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DECEMBER 16TH, 1892.

THE NEW ZEALAND CRAFTSMAN

CONTENTS.

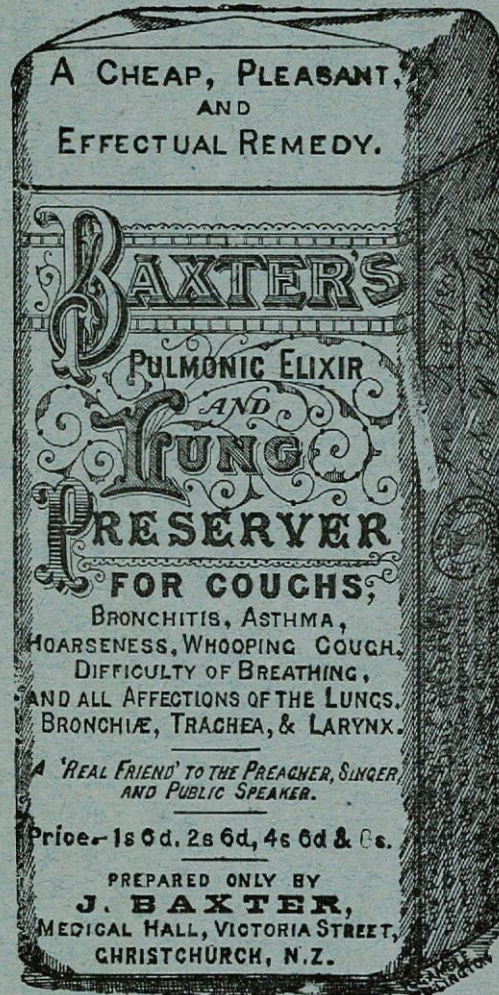
PHOTO-ENGRAVING OF R.W. BRO. W. H. HALL

LEADERS—	
R. W. Bro. Wm. Beilby, with Portrait	69
Freemasons in Relation to the Law	69
Antient and Primitive Rite	72
The Division of the Wellington District	72
A Contradiction	72
"Masonic Charity"	73
Masonic Lectures at the Thames	74
MISCELLANEOUS—	
European Freemasonry (illustrated)	75
What the Landmarks Are	77
Masonic Clothing (illustrated)	78
LETTERS—	
Re the French Orient (Late Letter)	74
The Antient and Primitive Rite	81
Thomson Presentation Fund, and Lecturer	82
"Those Charters"	82
GRAND LODGES—	83
LODGE REPORTS	88
THE ROYAL ARCH	92
INSTALLATIONS	94
CONDENSED EDITORIALS	97
B. IEF MENTION	99
MEETINGS IN JANUARY, 1893	103

DR. DOBELL,

SENIOR PHYSICIAN TO THE BROMPTON HOSPITAL

FOR DISEASES OF THE CHEST, says:



"If we could nip every Catarrh in the bud, what a catalogue of ills we should prevent. And yet this is not such a difficult thing when we have a chance of trying it. But, unfortunately, Colds are thought so lightly of by patients that they seldom try to stop them till they become severe, have lasted an unusual time, or have produced some complication. Nevertheless, I believe they would do better in this respect if they had more faith in the possibility of stopping Colds; if they knew that Colds could be stopped without lying in bed, staying at home, or in any way interfering with business."

**BAXTER'S
LUNG PRESERVER**

SPEEDILY REMOVES CATARRH,
And even where
Complications have arisen, used
according to the directions, it
effectually eradicates the
complaint.

DR. EWART writes:

"I regard your Lung Preserver as a really good preparation. In cases of Asthma it quickly cuts short the paroxysm. In Chronic Bronchitis or Winter Cough it is useful; the discharge of mucus is greatly assisted, and the wheezing and difficulty of breathing are greatly relieved by it. In acute Bronchitis it is also beneficial; and whilst it tends to check inflammation, it promotes expectoration, and thus relieves the laborious and difficult breathing so general in these attacks. As a Cough Medicine for persons of all ages it is excellent."—Vide 'Book for Every Home.'

SOLD BY ALL CHEMISTS AND STOREKEEPERS.

IMPORTANT TO PURCHASERS.

Purchasers are requested to see that each Packet of LUNG PRESERVER offered for sale is a fac-simile of the above drawing, and that the words "BAXTER'S LUNG PRESERVER, Christchurch," are blown in the bottle.

Further, that the Wrapper of each Packet of LUNG PRESERVER bears the Proprietor's Trade Mark and Autograph, along with the late Proprietor's signature.

REFUSE ALL OTHERS AS COUNTERFEITS.

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C. SLIGHT

BEGS to inform the residents in the district, also visiting patrons and the travelling public generally, that he has taken over the above Hotel, so favorably known for its first-rate Position and Accommodation, within fifty yards of the Railway Station.

All Trains stop a sufficient time to take up or put down passengers, and by breaking the journey at Paikakariki the passenger is saved the inconvenience of arriving in town late at night, or of leaving town at an early hour in the morning.

The Train leaves Town at 5.30 p.m., and Paikakariki for Town at 7 a.m.

—):o:(—

Families Accommodated, and early application is necessary during the Summer.

THE ONLY WATERING PLACE ON THE COAST.

—):o:(—

The **BEST BRANDS** of **LIQUORS SUPPLIED** on the **PREMISES**

☞ All Trains stop Ten Minutes.

FULL MOONS FOR THE YEAR 1893.

January 3rd	... Tuesday	July 29th	... Saturday
February 1st	... Wednesday	August 27th	... Sunday
March 3rd	... Friday	September 26th	... Tuesday
April 1st	... Saturday	October 25th	... Wednesday
May 1st	... Monday	November 24th	... Friday
May 31st	... Wednesday	December 23rd	... Saturday
June 29th	... Thursday		

PALMERSTON NORTH.

[ESTABLISHED 1875.]

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AUCTIONEER, LAND, AND ESTATE AGENT.

—:oo:—

Sales held every Saturday throughout the year.

—:oo:—

CASH BUYER OF WOOL, HIDES, SKINS, AND TALLOW.

THE GRAND LODGE OF NEW ZEALAND OF ANTIENT FREE AND ACCEPTED MASONS.

(83 LODGES, WITH A MEMBERSHIP OF 2987).

GRAND LODGE OFFICERS - - - 1892-93.

Grand Master ...	M W Bro MALCOLM NICCOL, Auckland
Deputy Grand Master	R W Bro ALBERT KAYE, Christchurch
Grand Superintendents—	
Hawkes Bay and Gisborne	R W Bro WILLIAM BEILBY, Hastings
Wellington ...	R W Bro HERBERT J WILLIAMS, Wellington
Otago ...	R W Bro ALFRED H BURTON, Dunedin
Southland ...	R W Bro WILLIAM H HALL, Invercargill
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{ Junior	R W Bro ELIJAH TITCHENER, Dunedin
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Wellington ...	V W Bro Rev THOS PORRITT, Featherston
Canterbury ...	V W Bro Rev EDWARD E CHAMBERS, Lyttelton
Otago ...	V W Bro Rev WYNTER BLATHWATT, Shag Point
Grand Treasurer ...	V W Bro ALEX STUART RUSSELL, P.D.G.M., Auck.
Grand Registrar ...	V W Bro GEORGE W BASLEY, Auckland
President of the Board of General Purposes }	V W Bro ALFRED KIDD, Auckland
Grand Secretary ... }	V W Bro Rev WILLIAM RONALDSON — Address, Masonic Institute, Auckland
President of the Board of Benevolence ... }	V W Bro JAMES F LOGAN, Auckland
Grand Deacons { Senior }	W Bro JOSEPH G HARKNESS, M.H.R., Nelson
{ Junior }	W Bro JOHN THOMSON, Lyttelton
Grand Superintendent of Works ... }	W Bro DAVID GREIG, Wellington
Assistant Grand Registrar	W Bro MILBS REGINALD BREE, Gore
Assistant Grand Secretary	W Bro HENRY C A WUNDRAM, Napier
Grand Director of Ceremonies	V W Bro HENRY CAPLEN, Hawera
Assistant Grand Director of Ceremonies ... }	V W Bro WILLIAM D LYON, Wellington
Grand Bible Bearer ...	W Bro H CROMWELL TEWSLEY, Auckland
Grand Sword Bearer ...	W Bro WM G MEHAFFEY, Invercargill
Assist. Grand Sword Bearer	W Bro JAMES ANDERSON, Auckland
Grand Standard Bearer	W Bro ROBERT HAMILTON, Oamaru
Assistant Grand Standard Bearer ... }	W Bro PHILIP H JOLLEY, Waipukurau
Grand Organist ...	W Bro JOHN WM ANDERSON, Lincoln
Assistant Grand Organist	W Bro THOMAS McWHIRTER, Ngapara
	W Bro HENRY WALKER, M.D., Auckland
	Vacant

Grand Pursuivant	...	W Bro GEORGE EDGECUMBE, Hamilton
Grand Stewards—		
Auckland...	...	W Bro SIMON INDER, Coromandel
"	...	W Bro ROBERT HARRIS, Te Aroha
"	...	W Bro W M CHAPMAN, Auckland
Wellington	...	W Bro WILLIAM TOOGOOD, Featherston
"	...	W Bro WILLIAM L BAILEY, Feilding
"	...	W Bro GEORGE KIRTON, Feilding
"	...	W Bro JAMES AITKEN, Masterton
"	...	W Bro THOMAS P COVENEY, Wellington
"	...	W Bro ALEX BLACK, Pahiatua
"	...	W Bro THOMAS HOWARD, Waipawa
"	...	W Bro JOHN PICKETT, Waipawa
Canterbury	...	W Bro ANDREW B BLACKETT, Rangiora
"	...	W Bro THOS BOYD, Rangiora
"	...	W Bro JAMES S KEITH, Timaru
"	...	W Bro JOHN BROADHEAD, Timaru
"	...	W Bro JOHN C REVELL, Lincoln
"	...	W Bro CHAS LORD RUSSELL, Christchurch
Otago	...	W Bro WILLIAM HOPKINS, Palmerston
"	...	W Bro ARTHUR G CREAGH, Oamaru
Southland...	...	W Bro J SLONE MILLAR, Gore
"	...	W Bro WILLIAM SMITH, Invercargill
"	...	W Bro SAMUEL NICHOL, Bluff
Nelson	...	W Bro ROBERT ALLAN, Nelson
Kumara	...	W Bro AMOS B WILBY, Kumara

BOARD OF BENEVOLENCE.

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

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

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

BOARD OF GENERAL PURPOSES.

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

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

Elected.—Bros. A. Kidd (President), G. H. Powley, W. H. Cooper, J. W. Ellison, John Page, T. W. Allen, S. Vosper, S. D. Hanna, E. T. Gillon, H. J. Williams, Geo. Robertson, C. P. Hulbert, R. C. Bishop, A. H. Burton, T. G. De Renzy, and W. H. Hall.

The charge for Advertising Lodges, with names of officers, times and places of meeting, &c., is £1 per annum, payable yearly, in advance—this includes a copy of the CRAFTSMAN.

NORTH ISLAND.
CRAFT LODGES
(UNDER GRAND LODGE OF NEW ZEALAND).

PROVINCE OF AUCKLAND—17 LODGES.

ARA, No. 1.

Founded 5th Sept., 1842, meets every month in the Freemason's Hall, Princes Street, Auckland, on the third Wednesday, at 7.30 p.m. Installation, June.

W M	...	...	Bro A STUART RUSSELL, P.D.G.M., Grand Treasurer
S W	...	...	Bro H B DEXTER
J W	...	...	Bro WESTPFHAL
Secretary	...	...	Bro G W BASLEY, G. Registrar, Supreme Court, Auckland.

ST. ANDREW, No 8.

Founded 1861, meets every month in the Freemasons' Hall, Auckland, on the third Tuesday, at 7.45 p.m. Installation in December.

W M	...	...	Bro JOHN GUTHRIE
S W	...	...	Bro D H ROSS
J W	...	...	Bro G M REID [P.O.]
Secretary	...	...	Bro W H COOPER, P.G.W., Box 244

UNITED SERVICE, No 10.

Founded 1864, meets every month in the Freemasons' Hall, Princes Street, Auckland, on the last Wednesday, at 7.30 p.m. Installation, June 24th.

W M	...	...	Bro H A ELLISON
S W	...	...	Bro A ERICKSON
J W	...	...	Bro W M'GUIRE
Secretary	...	...	Bro T W ALLEN, P.M., P.G. Steward, View Road, Mount Eden

BETA-WAIKATO, No. 12.

Founded 1865, meets at the Masonic Hall, Hamilton, Waikato, Auckland, on Thursday, on or before full moon, at 8 p.m. Installation, June 24th.

W M	...	...	Bro G W SARE
S W	...	...	Bro R J GWYNNE
J W	...	...	Bro T J PRINCE [Waikato Times]
Secretary and Treasurer	...	...	Bro G EDGE CUMBE, P.M., G. Pur.

SIR WALTER SCOTT, No 15.

Founded 1870, meets every month in the Freemasons' Hall, Thames, on the third Tuesday, at 7.30 p.m. Installation in December.

W M	...	...	Bro C D Waite
S W	...	...	Bro E C PURDIE
J W	...	...	Bro J PATERSON [Thames]
Secretary	...	...	Bro ALBERT BRUCE, School of Mines,

COROMANDEL, No. 17.

Founded 1872, meets at the Lodge room, County Council Buildings, on the Wednesday nearest the full moon, at 7.30 p.m. Installation, June 24th.

W M	...	...	Bro JOHN FAWCUS
S W	...	...	Bro A KELSO
J W	...	...	Bro E C RANDLE
Secretary and Treasurer	...	...	Bro J D COLEBROOK, P.M., Coromandel

EDEN, No. 20.

Founded 1875, meets at the Masonic Hall, Karangahepe Road, Auckland, on the second Tuesday in each month, at 7.30 p.m. Installation in July.

W M	...	...	Bro W S WILLIAMS
S W	...	...	Bro W J WRIGHT
J W	...	...	Bro P CROWE
Secretary	...	...	Bro G HARDY, P.M., P.G.S., Karaka Street, Newton.

MANUKAU, No. 24.

ALBION, No. 45.

Founded 1883, meets every month in the Masonic Hall, Devonport, Auckland, on the Friday on or before full moon, at 8 p.m. Installation in April.

W M	...	...	Bro C G WALKER
S W	...	...	Bro ALFRED BERGE
J W	...	...	Bro W H BROWN
Secretary	...	...	Bro A B BURGESS, P.M., Devonport.

TE AROHA, No. 52.

Founded in 1884, meets Thursday on or before full moon, at the Masonic Hall, Te Aroha. Installation January.

W M	...	...	Bro ROBERT HARRIS, P.M.
S W	...	...	Bro JOHN CORNS
J W	...	...	Bro S T SMARDON
Secretary	...	...	Bro HORACE PRIESTLEY, Te Aroha

PONSONBY, No. 54.

