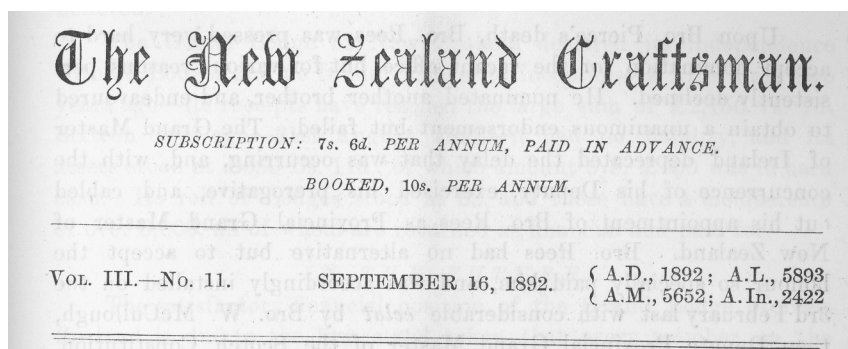


R... W... BRO. WILLIAM JOSEPH REES.  
PROVINCIAL GRAND MASTER, I.C.



*R. W. BRO WM. JOSEPH. REES.*

TWENTY-FOUR years ago (26th August, 1868) Bro. Rees was made a Freemason by Bro. Benzoni in Lodge - United Service, No., 421, I.C., and was installed Worshipful Master of the same Lodge in 1871.

He affiliated to Lodge Ara, No. 348, I.C., in 1873, and was installed Master in 1874.

While absent in Australia (September, 1877) he was elected Provincial Grand Secretary, and on his return, at the urgent request of the Provincial Grand Master (Bro. Pierce) he also accepted the office of P.G. Treasurer. When he took office the affairs of the P.G. Lodge were in great confusion ; in about two years he had placed the P.G. Lodge on a sound financial foundation, his efforts being specially acknowledged by the Grand Lodge.

In September, 1888, owing to protracted and dangerous illness, he resigned office in the Provincial Grand Lodge after eleven years of service.

He was succeeded by Bro. W. L. Mitchell, who in June, 1890, found it necessary to visit " the Paradise of the Pacific," leaving the affairs of the Province in great confusion.

Bro. Pierce, P.G. Master, being in failing health, became very worried and distressed, especially as correspondence poured in upon him with which he was quite unable to deal. At this stage Bro. Rees came to

the assistance of his chief and volunteered to attend to the more pressing matters, an offer which was gratefully accepted and affectionately remembered by Bro. Pierce until the day of his death.

Upon Bro. Pierce's death, Bro. Rees was pressed very hard to accept nomination for the vacant office, but for various reasons persistently declined. He nominated another brother, and endeavoured to obtain a unanimous endorsement but failed. The Grand Master of Ireland deprecated the delay that was occurring, and, with the concurrence of his Deputy, exercised his prerogative, and cabled out his appointment of Bro. Rees as Provincial Grand Master of New Zealand. Bro. Rees had no alternative but to accept the honour so specially paid him, and was accordingly installed on the 3rd February last with considerable *eclat* by Bro. W. McCullough, then Depute Provincial Grand Master of the Scotch Constitution, but since elevated to the Provincial Grand Mastership.

Bro. Rees has no sympathy whatever with the Grand Lodge of New Zealand, but is prepared to extend the right hand of fellowship as soon as his Grand Lodge sees fit to accord recognition. He holds the opinion that such recognition would have been extended long ere this, had the seceding Irish lodges surrendered the warrants under which they decided no longer to work.

#### *THE RETENTION OF CHARTERS BY NEW ZEALAND.*

WE notice from the official report of the last Communication of Grand Lodge that the Provincial Grand Secretary of the Irish Constitution made a request on behalf of the Grand Lodge of Ireland that the Charters of those Irish Lodges which had transferred their allegiance might be returned to the Provincial Grand Lodge. In our next issue we intend to deal fully with the subject, meanwhile we might point out that it would have been proper and courteous and in accordance with Masonic etiquette if the Grand Lodge of Ireland had addressed the Grand Lodge of New Zealand direct.

#### *THE FINANCIAL POSITION OF GRAND LODGE.*

##### *AT PRESENT.*

MANY brethren complained that the Balance Sheet presented to Grand Lodge in Wellington was somewhat complicated and confusing. Upon our arrival in Auckland we laid these complaints before the President of the Board of General Purposes, and he placed the Books of Grand Lodge at our disposal. We proceeded to make an investigation on our own account, the result we give elsewhere, and when we assure our readers that our figures are reliable we expect to be believed.

The Grand Lodge of New Zealand declared its independence with 32 Lodges and no funds. Since its inception—a little over two years ago—its receipts have reached the large sum of £2,156 7s. 7d. Sixteen days ago 31st August, 1892—it had no liability, and its assets stood at £680 0s. 11d., of which amount over £400 was in hard cash. Its roll of Lodges stood at 82, and these have a membership of over 3,000, all of whom are returned as financial and paid for.

##### *IN THE FUTURE.*

The satisfactory financial position of the Grand Lodge of New Zealand is due to the firm stand taken that every member on the books of the subordinate Lodges must be returned and paid for at the rate of 4/- per year. As the then Grand Master—Bro. Thomson—explained at the Oamaru Communication in January last :

"Lodges who kept Brethren on the roll in arrears with their subscription would have to pay for them. If they considered this oppressive, they had the remedy in their own hands, but the law had been specially framed so that the Supreme Body should not suffer from the neglect of its subordinate Lodges to carry out their own by-laws."

The Board of General Purposes now recommend that provision be made :

"To allow Lodges to return Brethren who may be in arrears for dues in the following manner, viz. :---' No Lodge shall pay the quarterly contribution for a member who is in arrears, but his name shall, nevertheless, be returned with the words *in arrears* written against it, and when the arrears are received the contribution to Grand Lodge shall be duly paid.' "

Without any hesitation we condemn the proposal, and should it be approved of by the Craft, the Grand Lodge of New Zealand may date the commencement of its decay from the passing of the measure. We opposed a similar proposal at the passing of the Constitution, we shall oppose it now, and during the six months the proposal is before the Lodges for their approval or rejection, we shall give the reasons for the faith we hold.

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*ASSISTANT GRAND SECRETARIES.*

LAST month we drew attention to and condemned the proposal of the Board of General Purposes to remit the Fees of Honour of certain Grand Officers. To our inquiry as to what important work devolved upon the Assistant Grand Secretary to warrant the Board recommending his Fee of Honour being remitted an answer has been supplied.

The Board of General Purposes consider that the Grand Secretary would be better employed in attending to the office work than in tripping up and down the Colony to Quarterly Communications. For the future, therefore, the Grand Secretary will not travel, save at the special request of the Grand Master. The Assistant Grand Secretaries, who are to be domiciled in Wellington, Christchurch, and Dunedin, will attend to the clerical work of the Communications. This arrangement it is estimated will save Grand Lodge some £50 a year in travelling expenses.

We do not venture to express any opinion as to the wisdom of this step, but the estimated saving will not, in our opinion, cover the expenses of the three Assistants.

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*SUBSCRIBERS.*

THERE is £500 owing to us for subscriptions, and the next number will complete our obligation to the majority of those who owe us the money. As it takes over £70 a month to pay the expenses of production, it requires no little skill to avoid running up a big printer's bill. We dislike asking for money, but we have the comforting assurance—in placing this reminder before those who are indebted to us for services rendered—that none need complain of the article that has been supplied.

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*PERSONAL.*

TO the many Brethren who sent their best wishes for our health, happiness, and prosperity, I can only express my thanks. It is very pleasant to know that Brethren whom I have never met take a keen interest in my welfare, and it is especially gratifying to be told " that the CRAFTSMAN has the confidence and the proprietor the affection of a large number."

If all goes well I shall pay a visit to Otago in January, when I will dispel the forebodings of my dear friend in Oamaru by paying him a visit.

T. G. DE RENZY.

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*A STEP TOWARDS RECOGNITION.*

AT the last regular monthly meeting of St. John's Lodge, No. 1137 E.C., Timaru, held on Monday, 5th inst., the Junior Warden, Bro. Jackson, in accordance with notice duly given, moved the following resolution :-

"That in the opinion of the members of this Lodge it is highly desirable, in the interests of the Craft generally, that the New Zealand Constitution should be recognised by the British Grand Lodges, in order that fraternal relations may be re-established between all Craft Lodges throughout the Colony. That a copy of this resolution be forwarded to the District Grand Lodge for transmission to the United Grand Lodge of England, and that the District Grand Lodge be earnestly requested, in the true interests of Masonry, to give it their strongest support."

Bro. Jackson submitted the motion very briefly, saying that he felt it must commend itself to every brother who was actuated by a true Masonic spirit. He pointed out a few of the evils existing at present which the

resolution, if carried and acted upon, would remove, and said he felt the time had now come when the Grand Lodge might fairly be asked to extend recognition.

Bro. Rutland, I.P.M., seconded the resolution, endorsing what had been said by the proposer, and strongly recommending it to the favourable consideration of the brethren. St. John's Lodge felt the present state of things very much, as its members were practically cut off from all Masonic intercourse with other Lodges, unless they went a long way from home.

Bro. Melton, S.W., supported the resolution. He said it was quite time that fraternal relations were re-established. He pointed out that the motion did not commit the Lodge to anything beyond a desire to see their brethren in the N.Z. Constitution recognised, and could not, in any way, be considered as a step towards transferring their allegiance.

Bro. Blake and others supported the resolution.

The W.M. Bro. Glesson said the motion had his entire sympathy and support. He trusted the Lodge would pass it unanimously. He read an extract from a letter from the R.W. Bro. Cunningham, D.G.M., saying that any resolution the Lodge might pass on the subject would receive due consideration from District Grand Lodge, but that he (the D.G.M.) feared the Grand Lodge would never recognise the New Zealand Constitution until the warrants were returned. He, the W.M., said too much must not be expected from a resolution passed by a private Lodge, but in passing it the members would, at least, put their opinions on record and bring them under the notice of the Home authorities, and it might be that other Lodges, seeing this resolution reported, would pass similar ones, and so bring a weight of opinion to bear, which the Grand Lodge would not disregard. He was about to put the resolution, when W. Bro. Fraser, P.M. (Secretary), said he should like to say a few words. He should be glad to support the resolution if the mover would consent to insert the words " on returning the warrants now held by them " after " New Zealand Constitution." He said he altogether agreed with the mover's arguments, but the dignity of Grand Lodge must be maintained, and he considered it would be injured by granting recognition while the warrants were retained. He spoke at some length in support of his views, and read a letter from W. Bro. Mitchell, D. G. Secty , expressing the same opinion.

Bro. Jackson said that with the consent of the seconder he would agree to the proposed amendment in order that the Lodge should be unanimous, though he wished Bro. Fraser could have seen his way to support it in its original form. He quite agreed that the warrants should be returned, but he thought the Grand Lodge of England could well afford to be generous in such a matter. We had too much law and too little brotherhood, too much technicality and too little charity. In a case like this the Grand Lodge might well rise superior to Books of Constitutions. Doubtless, however, if the Grand Lodge of England would act upon the resolution in its amended form, the New Zealand Grand Lodge would meet them half way.

The resolution, as amended, was then put and carried unanimously.

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HONORARY and Life Members of Lodges under the N.Z.C. have no status.

PALMERSTON NORTH.-A Royal Arch Chapter, under the Supreme Grand Chapter of New Zealand will be opened shortly.

AN Auckland Brother proposed to register the square and compasses as his trade mark. To his honour, be it noted, he changed the design upon objections being raised.

WATERLOO ROYAL ARCH CHAPTER, N.Z.C., WELLINGTON.-On the 30th August, 1892, the following Past Masters of Lodge No. 47, N.Z.C., were advanced and exalted : William Henry Smith, John Walklay, Walter Rutherford, and William Dawick.

