not regarded now in England as of any force, is all the more rigorously enforced here, when for a hundred and seventy years or more it has been inapplicable. In this district it has excluded a man because the end of one thumb had been cut off."

PERPETUAL JURISDICTION.

"While this old rule, elsewhere obsolete, is considered to be a landmark here, the business of introducing new law and new usages into Masonry is conducted with unwearied perseverance. For example, the doctrine that a man who once applies to a Lodge, and is refused initiation by it, has become its chattel, and in a sense its thrall,' as Gurth, the swine-herd, was of Cedric the Saxon, was not known in the old days in England, and is not known there now. Because when the unfortunate Profane was not sufficiently acceptable to, some one Brother of the Lodge for the vote to be unanimous, that one black ball is held to give the Lodge a proprietary interest in him."

EXCLUSIVE GRAND LODGE SOVEREIGNTY.

" The Grand Lodge of England did not, in the eighteenth century, assert the doctrine of Exclusive Grand Lodge Sovereignty ; and it now broadly denies many of the corollaries which our Grand Lodges have deduced from it. When the Grand Lodge of Maine complained to the Grand Lodge of England, that a Canadian Lodge of its obedience was in the habit of making Masons of citizens of Maine just over the line, the Grand Lodge of England emphatically asserted that its subordinate had a perfect right to do so, and so the Grand Lodge of Maine took nothing by its motion."

CREATION OF GRAND LODGES.

" It seems now to be regarded as settled American Masonic law, that when a Grand Lodge has been established in a State, Territory, or Province, within the United States or without, in Canada or Quebec, New Zealand or New South Wales, not only is it no longer permissible for any other Grand Lodge, even before then having jurisdiction over and governing bodies in the State, Territory, or Province, to create Lodges in it but those existing there before the Grand Lodge was created, and which declined to unite in erecting it, must incontinently surrender their charters granted by the Grand Lodge before then sovereign there, or having a right concurrent with like right of other Grand Lodges to establish Lodges in it, and, willy-nilly, accept the new Grand Lodge for master, and take new charters from it. As is usual, however, it may be noted. there has been some inconsistency in practice and doctrine, when the boot has been on the other leg.

Dr. Mackey laid it down as Masonic law that three Lodges could constitute a Grand Lodge. How this became Masonic law I have never learned; but this is not by any means the only doctrine that *became* Masonic law by some one's magisterial assertion that it *was* so.

NUMBER OF LODGES NECESSARY TO CONSTITUTE A GRAND LODGE.

After a while a Grand Lodge was made in a British colony by a small minority of the Lodges in it ; and discussion grew up, and has continued to this day without anything being settled. The Exclusive Sovereignty doctrine made trouble. If, there being eight or ten Lodges in a country, three of them make themselves a Grand Lodge, does the doctrine attach ? Can these three Lodges by their delegates in Grand Lodge, require the other five or seven which declined to unite with them, to do so under pain of excommunication ? So, instead of retracing their steps, and getting upon firm land again, the Oracles of American Masonry proceeded to get further into the Serbonian Bog, by undertaking to make some more new law. This is all a part of what I am in the habit of calling " The Nonsense of Freemasonry."

(To be Continued.)

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OVER 40,000 persons land at Joppa every year in order to make a pilgrimage to Jerusalem and other spots celebrated in sacred history.

THE Masonic press of to-day is performing a noble work among the Craft. No Mason should be without a Masonic journal. The amount of light and information he will derive from a perusal of its pages will well be worth the subscription price. Of course there are Masons who have *no time* to read anything Masonic. They wear a pin, and are seen in Masonic processions. They are Masons in form, but not in spirit —*Freemason*.

ARCHBISHOP WALSH, who recently issued a pastoral letter forbidding Catholics on pain of excommunication to have anything to do with the great Masonic bazaar about to be held in Dublin, in celebration of the centenary of the Female Orphan School, sends to the *Freemason and Press* a correspondence which has just taken place between a lady and himself on the subject. The lady wrote asking for a signed portrait of the Archbishop to include in a portrait gallery. Thus the Archbishop writes :—" I should wish to assume that you are not aware of its being most strictly forbidden to Catholics by His Holiness the Pope to take part in any Masonic proceedings such as the coming *fête*. You seem to indicate a wish to bring out the fact that some Catholics are taking part in the *fête*. This, so far as it may be the case, is a thing deeply to be lamented. But unfortunately, among Catholics, as amongst the members of every other body of professing Christians, there are some who are far from faithful to the duties imposed on them by their religious creed. Any Catholic who may act in disregard of the law of the Church in this particular matter of encouraging in any way a Masonic proceeding, is by the very act excommunicated from the Catholic Church."—London *Freemason*.

**** <Pages 1481 to 1502 not scanned> ****