Founded in 1884, meets at the Ponsonby Hall, Ponsonby, Auckland, on the first Tuesday in the month, at 7.30 p.m. Installation in December.

W M	...	...	Bro GEORGE FOWLDS
S W	...	...	Bro V JOHANSEN
J W	...	...	Bro F O MASSEY
Secretary	...	...	Bro ROBERT GEDDES, P.O. Box 383

WAIROA, No. 55.

Founded in 1884, meets monthly in Masonic Hall, Wairoa South, on the Wednesday on or before full moon. Installation, December.

W M	...	...	Bro HENRY UMPYTON POYNTER
S W	...	...	Bro JOHN GRAINGER, SR.
J W	...	...	Bro ALFRED TABBET, JR.
Secretary	...	...	Bro CHAS. W STEPHENS, Wairoa South.

PAPAKURA, No. 56.

Founded in 1885, meets in the Masonic Hall, Papakura, on the Wednesday on or before full moon. Installation in January.

W M	...	...	Bro S CLARK
S W	...	...	Bro WALKER
J W	...	...	Bro H T FRENCH
Secretary	...	...	Bro B M'CURDY, Papakura

FRANKLIN, No. 58.

Founded in 1886, meets in the Masonic Hall, Pukekohe, on Friday before full moon. Installation in November.

W M	...	...	Bro WILLIAM ABBOTT
S W	...	...	Bro J G RUTHERFORD
J W	...	...	Bro H DELL
Secretary	...	...	Bro F M HEWSON, P.M., Pukekohe

 HOKIANGA, No. 69.

MANGONUI, No. 78.

Founded in 1892, meets in the Masonic Hall, Mangonui, on the second Tuesday in each month. Installation —

W M	...	...	Bro A D CLEMETT
S W	...	...	Bro R H MATHEWS
J W	...	...	Bro F MATHEWS
Secretary	Bro A C BALLANCE

 ALPHA, No. 81.

KING'S TEMPERANCE HOTEL, COROMANDEL.

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 UPON APPLICATION.

PROVINCE OF HAWKES BAY AND GISBORNE.
(8 LODGES).

(R.W. BRO. WILLIAM BEILBY, Grand Superintendent.)

SCINDE, No. 5.

Founded 1858, meets third Thursday in each month (excepting June and December, when the meeting is held on St. John's Day), in Masonic Hall, Tennyson Street, Napier. Installation, June 24th.

W M	...	...	Bro T SIDEX
S W	...	...	Bro J W M'DOUGALL
J W	...	...	Bro R GOULDING
Secretary	...	...	Bro ROBERT PRICE, P. Grand Warden

VICTORIA, No. 21.

Founded February 14, 1876, meets second Tuesday in every month, in Masonic Hall, Munroe Street, Napier. Installation December.

W M	...	...	Bro H OWEN
S W	...	...	Bro F G SMITH
J W	...	...	Bro R J DUNCAN, P.M.
Secretary	...	...	Bro A H WILSON

BEDFORD, No. 25.

Founded 1878, meets at the Masonic Hall, Waipukurau, Hawkes Bay, on the first Monday in each month, at 7.30 p.m. Installation in June.

W M	...	...	Bro ANTHONY STUBBS
S W	...	...	Bro T W LE COCQ
J W	...	...	Bro W G DOWNES
Secretary	...	...	Bro P H JOLLEY, Ast. G. Swd. Bearer.

ORMONDVILLE LODGE OF INSTRUCTION.

(Held under license from Lodge Bedford, No. 25, Waipukurau, Hawkes Bay.)
Founded 1891, meets alternate Sundays at 3 p.m., in the Ormondville Hall, Ormondville, Hawkes Bay.

Preceptor	...	...	Bro JOHN SCHOLES, P.M.
Treasurer and Secretary	...	...	Bro CHAS GARFORTH Ormondville, H.B.

ABERCORN, No. 30.

Founded in 1879, meets at the Masonic Hall, Waipawa, Hawkes Bay, on Wednesday on or before full moon, at 7.30 p.m. Installation second Wednesday in December.

W M	...	...	Bro ARTHUR ROOD
S W	...	...	Bro S JOHNSON
J W	...	...	Bro GEORGE ABRAHAMS
Secretary	...	...	Bro JOHN PICKETT, G. Stwd., Waipawa.

RAWHITI, No. 66.

Founded 1890, meets every month in the Town Hall, Danevirke, Hawkes Bay, on the Wednesday on or after full moon, at 7.30 p.m. Installation in December.

W M	...	...	Bro J F POPPLEWELL, P.M.
S W	...	...	Bro E ROBERTSHAW
J W	...	...	Bro F C W BIERRE
Secretary	...	...	Bro J H CLAYTON, Danevirke

HERETAUNGA, No. 73.

Founded in 1878, meets in the Masonic Hall, Hastings, Hawkes Bay, on the Wednesday on or after the full moon, at 7.30 p.m. Installation in June.

W M	...	...	Bro J A SMITH
S W	...	...	Bro S MILLER, P.M.
J W	...	...	Bro R G VAUGHAN, P.M.
Secretary	...	...	Bro W BEILBY, P.M., Hastings.

ABERCORN, No. 76.

RUAHINE, No. 80.

Founded 1886, meets every month in the Masonic Hall, Woodville, Hawkes Bay, on the Tuesday nearest full moon, at 7.30 p.m. Installation in June.

W M	Bro R E GRINLINTON
S W	Bro G J SMITH
J W	Bro R D KNIGHT
Secretary	Bro A SANDEL, Woodville, H.B.

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LATEST PATTERNS AND FASHIONS.

STYLE AND FIT GUARANTEED.

PROVINCE OF WELLINGTON

(22 LODGES).

(R. W. Bro. HERBERT J. WILLIAMS, Grand Superintendent.)

NEW ZEALAND PACIFIC, No. 2.

Founded 9th Sept., 1842, meets every month in the Masonic Hall, Wellington, on the fourth Monday in each month, at 8 p.m. Installation in December.

W M	...	...	Bro HERBERT BOWEN BRIDGE
S W	...	...	Bro J A HEGINBOTHAM
J W	...	...	Bro H BAILLIE
Secretary	...	...	Bro JAS MACKAY, 13, Adelaide Road, Wellington.

NEW ZEALAND PACIFIC LODGE OF INSTRUCTION.

Meets monthly at the Masonic Hall, Boulcott Street, Wellington, on the third Monday, at 8 p.m.

Preceptor	...	...	Bro JOHN YOUNG, P.M.
Secretary and Treasurer	...	...	Bro WM HENRY WARREN, 16, Queen's Chambers, Wellington.

WATERLOO, No. 13.

Founded 1866, meets every month in the Masonic Hall, Wellington, on the second Monday at 7.30 p.m. Installation in December.

W M	...	...	Bro D J GEORGESON
S W	...	...	Bro GEO WILSON
J W	...	...	Bro GEO MACMORRAN
Secretary	...	...	Bro DAVID GREIG, J.G. Deacon, Ngahauranga, near Wellington

PATEA KILWINNING, No. 18.

Founded 1873, meets every month in the Lodgeroom, Leicester Street, Patea, on the first Tuesday, at 7.30 p.m. Installation, November 30th.

W M	...	...	Bro W J GIBBONS, P.G. Steward
S W	...	...	Bro W C SYMES
J W	...	...	Bro F COLE
Secretary	...	...	Bro T E HAMERTON, P.M., Box 51.

MASTERTON, No. 19.

Founded 1873, meets every month in the Masonic Hall, Bannister Street, Masterton, on the second Wednesday in the month, at 8 p.m. Installation in December.

W M	...	...	Bro Rev W E PAIGE, M.A., P.G. Chap.
S W	...	...	Bro C A POWNALL
J W	...	...	Bro J A M'KENZIE
Secretary	...	...	Bro WILLIAM SELLAR, P.M., Masterton.

ST. ANDREW, No. 32.

Founded 1879, meets every month in the Masonic Hall, Wellington, on the fourth Thursday, at 8 p.m. Installation in December.

W M	...	...	Bro GEO FRANCE
S W	...	...	Bro THOMAS JAFFRAY
J W	...	...	Bro ROBERT FLETCHER
Secretary	...	...	Bro JOHN DANKS, P.M., 10, Brandon St

HAWERA, No. 34.

Founded 1880, meets every month in the Temple, Union Street, Hawera, on the Thursday on or before full moon, at 7.30 p.m. Installation in December.

W M	...	...	Bro R A NOLAN
S W	...	...	Bro R SMART, Bank of N.Z., Manaia
J W	...	...	Bro WM C NAIRN
Secretary	...	...	Bro H G PITCHER, P.M., Hawera

ST. JOHN, No. 37.

Founded in 1880, meets on Thursday nearest full moon, in the Masonic Hall, Wakefield Street, Featherston, at 8 p.m. Installation in October.

W M	...	...	Bro F C SMITH
S W	...	...	Bro MICHAEL BENNEY
J W	...	...	Bro J T HODDER
Secretary	...	...	Bro the Rev THOS PORRITT, P.M., Grand Chaplain, Featherston

RANGITIKEI, No. 38.

FEILDING, No. 41.

Founded July 29th, 1881, meets at the Foresters' Hall, Bowen Street, Feilding, on the nearest Monday to full moon, at 8 o'clock. Installation in July.

W M	...	...	Bro HUGH LIND SHERWILL
S W	...	...	Bro HENRY WORSFOLD
J W	...	...	Bro CHARLES BRAY, jun.
Secretary	...	...	Bro THOMAS W K FOSTER, Feilding.

LEINSTER, No. 44.

Founded 1882, meets every month in the Masonic Hall, Wellington, on the first Monday in each month, at 8 p.m. Installation, 24th June.

W M	...	...	Bro FREDERICK SILVER
S W	...	...	Bro J GENTLES
J W	...	...	Bro W WILLS
Secretary	...	...	Bro FRANK HYDE, Public Trust Office

MANAWATU KILWINNING, No. 47.

Founded 1883, meets every month in the Orient-Lodge Room of the American Order of Oddfellows, Church Street, Palmerston North, on the Wednesday nearest full moon, at 7.30 p.m. Installation in April.

W M	...	...	Bro WILLIAM DAWICK
S W	...	...	Bro JAMES SALMON
J W	...	...	Bro JAMES HOCKING
Treasurer	...	...	Bro JAMES P LEARY, P.M.
Secretary	...	...	Bro F E WHITE, Palmerston North

NGAMOTU, No. 48.

Founded in 1883, meets in the Foresters' Hall, Gill Street, New Plymouth, on the third Friday in each month, at 7.30 p.m. Installation in November.

W M	...	...	Bro JOSEPH LITTLE
S W	...	...	Bro W H CLARK
J W	...	...	Bro C W HENDRY
Secretary	...	...	Bro D McALLUM, P.M., New Plymouth.

ST. MARK, No. 53.

Founded May 1884, meets every month in the Freemasons' Hall, Carterton, on the second Tuesday at 8 p.m. Installation, second Tuesday in May.

W M	...	...	Bro N GRACE, P.M., P.G.S.
S W	...	...	Bro T E UNDERHILL
J W	...	...	Bro W MOORE
Secretary	...	...	Bro W J LINDOP, Carterton.

FOXTON KILWINNING, No. 59.

ULSTER, No. 62.

Founded 1888, meets every month in the Masonic Hall, Petone, Wellington, on the third Wednesday, at 8 p.m. Installation, third Wednesday in June.

W M	...	...	Bro RICHARD MOTHE, P.M.
S W	...	...	Bro R C KIRK
J W	...	...	Bro A MARSDEN
Secretary	...	...	Bro JOHN T KING, Petone

TARARUA, No. 67.

Founded in 1890, meets at the Town Hall, Pahiatua, on Wednesday nearest full moon, at 7.30 p.m. Installation in November.

W M	...	...	Bro H H GODFREY
S W	...	...	Bro J GREGORY
J W	...	...	Bro A S BENTLEY
Secretary	...	...	Bro F G MOORE, Pahiatua

OTANGAKI, No. 70.

Founded 1891, meets at the Masonic Hall, Ashurst, on the Tuesday before full moon in every month. Lodge tyled at 7.30 p.m. Installation in August.

W M	...	...	Bro ALFRED BUCHLER
S W	...	...	Bro H TIRMEIVAN
J W	...	...	Bro J CRAVEN
Secretary	...	...	Bro R JAMES, Ashurst.

RANGITARA, No. 71.

Founded 1891, meets in the Argyle Hall, Hunterville, Rangitikei, on the Friday nearest full moon. Installation —

W M	...	...	Bro W THOMPSON
S W	...	...	Bro S STACEY
J W	...	...	Bro W FLOYD
Secretary	...	...	Bro W H MAHONY, Hunterville.

OTAKI, No. 72.

Founded 1891, meets in the Schoolhouse, Otaki, on the Friday nearest full moon, at 7.30 p.m. Installation in November.

W M	...	...	Bro WILLIAM ROBERT FRANKLIN
S W	...	...	Bro WILLIAM BELL
J W	...	...	Bro CHARLES TILLEY
Secretary	...	...	Bro J M'CULLOCH, P.M., Otaki.

GREYTOWN, No. 74.

Founded 1877, meets at the Masonic Hall, Greytown North, Wairarapa, Wellington, on the Friday nearest the full moon, at 8 p.m. Installation, June 24th.

W M	...	...	Bro F H WOOD, P.M.
S W	...	...	Bro R W TATE
J W	...	...	Bro H S IZARD
Secretary	...	...	Bro REV E H WYATT, Greytown N.

STRATFORD, No. 75.

Founded 1892, meets in the Presbyterian Church, Stratford, Taranaki, on the Tuesday on or before full moon. Installation in March.

W M	...	...	Bro ALEXANDER WALKER REID
S W	...	...	Bro JAMES GORRIE
J W	...	...	Bro W MACKIE
Secretary	...	...	Bro C ORCHARD, Stratford

ST. ANDREW KILWINNING, No. 79.

Founded 3rd February, 1868, meets at Freemasons' Hall, Wanganui, on the second Thursday in each month. Installation on St. Andrew's Day (Nov. 30).

W M	...	...	Bro JOHN STEVENSON
S W	...	...	Bro DAVID MAY
J W	...	...	Bro N MEULI
Secretary	...	...	Bro JOHN FAIRBURN, Guyton Street.

ROYAL ARCH CHAPTERS.

NEW ZEALAND.

OTAGO (late No. 844, E.C.)

Founded 1862, meets in the Masonic Hall, Wansbeck Street, Oamaru, on the first Friday after full moon in February, April, June, August, October, and December.