WHEN the late lamented Duke of Albany—then Prince Leopold—was installed Worshipful Master of the Apollo (University) Lodge in Oxford, the Prince, together with the retiring Master, certain of the Past

Masters, and every Officer of the Lodge, wore puce-tights and silver-buckled shoes, and, in addition, the Prince wore the "Garter."

WE may here repeat that " no man or body of men " can rightly claim authority to alter or abrogate an old established custom of the Fraternity except the Grand Lodge itself, and then only after due notice of motion shall have been given; and that any change from the established customs of the Craft made by Grand Lodge should be duly notified to every Lodge.

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## GRAND LODGES

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*NEW ZEALAND.*

### BOARD OF GENERAL PURPOSES.

THE regular Monthly meeting of the Board of General Purposes was held at the Masonic Institute, Auckland, on Wednesday evening, the 14th inst., at 8 p.m. Nine members were present.

ALTERATION OF THE CONSTITUTION.-After discussion it was ordered that the following circular be issued:—

Circular No. 25.]

*GRAND LODGE OF NEW ZEALAND.*

GRAND SECRETARY'S OFFICE,  
AUCKLAND, Sept. 14th, 1892.

The W.M. of Lodge, — No. -

DEAR SIR AND BROTHER,  
I

am instructed by the Board of General Purposes to inform you that at the quarterly Communication of Grand Lodge on the 29th day of July last, the following recommendations of the Board of General Purposes were approved by Grand Lodge, and, in accordance with Rule 41 of the Constitution (p. 31), are now submitted to every Craft Lodge for consideration :—

1. FEES OF HONOUR.-*(a.)* "That the Fees of Honour of Grand Superintendents, Grand Treasurer, Grand Registrar, Presidents of the Board of Benevolence and Board of General Purposes and Assistant Grand Secretaries, upon whom a very large amount of important work devolves, should be remitted."—See *Schedule of Fees, Book of Constitution, p. 85. (b.)* " That in future all Fees of Honour be paid by the Lodges nominating the Brethren to office."
2. TRAVELLING EXPENSES OF GRAND MASTER.-" That provision be made by the Board of General Purposes for the travelling expenses of the Grand Master."
3. DEPUTY MASTER.-" That Brethren who have occupied the position of Deputy, or Substitute Master, prior to the establishment of Grand Lodge, shall be qualified to fill the Office of Deputy Master, although not Past Masters, in accordance with the spirit of the Basis of Union."—See *Rule 26 of the Constitution, p. 36.*

By Rule 41 of the Constitution, it is provided that " no alteration of Constitution or Ritual shall be adopted by Grand Lodge until six months after full particulars of what is proposed shall have been submitted to every Craft Lodge."

You are, therefore, requested to bring these recommendations of Grand Lodge before your Lodge, and to return to me the result of the same on or before the 31st day of March, 1893, in order that it may be finally dealt with by Grand Lodge at its Communication in April.

I remain, Dear Sir and Brother,  
Yours fraternally,  
Wm. RONALDSON,  
Grand Secretary.

The Board struck out the following clause which appeared in the , rough draft of the circular, and ordered it to be remitted again to Grand Lodge for further consideration.

MEMBERS OF LODGES. HALF YEARLY RETURN OF MEMBERS.—"No Lodge shall pay the Half-yearly Contribution for a member who is in Arrears, but his name shall, nevertheless, be returned with the words " in Arrears " written against and when the Arrears are received the Contributions to Grand Lodge shall be duly paid."—See "*Schedule of Fees*," p. 86. *Rule 89*, p. 49.

No reply having been received from Bro. John Joyce, Past Grand Registrar, to the request of the Grand Secretary that he would return the Charters placed in his possession for safe keeping, the Board decided to instruct the Superintendent of Wellington to wait upon Bro. Joyce and ask for their delivery.

The Communication at Christchurch was fixed for Wednesday the 26th of October.

It was decided to employ additional clerical assistance at £1 per week, and to remit the question relative to its permanency to the next Communication of Grand Lodge, as it was considered that Rule 167 met the case and prohibited the Board incurring any extraordinary expense of any kind without the previous sanction of Grand Lodge.

Letters were read from the Grand Lodges of British Columbia and Manitoba extending recognition to this Grand Lodge.

The following notices of motion were given by Bro. De Renzy :--

That, for the future, all notices of motion to be discussed and items of business to be considered at meetings of the Board be placed on the agenda, and copies of the same forwarded to every member of the Board, and that members residing outside the Province of Auckland be allowed to express their views and vote by letter.

That, for the future, the Board prepare its Report 28 days before each Communication of Grand Lodge, and that a printed copy of the same be enclosed with the agenda to each Master and Warden, and to members of Grand Lodge, who are registered, 21 days before the Communication.—See *Constitutional Rules Nos. 29 and 31*.

#### THE NEXT QUARTERLY COMMUNICATION.

The Quarterly Communication of the Grand Lodge of Antient Free and Accepted Masons of New Zealand will be held at the St. Augustine Masonic Hall, in the city of Christchurch, on Wednesday, the 26th October next.

Notice of motion given by R.W. Bro. Herbert J. Williams, Grand Superintendent of the Province of Wellington :—" That he would move that the resolution of Grand Lodge at its Communication, October 13th, 1891, requesting the Grand Master to retain possession of the Charters, be rescinded."

#### BOARD OF BENEVOLENCE.

#### GRANT TO A PERUVIAN BROTHER.

The Board met at the Masonic Institute, Auckland, at 1.30 p.m., on September 2nd to consider the following appeal:—

Auckland, 31st August, 1892.

BRO. J. F. LOGAN,

President Board of Benevolence, Auckland.

DEAR SIR AND BROTHER,—I beg to bring before the notice of your Board the case of a distressed brother, who urgently requires the assistance of the Craft on his behalf. I refer to *Bro. Mitchell Cavancevich*, of Lodge Concord, No. 2, Lima, under the jurisdiction of the Grand Lodge of Peru. Bro. Cavancevich's premises in Peru were destroyed by fire during the late war in that country, and he subsequently proceeded to Australia by a sailing vessel, but was not successful in finding any employment.

He is now in Auckland *without means* and unable to procure work, and is anxious to return to his family, funds are therefore required for his maintenance during his short stay here, and for the purpose of procuring a " steerage ticket " by next 'Frisco steamer. I am convinced this is a genuine case and one which deserves the

most liberal treatment your Board decides to give to it. I am personally interesting myself in assisting *Bro. Cavancevich*, and I will gratefully acknowledge any sum the Board decide to contribute.—Yours fraternally,  
D. H. Ross, Lodge St. Andrew.

After full consideration the suns of £5 was voted to meet the case with power to the President to spend a further sum if necessary, but not to exceed £10 in all.

OTHER CONTRIBUTIONS.

Bro. Ross desires to acknowledge and thank the following Lodges and Brethren who so generously assisted Bro Cavancevich :-

RECEIPTS.	£. s. d.	EXPENDITURE.	£. s. d.
Lodge Ponsonby, S.C.	1 0 0	To Passage to San Francisco	18 0 0
„ Ponsonby, N.Z.C.	1 0 0	Board and Lodging, 3 weeks	2 5 0
„ Ara I.C.	3 3 0	Sundry Expenses	1 7 6
„ Ara, N.Z.C.	1 1 0	Clothing ...	0 16 11
„ St. Andrew, N.Z.C.	3 3 0	Cash given. to Bro. Cavancevich	6 11 7
„ Albion, N.Z.C.	1 1 0		
„ Eden, N.Z.C....	1 1 0	...	
„ United Service, N.Z.C.	2 2 0		
„ Prince of Wales, E.C.	1 0 0		
Grand Lodge of New Zealand	10 0 0		
Provincial Grand Lodge of Ireland	1 0 0		
District Grand Lodge of England	1 0 0		
Provincial Grand Lodge of Scotland	1 0 0		
Bro. Alfred Kidd	1 0 0		
Bro. Rev. William Ronaldson	0 5 0		
Bro. Button ...	0 5 0		
	<u>£29 1 0</u>		<u>£29 1 0</u>

The above statement is correct.

Auckland, 10th September, 1892.

(Signed) MICHELELE CAVANACEVICH,

TOTAL RECEIPTS OF GRAND LODGE OF NEW ZEALAND FROM ITS INCEPTION TO 31<sup>ST</sup> AUGUST, 1892.

FUND OF GENERAL PURPOSES -	£ s. d.
Dues 3/- per Member per year...	631 13 5
Initiation Fees and Certificates ...	396 18 6
Joining Fees ...	79 13 8
Dispensations ...	43 13 0
Charters	... 314 17 0
P.M. Fees and Grand Lodge Papers	132 18 0
FUND OF BENEVOLENCE-	
Fees of Honour...	212 11 6
Dues 1/- per Member per year ...	240 6 11
SUNDRIES—	
Contributions and History	72 2 7
Widows and Orphans' Fund...	11 3 0
Regalia Fund	10 10 0
Grand Total	<u>£2,156 7 7</u>

THE FINANCIAL POSITION AT 31<sup>ST</sup> AUGUST, 1892.

LIABILITIES.	£ s. d.	ASSETS.	£ s. d.
<i>Nil</i>		Fund of Benevolence on	
		Fixed Deposit ...	350 0 0
		Do. do. on Current Account	40 13 11
		Widow and Orphans' Fund,	
		in Savings Bank...	11 3 0
		Regalia Fund, in Savings Bank...	10 10 0
		Dues owing to June 30, 1892	150 0 0
		Books of Constitution, etc.	30 0 0
		Books, Seals, Furniture, and Regalia	87 14 0
			<u>£680 0 11</u>

THE LAST QUARTERLY COMMUNICATION.

SUPPLEMENTARY REPORT OF THE BOARD OF GENERAL PURPOSES,  
HELD IN WELLINGTON ON FRIDAY, JULY 29<sup>TH</sup>, 1892

RULE 119, MODE OF PERMANENT EXCLUSION.-The attention of your Board has been drawn to this rule by various Lodges and the hardship inflicted thereby in many cases on Brethren, who, from unforeseen circumstances, are unable to pay their dues, and so not only Lodges, but ultimately Grand Lodge, would suffer thereby. Your Board, therefore, recommends to Grand Lodge the advisability of making provision to allow Lodges to return Brethren who may be in arrears for Dues in the following manner, viz :—" No Lodge shall pay the quarterly Contribution for a member who is in arrears, but his name shall, nevertheless, be returned with the words in arrears ' written against it, and when the arrears are received the Contribution to Grand Lodge shall be duly paid."

DEPUTY-MASTER.-Your Board recommends that Brethren who have occupied the position of Deputy or Substitute Master prior to the establishment of Grand Lodge shall be qualified to fill the office of Deputy-Master, although not P.Ms., in accordance with the spirit of the Basis of Union.

"FORM OF WORKING."—Your Board recommends that the following Brethren be appointed a Committee to draft a "form of working " to lay before the Grand Lodge for its consideration :—Bro. H. Thomson, Pt.G.M., Bro. M. Niccol, G.M., Bro. Kidd, P.B.G.P., Bros. Cooper, E.C., Burgess, E.C., Williams, E.C., Robertson, B.C., Gillon, S.C., Page, S.C., Elliott, S.C., Thomas, S.C., Russell, I.C., Hamerton, I. C., Ellison, I. C., and Goldfinch, I.C.

DEMITTS.-Your Board recommends Grand Lodge to insist upon Craft Lodges endorsing all Demits.

CHARTERS. —The Charters now in hand, when completed, your Board advises that they be mounted on canvas and rollers for safe transmission through the post to the Lodges.