M E Z	...	...	Comp T G DE RENZY, P.Z.
Ex H	...	...	Comp A J BARTH, P.H.
Ex J	...	...	Comp J F CRAWFORD, P.J.
Scribe E	...	...	Comp JAMES WANSBROUGH
Mark Master	...	...	Comp R H CATHCART

SOUTHERN CROSS (LATE No. 997, E.C.)

WATERLOO (late No. 166, S.C.)

Founded 1875, meets quarterly in the Masonic Hall, Boulcott Street, Wellington, on the first Wednesday in March and the third Wednesday in June, September, and December. Installation in September.

M E Z	...	...	Comp H J WILLIAMS, P.Z.
Ex H	...	...	Comp H J H ELLIOT, P.Z.
Ex J	...	...	Comp HARRY TYER
Scribe E	...	...	Comp JOHN JACK, Everton Terrace
Treasurer	...	...	Comp ALFRED LINDSAY, P.Z.
Ex Master	...	...	THE FIRST PRINCIPAL
Mark Master	...	...	Comp GRADY.

AUCKLAND PROVINCIAL, No. —.

Founded 1892, meets every second Wednesday in February, April, June, August, October, and December. Installation in July.

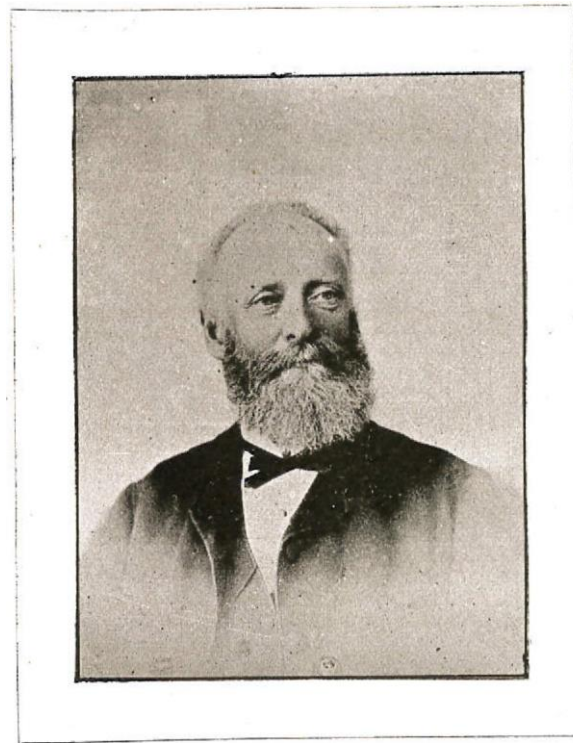
M E Z	...	...	Comp G H POWLEY, P.Z.
E H	...	...	Comp H C TEWSLEY
E J	...	...	Comp W T BRIGGS
Scribe E	...	...	Comp GEO FOWLDS, Victoria Arcade
Treasurer	...	...	Comp R B SYMONS
Ex Master	...	...	Comp W H COOPER, P.Z.
Mark Master	...	...	Comp THOMAS THOMAS

SCOTLAND.

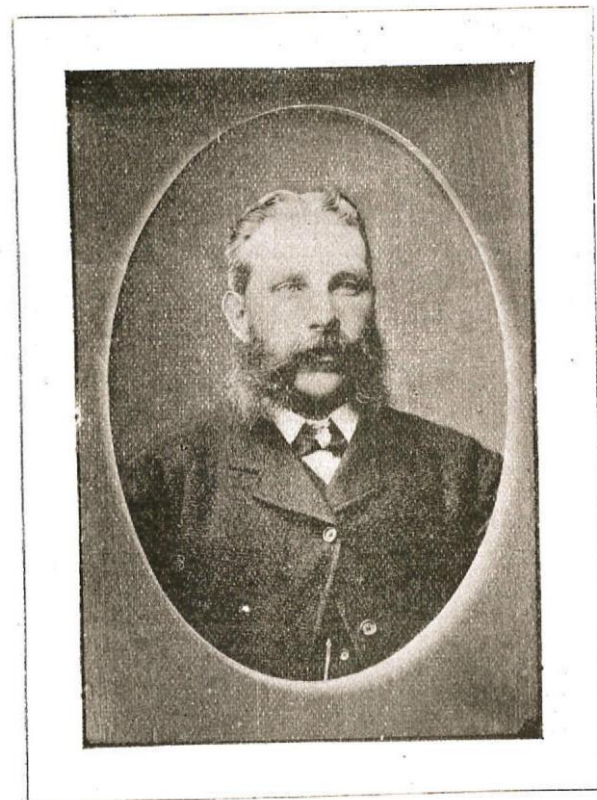
TRAFALGAR, No. 157, S.C.

Founded 1873, meets every month in the Masonic Hall, Collingwood Street, Nelson on the Tuesday nearest new moon, at 7.30 p.m.

M E Z	...	...	Comp H T BAIGENT, P.Z.
Ex H	...	...	Comp H T HALL
Ex J	...	...	Comp W BROWN, P.Z.
Treasurer	...	...	Comp S BOLTON, P.Z.
Mark Master	...	...	Comp W BROWN, P.Z.
Ex Master	...	...	Comp S BOLTON, P.Z.
Scribe E	...	...	Comp T SCOTT, Trafalgar St., Nelson



R. . W. . BRO. . WILLIAM HORATIO HALL
GRAND SUPERINTENDENT OF SOUTHLAND



R. . W. . BRO. . WILLIAM BEILBY

NOTICE !

Intimation was given on the 16th November that MR GEORGE HESCOTT, Travelling Representative of "THE NEW ZEALAND CRAFTSMAN," was under suspension. I have now to intimate that Mr Hescott's connection with "THE NEW ZEALAND CRAFTSMAN" has entirely ceased.

T. G. DE RENZY.

WITNESS : Fredk. E. Baume, Solicitor, Shortland Street Auckland.
November 30th, 1892.

TO SUBSCRIBERS AND OTHERS.

Subscriptions should be sent to T. G. DE RENZY, Box 444, Post Office, Auckland. Communications for the Editorial Department should be addressed to the Editor, Box 444, Post. Office, Auckland.

Subscribers are respectfully notified that the correct filling of orders is sufficient evidence of their receipt.

PAYMENTS OF 7s 6d MADE SINCE NOVEMBER 16TH, 1892.

D. Cattanach, W. Goad, G. S. Clark, S. D. Hanna, Robert Irvine, Lewis Miller (Wanganui), Pulham, H. D. Pike, Pyne, Purchas, Taylor (Guide '93, 1s), Thos. R. Wilson, Otto Walters.

PAYMENTS OF 10S AND UPWARDS MADE SINCE NOVEMBER 16TH, 1892.

Auckland Chapter (20s), W. Burton (10s), John Cameron (10s), Harston (10s), W. R. G. Hay (10s), Lodge Victoria (20s), Lodge Advance (20s), Lodge Feilding (20s), W. F. McLean (10s), Mair (20s), W. H. Nicholson (10s), Nicholas (10s), Wm. Newman (10s), Potter (10s), Robins (10s), W. Scott (10s), J. H. Smith (10s), Robt. Smart (10s).

The New Zealand Craftsman.

VOL. IV.

DECEMBER 16, 1892.

No. 2.

BRO. WILLIAM BEILBY, P.M.

GRAND SUPERINTENDENT OR HAWKES BAY AND GISBORNE.

FIVE-AND-TWENTY years ago R.W. Bro. Beilby was initiated in the Grosvenor Lodge, Birmingham, England. Nine years later he affiliated to Lodge Victoria 1577, E.C., Napier, and in 1878 took an active part in founding a Lodge at Hastings (Heretaunga, No. 1812), of which he was the first Secretary, and its W.M. in 1881, and again in 1884.

He was appointed to his first office in the District Grand Lodge of Wellington, E.C. in 1883, and filled various subordinate positions in that body until 1890, when the late District Grand Master, Bro. Sir Harry Atkinson appointed him to fill the high position of Senior Grand Warden.

He was installed in 1880 and is now a Past First Principal of the Victoria Chapter, Napier.

FREEMASONS IN RELATION TO THE LAWS OF THE REALM.

THERE was read before the members of Lodge Quatuor Coronati, London, in May last, a paper by Bro. Fooks, L.L.B., on the above subject. Referring to the time— 1799 A.D.—when Freemasonry may be said to have received its legislative recognition and sanction, he instanced three sections of the Act of 39, George III, Cap. 79. This Act, which was an Act to suppress societies established for seditious and treasonable purposes in substance, provides by the 5th section that the Act was not to extend to existing Lodges of Freemasons ; by the 6th, that, two members of the Lodge shall certify that the then existing Lodges are such ; and by the 7th, that upon evidence that an alleged Masonic Lodge is only a treasonable society, its meetings may be discontinued.

On the passing of the Statute it was assumed that no *new* Lodge, could be constituted, and the Lord Advocate of Scotland gave the following opinion to the Grand Lodge of Scotland, they having consulted him as to whether they might interpret the Act as applying to *Grand* Lodges, and therefore enabling new *Subordinate* Lodges to be constituted :—

" The words adopted both in the 5th and 6th sections of the Act are so explicit that it does not appear to me possible to maintain, under any interpretation, that a Lodge of Free Masons, instituted since the 12th of July last, can be entitled to the benefit of the Statute. I do not know why the Act was so anxiously limited, but the legal construction of it is unquestionably what I have stated. It is impossible to adopt the interpretation suggested in the Memorial for this reason that if the Grand Lodges of England and Scotland respectively were the only Societies to which the legislature alluded, and to whom the regulations thereof apply, it would follow that all subordinate Lodges were at liberty to disregard these rules altogether, a proposition impossible to be maintained after perusal of the 6th and 7th sections of the Act, which distinctly impose upon every Society or Lodge all over the kingdom the necessity of registering the certificate within the county or division within which its meetings have been usually held, and renewing the same on or before the 25th of March every year. I am very clearly of opinion therefore, that no new Lodge can be entitled to the benefit of the Statute ; and that, if it is material for the Memorialists to obtain powers to institute such new Lodges, to the effect of entitling them to the protection of the Act, it can only be done by an application to Parliament.

" The Opinion of

(Signed) " R. DUNDAS."

" GEORGE SQUARE, EDINBURGH, 23rd January, 1800."

No application was *ever made* to Parliament, and as Bro Whymper puts it in his " Acts of Parliament referring to Freemasonry' I do not know where to find an explanation as to how, after the union of the two English Grand Lodges in 1813, the difficulty so clearly described by the Scotch Grand Lodge was got over. New Lodges have been continually formed from the date of the union, and . . .

I do not understand why they were allowed. The Acts make it very clear that the Institution of Freemasonry was recognised by the Government as a perfectly legal one, but the practice of Freemasonry was restricted to Lodges in existence in 1799.

In subsequent correspondence with Bro. Fooks this issue was raised by the Secretary of No. 2076. Bro. Speth wrote :—" There appears to be a general impression among Masons who have looked into the matter, that in an absolutely strict sense the statute must be so interpreted as to render our Lodges, warranted since 1799, technically illegal. For practical purposes this is of no moment, as he would be a foolish man who in England should attempt to question the status of our Lodges."

Those who read in last month's CRAFTSMAN the particulars of the case McCullough and others *versus* Slater would no doubt have noticed that the defendant, for a further defence to the action of the plaintiffs, raises this very issue, we believe, for the first time in the Masonic history of the colonies. Bro. Slator says in paragraphs:—

33.—The Defendant repeats the allegations contained in paragraphs 2, 3, 4, 5, 6, and 7, of this Statement of Defence, and says that the said Society is, and always has been., an association consisting of more than ten persons formed, and having for its object the acquisition of gain by the individual members thereof.

34.—The said Society has never been registered as a company or otherwise under any statute.

And for a further defence —

35.—The Defendant repeats the allegations contained in paragraphs 2, 3, 4, 5, .6, and 7, of this Statement of Defence, and says that the Society was and is an unlawful combination and confederacy, the members of which are bound by an oath or engagement not required or authorised by law and is prohibited by Statute of George III, Cap 79.

36.—The said Society has never been registered under the said Statute.

Unfortunately the *case* has not yet been entered for hearing, and is still *sub judice*. Were we to comment upon it, as we would very much like to do, we should be liable to attachment for contempt of .court, we have therefore to content ourselves, in the meantime, with .giving Counsel's opinion as to the legal position of the Masonic bodies in New Zealand, and the present position of Lodges of Freemasons in the colony with respect to property. On the very first opportunity we shall return to the subject, meanwhile our readers can give due attention to, and seriously take into consideration, the importance of .paragraphs 4, 5, and 6, of the appended opinion.

DEAR SIR,—I regret, that owing to the urgency of other matters, I have been unable to devote that time and care to the solution of the questions which have been asked me, by you, which their importance would certainly justify. Still, I do not think that further investigation would materially affect the opinion I have ,already formed, and as I understand you are anxious to learn what that opinion is, I have now to state: *That in my opinion-*

- (1) Lodges of Freemasons established in England since the passing of 39, Geo. III, Cap. 79 (1799 A.D.) do not come within the purview of that act, and cannot claim the Legislative recognition and sanction given thereby to Lodges in existence at such date.
- (2) The above mentioned Act, as also the later Acts relating to the same, are not in force in New Zealand; and, therefore, even if the English Acts could be held to apply to Lodges created subsequently to their date, no claim to such recognition and sanction could be set up by any Lodge working in New Zealand, even though under Charter from the Grand Lodge of England, and a *fortiori* by any Lodge working under Charter from the Grand Lodge of New Zealand.
- (3) On the other hand, 37, Geo. III., C. 123 (The Unlawful Oaths' Act) is also not in force in the colony ; and, therefore, the New Zealand Lodges referred to in paragraph 2 of this opinion are not being worked in actual breach of the law.
- (4) The present position of Lodges in New Zealand with respect to property is analogous to that of a Cricket Club, no single person or section of persons being recognized in law as the owner of the property of such club; possession being the real arbiter.
- (5) In a case put by you of a lodge working under the Grand Lodge of England, which has accumulated property and 99 per cent. of whose members have transferred their allegiance to the Grand Lodge of New Zealand, there exists no right on the part of the 99 per cent, to recover from the remaining members any of such property which they may happen to be in possession of.
- (6) Immediate steps should be taken by the ruling Masonic Bodies to obtain Statutory recognition and status, inclusive of the power of holding and disposing of property.

Auckland, Dec. 13, 1892.

ANTIEN AND PRIMITIVE RITE OF MASONRY.

By the announcement of the Grand Master General of this Rite which appears elsewhere, it would seem as if this body was about to take a new lease of life in New Zealand. For many years it has had representatives in the persons of Bros. W. Hill and George Robertson, P.G.S., N.Z.C., of Wellington, and we presume that they are still connected with it.

As no doubt a few particulars relative to the Masonic standing of its Grand Master will be of interest to our readers, we here append what we have been enabled to gather from the books at our disposal.

Bro. John Yarker is a Past Master of Lodges Integrity, No. 163, Manchester, and Fidelity, No. 430, Ashton-under-Lyne. He is a Past Z of two Royal Arch Chapters—Industry, No. 361, Hyde, Cheshire.; and Fidelity, No. 430—and a member of the Correspondence Circle of that celebrated London Lodge, " Quatuor Coronati," No. 2076. He is a Past Senior Grand Warden of the Grand Lodge of Greece, an Honorary

Member, with other distinguished brethren — notably the late Albert Pike, the late King of Hawaii, and His Majesty, Oscar, King of Sweden and Norway—of the Supreme Council 33° Antient and Accepted Rite of Roumania and Bulgaria ; Sovereign Grand Master of the Grand Lodge and the Temple of the Swedenborgian Rite of Roumania ; a Past Grand Constable of the Temple, and a member of other Rites and Masonic Bodies too numerous to mention.

Of the Rite itself, it will be sufficient to say that it is worked in England,—we believe also in Scotland— Ireland, Roumania, Italy, Egypt, North and South America, Cuba, the West Indies, and other parts of the world. Oliver says the Rite was founded in 1782, and Dr. Albert G. Mackay, late Secretary-General of the Supreme Council, 33° Southern Jurisdiction of the United States, states that "From an examination of a part of its ritual and the perusal of some of its official publications, I am inclined to believe the assertion of its friends who claim for it an eminently philosophical character."

THE DIVISION OF THE WELLINGTON DISTRICT

THROUGH inadvertence an editorial note to "Monitor's" letter, which appeared in our last issue, was left out. The note was to the effect that Grand Master Niccol had not lost sight of the desirability of appointing a Superintendent for the Masonic District of Taranaki and Wanganui, but that without the sanction of Grand Lodge, he had not the power to make an appointment.

A CONTRADICTION.

THE M.W. Grand Master of the New Zealand Constitution authorises us giving an emphatic contradiction to the statement made concerning him by Bro. George Hescott in his recent circular. In this connection we may also state that at the last meeting of the Board of General Purposes it was proposed, seconded, and carried, that the Board decline to receive or recognise Bro. Hescott's circular.

" MASONIC CHARITY. "

IN our September issue among " Condensed Editorials," we reproduced an article from the *Freemasons' Chronicle* (London), and the *New Zealand Tablet* (Dunedin) in a note with the above heading thus blunderingly comments thereon :-

" Our contemporary the N.Z. CRAFTSMAN, says it was pretty generally believed that the opposition of the Papacy was quietly dying out, and that Catholics who chose to join the Order might do so without being noticed. For our own part we can hardly fancy how so false a belief could become general. The Church has continued very outspoken on the matter, and the reigning Pope has repeated, with the force and clearness for which all his utterances are remarkable, the condemnation passed by many Popes on the Society—making no exception in favour of its English-speaking branches. What, however, calls out the particular indignation of our contemporary is a letter addressed by the Archbishop of Dublin to his clergy, on the occasion of a recent celebration which was to take the shape of a series of fetes in aid of an orphanage whose centenary had just occurred. The Archbishop enjoined his priests to warn their flocks against taking any part in this matter, and the N.Z. CRAFTSMAN denounces his Grace for a want of charity, declaring, with exaltation, that reprisals towards Catholic charities are to be taken by Dublin Protestants. But the Archbishop expressly explains that it is not as a benevolent institution that he withholds his sympathy from the institution referred to, but as an exclusive establishment intended for the promotion of Masonic interests. Exclusiveness, moreover, is a characteristic of Freemasonry, and one which might of itself alone condemn it. In this very number of the N.Z. CRAFTSMAN, for example, to which we refer, we find some cases in point. They are taken from the experiences of Magician Kellar on his tours in foreign parts. . . . We have heard such stories before, exemplifying what capital fellows Freemasons are to one another, but implying how deucedly indifferent they are to all the world besides. . . . We do not know whom our contemporary alludes to as what he calls "the heads of the

Romish Church." The Church has one visible head, that is the Pope, and the Archbishop, as our contemporary suspects, had the sanction of His Holiness for the action taken by him. There was no foundation whatever for that belief alluded to by the CRAFTSMAN—that the opposition of the Papacy to Freemasonry was dying out. The condemnations pronounced by the Catholic Church never became obsolete."

Don't they ? Well, we had thought that one of the manifest proofs of the consummate wisdom (worldly wisdom, may be) of the Catholic Church was the ease shewn in almost invariably adapting itself and its teachings to the changing circumstances around. Compare, for instance, its arrogance where its sway is almost universal with its meekness in an English town ! Contrast the kind of men selected as priests for Connemara with those, say, for Christchurch; or its bearing where it controls the education of the people with its whimpering protests against the " tyranny " of New Zealand legislators who actually refuse public money for sectarian purposes !

With Roman Catholicism *as a religion*, needless to say, we have nothing to do ; and its claims to infallibility as to dogma we do not presume to criticise, such things being as much beside our concern as they are beyond our comprehension. But when it comes to matters of policy, and policy affecting our institution, surely we may have an opinion, and may express it ; and we would ask if this claim of rigid unchangeableness on the part of the Church in matters of this kind is not rather foolish—in fact, just affectation ? The letter of "William, Archbishop of Dublin, etc., etc.," strikes us of being somewhat of an anachronism, and quite out of keeping with that wisdom with which we have just credited the "heads of the Romish Church."

In this connection may be noted the strenuous efforts put forth throughout these Australasian colonies to foster a " national " spirit—that is, an *Irish* national spirit—and by every artful means to make their flocks a "peculiar people," separate and distinct from their fellow-colonists. Herein little account would seem to be taken of other faithful sons of the Church from England and elsewhere. However, the wisdom or otherwise of this course will be proved by-and-by.

MASONIC LECTURES.

(FROM A CORRESPONDENT.)

THE CRAFTSMAN Masonic Lectures, inaugurated at the Thames, have been a great success, Brethren of all Constitutions uniting to give Bro. Martin a hearty welcome. The interest and sympathy of the fraternity has been thoroughly aroused, and a joint committee formed to work up the district and prepare for Bro. Martin's next visit, which will be looked for with eager anticipation.

Full particulars of the two lectures delivered—one private, and a public one, illustrated by pictures exhibited by limelight—will appear in our next issue. For the information of those anxiously inquiring as to Bro. Martin's movements, we may say that he will lecture in Gisborne early in January, and from thence work his way to Wellington *via* the East Coast.

LATE LETTER.

To THE EDITOR.

DEAR SIR AND BROTHER,— In your last issue of the CRAFTSMAN, you pointed out the resolution passed by the Grand Lodge of New Zealand on July 28, 1890, re Grand Orient of France. You say the Grand Lodge of New Zealand has a duty to perform, will they do it ? I, as a member of the Grand Lodge of New Zealand, cannot see what action we can take in the matter. It was a foolish proposition to bring before Grand Lodge, and absurd to carry it, for there is no law in the Book of Constitution to prevent any member or brother from belonging to another Constitution, and I do not think the members of the St. Andrew Kilwinning, 79, N.Z.C., Wanganui, will ever submit to striking off its Lodge roll, Bro. Ballance, simply for being a member of the Grand Orient of France.

I am a member of the N.Z.C., likewise a member of the French Constitution, and as long as I conform to the laws of the N.Z.C. and the bye-laws of my Lodge, I feel sure that the members will not strike me off the Lodge roll.

I am a Freemason, and I intend to be free until the Great Architect of the Universe calls me away from this selfish humanity.

I remain, Dear Sir and Brother, •

Yours fraternally,

A. WILBY,

Kumara,

December 4th, 1892.

Lodge Kumara, No 65, N.Z.C.

and L'Amour de la -Write, O.F.

[Bro. Wilby is arguing on false premises. The Grand Lodge of N.Z., following in the footsteps of all English speaking Grand Lodges, added a law to its Constitution meeting the case, and both P.M.'s Bros. Wilby and Ballance will find that freedom, in the sense quoted above, is incompatible with membership in Lodges under the N.Z.C.—ED. C.]

MISCELLANEOUS.

EUROPEAN FREEMASONRY

BY GEORGE C. CONNOR, PAST GRAND MASTER OF TENNESSEE

MASONRY IN IRELAND.

I HAD but limited opportunity to study the workings of the Craft on the world-famed Green Isle of the Ocean, and chiefly because our obliging Grand Representative, Bro. Thomas Bruncker, was absent from home while I remained in Dublin. I was thereby deprived of the " Invitation " so necessary to admission into the inner life of the Craft at the Capital of Ireland.

By the merest accident I chanced to be in the small interior town of Roscrea on June 24th, St. John's Day. I reached there at night, and while sipping my coffee was told by the pretty girl who attended us that a Lodge of Freemasons was in session in the room above. I sent up my card, and the next moment I sat at the festal board of my brethren, feeling quite as comfortable and welcome as if in the chair of one of the Lodges of my own pleasant city of the West. I was surrounded by true brethren and courteous gentlemen.

Not only in my examination without, but in my intercourse within, especially with Rev. Canon Gillespie, the rector of Castletown, I discovered that in the main Irish Freemasonry is more nearly akin to the Freemasonry of this Jurisdiction than is the Scotch or the English. Of this I will speak more in detail when we both sit within tiled doors.

These brethren sat at the dinner table in full Masonic clothing, The officers wore handsome silk collars with jewels, and beautifully decorated lambskin aprons. It is worth recording that in the Lodges of the British Isles each member and officer owns his own apron and jewels, and carries the same with him to and from the Communications. As none visit these Lodges except on invitation, the keeping of a supply of aprons in the preparation room is as unnecessary there as it is necessary in America.

I may say with safety, that no stated Communication of a Lodge occurs in that ancient home of the Craft that is not concluded by a dinner, the Master in the chair, and all in full Masonic clothing. While they dine, they mingle the esoterics with songs and speeches, cigars and wine. The associations of such dinners are very pleasant, as I well know by experience, both in Ireland and England.

I mentioned to a brother that I was under the impression that Freemasonry in Ireland was handicapped by what is called " aristocracy."

" O, dear no," he replied with a smile, "not in Ireland. You will see something of that in England,— perhaps a good deal,—but not in Ireland or Scotland. True, we may not have the American idea of meeting upon the Level' to its fulness, but nearly so, Bro. Connor."

I shall never forget that pleasant evening spent with Lodge 307, Roscrea, Ireland. Its Worshipful Master, Brother R. A. Eaton, was very kind, and so was Rev. Canon Gillespie, but especially so was Bro. Henry M. White, the son of a gentleman who was known to my boyhood. I desire to place this account of my gratitude on permanent record.

MASONRY IN SCOTLAND.

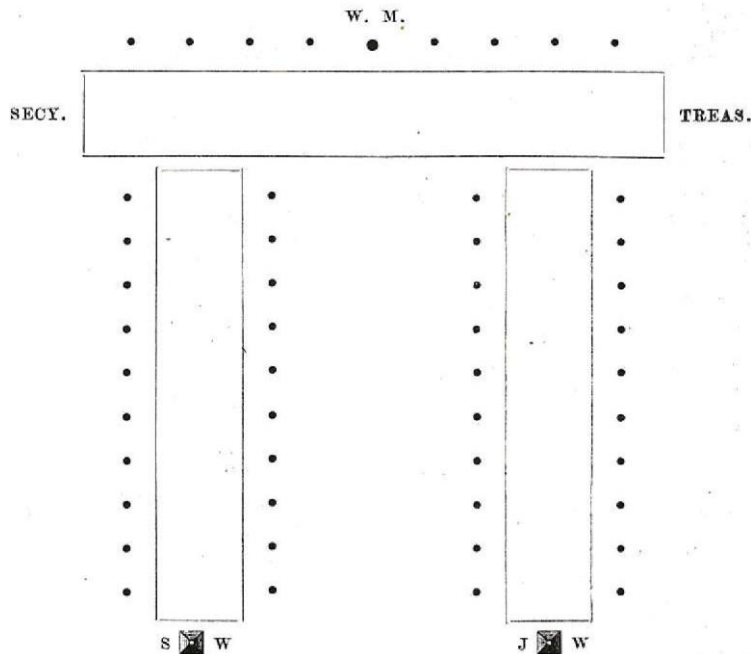
My heart throbs while I recall the emotions that stirred it when I stepped from the railway " carriage " that sunny morning of July 2nd, 1891, into the beautiful town of Ayr; the town where the immortal Burns was born, and where he is honored as no other English poet is honored. I engaged a "trap," and soon was whirling over the clean paves and over one of the "Twa Brigs;" out along the smooth white road to the cottage where Robert Burns, once Worshipful Master of Mother Kilwinning, was born. I stood before the door of the low, whitewashed, thatched cottage, hat in hand, that I might pay my tribute to a brother's genius and manliness. And there I quoted, as Bobbie quoted,

" An honest man's the noblest work of God."

MOTHER KILWINNING LODGE.

It was in this Lodge, a few miles north of his home, that Burns was made a Mason, and over it he presided as a much beloved Worshipful Master. I gained admittance to its sacred precincts through the kindness of dear Brother Wylie, Provost of the town of Kilwinning, and the attentions of his son and of Brother Jack. I sat in the same chair that Burns occupied as Master, and scrawled my name upon the Register, and my head grew giddy when I tried to recall what I had already read of the memories of this venerable Lodge, whose "Work" has not been changed, even to the dotting of i' s and crossing of t's during three centuries.

How different that room appeared in comparison with one of ours. The Master sits in the middle of a *long* dining table that extends North and South. The dignitaries sit on either side of him. Two equally plain and long dining tables extend, parallel to each other, from this head table to the West. At the farther end of this right-hand table sits the Senior Warden, and at the farther end of the left-hand table site the Junior Warden. Seated at these tables are all the members. This is the appearance of the Lodge room



The • represent the members. This is the arrangement during "Work," and it is undisturbed during the dinner that always follows the work.

In the esoteric ceremonials Scotland and Ireland are closely allied, and both are widely different in the manner of organisation from England.. Three-quarters of a century ago all three were more nearly like, but England undertook modifications of ceremonials, and these modifications have been rendered more distinct by the organization of the Standard Lodge of Instruction in London, known as "Emulation: Lodge."

Our American ceremonials are much more elaborate than are the Scotch in all three degrees, and especially in the third. Let none suppose that this means that our ceremonials are altogether superior. In some respects they are, in others they are not. The American Freemason finds no difficulty, however, in visiting a Scotch Lodge, after he has been invited. Technically all Masons are of right entitled to visit any Lodge in the jurisdiction, but the custom forbids any one attempting to visit unless he is invited, by card from the Secretary, issued on the request of a member Then he must bring- his own apron, and his collar, if he is a Past Master. The form of examination is like our own, but the "Tyler's Test" is not always used.

WHAT THE LANDMARKS OF FREEMASONRY ARE.