CERTIFICATES FOR AFFILIATION.-Your Board recommends Grand Lodge to authorise the Board of General Purposes to prepare and issue a Certificate to all Brethren, who were members of other Lodges at the time of joining the Grand Lodge, on payment of a fee of 7s. 6d.

REGALIA.-Your Board and Grand Lodge, having at different times considered the question of Regalia, would recommend that Lodges be asked to subscribe for, say three years, a sum of not less than £1 per annum per Lodge, for the purpose of procuring Grand Lodge Regalia by degrees. Your Board would ask Lodges to regard this as purely voluntary on their part, and amounts to be governed by their circumstances.

"WIDOWS AND ORPHANS' BENEVOLENT FUND."--Your Board considers that the time has arrived when this Fund should be inaugurated, and with that end in view recommends that all special subscriptions received from Craft Lodges during visits of Grand Lodge, or other special occasions, or voluntary donations for that purpose from Lodges or Members, be set apart to a separate account to be called The Masonic Widows' and Orphans' Benevolent Fund," the amounts so received to be lodged in Savings Bank to credit of Trustees

appointed by Grand Lodge. The trustees for the time being shall be the M.W. the Grand Master, the Grand Treasurer, the Grand Registrar, and the Presidents of the Board of Benevolence and the Board of General Purposes, until otherwise ordered by Grand Lodge. The Principal of the Fund to accumulate, the Interest only to be used for the objects of this special Fund as Grand Lodge shall direct.

ALFRED KIDD,  
President Board of General Purposes.

OFFICE OF THE GRAND SUPERINTENDENT,  
WELLINGTON, July 29th, 1892.

AMENDMENT.-Moved by W. Bro. T. H. Hustwick, seconded by V.W. Bro. Alfred Kidd " That the word Demit ' be substituted for Clearance '.--Carried.

ADOPTION OF THE REPORT.-Moved by V.W. Bro. Alfred Kidd, seconded by R.W. Bro. E. T. G-illon, " That the Report of the Board of General Purposes, together with the Supplemental Report, be adopted."—Carried.

#### CORRESPONDENCE.

The following letters were laid before Grand Lodge at the Wellington Communication :—

1. From V.W. Bro. J. R. Hanna, Provincial Grand Secretary, I.C., dated Auckland, July 9th, making request on behalf of the Grand Lodge of Ireland, that the Charters of I.C. Lodges may be returned to the Provincial Grand Lodge, I.C.

The subject of " Charters " having been reported on by the Board of General Purposes and adopted by Grand Lodge, no further discussion was necessary.

Notice of Motion for next Grand Lodge Communication was given by R. *W*. Bro. H. J. Williams.—" That he would move that the Resolution of Grand Lodge at its Communication October 13th, requesting " the Grand Master to retain possession of Charters " be rescinded.  
The Grand Secretary was instructed to send a reply to this effect.

2. Letter from Bro. A. Gundersen, Secretary St. Augustine Lodge, No. 4, Christchurch, asking that their Charter might be given up to the District Grand Lodge, E C., Canterbury, in order that they may obtain the quota of funds belonging to the Lodge now held by the District Grand Lodge, E.C.

It was ordered that a similar reply be sent to the Secretary of the Lodge.

3. Letters (two) from V.W. Bro. George Robertson, dated. Wellington, July 25th, the first referring to the desirability of inaug- urating a Fund for the establishment of some Institution or Charity worthy of the Fraternity.

This has been formulated by the Board of General Purposes, and adopted by Grand Lodge.

(2) With translations of two letters from the Grand Orient of Rome, one from our Grand Represntative, R.W. Bro. A. Ballori, 33° acknowledging the receipt of his commission, the other from the M.W. the Grand Master Ad. Lemoni, acknowledging the receipt of a Communication from the Grand Secretary, and tendering congratulations.

Both Letters were read and received with pleasure.

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### NEW HAMPSHIRE

IN the 1892 proceedings of the Grand Lodge of New Hampshire, a page is devoted to reviewing the proceedings of the Grand Lodge of New Zealand. The Committee on Foreign Correspondence state that " Its proceedings appear to be conducted with propriety and from correct Masonic views, and from present indications we judge it altogether probable that the new grand body will succeed in maintaining its existence and in vindicating its title to recognition from the Masonic world."

This grand body has 78 lodges on its roll, and on April 15th, 1892, the number of members were 8,631.

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### MAINE.

AT the Seventy-second Annual Communication of the Grand Lodge of Maine the brethren were in session three days.

It appears from the Grand Master's address that a former regulation of the Grand Lodge, forbidding the sale or the offering for sale, or in any manner aiding in the circulation of any printed document or cypher, as a ritual of any part of symbolic Masonry, had more lately been repealed ; and amongst some very appropriate remarks referring to the subject we are struck by the following paragraph :—

"Is there not a danger in making Masonry popular, and in considering it a means to obtain certain specific ends which are not holy in themselves P Let us remember, my brethren, your obligation as an E.A., and learn the work as it was taught to your fathers ; and if it has come to pass in this busy, hurrying nineteenth century, that time cannot be found for the proper teaching of Masonry, would it not be better to have an authorised cypher printed by the Grand Lodge, and have it sold as its ritual, and revenue to this Grand Lodge thereby received, rather than to have it hawked about through the state by irresponsible parties to their own profit and advantage P"

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*TASMANIA.*

THE regular half-yearly Communication was held at the Freemasons' Hall, Hobart, on the 28th July.

The Board of General Purposes reported that the Constitution had been printed, a new Lodge had been opened at Fingal, and estimates had been invited for Grand Officers' Clothing.

The Grand Master of England acknowledged the letter of condolence sent by Grand Lodge on the death of Bro. the late Duke of Clarence and Avondale.

The Report also contained the following :—Some of the Fees of Office of Grand Officers have not yet been paid, and as the Board wishes to discourage anything in the shape of arrears, perhaps this will be a sufficient reminder. Enquiry has been made as to the legality of Secretaries of Lodges stamping the Certificates Brethren hold from their former Constitutions with the stamp of their respective Lodge, if they so wish it. The Board desire it to be put on record that they can see no objection to such procedure. Brethren residing in Launceston are desirous of bringing under the notice of Grand Lodge the urgent necessity of arriving at a decision as to some uniformity as regards Ritual for working in Lodges. The Board is opposed to the publication of any authorised edition of working for this jurisdiction, and in its absence would recommend, in the first instance, a regular attendance at Lodges of Instruction where practicable, and in the second, conformity with the instructions of the Inspectors of Lodges, who will be authorised to enforce adherence to a well-known and regular standard.

FINANCE.

Credit Balance brought forward ...	£68 4 1
Receipts for the Half-year ending June 30th ...	... <u>159 12 9</u>
	£227 16 10
Expenditure ...	... 77 6 0
Balance ...	<u>£150 10 10</u>

Among the correspondence was a letter from the Grand Lodge of New Zealand forwarding Patent of Office for their representative, Wor. Bro. M. E. Robinson, P.D.D.G.M.

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*BRITISH COLUMBIA.*

RECOGNITION OF NEW ZEALAND.

*M. W. Grand Lodge of A.F. and A.M., of British Columbia.*

Grand Secretary's Office,

Victoria, B.C., 6th July, 1892.

REV. W. RONALDSON,

V.W. Grand Secretary, Auckland, New Zealand.

Auckland,

DEAR SIR AND BROTHER,-It is with much pleasure I inform you that Fraternal Recognition was extended to the Grand Lodge of New Zealand by the Grand Lodge of British Columbia, at its Session held 24th June. Grand Lodge also expressed its desire to exchange Grand Representatives. The M.W. Grand Master, Bro. Wm. Downie, therefore respectfully submits the name of W. Bro. Gabriel Thomas, of Vancouver, B.C., as one fitted in every way for this honour, and if M.W. Bro. Niccol will make a similar nomination it will receive our prompt attention.

Wishing the Grand Lodge of New Zealand every success and prosperity,

Fraternally,

W. J. QUINLAN,  
Grand Secretary.

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*MANITOBA.*

RECOGNITION OF NEW ZEALAND.

*Grand Lodge of Manitoba, A.F. and A.M.*

Grand Secretary's Office,

Winnipeg, Man., August 2nd, 1892.

REV. W. RONALDSON,  
Grand Secretary, Grand Lodge of New Zealand,  
Auckland.

REV. SIR AND R.W. BROTHER,-At the Annual Communication of the Grand Lodge of Manitoba, A.F. and A.M., held in this city on the 8th June, 1892, the following resolutions were unanimously adopted, namely :—

Resolved—That the Grand Lodge of Manitoba in Annual Communication assembled recognises the Grand Lodge of New Zealand as a sovereign and independent Grand Lodge.

Resolved—That we tender to the Grand Lodge of New Zealand a hearty and fraternal greeting, and that fraternal relations and an exchange of Representatives be established between the Grand Lodge of New Zealand and this Grand Lodge.

Yours fraternally,

WM. G. SCOTT,  
Grand Secretary.

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**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 way not be our opinions.

Do not 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 o not deserve it. If you do, in that case, as in every other one, BE BRIEF, and address

THE EDITOR.

ANSWERS TO CORRESPONDENTS.

No. 1137 E.C. TIMARU, be glad to publish your reports ; they should reach Box 444, P.O., Auckland, on or before the 8th of the month.

E. G. LANE, OAMARU.-See above.

JOHN PEAT, NGAPARA.-Our new address is Box 444, P.O., Auckland.

SEVERAL LODGE SECRETARIES.-Addressed envelopes will be forwarded to every Lodge in New Zealand some time during the month.

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THE OTHER SIDE—BRO. SNOW IN REPLY.

TO THE EDITOR.

DEAR SIR AND BROTHER,-It affords me very great pleasure to notice that my review of Masonic Schism has produced a double-shotted rejoinder in your issue of July 16th.

I wish, however, that in one instance, at least, the arguments in defence of " The Other Side " had been based more upon facts than upon vigour of language. This want, however, is perhaps attributable rather to weakness of position, than to lack of courtesy, and on that ground may be passed over without further comment.

Let me deal, first of all, with Bro. J. S. Millar. I single out from a quantity of matter the only sentence which can bear argumentative construction. Reduced to plain English, the argument is this, " that because there were no Grand Lodges prior to 1717, the action of a minority of New Zealand Lodges in forming a Grand Lodge contrary to the wishes of the majority, sustained by the Grand Lodge of England, was lawful and right." I am perfectly conversant with the history of Masonry prior to 1717, and subsequent to 1813, the date of the Union, and it is upon the express authority of Masonic history that I shall defend the position I assumed in my first letter. The more one studies the condition of Masonry as it existed between 1717 and 1813, the more the conviction grows upon one how necessary it was that so many isolated Lodges and so many factions should be welded together under a central controlling body possessed of absolute powers. Without some such authority Masonry must have been a poor disjointed craft, utterly wanting in the essentials of fraternity, and the dignity it has since attained. The growth of Masonry, especially English Masonry, since the formation of the United Grand Lodge of England is a sufficient argument for its *raison d'etre*, and the exercise of a worldwide influence. Surely those Lodges which are loyal to such a mother, which have begun their existence under her sanction and authority—which have the example history has drawn of the evils of schism continually before their eyes, should be guarded against too lightly severing their allegiance to their High Court of Appeal, the fount and origin of their authority. It will be remembered in my first letter I especially dealt with the subject of " visiting," which, in reality, constituted the ground work of your communicated article on " Masonic Unity." I pointed out that it was contrary to all the traditions of Masonry that members of " irregular," should visit those of " regular " Lodges. The distinction between " regular " and " irregular " Lodges is one of the most marked features in the history of the Grand Lodge of England.

Thus at a meeting of Grand Lodge held in 1723 it was agreed *nem. com.*, "That if any brethren shall meet irregularly ' and make Masons at any place, the persons present at the making shall not be admitted *even as visitors*, into any regular Lodge whatsoever, unless they come and make such submission to the Grand Master and Grand Lodge as they shall think fit to impose upon them." ( *Vide* also New Regulation VIII, Con. 1738.)