J. Q. A. FELLOWS, LOUISIANA.

TRIED by this test, many of the Landmarks given by the authorities are proven to be no Landmarks, but recent enactments of the Grand Lodges, and of no more force as Landmarks than would be the regulation of some of our Grand Lodges that "no saloon-keeper shall be a Mason." Such are all of the thirty-nine articles adopted by the Grand Lodge of England in 1723, and all the constitutions and regulations of that and all other Grand Lodges since that date.

Anything that can be traced to its origin as a legislative enactment by the Parliament of Great Britain forms no part of the English common law, and no usage, custom, practice or regulation, which can be traced to Grand. Lodge enactment, or to the decree or order of any king or potentate who assumed to control the Masons of a former age, are Landmarks of Freemasonry. They are in the nature of legislative enactments and which, as Bro. Gould so well says, "are alterable according to the necessities of the Craft."

We take it to be that the idea of "landmarks " is derived from the English ideas of the constitution of Great Britain, which is that certain fundamental principles lie at the foundation, verified or recognised, it may be,

by repeated acts of Parliament and the decisions of the highest courts of judicature, or as embodied in our Declaration of Independence. On this idea the Landmarks of Freemasonry are the fundamental, or, as Bro. Gould says, the ethical principles of the institution, embodying its " spirit," as he terms it, and to be ascertained by the sound application of our reasoning faculties to the current opinion as expounded by writers on Masonic subjects, when dealing with the spirit, the ethical principles of the Order, or upon Masonic legislation ; nor that such legislation or such Masonic disquisition can establish a Landmark, but simply furnish the means to a Masonic student of ascertaining what the Landmarks really are.

But, these principles must appear as having had an existence prior to and at the time of the legislation, and as not having had their origin in any known legislative enactment. If there is or can be anything fundamental in Freemasonry, and hence constituting a Landmark, it must be these principles of right and action which exist *a priori* and without any origin in legislation. The Constitution of the United States is a species of legislation and may be changed by the power that made it or abrogated altogether. In the ethical statements in the Declaration of Independence, if founded in truth, are to be found the Landmarks of our national existence. Our national (and State) constitutions are like the act of Parliament. There is something at the back of both which constitutes the real constitutions of the country, which English common law writers recognize as the fundamental principles upon which government is founded, the Landmarks ; as Bro. Gould says, the perfect equality of all its members, etc., is a Landmark.

And so with the Order of Freemasonry. All legislation of every kind, from the days of Athelstan down, are but regulations, subject to change and therefore not Landmarks. In our search for what they are, we go back to the "Old Charges of British Freemasonry," " Gothic constitutions," whatever they are called, the first publication of which are those compiled by Anderson for the newly formed Grand Lodge of England and published in 1723. Since then some fifty or sixty different manuscripts have been discovered and published, some of which were undoubtedly used by Anderson in his compilation. In them all is a legend or tradition. of the Craft from the earliest ages of history ; a statement, more or less explicit, of the ethical principles governing the Fraternity, and rules, regulations for the conduct of the business affairs of the Order are more or less mingled together. The mythical legend or tradition, no one pretends, forms any part of the Landmarks, the legislative portions have been frequently changed, as has ever been thought advisable, but the ethical has never grown old and has always been followed.. These we may then, without fear of contradiction, class as the Landmarks of the Order and are found essentially embodied in the "Old Charges," as recognised by our Grand Lodge in its constitution of 1855.

In the same year our Grand Lodge resolved that it required uniformity in the means of recognition and in the ties which bind them together as Masons. This was based on the idea of universality as necessary to Freemasonry. If the means of recognition are not the same, or the ties which bind Masons to each other vary, the Order is not universal within itself, nor can it be the same everywhere. As an institution its universality ceases, or, rather, such organizations calling themselves Freemasons, which vary in either of the above requisites, must cease to be recognised as Freemasonry at all. Each Mason must be able to recognise each other, and the obligations of each must be the same. From this we naturally infer that obligations, not necessarily the form, but the substance, must necessarily be the same, and that the same is equally true as the means of recognition, and that these are of the Landmarks.

The base line, the *fundamental (first) Landmark* of the Order is, then, the ethical teachings as found chiefly in the old charges. They embrace all the rights of men, and of duty to God and our neighbor. Or as it is given, it comprises "the duties we owe to God, our country, our neighbors and ourselves."

If we designate the tie which equally binds us all together as a *second Landmark*, it may be observed that there is nothing in it which is not embraced in the Masonic duties just enumerated.

The base line, the *fundamental (first) Landmark* of the Order is, then, the ethical teachings as found chiefly in the old charges. They embrace all the rights of men, and of duty to God and our neighbor. Or as it is given, it comprises "the duties we owe to God, our country, our neighbors and ourselves."

If we designate the tie which equally binds us all together as a *second Landmark*, it may be observed that there is nothing in it which is not embraced in the Masonic duties just enumerated.

If we make the means of recognition another, or *third Landmark*, all these means are found in the

ceremonies, and these ceremonies are devised to teach the ideas, the ethical principles of the Order.

Among those named by Bro. Cunningham, as quoted in our report last year, namely, a belief in immortality; that there is a life which is a continuation of this. This we may regard as a *fourth Landmark*, and is taught most impressively in the ceremonies of Freemasons.

These four, we think, may be safely assumed as those marks by which the whole field of Masonic domain can be located. All other landmarks are plainly derived from these four, and are but the way-marks of the surveyed line, all depending upon these four corner stones, and these, comprised in one, the base line of all our surveys. Tried by these four there is no need of error or want of certainty as to what are the Landmarks. But we must always be careful first to eliminate all matters of legislation, all things which in turning to their source we find to be legislative enactments, from our list of landmarks, and we know all there is to be known of what constitutes the "ancient Landmarks of the Order."

If not included in the four above enumerated, as the chief Landmarks, a *fifth* should be recognised, which, in the words of Bro. Gould, is that Freemasonry is founded upon the perfect equality of all its members, and its governing body is an elective and representative one ; fact that the Craft governs and has the right to govern itself.

Let us enumerate the general principles.

A belief in God as our Father ; in man as our brother; in the duty we owe to God and man, to love Him supremely, and our neighbor—our brethren— as ourselves, and all the race as brothers ; in the perfect equality of all Masons ; that it is a self-governing society, its governing body an elective and representative one ; that all Landmarks, as stated by various writers, are but the particularising of these-principles, and by the touchstone of first principles alone can they be established and determined.

MASONIC CLOTHING.

BY BRO. FRED. J. W. CROWE, PROV. G.O., Devon.

ALTHOUGH sashes, collars, jewels and gauntlets play such a prominent part in the Masonic clothing of the present day, there can be no doubt that the original and distinctive badge of a Freemason was the apron, and the apron only, and to this therefore we first turn our attention. Oliver tell us that the Apron or Girdle in ancient times was an universally received emblem of Truth and Passive duty, and—speaks of Elijah and S. John the Baptist as being " girded with an apron of (white) leather." In the Persian Mysteries of Mithras the candidate was invested with a girdle, a tiara, a *white apron* and a purple tunic ; and in certain Japanese initiations the candidate, when approved, was invested with a loose tunic, and a *white apron* bound round the loins with a girdle. Oliver also says that "all the ancient statue of the heathen gods which have been discovered in Egypt or Greece, Persia, Hindoostan, or America, are uniformly decorated with superb aprons. . . . Some were plain white, others striped with blue, purple, and crimson ; some were of wrought gold, others adorned and decorated with superb tassels and fringes." Hence the antiquity and dignity of this distinctive badge are beyond question, and its fitness to our order specially undeniable.

Coming from symbolism and tradition to actual history, the immediate ancestor of the present masonic apron was the long apron of the operative mason, and probably of *linen* (or leather), although later on and at present made of the skin of a lamb. In Hogarth's picture of "Night," reproduced in *Ars Quatour Coronatorum*, the apron shown is undoubtedly linen, and reaches nearly to the ankles. The apron of the old Melrose Lodge, now so happily placed in such an honourable position on the roll of the Grand Lodge of Scotland, is of *linen*, reaching to the knees (see illustration No. 3), and Brother Matheson, the able Secretary, informs me that it has always been used as now worn. The apron shown in the portrait of William St. Clair of Roslyn (1736), Premier G. Master of Scotland, now in possession of Canongate Kilwinning Lodge, and reproduced as the frontispiece to the 1848 edition of the Scottish Book of Constitutions, is again the long flowing *linen* apron of the operative mason. In Picart's "Ceremonies" of 1736, which reproduces Pine's Engraved List of 1735, the brethren are depicted in long aprons which, by the way they hang, are

undoubtedly of linen, or some other textile fabric, and not of leather. They also wear *trowels*, which is of interest in reference to Danish and Hungarian custom noted hereinafter.

A curious point in the evolution of the apron is the tassels. When they were introduced I cannot tell, but excepting the Australian and Canadian Grand Lodges, which naturally copy us, the Grand Lodges of Great Britain are, so far as any researches have gone, the only Bodies which wear them, and in the case of Ireland they are strangely enough *omitted* in the aprons of the Grand Officers. The material of the apron is more frequently silk or satin on the Continent, than leather, as I shall show later on.

In Ireland, although the Grand Lodge was formed in 1729, there is not, and Brother A. St. George, Deputy Grand Secretary, informs me that it is to his knowledge there never has been, any definition of the colour or pattern of its clothing laid down in its Constitutions, and the first and only authoritative statement appears in a book entitled "Clothing and Insignia," with coloured plates, published in 1860. Brother F. C. Crossle mentions an old Irish apron which has stamped on it the arms of the Grand Lodge of Ireland, and also observes, "that up till very recent times, the Worshipful Master of the Craft Lodges, in his part of Ireland (Down) at least, in order to be properly clothed, was always attired in a *red cloak* and a chimney pot hat. Not only has the oral tradition of my elder Brethren assured me of this fact, but I have seen him so attired myself, and in all the old Lodge Chests which I have discovered, there has invariably been found the remains of this important item of the insignia of the Lodge." The likeness of the Hon. Mrs Aldworth, which is so common in Irish Lodges, shows her in quite a small apron, with a frilled edging and a circular flap.

In Scotland the clothing of Grand and Provincial Grand Lodge is of white leather, lined and trimmed with thistle green ; but each private Lodge may choose its own colour at its formation, and also employ a considerable amount of ornament and embellishment as will be seen in the accompanying illustrations, differing in this from our own rigid rules. It is worthy of note that the flap of the English apron is triangular ; of the Irish, triangular for ordinary clothing, but cut off square for the Grand Lodge ; and that of Scottish is semi-circular. Some of these latter aprons are most gorgeous, notably those of "Montefiore" Lodge, No. 753, which is indetical with the Grand Lodge Clothing of England ; "Caledonian," with its Royal Stuart tartan ; "St. Nicholas" in green and gold (No 6) ; and "Athole," No. 413, which has a flap of purple velvet, with G., square and compasses, all in gold, with edging on the apron itself of the Athole tartan, and gold fringe and tassels.

As to the early records of Scottish Clothing, Lyon's "History of Freemasonry in Scotland" gives some very interesting particulars. In the "Regulations for the Grand Lodge" in 1736, rule 7 provides that the jewels of Grand Master and Wardens shall be worn at a green ribbon. This assumption of green, which is not at all a Masonic colour per se, is very strange, and the only possible suggestion to my mind is that it is the colour, of the national flower leaf, and also of the mantle and ribbon in the national chivalric Order of the Thistle. Embroidered aprons with officers' emblems were introduced in 1780, and in 1767 the "garters" (which in the days of breeches formed part of the clothing) and the "ribbons for the jewels" were to be renewed. The sash of office bearers was introduced in 1744, and the jewels began to be worn in 1760. The Lodge of Dundee used white aprons in 1733, and the Lodge of Edinburgh, in 1739, orders "a new blew ribband for the whole five jewells." Brother Murray Lyon informs me that the custom of varying the colours in the clothing of Lodges was in vogue prior to the formation of Grand Lodge in 1736 ; and as shown above, from 1733 to 1739, we have at any rate blue, green, and white variously used in the clothing.

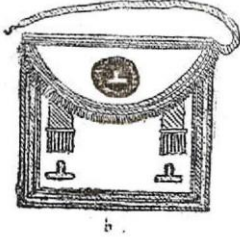
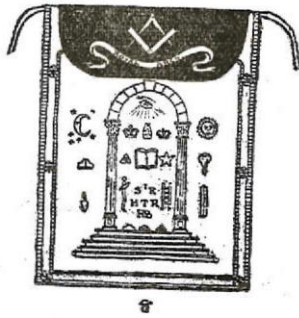
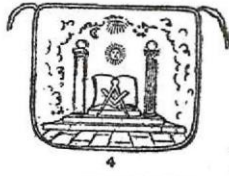
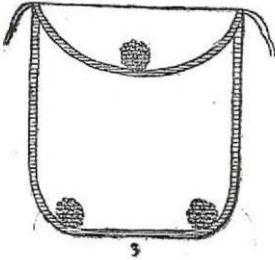
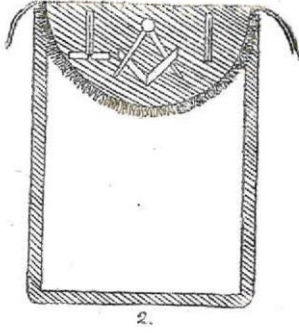
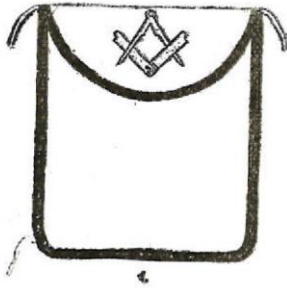
Of the old Scotch aprons, illustrations 1 and 2 show two aprons of special interest, being those of the venerable Mother Kilwinning Lodge. The former, dating from the middle of the last century, is of leather, edged with dark green ribbon ; and the latter, early this century, of white satin, with edge and flap of green velvet, the emblems being in gilt embroidery. No. 3 is the Melrose apron of white linen, with rosettes and edging of light blue ribbon, which has always been similar. All these are noteworthy on account of their great length, the two former especially, which reach below the knees. No. 4 is of some Lodge unknown to me. It is painted on a small square of leather in oil colours, the edges being rounded off and a narrow edging of blue ribbon added. It will be observed that it has no flap. It is very old and very quaint. No. 6 represents a curious old apron kindly lent me by Brother M. B. Thomson of Ayr. The design is painted in colour on linen, and the tricolour border of black, red, and blue, evidently indicated that the wearer possessed the Arch and Templar degrees as well as the Craft. The tessellated pavement shows the same arrangement of colours, as

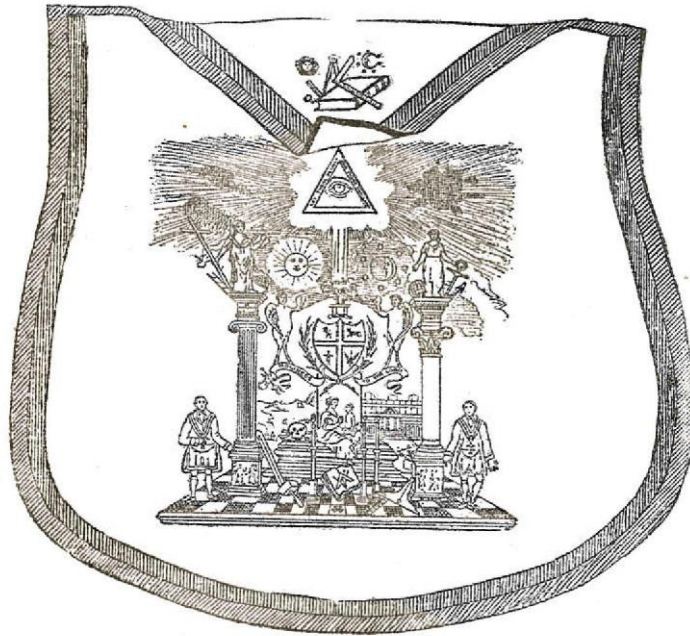
does the semi-circle of the arch, whilst the pillars are in blocks of red and blue. The lamb and cook are well-known Templar symbols, and the P.M. and Ark Mariner degrees are also shown. The lower symbol of the left looks like the "St. Lawrence" degree, and the serpent in the centre is also worthy of note. Another apron from Ayr, now still used, is of white satin, with edging of a reddish brown and light blue, ornamented with gold braid and square and compasses, and G on flap, which is pointed ; it is also noteworthy as having no tassels.

Illustration No. 7 shows a most interesting Royal Arch apron of the "Ancients," in the possession of Brother Hughan, The edging is of purple and red. On the flap are a bible, square, compasses, levels, maul, sun, moon and stars. On the body of the apron is printed an elaborate design from an engraved plate. At the top is an eye in an irradiated triangle, inscribed "Let there be light, and there was light." In the centre are the arms and motto of the Ancients, and on each side a large pillar; that on the left being surmounted by a figure of Faith, and bearing the inscription, "Be virtuous, be silent," with emblematical figures of Truth and Justice on the base ; that on the right surmounted by Hope, and inscribed at three separate points, Wisdom, Strength, and Beauty. There are also a large number of other devices ; the Temple, Ark, Pyramids ; an angel bearing a scroll, inscribed "Masonry universal," etc. Standing at the bottom corners are two brethren in clothing, and I notice that the collars they wear have evidently a band of colour (probably red) down the centre. Brother Hughan places the date of the apron as *circa* 1800, in which Brother Rylands, who has seen it, agrees.

Illustration No. 8 shows a very interesting old Royal Arch apron, for which I am indebted to the kindness of Bro. Forshaw, D. Prey. G.M., Aberdeen City. The flap is of dark blue silk ; the edging and seven rosettes are of light blue ribbon, and the design painted in gold and colour. On the top of the steps are three curious blocks of gold, drab, and black respectively. I cannot at all understand what they are, but, being carefully distinct in colour, they must, I think, be of special importance. Inside the flap is written the following :—" 18 8ber, 1837. Worn in Grand Masonic process : for laying foundation stone, Mar College, Aberdeen, by the Duke of Richmond, assisted by the Masters of the several Lodges present. Charles Gardiner, Chap : St. Machors." Bro. Hughan and myself are, however, agreed that the age of the apron is considerably older than 1837.

(To be continued.)





ROYAL ARCH APRON OF THE "ANCIENTS"
CIRCA 1800.

LETTERS.

TO CORRESPONDENTS.

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

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

Do not write on both sides of the paper.

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

Do not write unless you have got something to say.

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

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

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

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

THE EDITOR.

ANSWERS TO CORRESPONDENTS.

LODGE SECRETARY, AUCKLAND.—Will notice that provision has been made for printing the statement of receipts and expenditure of the Thomson Testimonial Fund in the next CRAFTSMAN.

P.M. BRO. CORKILL, NEW PLYMOUTH.—Your letter arrived too late to appear in this issue.

COMP. J. P. D. GRANT, OAMARU—Same remarks apply to you as to Bro. Corkill.

PEACE, TOLERANCE, TRUTH.

ANTIEN AND PRIMITIVE RITE OF MASONRY
33°-95° Memphis and Mizraim.
OFFICE OF THE GRAND MASTER GENERAL,
Withington, near Manchester, England,
14th October, 1892.

TO THE EDITOR.

DEAR SIR AND BROTHER,—I should take it as a favor if you would notice in your valuable pages, that the Sovereign Sanctuary of the Ancient and Primitive Rite, in and for Great Britain and Ireland, have chartered a Chapter of Rose Croix 11-18°, and that other bodies are in course of formation that will carry the rite up to the 33-95°.

The Chapter meets at the Foresters Hall, Wellington, New Zealand.

Its officers are :—

Bro. Wm. Jos. Meek, 32-94°	M.W. S.
Bro. George Nicholas Homand	E.G.W.
Bro. John Danks	K.S.W.

The presiding officer, Bro. Wm. Jos. Meek, is the Past Master of a Chapter meeting in London, England, and also a Past Grand officer of the Grand Mystic Temple of Middlesex, 32-94°, and the present representative of the Sovereign Sanctuary in New Zealand, to whom all applications may be made. Master Masons of any lawful Grand Lodge are eligible for advancement.

I take this opportunity for returning my thanks to some brother who did me the favor of forwarding a copy of the Masonic Guide.—Fraternally yours,

JOHN YARKER 33-95°,
Grand Master General,
Great Britain and Ireland.

THOMSON PRESENTATION FUND.

MASONIC LECTURER.

TO THE EDITOR.

DEAR BROTHER DE RENZY,—Confirming my wire of to-day's date I now enclose statement in connection with the presentation to M. W. Bro. Henry Thomson, which you kindly offered to publish in the CRAFTSMAN. The Committee is grateful to you for your fraternal kindness in doing so as it saves a lot of work and expense in advising each Lodge by circular.

Allow me to congratulate you on having decided to send round a representative who can lecture. I look on this as a most important step and the beginning of a new order of things. You deserve unstinted praise and support. I have just returned from a trip in the North, and all the brethren I spoke to highly commended your innovation.

I am sure you will find that Lodges will gladly avail themselves of Bro. P. M. Martin's services. You know as well as I do that in the past no attempt has been made except in one or two Lodges, to give brethren any information regarding Masonic history or tradition. It is, therefore, high time to begin, otherwise ritual work alone will cease to attract. I should much prefer, and so would many others, a good lecture to all that one hears in the refreshment room after a lodge night.

I hope Bro. Martin will call on me. If I am in town when he does I will see and arrange for him to give us a lecture in one of our City Lodges.—Fraternally yours,

GEO. ROBERSTON,
Past Grand Secretary.

Wellington, December 5th, 1892.

[We regret not being in a position to oblige Bro. Robertson this month, but will make arrangements to publish the Statement in the next issue.—Ed. C.]

"THOSE CHARTERS."

TO THE EDITOR.

DEAR SIR AND BROTHER,—Many able brethren, who would otherwise become ornaments and stays to our New Zealand Constitution, but who, from their lifelong adherence to the " old mother," which in many instances approach a reverence demanding admiration and respect, are still, through their scrupulous standard of discipline, to be found objecting to the right of *New Zealand* having a New Zealand Constitution, and that from a purely technical standpoint. " Those Charters " are now one of the strongest objections raised, and anything done to assist in setting at rest the scruples of these worthy brethren, becomes a duty. With your kind permission I quote from C. J. Paton, in his " Masonry and its Jurisprudence," page 250, who, on dealing with this matter says :—

" In the first place, it is essential that not less than *three* Lodges shall unite in forming a Grand Lodge, as soon as the new Grand Lodge is organised it will grant Charters to the Lodges which formed it, to take effect upon their surrendering the Charters under which they had originally acted to the Grand Lodges from which they had derived them. There is no regulation prescribing the precise time at which these Charters are to be surrendered ; but it seems reasonable to suppose that they could not be surrendered before the new Grand Lodge is organised and recognised by other Grand Lodges, because the surrender of a Charter is the extinction of a Lodge, and the Lodges must preserve their vitality to give them power to organise the new authority."

This, sir, I should think, would be sufficient for the most-fastidious" Chartist " as I notice nothing gives the *wavering* more relief, either one way or another, than a good solid " authority."

Wishing you and the CRAFTSMAN a prosperous new year.—I beg to remain, yours fraternally,

NEW ZEALAND, JUNE.

Waimangaroa, Westland, 28/11/92

GRAND LODGES.

NEW ZEALAND

THE next Quarterly Communication of the Grand Lodge of New Zealand will be holden at the City of Dunedin on Tuesday, the 24th day of January, 1893.

Rt. Wor. Bro. H. J. Williams, Gd. Sup. Wellington will move :—" That the Resolution of Grand Lodge at the Communication at Christchurch, October 13th, 2891, requesting the Grand Master to retain possession of Charters, ' be rescinded."

V.W. Bro. G. See. will move:—" That the following paragraph in the Minutes Of the Communication of Grand Lodge, held at Wellington on the 29th July last, viz.: Letter from Bro. A. Gundersen, Secretary of St. Augustine Lodge, Christchurch, asking that the Charter of the Lodge might be given up to the District Grand Lodge, E.C., Canterbury, ' be expunged from the records of Grand Lodge, as St. Augustine Lodge had made no such request."

Nomination of the M.W. the Grand Master and the Elective Officers of Grand Lodge.

Election of Auditors.

—◇—
NORWAY:
—

WE, Oscar, by the grace of God King of Sweden and Norway, Ruler of the Goths and Wends, High Protector of the Fraternity of Freemasons, Wise Vicar of Solomon and Grand Master of the IX Province of the Order, to you, Free and Accepted Masons, in the name of T.G.A.O.T.U., Fraternal Greeting.

Be it known by these presents

That whereas the Chapters and Lodges in our kingdom of Norway which practise the Royal Craft according to the doctrines laid down in the IX Province of the Order, show such an increase and development, that the question has quite naturally arisen, whether a more independent position in the Order may be conceded to them.

And whereas the Provincial Chapter of Norway has petitioned that we should grant it the Constitution of a Grand Chapter, and therewith consequently that of a Grand Lodge, to the intent that it may rule and govern thereby the Chapters existing and working in Norway, as also the Scots Lodges of the Order of St. Andrew, and the Lodges of St. John.

Therefore and in accordance therewith and by virtue of the Power in the Fraternity of Freemasons vested in us, have we thought fit to grant unto the Fraternity in Norway the right to found within the Order a separate Province, which under our sway as Grand Master shall bear the number X among the Provinces of the Order.

Given at Stockholm, in the High Place of the Orient of that Mute, where we are enthroned, this 10th day of May, 1891.

OSCAR.

A. ECKSTROM,
Chancellor of the Order.

HUGO MARTIN,
Director of the Chancellery

Norway thus acquires for the first time in history the position of Masonic independence.

SWEDEN

ACCORDING to the Berlin Latomia, a candidate for the privileges of the Craft in this country has to answer the following questions, and his admission depends upon his reply.

- 1.—To which religious persuasion do you belong, and do you consider it the only true one, or do you profess it only from habit ?
- 2.—We also profess a religious belief. Will you accede to it, even though it prove to be contrary to your conviction ?
- 3.—A poor widow needs assistance. Will you afford it her, and if so, will you do so this very evening, or to-morrow ?

It is not generally known that Oscar II., King of Norway and Sweden, besides being Grand Master, is an enthusiastic Freemason, and that either he or the Crown Prince make it an almost invariable practice to take the chair at the other degrees.

The Masonic halls at Stockholm number at least half-a-dozen, and are extensive, while the chapel belonging to the Order of the Temple is in reality a magnificent church, in rich gothic style, with a splendid organ and gorgeously stained windows. It may accommodate seven or eight hundred persons, and the organ alone cost over £1,000. The richness of the decoration and upholstery throughout the building is amazing. Only the ball for the First and Second Degrees and the Templars' Chapel can be seen by the public. The remainder is not shown except to those who have attained the higher grades of the A. and A.S.R. An inspection of the edifice is in itself a Masonic education.

EGYPT

THE Grand Lodge of Egypt is composed exclusively of lodges of Free and Accepted Masons, and has jurisdiction of only the three Ancient Craft degrees. It has 34 lodges under its jurisdiction, none of which sprang from the Grand Orient of France, or other (unrecognized or clandestine) Grand Orients. The Grand

Lodges of England, Scot' land and Ireland have officially recognized the Grand Lodge of Egypt and appointed Grand Representatives near it. Its present Grand Master is Bro. Idris Ragheb Bey, of Cairo, a gentleman of culture and official standing, who speaks English fluently and correctly.

NEW YORK

M. :. W. :. CLINTON F. PAIGE presented the report of the Committee on Jurisprudence at the late session of this Grand Lodge ; we quote the following as interesting to New Zealand brethren :-

The Grand Lodge of Italy renews its application for recognition and an exchange of representation.

The papers presented, together with a translation of portions of its Constitutions, do not change the opinion of your committee as reported to the Grand Lodge at our last annual communication declining their application.

We find the Orient is composed of a Supreme Council of the 33° Scottish Rite and the Symbolic Grand Lodge for the Symbolic Rite,' and Section 12 of their General Constitution declares that:

'Masonic sovereignty lies with the Masonic people as a whole, and is exerted for the government of the three first degrees by the ordinary or extraordinary legislative or constructive assemblies, composed of the representatives of all the Lodges of both *rites*, actively and regularly working.'

'Sec. 17 provides that charters for the Lodges of both rites are granted exclusively by the Grand Orient.'

This fully confirms the opinion of your committee as expressed last year, that the Grand Orient is a conglomerate body, composed of a 'Supreme Council of 33° of the A. :. and A. :. S. :. Rite, and the Symbolic Grand Lodge of the Symbolic Rite,' and is the governing body of Lodges of the three first degrees, in *either or both rites*.

We find in the report of your Committee on Foreign Correspondence of 1892, that no direct communication of their proceedings have been received from them, but we find from our exchanges that from the last reports the 'Grand Orient of Italy, at Rome,' comprises one hundred and thirty-two St. John's Subordinate Lodges.

Whenever these Subordinate Lodges unite in forming a Grand Lodge entirely separate and independent of the Supreme Council of the A. :. and A. :. S. :. Rite, or any other rite than Symbolic Masonry, this Grand Lodge will cheerfully receive them into the family of independent Grand Lodges and exchange representatives ; but we are not prepared to recommend recognition of that Grand Orient composed of bodies of other rites than Symbolic Masonry.

CANADA.

"BRO. J. ROSS ROBERTSON, who has just retired from the position of Grand Master of Canada, after two years of unprecedentedly active rule, has delivered a valedictory address which will well repay perusal, even by those who have no special interest in the jurisdiction referred to, beyond the fact that Freemasonry well studied, well administered, and well practised is of interest to all true Masons wherever located."