In 1728 Lodge Madrid (Gibraltar) presented a humble petition, in common with other Lodges, praying to be " constituted properly " under the direct sanction of Grand Lodge. Innumerable other instances might be furnished of the desire on the part of Lodges in various parts of the world, to " be constituted regular Lodges," clearly showing their earnest endeavours to recant the errors of the past and become legitimated. We are thus made aware of the importance, which began to be evinced in the Masonry of that period, of practicing Masonry " regularly " and in harmony under one central Lodge. In the face of such precedent,—such authority,—is it possible for " regulars " to recognise " irregulars," (or those who have become irregular by secession), and visit them ? If a man is loyal to his Lodge and the Grand Lodge under which it works,

surely he must carry out the spirit of its rulings, without having verbally made formal " oath of allegiance " (a mere figure of speech as I used the term).

In conclusion, I may confess to being but poorly impressed by the argument made use of by the writer of your communicated article, whereby he defends the New Zealand seceders on the ground that " a few Lodges in the south of England elected to congregate, and call their meeting a Grand Lodge." The cases are without parallel, because, in the one case, isolated Lodges agreed to come together in union under one jurisdiction, in the other, certain Lodges, have revolted from the sway of the governing body and elected to make laws for themselves.—Yours fraternally,

Kumara, August 17th, 1892.

LONGUEVILLE SNOW,  
Lazar Lodge, No 1689, E.C.

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GRAND LODGE REPRESENTATIVES.

TO THE EDITOR.

DEAR SIR AND BROTHER,—A question has recently been asked, " of what use are Grand Lodge Representatives ? " In my opinion they occupy a very important position, if, as they should do, they make themselves thoroughly acquainted with the doings of the Craft, under the jurisdiction of the Grand Lodges which they have the honour to represent, so as to be able to impart information to their own Grand Lodge, or its members, when required. It is also their duty to apprise the Grand Lodges they represent of the progress Freemasonry is making in New Zealand, and of the steps which we are taking to further those charitable works which the Craft is endeavouring to establish.

It is for this purpose that Representatives are appointed. Theirs is not merely an empty honour. They are practically ambassadors, and consequently the channel through which ideas and opinions are exchanged, and through which information is acquired and imparted. If the Representatives of Grand Lodges are imbued with apathy, and do not keep up a regular correspondence with the Grand Lodges they are acting for, then of course, the position they hold is of no use whatever. But if an exchange of information takes place it will be of great benefit to the Craft in general. We have much to learn although we may not think so, and as 19 out of every 20 Masons do not take the trouble to read what is going on in Masonic circles in other parts of the world we must look to the Representatives of Grand Lodges to keep us *au courant*.—Yours fraternally,

GEO ROBERTSON, Past *G. Sec.*, N.Z.C.  
Representative of the Grand Orient of Italy.

Wellington, 1st September, 1892.

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THE PROPRIETY OF WARDENS TO ASSIST IN DEGREES.

TO THE EDITOR OF THE SOUTH AFRICAN FREEMASON.

DEAR SIR AND BROTHER,—Referring to the letter contained in your issue of 23rd, ult., signed " English Craft," and your comments on same anent the S.W. of the Royal Albert Lodge attending the Lodge Unie officially, wearing the W.M. Regalia as acting W.M., being received with the honours due to a W.M., and placed in a seat in the East, I wish to ask you for a little further explanation, also your views of the matter.

1st. Is it the fact of the S.W. wearing the Regalia that you take exception to, or is it on account of his being received by the W.M. of Lodge Unie with honours, and placed in a seat in the East, or both of these together?

2nd. Do you claim (as the tenor of your comment implies) that it is unconstitutional for a S.W. of an English Lodge to act in the capacity of " Acting " W.M. during the absence of the W.M. and to wear his regalia.

3rd. If you hold such an opinion, I would ask how could a regular meeting of the Lodge be held in the absence of the W.M. or any P.M. unless the S.W. were to act as W.M. ? Would it, I ask, be constitutional to attempt to open Lodge without the requisite number of officers, or to forego holding the regular meeting on account of the W.M. being absent.

4th. If, as in the case referred to, one Lodge was invited to visit the other officially, on an occasion such as the one mentioned, and that Lodge decides to go, is it, I ask, to go without a W.M. or his representative ?

If you take exception to the S.W. as Acting W.M., being accorded a seat in the East, you cast a reflection on the judgement of the presiding W.M. of that Lodge, and it is a matter which concerns him alone. I may, however, say that it has always been the custom here, and that too under experienced Masons, to treat the representation of the W.M. when visiting a Lodge in the same way as the W.M. himself would be treated if present.

The individuality of the Brother is, for the time being sunk in the office he represents.

The Royal Albert Lodge has the good fortune to be possessed of a member who is a P.M. and who, during the W.M.'s absence, has acted for him, but on the occasion referred to it was impossible for him to do so, seeing that he was at the time W.M. of the Lodge Unie, and had to preside over his own Lodge that evening. The Royal Albert Lodge visited on that evening by special invitation.

In conclusion, I would refer you to rules 141 and 166 of the English Constitution, which treats directly on the duties and powers vested in the Wardens, particularly the former rule. I do not think you can show any rule forbidding the S. or the J.W.'s from wearing the W.M. collar and cuffs when acting for him, and am, therefore, somewhat surprised at the very decisive and curt opinion you give upon the matter, more especially in the face of Rule 141, E.C.--Yours fraternally,

"ANOTHER ENGLISH WARDEN."

[Our Contemporary's reply to the above will be found under the heading of CONDENSED EDITORIALS.-Ed. CRAFTSMAN.]

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A SUGGESTION IN RITUAL.

TO THE EDITOR.

DEAR SIR AND BROTHER,- Now that the B.G.P. have under consideration a ritual, allow me to suggest through your columns the revival of a beautiful and ancient custom in the ceremony of clothing, which has become obsolete in England and America, though still practiced on the continent of Europe, viz :—the Investiture with the Gloves, or the presentation of a pair of white gloves to candidates at their initiation.

Being traced to the same symbolic source, and derived from the same historic origin as the apron ; having the same significance of purification of life—of that purification which was always symbolised by the ablution which preceded the ancient initiations into the sacred mysteries which, from their doctrines, philosophy, and modes of instruction, have been termed by an eminent Masonic writer the incunabula of the Masonic Institutions—inheriting both, as we do, from the operative Masons of the Middle Ages, the gloves appear as important as the apron in symbolic science. As the apron is the symbol of purity, so are the gloves intended to teach that the acts of a Mason should be as pure and spotless as the gloves given to him. In the German Lodges the words used for *acts* is *handlungen* or *handlings*—"the works of his hands"—which makes the symbolic idea peculiarly impressive.

This is scarcely the place to go extensively into the esoteric character of the symbol, beyond stating that allusions to pure and clean hands are abundant in all the ancient writers, both sacred and profane. It will, however, give me much pleasure to communicate with any brother interested in the subject who will favour me with his views and opinions, for which purpose I enclose name and address.

Trusting the suggestion herein made will receive consideration at the hands of those brethren formulating the new ritual--I am, Yours fraternally,

J. W. W.

Stratford, Taranaki, 4th Sept., 1892.

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VISITING.

TO THE EDITOR.

DEAR SIR AND BROTHER,-In reference to the letter in your issue of this month, signed " P.M., N.Z.C., Reefton," I notice that all the important facts are left out. I presume that the Brethren of the Robert Burns Lodge were Scotch Masons, and that they were fully aware that they had ceased to work under a recognised constitution and could only be received by the regular Lodge as Scotch Masons. Knowing this, of course, they came with their Scotch certificates and, according to your correspondent, were excluded.

If my inferences are correct, the visiting Brethren have a good cause of complaint to the Grand Lodge at Home, because they are not liable to be punished by the D.G.M. of the E.C. for taking part in irregular Lodges. The course I have suggested would be much better than writing to the papers. If, on the other hand your correspondent has suppressed or misstated the facts, his letter well deserves the title which he has given to it.—Yours fraternally,  
Palmerston North, August 24th, 1892.

ELIOT WARBURTON.

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PERSONAL.

DEAR BRO. DE RENZY,-I am sorry you are going away, and hope if you pass through here that you will give me the chance of a last hand shake by way of farewell. I do not suppose ever to see you again. I hope the change will be beneficial for you in every way, and hope you may be very happy also. Kindly let me know what date letters must reach you in Auckland to ensure appearance in the *Craftsman*. Again wishing you every success, I am, yours faithfully,

E. G. LANE.

Oamaru, August 21st, 1892.

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*(Advertisement received too late for classification.)*

**W**ANTED to correspond with a Brother who has a few hundred pounds at his disposal. Advertiser desires to extend his business, and for this purpose requires a partner—one who has no objection to travel.

Advertiser would prefer that replies should be accompanied with photographs, the ages of the Brethren replying, and their present occupation. These particulars will be held in strict confidence.

Address, in the first instance,  
" CAMERON,"

C/o Box 444, Post Office, AUCKLAND.

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## THE ROYAL ARCH

*THE SOUTHERN CROSS ROYAL ARCH CHAPTER,  
N. Z. C., INVERCARGILL.*

THIS Chapter (late No. 997, E.C.) held its final meeting under the Supreme Grand Chapter of Royal Arch Masons of England on Wednesday, 10th August, when the Chapter was formally closed.

The Companions then opened the Chapter under the Supreme Grand Royal Arch Chapter of New Zealand. M.E.Z. Scandrett presiding. He read the dispensation from Grand First Principal Z., E. T. Gillon, which authorised the Southern Cross Chapter to advance regularly qualified Master Masons to the degree of Mark Masters, and to admit Mark Masters and Exalt them to the Excellent and to the Holy Royal Arch Degrees, and to transact such business as it should judge conducive to the good order and regulation of the Chapter and to the general welfare of Royal Arch Masonry. The dispensation further authorises the Chapter to meet and transact all necessary business at any place within the district of Southland, as might from time to time be determined by the Chapter, provided that its meeting at any other place than the city of Invercargill should not conflict with the jurisdiction of any other Chapter which should at any time be established within the district of Southland. The First Principal congratulated the meeting on their first gathering under the Colonial authority. The words of the greatest English author, if not of the greatest author of all time, inspired the thought that the action they had taken was not because " they loved England less, but because they loved New Zealand more." It was more convenient to be under the N.Z. Constitution and as men who have made the colony their home and country of their children it was patriotic to support Colonial institutions. The Grand Superintendent of Craft Lodges in Southland, Companion Hall, said he had pleasure in adding his

word of congratulation, and thought that the respected position which the Chapter had hitherto occupied in the minds of Southland Masons would be further exalted.

Nominations for admission were then accepted from two candidates, after which the First Principal stated that the annual meeting would be held on the 23rd September, the time of the vernal equinox, and it was now the time to receive nominations for officers for the ensuing year. This resulted in the proposing of Comps. Henry Feldwick as Z. ; Duncan McFarlane, as H. ; William Smith, as J. ; Alex Cross, as Scribe E. ; W. S. Waterson, as Principal Sojourner and Treasurer ; Alex Monro, as Janitor. The Chapter then closed, and on the 17th August the members again met for the purpose of advancing two candidates to the Mark Masters degree. This was efficiently performed by P.M.M. Feldwick, assisted by P.Z.'s Companions Hall, Cross, and Jaquery. On the 25th August the Chapter again met, when a member of the Southern Cross Lodge, N.Z. Constitution, was advanced to the Mark Masters degree, the ceremony being very efficiently performed by Past Mark Master Henry Feldwick, assisted by P. Principals Hall, Cross, and Jaquery, Overseers McFarlane, Clark, and Bain.