During the past two years, 1890-92, Bro. Robertson visited every Lodge once, and many twice, of the 348 on the register. To do this he covered about 23,000 miles, and ten months of actual time was occupied in the work.

Speaking generally, the Grand Master found the condition of the work, more particularly with regard to ritualistic exemplification, improving. He thinks the average monthly attendance does not exceed 20%, of the total membership, while this at first view seems discouraging, it must be remembered that fully 20% of the membership reside out of, or in parts of, the jurisdiction distant from their Lodges, that probably as many more cannot attend owing to temporary absence, so that there are about 45% who are presumably indifferent to their Masonic connection and its requirements. We may not go out of our way to find reasons why organizations suffer from non-attendance. Men are but human, and home, social and business duties are elements in the routine of life, which with justice require attention if we desire, as we undoubtedly should, to fulfill our duties in the army of industrials, who have obligations not only at the family circle, but who as citizens of a great empire are identified with everything that will advance the cause of humanity.

He finds, in a large proportion of Lodges, more care is being exercised as to those who are being admitted, while in some Lodges anxiety for funds to pay expenses clouds the better judgment, and in a few Lodges no care whatever is apparently taken. While regretting the loss of those who have been suspended, he asks, why should we mourn over men, the large proportion of whom perhaps measured their Masonic zeal and

fraternity by the number of ledger accounts opened for Craftsmen, who see in every brother the prospective purchaser of some of the commodities that help to make life worth living, who use the twenty-four inch gauge as an aid to business, and the square as a sign that they are ready to exchange experience for money and that not at the current market price. It is his deliberate opinion—this too endorsed by the voice of the thinking men in the Craft—that the use of Masonic clothing at other than authorized ceremonials, such as services over the dead, the laying of corner-stones or ceremonies directly under the supervision of Grand Lodge, is detrimental to the morale of the Order and repellant to all who regard the Craft as a glorious companionship that shall encircle the entire of humanity.

Referring to the cheapening of our ceremonies he says :—" Some years ago, when under the instructions of the then Grand Master, I performed the ceremony, the reverend gentleman who preached charity and unselfishness in that particular locality, murmured because the offering taken up did not yield enough to pay for a new pulpit ; indeed he gave me such scant civility that even the Grand Chaplain who officiated, felt a spasm of muscular Christianity at intervals during the ceremony. In no other jurisdiction on earth has the corner-stone ceremony been rendered so common as in Canada. The latest scheme, however, which has developed and is-now in full working order—it may be patented for aught I know—is the quadruple corner-stones. Three of these stones are laid by members of adherents of the church, and the Craft is graciously permitted to lay the fourth. Now I yield to no man in my reverence of things sacred. I recognise Masonry as the exemplification, of the Christianity taught by Him who, eighteen centuries ago, with the music of His footsteps turned sorrow into joy and gave us the message from the Master, but I, without hesitation, draw the line and hold my pen when asked to summon Grand Lodge to act as an annex for a purpose which, however appropriate, yet when taken part in by the Craft, cheapens an impressive ceremony, lowers the dignity of the Craft and drags it in as the side-show to capture the little spare cash the spectators have left, before they have even time to recuperate from the exhausting results of their regular contributions."

He says the privileges of representation in Grand Lodge, by proxy, have been and are yet liable to abuse. He thinks that all Lodges should be represented, if not by W.M.'s, by P.M.'s of the Lodge in question.

In his opinion there is no more effective manner of disseminating correct work than through exemplification in Lodges by competent officers. He favours the idea of permanent Lodges of Instruction being held, under careful supervision, once a month in each of the five Canadian centres.

The practice of holding the representation of more than one Grand body does not find favour with him, and he thinks that an official communication should be sent to Canada from each of its representatives abroad, and that representatives near the Grand Lodge of Canada should return the compliment.

His attention was called some months ago to the fact that a person who had been made a Mason in a clandestine organization in this province was not only visiting but had affiliated and had been elected as an officer of a lodge in the sister Grand Jurisdiction of New York. He directed the Grand Secretary to report the matter to the Grand Lodge of New York, and he was gratified to learn within a week that the name of the person complained of had been stricken from the roll of the subordinate lodge in New York. This prompt and emphatic action, Bro. Robertson says, will add another link to the chain of friendship which binds together two great jurisdictions.

It appears that some two years ago a Committee on Constitution and Laws was added to the list of committees which, under the direction of the Board of General purposes, prepare the business for Grand Lodge. It was understood by Bro. Robertson that the duty of this committee was to see that the proposed amendments to the constitution were, if passed, incorporated in proper form in the constitution, so that all would harmonize, and this, he says, was undoubtedly the understanding of many brethren who assented to its appointment. The committee, however, viewed its duties in a different light. The amendments in the agenda paper were relegated to the committee, and its report was adopted by the Board and by Grand Lodge. His impression is that the members on the floor of Grand Lodge scarcely realized the form in which the report was presented. Every amendment was dealt with in a most decided and emphatic manner. No reasons were given for conclusions arrived at, and the well-meant efforts of intelligent brethren, whatever merits or demerits their proposals may have possessed, were not frankly judged by the varied findings that either the Board " cannot recommend the adoption," or that they "cannot see the necessity for the change." It seems to the Grand Master that the Board " without due deliberation, dealt with matters beyond its powers and did not

voice the views of Grand Lodge when it gave a bald opinion as to the advisability or inadvisability of the proposed amendments. The brethren who had interest enough to consider Grand Lodge legislation did not certainly dream that their proposals would be prejudiced by an expression from the Board of General Purposes . . . and it is unquestionably placing them at a disadvantage . . . for to prejudice discussion and in advance of debate to surround a brother with difficulties, is not in harmony with the hereditary principles and skilful mechanism upon which the institution is founded, and is far removed from the views of the Craft pioneers of the old world, who, while recognising constituted authority, swept away, as the leaf before the storm, any autocracy that would interfere with the sense of fairness or freedom of speech that should be accorded by man to man in any institution of British origin.

(To be Continued).

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SCOTLAND.
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THE autumn meeting of the Grand Lodge of Scotland was held on 4th August, in the Freemasons' Hall, Edinburgh. The attendance was not large, and in the absence of the Most Worshipful Grand Master, Past Substitute Grand Master Brother F. Shaw-Stewart occupied the throne. Grand Committee reported their finding, on the remit from meeting of May 5th, and recommended "That the

MINIMUM FEE .

for initiation be two guineas, and that there be no addition to the contributions at present paid by daughter lodges to Grand Lodge for registration and diploma upon each entrant." In moving the adoption of the recommendation made by Grand Committee, Brother George Christie said that an advance in the present rate in fees was a very desirable thing. Many Lodges were in a state of semi-starvation, and the proposed advance would put these Lodges in a better position. Grand Lodge did not propose to benefit by the increase, it would go entirely to the funds of the daughter Lodges. It had long been the aim to encourage Lodges to get lodge-rooms of their own, and he thought this would be a means of securing this desirable end. In seconding the motion Bro. Col. Stirling said he had every confidence that the motion was for the good of the Order. He could speak from the experience of some of the Lodges in his Province which had been bettered by raising their fees. Bro. Dr. Middleton moved as an amendment that the matter be again remitted to Grand Committee. He was quite as much in favour of raising the status of Freemasonry in Scotland as any member of Grand Lodge. He thought, however, Lodges should not exist on their initiation fees, but on the Lodge annual fees. While Grand Lodge fixed a minimum fee, Lodges could make their fee as high as they pleased, and he thought it would be for the good of Lodges in the country districts to leave the fee as it stood. He was of the opinion that the remit had not been sufficiently exhausted by Grand Committee; indeed, one of the main objects of the original motion had been thrown aside. Brother David Sneddon seconded the amendment. It was well known, he said, that with the funds at command the Benevolent Fund Committee were not able to cope with the demand for aid, and were a proportion of this increase brought in to Grand Lodge the fund would be greatly augmented. A discussion took place on the motion and amendment, Bros. D. D. Duncan, A. M'Connochy and D. Hume speaking in favour of the motion, and Brothers Caldwell, Hawick, in favour of the amendment. On the vote being taken 7 voted for the amendment, and 81 for the motion. The granting of

NEW CHARTERS

as recommended by the Grand Committee was agreed to, namely :—To Lodges St. John, Eltham, Taranaki, and Hinemoa, Midhirst, New Zealand North ; and Hyderabad, Chudderghaut, India.

BRO. Alfred Kidd, President of the Board of General Purposes of the N.Z.C., told the brethren of Lodge St. Andrew, No. 8, last night, that Dr. Tarrant, M.L.A. (Pro. Grand Master), A. H. Bray (Grand Secretary), and other members of the Grand Lodge of New South Wales intend to pay a visit to New Zealand in March next.

LODGE REPORTS.

PROVINCE OF HAWKES BAY AND GISBORNE.

ABERCORN, No. 30, WAIPAWA.—At our 2nd of November meeting we were honoured by a visit from Grand Superintendent Bro. Beilby. A sum was voted to the fund in aid of widow and children of the late Bro. Horrocks Heighten, who had been a member of Pacific Lodge, No 2, Wellington. Bro. Crarer was passed to the F.C. degree. On 30th November, the Relief Committee reported having assisted a distressed brother of No. 330, I.C., Brisbane. Bro. Geo. Clarke was elected W.M., Bro. A Todd, treasurer (re-elected), and Bro. A. Breuer, Tyler (re-elected), for the ensuing 12 months.

RUAHINE, No. 80, WOODVILLE.—On the 8th November there was a very fair attendance at the regular monthly meeting. Bros. Crimp and Robertson were passed to the Second Degree by the W.M. Bro. Grinlinton, assisted by Bro. Gothard, J.P.M. The claims of the widow and orphans of the late Bro. Driscoll then came before the Lodge, a sum of £10 was voted at once, and a letter of condolence ordered to be written and sent to Mrs Driscoll. It is expected that when the replies to the appeal made by the Lodge come in, that a goodly sum will be at the disposal of trustees to meet this really deserving case.

PROVINCE OF WELLINGTON

MANAWATU KILWINNING, No. 47, PALMERSTON NORTH —The regular monthly meeting took place on Wednesday, December 7th, a large number of visitors and brethren being present. The business consisted of passing Bro. Otto Walter to the Second Degree, which ceremony was very ably performed by the R.W.M. Bro. W. Dawick. The Working Tools and charges being impressively given by P.M. Bro. W. H. Smith, and P.M. Bro. W. Rutherford. An appeal on behalf of the widow and orphans of our late Bro. C. C. Driscoll of Ruahine Lodge, and one other in connection with our late esteemed Bro. Daubeny of United Manawatu Lodge, 1721, E.C., were nobly responded to by the Brethren present. The meetings for the future, of this Lodge, will take place on the Wednesday before full moon.

ULSTER, No. 62, PETONE.—This popular Lodge at its regular meeting on the 19th of October initiated Mr Bennett, which was very effectively carried out by the zealous W.M. Bro. Mothes, the ceremony being very much enhanced by the excellent music discoursed by Bro. Sherwin, the organist of the Lodge. The organ, which is a very sweet toned and yet powerful instrument, has been kindly lent by the S.W. Bro. Kirk, who is to be highly commended for his truly Masonic action. A proposition is on the Lapis to purchase the same upon very easy terms, and we sincerely hope that ere long the Lodge will be in possession of such an excellent instrument: In connection with this subject a visiting brother offered to present Drew's Masonic Book of Odes, which will, we hope, be followed by the formation of a choir, as the Lodges possess plenty of musical talent. Apologies for absence were received from Bros. King (Sec.), Loader (I.G.), and Castles (Treas.) The latter was unable to be present through a severe and sudden attack of indisposition.

WELLINGTON, No. 1,521, E.C.—The business before this Lodge on the 18th November was to ballot for Bro. Samuel Robinson (lately treasurer), and to pass two brethren to the Second Degree. The meeting was a hearty and enjoyable one, and the work went very smoothly. There was a fair attendance of members and several Visitors.

AORANGI, No. 2,300, E.C., WELLINGTON.—On the 25th October, Bro. Gray impressively performed the ceremony of raising Bro. Smith to the Third Degree, P.M. Bro. Drury giving the charge and lecture. The proceedings were enhanced by the musical services of Bro. Brooke and his choir. Bro. N. W. Werry, P.M., Senior Warden, was unanimously elected W.M., and his installation took place on the 22nd November.

HINEMOA, No. 786, S.C., MIDHIRST, TARANAKI —Under the able direction of W.M. Bro. D'Arcy Hamilton, the Lodge has made very satisfactory and steady progress during the past six months. There are now 25 members on the roll—mostly "youngsters" in a Masonic sense—and of the right stamp. The Lodges of Instruction, held weekly; are regularly and well attended, the result being that a thoroughly efficient set of officers will be ready for installation on the 13th inst. The hall company is sending something like £150 on improving the building, and in erecting a large ante-room, suitable for banqueting purposes and for Lodge meetings on winter nights. At the last monthly meeting there were two brethren for passing, and one

candidate for initiation ; unfortunately a chapter of accidents prevented any of them turning up. One of Bro. Row's family became sick at the last moment ; Bro. Stringer had not returned from the South Island while the candidate, Mr Griffith Jones, sprained his ankle an hour or two before the meeting in speaking of the success of the Lodge, I must not omit to mention the work of our enthusiastic secretary, Bro. Schumacher. I am quite safe in saying that he is second to none in the colony, having those three very essential faculties necessary to good secretaryship, very largely developed—enthusiasm, punctuality, and affability.

PROVINCE OF CANTERBURY.

ASHLEY, No. 28, RANGIORA.—A most enjoyable dance was held in the Masonic Hall, Rangiora, on the evening of the 21st October. About a hundred and twenty persons accepted invitations to be present, and all thoroughly enjoyed themselves. A strong committee had been appointed to make all preparations, with Bro. J. W. Bing as secretary. This allotted the work to different sub-committees who must be warmly congratulated upon the success that attended their efforts. The hall was beautifully decorated, and its appearance was enhanced greatly by seven large mirrors on the walls, lent for the occasion by Bros. G. F. Smith, W. A. Taylor, and J. Roberts, and rendered still more effective by being artistically draped. Bro. G. F. Smith was the leading spirit of the sub-committee who were entrusted with the work of attending to the decorations, and deserves the congratulations he received. The ante-room was divided into two, one part forming a ladies' dressing-room, and the other a supper-room. The plot of ground in front of the hall was covered by a large marquee, which being divided into two, formed a gentlemen's dressing-room and a smoking-room. The shrubs growing naturally in this extemporised smoking-room looked very pretty. The floor was temporarily hoarded, and card tables provided for the use of the brethren who were past their dancing days. Cards, draughts, and rheas, all found votaries here. The music for the dance was provided by Mr H. Fleming's band, and was greatly to the liking of the dancers. Dancing was kept up vigorously till half-past three in the morning of Saturday, October 22nd. It is the unanimous opinion of those who were there that no more enjoyable dance has been held in Rangiora this year, and the W.M. Bro. R. Ball, Bro. J. W. Bing, secretary of the Committee, and the whole of the Committee are to be warmly congratulated upon the perfect arrangements and complete success of the dance.