Under special dispensation from the First Grand Principal the duty of conferring the Excellent Degree was imposed on Past Principal Jaquery, assisted by Comp. Bain, eight Companions receiving advancement. Very great interest was apparently taken in the Degree as it is only in the possession of a few Masons in Southland. Altogether Masonry, as represented by the Southern Cross Royal Arch Chapter, exhibits a decidedly living institution. One cannot help feeling amazed at the want of real knowledge of the worth of Masonry which characterises the remarks of the Roman Catholic hierarchy when they refer to this beautiful and beneficent organization.

*TRAFALGAR .ROYAL ARCH CHAPTER, No. 157, S.C., NELSON.*

THIS Chapter held its ordinary Convocation last evening (29th August, 1892), when there was a good attendance of Companions. Bro. Hanlon, of Lodge Dunedin, No. 931, E.C., having been elected for Companionship at the May meeting, was advanced and exalted in all three degrees—MM., Ex., and H.R.A.—by M.E.Z. Hy. Baigent, ably assisted by P.Z. Brown and P.Z. Bolton. The several degrees were gone through with clearness and precision, making the whole ceremony one of impressive pleasure and profit to every Companion present. The Chapter is being appreciated and its membership is increasing.

*NEW SOUTH WALES.*

THE Regular Quarterly Communication of this Supreme Grand Chapter took place on the 29th August.

The Grand Committee of General Purposes in their report " note with regret the universal state of depression affecting all classes in these colonies." The returns to hand show a serious loss of members by erasure for non-payment of dues and withdrawals. One Chapter has reduced its number of members from 108 to 59, whilst the number of exaltations during the past year was simply 1. In all other respects the Committee report favourable progress. This Grand Chapter has a printed Ritual. A question having arisen as to whether members of the Supreme Grand Chapter *must* be subscribing members of a Private Chapter, the Committee state distinctly-1. All Members of the Supreme Grand Chapter must be Subscribing Members to a Private Chapter. 2. All Officers of the Supreme Grand Chapter must be members of the Supreme Grand Chapter. 3. All Officers of the Supreme Grand Chapter must be Present or Past First Principals. Excepting-4. Grand Treasurer, Grand Registrar, Grand Organist, Grand Stewards, and Grand Tyler. 5. All Members of the Supreme Grand Chapter (excepting those named above, par. 4) must be Present or Past First, Second, or Third Principals. Six months must have elapsed from the date of the candidate's Raising before he can be Exalted.

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**INSTALLATIONS.**

*PROVINCE OF WELLINGTON.*

OTANGAKI, NO. 70, ASHURST.

INSTALLATION OF BRO. ARTHUR BITCHLER.

The installation meeting of the above Lodge on the 9th August, was largely attended by members and visitors, fifteen being present from Feilding Lodge, and ten from Manawatu Kilwinning. Bro. Arthur Buehler was presented for installation as W.M. Bro. H. J. Williams Grand Superintendent, acting as Installing Master, and Bro. W.M., A. L. Bailey, of Feilding Lodge, as D. of C. The ceremony was ably carried out in accordance with ancient custom. The following composed the Board of Installed Masters :—Bros. T. D. Brown (Otangaki), C. Bray, P. Thompson, W. A. L. Bailey, and H. L. Sherwill (Feilding), W. Dawick (Manawatu. Kilwinning), Gibson (1481 E.C.) and Wynchcombe. The following P.M.'s acted as Grand Lodge officers on the occasion :—Bros. H. J. Williams, G. Supt. ; C. Bray, S.G.W. ; H. L. Sherwill, J.G.W. ; — Gibson, G.S. ; and W. A. Bailey, G.D. of C. The following officers were invested :—T. D. Brown, I.P.M.; E. Sanders, S.W. ; J. Craven, J.W. ; J., Symonds, S.D. ; J. Spiers Freeman, J.D. ; Jarvis, I.G. ; — James, Secretary ; G. Page, Treasurer ; and J. W. Duley, Tyler. The working tools of M.M. and E.A. were presented by Bro. Bailey and those of F.C. by Bro. Williams, who also delivered the addresses to the W.M., Wardens, and Brethren. The incidental music was supplied by Bro. A. Drew.

After the installation ceremony, the brethren adjourned to the Dramatic Hall, where forty-five sat down to a most inviting repast. During the evening the following toasts were given : " The Queen and the Craft, " " Grand Lodge of New Zealand," to which the Grand Superintendent replied in a lengthy speech, detailing all that took place at the recent communication in Wellington, and also alluding to the fact that a Widow and Orphans' Fund had been started, the funds of which were supplemented by a collection taken up during the evening. In replying to the toast of the " Visitors," the W.M. of Manawatu Kilwinning briefly apologised for the absence of P.M. Bro. W. H. Smith and I.P.M. Bro. W. Rutherford, who unfortunately were unable to be present. Songs were sung during the evening by Bros. Dixon, Montague, Haybittle, Craven, Pepperill, Duley, and Waugh, the whole being brought to a close at midnight by Auld Lang Syne. Bros. Freeman and Drew officiated at the piano during the evening.

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## LODGE REPORTS

### *PROVINCE OF AUCKLAND.*

ST. ANDREW, No. 8.—On the 16th August Bros. Johnstone and Sandernan were affiliated, Bro. L. K. McKay was initiated, Bro. Henwood was passed to the second degree, and Bros. Owen and McGregor were raised to the third degree.

UNITED SERVICE, No. 10.—The W.M. Bro. H. A. Ellison spoke a good word for the *Craftsman* at the meeting on the 31st August.

BETA-WAIKATO, NO. 12, HAMILTON.-This Lodge had to deal with three applications for affiliation and two petitions for membership at its meeting on the 1st inst.

ALBION, NO. 45, DEVONPORT.--We visited this Lodge on the 2nd inst. and witnessed the initiation of two Candidates and the raising of Bro. Toombe. The work was a revelation. Among other things new to us was the taking of the newly raised Master Mason to the Wardens for instruction, the intimation that *five* (not fifteen) Fellow Crafts joined in the conspiracy, and that the re-interment was without the walls of Jerusalem.

WAIROA, NO. 55, WAIROA SOUTH DEATH OF BRO. JAMES WALKER, PAST MASTER.-The funeral of the late Bro. James Walker, P.M., who died so suddenly on Monday night, at Papakura, when on his way to attend the meeting of this Lodge, took place yesterday forenoon, the 7th inst. The remains were brought down by the Waikato morning train, and the funeral *cortege* left Newmarket by the 11.12 Kaipara train, for the Waikomiti Cemetery. As deceased was a Past Master of the Lodge he was accorded a Masonic funeral, and a large number of Brethren, in addition to the general public, followed his remains to their last resting place. The Rev. Thos. Norrie, who had been deceased's minister while he resided in Wairoa South, conducted the burial service, and Bro. M. Niccol, Grand Master of the Grand Lodge, N.Z.C., read the Masonic burial service.

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### *PROVINCE OF WELLINGTON.*

MANAWATU KILWINNING LODGE, NO. 47, PALMERSTON NORTH.-The regular monthly meeting took place on August 10th in the presence of a large number of Brethren and visitors. A deal of correspondence was gone through, amongst which was an appeal on behalf of a late brother belonging to the English Lodge, No. 1646, at Waitara which nevertheless was taken up at the Tyler's toast later on in the evening resulting in an amount of 30s. to same. Also a letter of thanks from P.M. Bro. S. Neale, late of the Canterbury Kilwinning Lodge, who is also a R.A. Mason, who I am sorry to say is in very distressed circumstances through ill health and misfortune. The members have donated over £9 to him so far and we have appealed on his behalf to Grand Lodge, for we believe it to be a very deserving case. For this Bro. Neale has expressed his heartfelt thanks. The business of the evening consisted of raising Bro. F. W. Dunderdale to the degree of a M.M. The ceremony was ably performed by the W.M. Bro. W. Dawick, the charge being delivered by the P.M. Bro. W. H. Smith, and the tools by the I.P.M. Bro. W. Rutherford. During the evening Bro. Burmister was invested Junior Steward by the W.M. Balloting for Bro. R. McBride, late of Methven Lodge, No. 57, N.Z.C., and also for Mr. Hugh Rose McBean, storekeeper, of Longburn, as a candidate for admission, resulted in both being unanimously elected. A clearance was granted to Bro. N. Valentine expressing regret on his leaving the District. The W.M. then presented the Lodge with a handsome photograph of Bro. Niccol, G.M., which had been elegantly framed by Bro. W. Dixon. Hearty good wishes were conveyed by the following Brethren :— P.M. Wynchombe (No. 18, Patea), T. Pepperill (No. 1048 E.C., Canterbury), R. Smart (No 34, Hawera), E. N. Barraud (No 1521 E.C., Wellington), W. Riley (No. 2, Wellington), and J. W. de Blois (No 1721 E.C., Palmerston North).

WELLINGTON LODGE, No. 1521, E.C.—" By the request of the Worshipful Deputy District Grand Master the Lodge will go into mourning until the end of September for our late D.G.M. Sir Harry Atkinson, K.C.M.G." The weather was again very bad, and the attendance only moderate. On the 19th August two joining members were elected. Bro. Alexander was given the II<sup>o</sup> and Bro. Getting the III<sup>o</sup>, the work going very smoothly. Two candidates for initiation were proposed, also one brother as a joining member.

UNITED MANAWATU, NO. 1721, E.C., PALMERSTON NORTH.-On dit that this Lodge has called a meeting to consider the advisability of joining the Grand Lodge of New Zealand.

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*PROVINCE OF CANTERBURY.*

UNANIMITY, NO. 3, LYTELTON.-We attended a meeting of this Lodge on the 25th August and spent a very instructive and pleasant evening. There being no work, an opportunity was given us of having a chat with old friends and making new ones. Both Wardens we judge to be coming men, and how we should enjoy having " a tussle " with the Secretary. Bro. Gifford is an original after our own heart. Much money was voted to charity and during a discussion it came out that the Lodge had of late years never refused a charitable appeal, and did not now care to stop giving, even to those who refused them brotherly communion. A suggestion was made that Grand Lodge should print a Ritual, three copies only to be supplied for the use of the Master and Wardens of each Lodge, these to never leave their possession, save to be handed over to their successors on the night of installation.

The Master and Wardens to be responsible for the proper coaching of the subordinate officers in the Lodges of instruction. This suggestion has something to recommend it, and we may refer to the subject again. The acting Master of Lodge Hiram, No. 46, South Dunedin, wrote asking what amount the Lodge had sent to the appeal of Lodge St. John, No. 2102 E.C., Mosgiel, on behalf of a widow of one of their members. The information was required, so the circular said, in consequence of the District Grand Master of Otago and Southland, E.C., Bro. Thomas Sherlock Graham, having requested the Lodge to return all moneys received from Lodges holding of the Grand Lodge of New Zealand under a promise that an equal amount to that returned would be voted from the Fund of Benevolence of the District Grand Lodge. Upon asking for the fulfilment of the District Grand Master's promise, they were met with the answer that the Deputy Grand Lodge had no money in the Benevolent Fund.

LODGE ASHLEY, NO. 28, N.Z.C., RANGIORA.-The usual monthly meeting was held on Thursday, August 4th, when there was a good attendance of brethren. After the correspondence had been dealt with, the ballot was taken for Mr John Lilly, aged 61, gentleman, Rangiora, proposed by Bro. J. Roberts, D. of C., seconded by

Bro. G. F. Smith, J.D., with the result that Mr Lilly was declared duly elected. Bro. E. W. Cooper was then passed to the degree of a Fellow Craft Freemason by the W.M. Bro. R. Ball, the charge being delivered by the S.W. Bro. A. P. Tutton. The lecture on the Second Tracing Board was then delivered by P.M. Bro. A. B. Blackett, who had very kindly undertaken this duty in the place of Bro. T. Boyd, P.M., for whom an apology was tendered by the W.M., as he was absent in the North Island. A very hearty vote of thanks was accorded Bro. Blackett for delivering the lecture at such short notice. Bro. T. W. Rowe, librarian, reported that subscriptions were coming in freely to the Library Fund, and that the Committee had drawn up a list of books to be obtained for the library. Bro. Rowe anticipated that the library would make a start with forty or fifty volumes. Bro. H. C. J. Bailey, J.G. proposed, and Bro. S. W. Turpin seconded, Mr William Stevenson Hughes, aged 32, bacon-curer, Rangiora, as a fit and proper person to be made a Freemason. After the lodge had closed, the brethren adjourned to the refectory, where a very pleasant hour was spent. The usual toasts were honoured by the brethren, while Bros. H. Jones and T. W. Rowe contributed a duet, and Bros. Smith, McKay, Templer, Atkinson and Pain, added to the pleasure of the evening with capitally sung songs.

LODGE ST. JOHN, NO. 1137 E.C., TIMARU.-Presentation of a Past Master's jewel to Bro. Rutland. Held an emergency meeting on the 1st inst., at which Bro W. Oliver was passed to the F.C. degree ; the lecture on the Second Tracing Board being given by the S.W. Bro. Melton. A vote of condolence with the widow and family of the late 14.W. Bro. Sir Harry Atkinson, and recognising his great services to the Craft, was moved by the W.M. Bro. Glasson in fitting terms and passed unanimously. The regular meeting was held on the 8th inst., when Bro. Oliver, who is about to leave the colony, was raised to the Third Degree under dispensation. A vote of condolence was passed with the widow and orphans of a member lately deceased ; and notice was given by the J.W. Bro. Jackson of a motion affirming the desirability of the New Zealand Grand Lodge being recognised-1 by the Home authorities. A very elegant and tasteful P.M. jewel was presented to the I.P.M. Bro. Rutland, on behalf of the members of the Lodge. The presentation was made by the W.M. in suitable terms, and his remarks were supplemented by Bros. Reymond and Melton, who were Wardens during Bro. Rutland's year.

#### *PROVINCES OF OTAGO AND SOUTHLAND.*

SOUTHERN CROSS LODGE, NO. 9, INVERCARGILL.-On the 2nd September the following notice of motion by Bro. C. Gilbertson, P.M., came up for discussion. " That, as the Lodge has decided to write off the liability of £121 9s. 6d. due to the Benevolent Fund, it is desirable to reconsider Bye-law 9, which provides appropriation of dues to Benevolent purposes." Two candidates were ballotted for, and Bro. Edward Patchett was passed to the Second Degree. Our old friend Bro. W. H. Clark has succeeded Bro. T. Patchett as Secretary. If he will bear us in mind when anything of an interesting nature takes place, we shall be indebted to him.

Harvey, No. 49, Gore.-The following copy of a letter sent to the Grand Secretary has been forwarded to us for publication :—" Your circular of July 12th to hand in regard to P.M. Bro. H. Thomson's proposed Ritual, was freely discussed at a full meeting last lodge night. The concluding part of your circular seems to point out to the consideration by the Board of General Purposes at some future time, for a Ritual for the Grand Lodge of New Zealand. I am directed by the lodge to inform you that we consider any Ritual would be subversive of the best interests of the Craft, and the following resolution was unanimously passed :— That the Secretary be instructed to acknowledge receipt of the Grand Secretary's circular of 12th July, and to inform him that this lodge desires to enter a protest against the Grand Lodge sanctioning any Ritual either now or in the future.'

LODGE MOKORETA, NO. 63, WYNDHAM, SOUTHLAND.-The Secretary, Bro. James McLauchlan, wants to know if we are coming down to the installation. Well, no, it's a trifle too far. The W.M. elect is Bro. George Crosbie, P.M., and the list of the other appointments will be given next month in the Installation Report. The Balance Sheet shows £68 2s 8d in Bank of New Zealand, £117 18s 11d of assets, and £15 0s 6d of liabilities. This is a very satisfactory state of affairs, and it is pleasing to note that only £4 10s 3d is in arrears of subscriptions. We offer Bro. Crosbie and the members of the Lodge our hearty good wishes for a prosperous year.

NGAPARA, NO. 68, NGAPARA, OAMARU.—Charge of Immoral Conduct. We regret that Bro. Peat, the present secretary, at whom we have had many "a dig," contemplates leaving the district. We have come to look upon Bro. Peat as an old friend, and if he must go, he will take with him our good wishes for his welfare. The W.M. elect is Bro. Henry Webber, who is, we believe, quite capable of filling the position. On the 8th July the following notice of motion was given :—" That Bro be summoned to appear at the next regular meeting of Lodge Ngapara, No. 68, N.Z.C., to explain why he should not be suspended from Masonry for reported immoral conduct."

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*MARLBOROUGH, NELSON AND WESTLAND.*

SOUTHERN STAR, NO. 735, E.C., NELSON.—Just a word or two by way of correction of report in last issue of Craftsman, page 1470. On the 14th June, Bro. J. Graham from Victory Lodge (late 1927 E.C.) now No. 40, N.Z.C., affiliated with the Southern Star, No. 735, E.C. On the 12th July, Bro. B. H. Moller was raised to the Sublime Degree, and on August 9th, Bro. Rev. Evans, read a paper on " The Moral Bases of Freemasonry." The paper was listened to with rapt attention. It was short, but declared by brethren to have been the very best that has been read before the Lodge. Bro. Graham expressed the desire of the Lodge that the address be printed and circulated among the brethren, and a copy be forwarded to the Secretary and Editor of Ars Quatuor Coronate where he hoped to see it by and bye. The following resolution followed :—" That a committee of three, together with the W.M., be appointed to carry out the printing of the address with the sanction and assistance of Bro. Rev. Evans at as early a date as possible." Bro. Buxton then offered to give a paper next meeting on the Working of Freemasonry among the Parsees of India and other foreign brethren. Copies of these or short reports I hope to send you shortly. [We shall be glad of them—Ed. CRAFTSMAN.]

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*PROVINCE OF HAWKES BAY AND GISBORNE.*

VICTORIA, NO. 21, NAPIER.—On the 13th inst., the Grand Superintendent R.W. Bro. William Beilby, paid the Lodge his first official visit. He occupied the chair, and initiated Mr Frank Moeller and raised Bro. Ridgeway.

BEDFORD LODGE, NO. 25, WAIPUKURAU.—This Lodge met on September 5th ; there was a fair attendance of the Brethren. On the ballot for Mr — being taken, it was found unfavourable. Bro. Scholes, P.M. brought forward his motion (previous notice of which had been given) " That Brethren living 20 miles and over from the Lodge, and consequently unable to attend, be allowed to retain membership by paying half dues." After some discussion this was carried. Grand Lodge correspondence and general routine business followed.

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## OUR EXCHANGES

### *CONDENSED EDITORIALS.*

**Masonic Funerals** MOST Of us have tacitly dropped into the opinion that any Master Mason, whatever his standing or character might be, is entitled to the honours of Masonic burial providing his friends express a wish to that effect, and indeed throughout South Africa such honours have been accorded as a matter of course. R.W. Bro. Egan, D.G.M. of the Eastern Division, now tells us that according to correct Home precedent a Masonic funeral is a special honour rightly belonging only to brethren whose past services and high personal character have rendered them ornaments to the Craft. He asks the Masters of his jurisdiction to follow up a like principle here. In the case of brethren who are subscribing members of their, own Lodges, and about whose personal character there is no question, he permits the necessary dispensation to be anticipated. In cases of B.B. not members of the officiating Lodge, the dispensation must be waited for and will only be granted after full particulars have been given. In all cases he holds W.M.'s distinctly responsible if it be found that honours are sought to be rendered to men whose personal character is not of the best. All this is good Masonry and sound common sense. With all possible charity we bold that the non-affiliate who for years has lost all connection with the Craft, and has not cared one straw for it whilst living, should not be publicly honoured by it when dead. The process savours of insincerity. And still more strongly we urge that it is not to the credit of the Craft in the eyes of the outside public, that we should in all the pomp, pride, and circumstance of Masonry parade our connection with men whom the world knows to have set at defiance the laws of God and man.—*The South African Freemason.*

**Wardens and W.M.'s Clothing.** It is worth while devoting a leader to answering " Another English Warden's " enquiries. With reference to his first query, we object to both points. In visiting the senior Officer represents *the lodge*. There is no question of representing *the W.M.* in the matter at all. If a Lodge visits and the W.M. is absent, the I.P.M. represents the Lodge *by virtue of his position as I.P.M.* for the S.W. represents the Lodge *by virtue of his position as S. W.*, and consequently each Officer wears his own regalia. The practice of Grand Lodge is the best guide on this point. Wardens, albeit representing their Lodges, would certainly not be allowed to wear a Master's regalia in Grand or District Grand Lodge. And still more strongly, a Grand or District Grand Officer, even when directly representing his chief at a Consecration or Inspection, would certainly not be allowed to wear that chief's clothing. Even the Deputies do not think of such a thing.

2. Rule 141 shows that it is perfectly constitutional for a Warden to " rule the Lodge," but that does not make him " acting W.M." He *may*, although that is doubtful, wear the collar or any other regalia bearing the square, but he certainly cannot wear the levels. We say that the propriety of wearing the square is doubtful, because the rank of W.M. (of which this is the symbol) is only conferred subsequent to, and by virtue of, previous admission to the rank of Installed Master, and in a Board of Installed Masters. Therefore our private opinion, although we do not profess to speak *ex cathedra*, is that no Mason who has not gone through the ceremony of Installation should wear any symbol conferred in a Board, any more than he can be in possession of the secrets conferred concurrently with the investiture with the square.

3. Is answered by 2.

4. As we have said before, if a Lodge visits it neither needs a W.M. nor his representative. It only needs its Senior Officer whoever he may be. To accord such a Bro. a seat in the East is under the English or Scotch Constitutions clearly wrong. The seat in the East is, as a matter of practice (there is no Constitution in the matter) accorded not to "Worshipful Masters " but to " Installed Masters" as rulers in the Craft, and as belonging to a special class, a " quasi-degree " possessing peculiar secrets and privileges. The W.M. in the case referred to belongs to the Dutch Constitution, which possesses no " quasi-degree " of Installed Master, and no one could cast any reflection upon him for at once inviting to the dais anyone whom he saw clothed in a Master's regalia. In a similar case in an English Lodge, the Presiding Officer might be in great danger of allowing the said Brother to remain in a Board of Installed Masters, and thereby violating his obligations. Rule 166 has no bearing upon the question. In conclusion we may remind " Another English Mason " that the Constitutions are but the statute law of the Craft, and that without the common law which has grown up to supplement these very scanty enactments, English Masonry would be chaos.—The *South African Freemason*.

**An Irish Centenary.** WITH the heartiest feelings of Fraternal regard we add our congratulations to the many already showered upon the Freemasons of Ireland, who, for some days past, have been celebrating the Centenary of the Dublin Masonic Female Orphan School, and have been actively engaged in securing funds to specially mark so important an event in their Masonic career. The result of the efforts made in this direction has been eminently satisfactory, it being estimated that upwards of £20,000 has been secured in connection with the various movements inaugurated to celebrate the event, while many sources of probable income are still open, with every prospect of large additions being made to the handsome totals of the present. One of the principal features arranged in connection with the celebration was a bazaar and faticy fair in the grounds of the Institution at Ball's Bridge, Dublin, for which the most liberal and influential patronage was secured, and to which the Craft of Ireland owes much of the success of which its members are now so justly proud. In one respect, at least, this Masonic bazaar has made for itself a reputation which will be associated with it for many a long year—the Roman Catholic Archbishop of Dublin having written a letter in which he warned all true Catholics that they would incur the displeasure of the Church if they in any way associated themselves with the celebration, or even if they attended any of the festivities arranged in connection with it. We believe it was pretty generally believed that the opposition of the Papacy to Freemasonry was quietly dying out, and that no notice would be taken if Catholics chose to join the Order, but this opinion has been shattered, and we must now recognise that there is a real and most severe hatred existing amongst the Papal priests against the Masonic Order. The letter of the Dublin Archbishop, which we append, can hardly have been issued without the knowledge and sanction of the heads of the Romish Church, and it displays such an amount of animus as should at once convince the observer that there is no quarter to

be expected in that direction. Happily the fulmination had little or no effect on the general results, the section of the community who suffered the most probably being the Catholics themselves, who, if true to their faith, had to stay away from an enjoyable series of entertainments. The letter has, however, engendered a spirit of retaliation which may make itself severely felt on the Catholic Charity Funds for many Protestants—un-associated with Freemasonry as well as members of the Order—have determined to discontinue their contributions to Catholic charities, for which, as is well known, the people of Dublin are frequently appealed to. Whatever may be said of the merits or demerits of the antipathy of the Church of Rome to Freemasonry there seems no excuse for such contemptible action on the part of its leaders as to forbid the members to help the widow and the orphan. Such bigoted intolerance is nothing to be proud of, and must convince many of the slender hold the Church has upon its followers, else it would not need such grave penalties being imposed for such small offences. Happily for the Catholic charities, Freemasonry knows no such intolerance, and it will be something new to Freemasonry if any considerable section of the Craft retaliate on the Catholic orphan in the hope of punishing their misguided chief, the Archbishop of Dublin.

The following is the letter from the Archbishop, and which was read in the Catholic Churches of Dublin :—

Dublin, 29th April, 1892.

VERY REVEREND AND DEAR FATHER,-Within the last few weeks several questions have been addressed to me as to the duty of Catholics in reference to the Masonic celebration which is to be held in Dublin a few weeks hence, and for which such elaborate preparations are now being made by the members of the Society of Freemasons in every part of Ireland.

Strong influences of many kinds are, it seems, actively at work to induce Catholics to take some part in the proceedings.

It becomes, then, my duty to point out that by the law of the Church it is most strictly forbidden to Catholics to take any part in those proceedings, or to give countenance to them, either by being present at the coming Masonic celebration, or by promoting in any other way the object for which the celebration is to be held.

The Holy See, in its repeated condemnations of Freemasonry, has forbidden to Catholics, not only membership in the Society of Freemasons, but everything that could in any way tend to the furtherance of the interests of that Society.

The object for which the coming Masonic festivities are to be held is, no doubt, one that is naturally calculated to appeal to the charitable sympathies of our people. An Orphanage—one of the many established in this city and its neighbourhood by the practical benevolence of the people of Dublin and of Ireland—has reached the hundredth anniversary of its foundation. With commendable enterprise those interested in the welfare of the Institution are taking advantage of the occasion as an appropriate one for a combined energetic effort in aid of its work.

For them nothing could be more natural. But with us, Catholics, the case is very different.

We are not in a position to regard that Orphanage merely as a benevolent institution. We have to remember also that it is, essentially and exclusively, a Masonic Institution. By its very constitution its sphere of work is limited to the children of deceased Freemasons. Supported with generosity, as it always has been, by the more affluent amongst the brethren of the Order, it necessarily constitutes one of the props of Freemasonry in Ireland. It is this that must determine our attitude towards the attractive festivities that are now being organised in its behalf.

There is then, I feel confident, no danger of its being supposed by our Protestant fellow-citizens or fellow-countrymen that it is any spirit of censoriousness towards any of the Protestant supporters of the Institution that Catholics will hold aloof from all share in the work now in progress on behalf of the interests of the Freemason Orphanage.

Faithful to their duty as Catholics, they will respect the stringent obligation under which they are placed—an obligation binding them, under penalty of incurring the severest censures of the Church, to abstain not

merely from membership in the Freemason Society, but from everything that could in any way tend to the advancement of the interests of that society, or to the promotion of any of its objects.

But for the questions that have been put to me on this matter I should not have thought it could be necessary for me to address any instruction on the subject to the faithful of this diocese.-I remain, Very Rev. and Dear Father, your faithful „servant,

*Freemasons' Chronicle, London.*

WILLIAM,  
Archbishop of Dublin, &c., &c.

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**BRIEF MENTION**

THE Earl of Glasgow is not a Freemason.

OUR address is Box 444, Post Office, Auckland.

THE Auckland Royal Arch Chapter, N.Z.C., is steadily progressing.

WE shall have something to say next month *re* the Masonic Institute, Auckland.

A MASONIC Pronouncing Dictionary is being compiled by a Michigan Brother. What next ?

A LODGE circular recently issued charges a brother with Masonic insubordination and mutiny.

£120 has been collected towards the testimonial for Past Grand Master Bro. Henry Thomson.

Two more Lodges in Otago-one Scotch and one English-contemplate joining the National Grand Lodge.

A DIRECTOR of Ceremonies is to be added to the roll of Officers of the Supreme Grand Chapter of Scotland.

OVER centralization is a dangerous principle in politics, in religion, and, we think, doubly so in Masonry.

SEVERAL prominent Brethren in Wellington object to reports of Masonic meetings appearing in the daily press.

THE authorities of the Wellington District Grand Lodge have recommended England to recognise the Grand Lodge of New Zealand.

THE Craft being now very popular, our doors are besieged by applications for admission. Let us take care not to open them too widely.

THE paramount consideration in all appointments involving administrative duties, should be the good of those over whom those duties are exercised.

THE Waterloo Royal Arch Chapter (Wellington) conferred the Past Master's Degree a few Sundays ago. We would like to know what authority they had for so doing ?

THE Scotch Chapter and the Chapter of Otago, N.Z.C., both working in Oamaru, will likely amalgamate, and thus form one of the strongest Chapters in New Zealand.

THE Grand Lodge of Maine is making an effort to do away with any printed document or cipher as a ritual of any part of symbolic Masonry under dire penalties.

LODGE Oamaru Kilwinning, No. 537, S.C., Oamaru, has carried the resolution to join the Grand Lodge of New Zealand and will tender its allegiance in December next.

BRO. the Duke of Devonshire had an audience of the Queen at Windsor Castle on Saturday, March 5th, when his Grace delivered to her Majesty the badge of the Order of the Garter worn by his late father.

SIT down heavily upon anyone who burlesques the solemn ceremony in our Craft, by ruffianism, by undue severity, or what is worse, by buffoonery. There is no room for "fun " in our degrees. -*Exchange*.

THE Brethren in South Africa want a Grand Lodge. Commenting upon this desire the *London Freemason* doses them with plenty of cold water and the old timer *Festina lente* " Grandmama " always does this kind of thing, but bless you, her advice is — not followed.

OFFICIAL communications addressed to the lodge or sent out by the lodge should always be submitted to the consideration of the W.M. He should be kept informed of everything that is being done in the name of the lodge, and for which he alone is held responsible. -*Keystone*.

A LETTER of condolence—on the death of the Duke of Clarence—from the Ameer of Afghanistan to the Queen is enclosed in a casket of pure gold, weighing about a pound.

A LETTER: (written to the *Gloucester Journal* and re-published in the *Freemason's Chronicle*) from a non-Mason making a violent attack upon the use of incense, wine, and other appurtenances at a Lodge Consecration, shows the folly and wickedness of reporting tyled proceedings in outside papers.

IN Scotland, and by agreement with the Grand Royal Arch Chapter, the Mark is conferred in lodges on Master Masons as a part of the second degree, explained in Rules 3 and 170, and page 135, of Grand Lodge constitution and laws. The Grand Lodge of Scotland issues diplomas in favour of Mark Masters, which is reckoned the fourth degree in Masonry. A lodge should work the Mark when it is convenient.

I HAVE ever felt it my duty to support Freemasonry and encourage its principles, because it powerfully develops all social and benevolent affections ; because it mitigates without, and annihilates within the violence of political and theological controversy ; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse.—Lord *Durham*.

A FEW days ago we came across a new Ritual. In the preface appeared the following :—" The Ceremony of the Installation of the W.M. is included in this Ritual. It is hoped that no one who is not an *Installed Master* will read any portion of that Ceremony. He should bear in mind that part of the charge in the First Degree, in which he was told that his Fidelity must be exemplified . . . by never attempting to extort or to *otherwise improperly obtain* the S...s of a superior Degree.' " Very refreshing and very virtuous, but it seems strange he did not remember his own obligation. " Money first, virtue afterwards."

IN France *Franc-Maconnerie* is not the institution Freemasonry is in England. In this country politics form no part of the speculative system of Masonic Morality ; whereas in France, as well as in Italy and some other countries, politics enter very largely into the proceedings conducted under the cover of Masonic Lodge & It is surprising therefore to note that according to the *Salut Public* there are 24,500 Freemasons in France represented in Parliament by no fewer than 150 deputies, giving one deputy to every 162 Freemasons. The proportion . is a very large one, as there is only one deputy to 22,000 ordinary citizens.—*Newcastle Daily Chronicle*.

THE London *Freemasons' Chronicle*, discussing the question of the foundation of New Lodges, makes one excellent practical suggestion. It recognises that in many cases the knowledge of the founders that their only chance of freeing themselves from pecuniary responsibility is making twenty or thirty initiates the first year is fatal, and it advocates a compulsory rule that founders should themselves bear the whole of the initial expense of starting and furnishing a new lodge, or at least that such founder's share of such expenses should only be recouped to him by a contra account from joining fees and subscriptions, instead of being paid back in cash. When lodges are started in an unoccupied district, and not sufficient number of Brethren can be found to bear the expense, it thinks Grand Lodge should make a grant in aid.

A P.M., writing to the *South African Freemason*, says :—" While to a certain extent uniformity of ritual is no doubt desirable, there may be some charm in allowable diversity. As you are aware Grand Lodge (England understood.—Ed. CRAFTSMAN) has never officially adopted any ritual—in this, as I think, shewing its wisdom—and it is perhaps due more to incidental circumstances connected with it than to any intrinsic claim that Emulation working has come to be recognised as *correct* ritual. Being in use in the great majority of Lodges under the English Constitution, I should always recommend a new Lodge to adhere to it, but, at the same time, if I found in a Lodge a custom established by long usage and *not in itself objectionable* or disapproved by Grand Lodge, I should be loth to disturb it merely because it was not strict Emulation working."

THE *Freemason's Repository* demands far more from a candidate than good character. We should, be quite sure that he has no peculiar idiosyncrasies likely to interfere with his working harmoniously with the Craft ; that he expects no such direct and practical benefits as Benefit Societies afford; that he is in such a pecuniary position as to be able to provide for his wife and family without difficulty ; and finally that he recognises that Freemasonry is not a mere club, but an organisation expecting from him certain definite services, in aid of its high moral and benevolent aims.

ON the authority of Bro. W. J. Hughan, the great antiquarian, and writer on Masonic subjects, the earliest reference to an initiation in England of a non-operative, and consequently speculative member, recorded in actual Lodge minutes, is of the year 1641. On the 20th May of that year, the Right Hon. Mr. Robert Moray, General Quartermaster of the Army of Scotland (so the record runs), was initiated at Newcastle. The next we know of was that of the famous Elias Ashmole, on the 16th October, 1646, at Warrington. This noted antiquary was " made a F.M." with Colonel Mainwaring, in a Lodge of whose members the Warden and six of the B.B. were " gentlemen " ; from which we may justly gather that in mentioning specially the word " gentlemen," the minute intends the inference that they were "speculative," as distinct from "operative " Masons.

THE old feud between the Roman Catholics and the Freemasons is often explained and apologised for by saying that the Freemasons of the Continent are not like those of England, an innocuous fraternity, but are atheistic and revolutionary associations banded together for the purpose of making war on the Church. The *Lyceum*, the organ of the Jesuits in Dublin, however, declares that Freemasonry in its essence is hateful to the Catholic Church, the Freemasonry of England and Ireland just as much as that of Italy and France. The *Lyceum* says : " Freemasonry is disposed to make use of the public positions attained by its members to

further its secret ends ; that it obliges them to use the trust conferred on them by the people for the service of the people, as an opportunity to do the business of the lodges, and to carry out their decrees. We have shown that the Church can claim to be rendering a service to society and social order when she reprobates the Masonic organisations."—Review of *Reviews*.

AT the end of the closing in the second degree the Junior Warden is often heard to utter this formula:

"Happy have we met,  
Happy may we part,  
And happy meet again."

"To meet " *happy*," to part " *happy*," and to meet again " *happy* " does not seem to be in strict accordance with the rules of grammar. A similar formula is in use in certain Lodges ; it runs thus :

"As happily we have met,  
And happy we have been,  
So happily may we part,  
And happily meet again."

This has the merit of being at once grammatical and metrical.

THE *New Zealand Craftsman* must receive marvellously good financial support. The May number contains no fewer than four plates, a view of the interior of the Temple at Christchurch, and portraits of the Grand Secretary of England, Bro. R. F. Gould, and the Grand Secretary of New Zealand (Bro. Rev. W. Ronaldson), besides an amount of matter which makes us feel envious. An original paper by Bro. R. F. Gould on " The Degrees of Masonry " is the most interesting feature of the number. This paper contained for us the most gratifying surprise we have yet had. It opens with the following words :—" In the *New Zealand Craftsman* of June 16th, 1891, there is a cutting from the *South African Freemason*—a publication of singular merit—wherein is discussed the 'Power and Influence of the Masonic Press.' " To find that the foremost Masonic *litterateur* of the day reads this paper at all is encouraging, to discover that he speaks of us in so flattering a way, and takes one of our utterances as a text for his own, gives us such heart of grace as we have not had for many a day.—The *South African Freemason*.

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## MISCELLANEOUS

### *MAGICIAN KELLAR TELLS OF ORIENTAL LODGES.*

NEXT year I shall have been a Master Mason for fifteen years, and during that time I have travelled every continent on the globe, and I have visited Masonic lodges in nearly every civilised country. As to whether Freemasonry may or may not be a benefit to a member I will not express an opinion. I will leave that matter to each of my readers to decide for himself. My province is simply to record facts, and those facts relate solely to Masonry in foreign lands as I have seen it, and to certain incidents connected with this topic that may throw some light upon the workings of this great brotherhood on the other side of the world.

I was made a Mason in May, 1875, in Pelotas, Brazil. I took my first three degrees in a lodge room that had frequently been honoured by the presence of the deposed Emperor Dorn Pedro, who was at one time an active member of the Scottish Rite body. The Masonic temple was a plain, substantial building, erected solely for the purposes that it was used for, and stood in the very centre of the town. It was plainly arranged and economically furnished. It not only served as the meeting place of the Blue Lodge, but it likewise sheltered the Scottish Rite bodies, which are much stronger in Brazil than any other of the higher Masonic bodies. Although for many years the Catholic Church in Brazil has been bitterly opposed to Masonry, I think that, in proportion to the number of her inhabitants, Brazil has more Masons than any other country in the world.

After leaving Brazil and South America, I turned my face toward the East, and for several years after that time I lived in the Orient studying Masonry and practicing conjuring, both to my entire personal and financial satisfaction. While I was in Port Louis, on the Island of Mauritius, off the South African coast, I felt the need of more light and accordingly I received the degrees of Mark and Most Excellent Master, and the Royal Arch in Friendship Lodge. I completed my chapter degrees by taking the Past Master's in Keystone Lodge, Shanghai, China. This lodge is under obedience to the Grand Orient of the United States, and it is

composed of some of the brightest men in China. While I was in Shanghai I frequently attended a native lodge with an unpronounceable name, the translation of which was "The Rising Sun." This was presided over by a Mandarin of one of the highest ranks. The senior deacon was a prince, and the way the work was done would be a revelation to a Western Mason. Of course the Chinese language was spoken, but the work is almost identical the world over, and I had no difficulty in following it. I have seldom seen work that was any smoother or more impressive. It was in this lodge that I met Kwong Li Mei, the spendthrift son of a rich banker, of whom I shall have more to say before I have finished this article.

In 1880 I took my Scottish Rite degrees in the Triple Esperance Lodge, in Port Louis, Mauritius. This is one of the largest and oldest lodges in the world. It celebrated its centennial while I was there. Its building is one of the finest temples in the fraternity. It is constructed of white marble, only one storey high, and stands in the centre of a block. Its roof covers over four acres of land and it contains rooms enough to allow every degree in Masonry to be conferred the same night and in a different room. The banqueting hall is as large as the dining room of the Fifth Avenue Hotel. The grounds surrounding the temple are beautifully laid out and are shut in from the public gaze by a stone wall ten feet high. The lodge contains eight hundred active members and quite as many *en conge*.

In China the Masonic temples are particularly imposing structures. The one at Tientsin was erected solely for Masonic uses. The temples in Hong Kong and Shanghai will compare favourably with the Tremont Street Masonic Hall in Boston.

Masonry is prohibited in the Philippine Islands, and therefore all lodge meetings are held in secret. I once attended a meeting of the Blue Lodge in the dining room of Mr. Barnard, a wealthy carriage manufacturer, whose house is directly opposite the Hotel Bala. In Manila, as well as in China, there are many native lodges, but the ones that I have especially alluded to are English, although many natives are enrolled as members.

On one of my visits to South Africa a party of English officers intended starting back toward the mountains from Grahamstown, Cape Colony, on a hunting expedition and I was asked to join. Captain Thompson was in command, and it was he who collected the natives and saw that our horses and waggons were ready for our use. We started out early in the morning before the sun had risen, and by noon we were miles away from the beaten road and civilisation had been left leagues behind us. Recollect this was nearly ten years ago, and in those days the means of reaching the interior were not as perfect as they are now. The Kimberly diamond mining industry was in its infancy then.

We were on the plains at the base of the hills and were having great sport. We had about a dozen white men in the party and not less than thirty natives to drive the waggons, take care of the horses, and beat up the game. We had passed a number of springboks and antelopes, and Lieut. Miles, who was my hunting mate, and I had bagged our share.

Among the natives I noticed one man whom I thought I recognized. He had charge of the teamsters and appeared to be a fellow of more than ordinary intelligence. When we broke camp the next morning I had a little difficulty with one of the men whose duty it was to look after my horse. But when we had mounted and started out for the day's sport I forgot all about the occurrence. It appears, "however, that the native had a better memory. I think it was the third or fourth night after this that I started out on a little tour of exploration. It was a glorious night and the moon made the landscape almost as light as day. I had hardly gone a quarter of a mile when I felt a sharp blow on the head. The next moment I was unconscious. When I recovered my senses, I found the foreman kneeling over me rubbing my hands.

What is the matter?" I gasped. "What has happened?"

"It is lucky for you I was near you," mysteriously replied the Negro, in excellent English.

A few minutes later he explained to me that he had heard the hostler I had quarrelled with make threats against my life and he had consequently kept a close watch upon him. He saw him follow me this night and therefore joined in the chase. Before he could reach me, though, he saw the fellow hit me on the back of the head with a club. He fired a shot from his revolver and hurried to my side, but the would-be assassin had escaped.

On our way back to camp I asked him why he had taken such an interest in me. In reply he held out his hand, and, to my amazement, gave me the grip of a master mason. He was a member of the native lodge in Grahamstown and knew me to be a member of the craft by the gold watch charm I always wear.

The lodges in Singapore and Rangoon are regular English organisations, as are most of those in the Indian empire. The temple in Calcutta, where True Friendship Lodge, No. 218, of which I am a member at the present time, meets, is one of the handsomest Masonic buildings I know of. This lodge was organised by the members of the old East India Company, and is one of the best conducted working under the English Constitution in the world. I have visited Parsee lodges in Bombay, Persian lodges in Malaga and Bagdad, English lodges in Great Britain, French lodges in France, Native lodges in Mexico, Dutch lodges in Java, Spanish lodges in Cuba and South America. I have seen the work in Arabia, Egypt, Australia, and South Africa, and it is needless to say that I am acquainted with the lodge rooms of the United States. I mention the range of my experience to show you that I am prepared to speak authoritatively upon the subject, and when I say that the three finest Masonic temples in the world, according to my judgment, are in Philadelphia, Pa. ; Port Louis, Mauritius ; and Cape Town, South Africa I expect this statement to have some weight.

I have already described to you the Port Louis Temple. The one in Cape Town rivals it in beauty, and in certain particulars it excels. It is the property of the Kap Lodge. It is situated in the centre of a large grove of oak trees, and its various chambers are fitted out for their work in the most elaborate manner imaginable. For instance, the Blue Lodge rooms have subterranean apartments, with vaults, passages, and tunnels, and the work is given more impressively than I have ever seen elsewhere in the world. The initiations are conducted very much as I imagine the ancient rites of Egyptian priests to have been.

Masonry is essentially the same the world over, but its ceremonies are as varied in form as the flowers of the field. The work in American and English lodges is simple, and depends upon that fact for its impressiveness, while the work in Latin lodges, in the tropics, in South America, and in the Orient, is very dramatic, and the poor searcher after light may forget his own name, the name of his children, and even the face of his wife's mother, but his initiation never.

In 1885, when I was in China, I went from Hong Kong to Singapore, about 1,500 miles down the South China Sea. My assistant and myself comprised the entire party. It was only a four day's trip, but for me it was one of the most eventful trips of my life in certain respects. We had not been out of port twenty-four hours when I missed all my money, which I kept in a wallet in my inside waistcoat pocket, my watch, chain and charm, but I also lost several of my most valuable " properties." They had been stolen while I was asleep. I was billed to give a performance in Singapore the evening of my arrival, and it would be impossible for me to do so without the lost utensils of my Craft. I was almost in despair. I did not know what to do. I laid my case before the captain, but he was as powerless as I. Our crew consisted of thirty Europeans and about a hundred Chinamen, and it was highly probable that one of the latter was my evil genius. The third mate was a Chinaman, and the captain put the case into his hands. The ship was searched as well as could be done under the circumstances, and considering the fact that my promised reward for the recovery of my property was not backed up by ready cash, the search was not characterised by anything remarkable in the line of zeal.

When we reached Singapore I was literally in despair. There were very few tricks I could perform without my working tools, and those few tricks were by no means new to the Singapore public. You can therefore easily imagine that when I reached my hotel I was not in an enviable frame of mind. I dined that evening with my assistant in my room. We had just half finished our meal when the servant came into the room and said a man wanted to speak with me alone. I sent my assistant out and waited for my visitor to come. In a moment he was before me. He was a stout, well-dressed Chinaman. If I had ever seen him before I did not remember the fact.

"Your name is Kellar ?" he asked. I said it was. " You lost your money, bloxes, lings, watch, eh ?"

I began to be interested.

Can you tell me where they are?" I said. I can," answered the heathen.

" Where are they ?"

" Here."

And from his jacket he drew out the missing articles. Everything was there, and even my watch had been kept wound up. My new acquaintance was the steward of the steamer, and he told me that he discovered the theft and recovered the plunder. I immediately offered him all the money in my wallet, but judge to my astonishment when he refused the reward.

"Do you remember Rising Sun Lodge, Shanghai ?" he asked. You remember Kwong Li Mei ?" He held out his hand and gave me the Master Mason's grip. " Well that's me."

H. KELLAR, 32°.

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