ASHLEY, No. 28, RANGIORA.—The usual monthly meeting of this Lodge was held on Thursday, November 3rd, when, in spite of its being the evening of the Rangiora Show, there was a good attendance of members and visitors. After the correspondence had been dealt with, the ballot was taken for Mr Samuel Cringlington, aged 23, farmer, North Loburn, proposed by Bro. E. Feather, seconded by Bro. A. P. Tutton, S.W. with the result that Mr Cringlington was declared duly elected. Bros. J. Lilly and W. S. Hughes were then passed to the degree of Fellow Craft Freemason by the W.M. Bro. R. Ball, the charge being delivered by Bro. A. P. Tutton, S.W. After the Lodge had been closed in the Second Degree, an extremely interesting lecture on "Brotherly Love " was delivered by Bro. J. Forbes, who was accorded a hearty vote of thanks on the motion of Bro. T. W. Rowe, seconded by W. Bro. J. Sansom, P.M. Bro. T. W. Rowe gave notice to move at the next regular monthly meeting of the Lodge "that Lodge Ashley approves of the recommendations made by the Board of General Purposes; and approved by Grand Lodge, as contained in the circular of the Grand Secretary, dated September 14th, 1892, to wit, etc." (Referring to fees of honour, travelling expenses of Grand Master, Deputy Master). It was resolved to contribute the sum of one pound to assist Mrs Heighton, whose husband, a member of Lodge N.Z. Pacific, No. 2, Wellington, was killed at the torpedo explosion in Shelly Bay. As the next regular meeting of the, Lodge clashed with the installation meeting of Lodge Southern Cross, No. 6, Kaiapoi, it was decided to meet early on the evening of December 1st, and immediately to adjourn to enable the brethren to attend the meeting of the Southern Cross Lodge, and to resume the meeting for the conduct of business on December 8th, at the usual time. Bro. Ivory proposed, and Bro. Smith, J.D., seconded, as a candidate for freemasonry; Mr George James Walsh, aged 24, stationmaster, Cust. Bro. T. W. Rowe, librarian, reported that the books belonging to the library would be ready for distribution next meeting ; the number of volumes given to the library or purchased out of members subscriptions amounted to thirty-six, and that several subscriptions remained to be collected, while nine volumes of books, not procurable at present in Christchurch, had been ordered from either Melbourne or London. Bro. T. W. Rowe also gave notice to move at the next regular meeting (1) That a choir be formed in connection with this Lodge ; (2) That, if the former motion be carried, the following be a committee to make necessary arrangements :—Bro. R. Ball, W.M., Bro. A. P. Tutton, S.W., W. Bro. Sansom, P.M., Bro. H. Jones, S.D., Bro. G. F. Smith, J.D., Bro. A. Aldersley, Bro. A. Templer, Bro. D. McKay, and the mover. After the Lodge closed, a very pleasant time was spent in the refectory, where the usual toasts were

honoured, and songs contributed by Bros, A. P. Tutton, G. F. Smith, T. W. Rowe, J. Lilly, J. Sansom, and J. W. Bing.

METHVEN, No. 51.—A most enjoyable Social in connection with this Lodge was held in the schoolroom on the evening of October 14th. The weather being all that could be desired, a large number of Brethren and friends in and around Methven attended. The room was tastefully decorated for the occasion by P.M. Bro. Wrethall. Songs were contributed by Bros. Lyne, Mangin, and Dunn, and by Messrs Walker and Mangin. A marquee was erected alongside the room, where a very tempting supper was laid out. Altogether a very enjoyable evening was spent, dancing being kept up with great spirit until 4 a.m. Great credit is due to the R.W.M., Bro. F. A. Dunn, for the completeness of the arrangements made.

ROBERT BURNS, No. 604, S.C., CHRISTCHURCH.—On the 20th inst. Bro. H. A. Bruce will be installed R.W.M., and the following brethren will be invested D.M., R. M. Fulton ; S.M., W. F. M'Lean, P M. ; W.S.W., H. Tuck ; W.J.W. S. G. Male ; Treasurer, W. Barsht, P.M. ; Secretary, W. R. Gahagan ; Chaplain, Rev. Rabbi Chodowski ; Organist, J. Gilbert ; S.D., W. Powell ; J.D., F. G Saunders ; D.C., B. J. Williams ; I.G., G. Bean ; Stewards, heave and Fulton ; Tyler, A. Gee. We gather the following items of interest with respect to the finances from the balance sheet. They commenced the year with a cash balance of £40 5s 2d, and ended it with a cash credit of £22 7s 4d. They have given away the very decent sum of £15 19s in charity, £1 1s of which was for the Nurses' Home. They owe £30 5s, and have £140 4s 4d in cash, £40 worth of clothing and furniture, and £25 subscriptions (good) to pay it with. A very satisfactory state of affairs.

PROVINCES OF OTAGO AND SOUTHLAND.

(OWN CORRESPONDENT.)

APARIMA, No. 77, RIVERTON.—The usual monthly meeting of this Lodge was held on the 18th October, and was made noteworthy by the visit of Grand Superintendent, Bro. W. H. Hall, accompanied by the W.M. and officers of Lodge Southern Cross, and some brethren of that and the other Invercargill Lodges, to the number of: twenty in all: This visit was in fulfilment of a promise made when Lodge Aparima was opened under the N. Z. C. The party travelled in a large drag, and the afternoon being beautifully fine, enjoyed the outing immensely. On arrival they were heartily welcomed by several of the Riverton brethren, and had the wants of the inner man promptly attended to by Host Bro. Patterson.

The Lodge was duly opened at 7 p.m. by W.M. Siddall, of Southern Cross Lodge, assisted by P.M. Sawyer and several P.M.'s and officers of the Invercargill Lodges. On the Lodge being worked up to the Third, the Grand Superintendent and Bros. Feldwick, Smith, Sawyer, and Cross, Grand Lodge officers, were received in due form. The Grand Superintendent then took the chair, and in a few well-chosen words presented the Grand Lodge Charter, and congratulated the Lodge on the; success it had so far achieved. The Lodge was then reduced, and W.M. Bro. Siddall resuming the chair, duly initiated two candidates into the ancient mysteries and secrets, P.M. Cross delivering the ancient charge, and J.W. Bro. Patchett the tracing board lecture. Afterwards two Brothers were raised to the Third Degree by P.M. Bro. Smith of the Southern Cross Lodge, N.Z.C., assisted by P.M. Bro. Duplock, of the Victoria J.C. The work was all done with noteworthy thoroughness and smoothness, and must have proved of much service to the members of the local lodge.

The Lodge was then worked down in due form to the First, and hearty good wishes and congratulations were received from the G.S. on behalf of Grand Lodge, from Lodges Fortitude, Harvey, and Mokoreta, N.Z.C., from Bro. Whitmore, Lodge St. John, S.C., and from T.M. Bro. Duplock, Lodge Victoria, I.C.

An adjournment was made after closing, to Bro. Patterson's hotel where some fifty brethren sat down to the good things provided by the host, and songs and toasts prevailed for the rest of the evening. The chief toasts were :—Grand Lodge of N.Z., with response by G.S. Bro. Hall ; Lodge Southern Cross and Visiting Lodges, with response by W.M. Bro. Siddall, P.M. Bro. Duplock, and Bro. Whitmore. Lodge Aparima, with response by the W.M. Bro. Patterson, who referred in very eulogistic terms to the Grand Superintendent for the zeal he had displayed in promoting the interests of the Lodge ; the members had been encouraged, the Lodge had been made safe from all risk of failure, and was fast becoming a power again for usefulness ; he trusted the G.S. and officers of the Southern Cross Lodge would endeavour to visit their Riverton brethren at least once a year, oftener if possible ; the attendance Lodge Aparima had received under the N.Z.C was in marked contrast with the neglect it had formerly experienced. A feature in the visit that perhaps is worth noting, was that each member defrayed his own expenses, and thus lodge funds were in no case trrenched upon. Shortly after midnight the visitors, resumed their places on the drag, and were safely bowled along to their homes in Invercargill.

MARLBOROUGH, NELSON, AND WESTLAND.

SOUTHERN STAR, No. 735, E.C.—Held its usual monthly meeting on Tuesday, 8th November, 1892, in the Masonic Hall, Nelson, when there were a goodly number of brethren present, and several visiting brethren from "Victory" Lodge, No. 40, N.Z.C., "N.Z. Pacific" Lodge, No. 2, N.Z.C., "Golden Bay" Lodge, No. 2194, E.C. etc. One Brother was passed to the Degree of Fellow Craft by the Worshipful Master Bro. McEachen, assisted by J.W. Bro. Beacham and P.M. Bro. Baigent, the former giving the address at the S.E., and the latter explaining the W.T.'s of this Degree. Another Brother was present for the Sublime Degree, and was raised by the W.M., who was ably supported by J.P. M. Bro. Baigent and P.M. Bolton, who gave the lecture on the Tracing Board of the M.M. Degree. A Brother petitioned for affiliation, and at candidate's proposition was handed in and read: A letter of thanks for donation sent to "Sir Donald McLean" Lodge, and an application for assistance from another Lodge were read, which brought the meeting to a close.

MANY Otago Brethren will be sorry to hear of the death of Bro. George Harper, P.M., which took place in South Australia. In the sixties he was a prominent member of the Oamaru Community. In the words of the South Australian *Freemason* :--"Bro. Harper had been associated with the Craft for nearly half a life time, and was a true and genuine Freemason. The teachings and precepts of the Craft were as sacred to him as his religion."

THE ROYAL ARCH.

AT the Quarterly Communication of the Supreme Grand Chapter of Scotland held at Edinburgh on September 21st, it was agreed on the recommendation of the Supreme Committee to grant Charters for

- (1.) A Chapter to be called "Tasmanian Union," Hobart, Tasmania.
- (2.) A Chapter to be called "Marlborough," Blenheim, New Zealand.

HISTORY OF THE FORMATION OF THE SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF NEW ZEALAND,

CHAPTER I.

LODGE HIRAM MARK MASTERS, 272, E.C.

THE CAUSES THAT LED TO ITS INDEPENDENCE.

When the Lodge of Otago, No. 844, E.C., Dunedin, transferred its allegiance to the Grand Lodge of New Zealand, its W.M. Bro. Barth, was Master elect of Lodge Hiram Mark Master Masons, No. 272, E.C., and Bro. the Rev. William Ronaldson was its W.M.

The majority of the brethren of the Mark Lodge held membership in the Lodge of Otago, and for this reason the District Grand Mark Master, Bro. T. S. Graham, took possession of the warrant, clothing, and books, refused to allow the installation of the Master-elect to proceed, and forbade the Lodge to meet in the Masonic Hall, of which he was chairman of directors.

At this time, Bro. the Rev. W. Ronaldson held the position of District Grand Mark Secretary, and received from Bro. C. F. Mager, Grand Secretary, London, an important letter which he sent to the D.G.M. for his attention. Bro. Graham, however, refused to accept the letter, and returned it unopened with the intimation that unless he was assured by Bro. Ronaldson that his communication did not relate to Masonry he could not read it. A statement of the case was then made out and forwarded to the Grand Secretary, who, under date of the 15th September, 1890, acknowledged its receipt, and wrote that he had "communicated with R. : W. : Bro. T. S. Graham as to the action taken by him in the matter of which you write."

The Mark brethren did not tamely submit to Bro. Graham's high handed proceedings. They protested against the closing of the Lodge, the seizing of their warrant and clothing, and the deprivation of their rights without charge and trial. They tried argument, and they held out inducements, but all to no purpose, he either could not or would not view the matter impartially. Being members of a Craft Lodge holding allegiance to the

Grand Lodge of New Zealand was sufficient answer, in his opinion, to any objections raised against his conduct, and with regard to his right and power to close the Lodge and take possession of the warrant, clothing, and books, was he not District Grand Mark Master ?

Then the brethren decided that, as the Grand Mark Lodge of England had no connection with, and was not recognised by, the Craft Grand Lodge of England, the District Grand Mark Master's action was unconstitutional, and that as justice was not to be got within the colony, and most likely not outside of it, that they were justified, under the circumstances, in proceeding with the installation of their duly elected master, and continuing to work until such time as a properly constituted body—a Grand Lodge of Mark Master Masons would grant them protection.

(To be continued)

MANAWATU ROYAL ARCH CHAPTER, N.Z., PALMERSTON NORTH.—The ceremony of constituting this Chapter took place on November 3rd, the acting Grand officers being Companions H. J. Williams, Z. ; H. Stevenson, H ; Tubal Fleming, J. ; and T. Young, S.E. The officers installed were :— W. H. Smith, Z.; W. Rutherford, H.; W. Dawick, J. ; Jubal Fleming, P.Z., S.E. ; W. Riley, S.N.; T. D. Brown, Treasurer; S. Neale, P.Z., P. Soj. ; J. Herbert Hankins, Second Soj. ; H. Stephenson, P.Z., Third Soj. The ceremony throughout was a most impressive one, and was ably conducted by Comp. Williams. Before the Chapter was closed a large number of M.M.'s were proposed for membership. Among the visitors present were Comps. G. F. Hawkins, J. C. Mowbray, and H. J. Freeman. The members afterwards adjourned to the banqueting room, where a substantial repast, provided by Host Wilson, of the Occidental Hotel, was disposed of. Among the toasts proposed were the following :—" The Installing Officer," proposed by the M.E.Z. This was eloquently responded to by Comp. Williams who specially thanked Ex Comp. Jubal Fleming for the help he had given in the ceremony. The toast of " The Visitors " was proposed by M.E.H. Comp. W. Rutherford, and responded to by Comps. Young, Freeman, Hawkins and Mowbray. The toast of " The newly-installed First Principal Z." was proposed by Comp. Mowbray, and responded to by Comp. W. H. Smith, who also proposed the toast of " The First Mark Master," responded to by Comp. J. Herbert Hankins.

" The new Chapter," so says our report, "starts under exceptionally favourable circumstances, and its membership is expected to include Masons from Bulls, Ashurst, Foxton, Feilding, and all the surrounding districts. Its charter empowers it to meet at any place deemed convenient, *and to confer the whole of the seven degrees recognised by the Supreme Chapter.* The body from which it holds its charter is entirely distinct from the Craft Grand Lodge of New Zealand."

" The first officers of the Mark Lodge in connection with it will be the following :—J. Herbert Hankins, W.M.M. ; W. H. Smith, S.W. ; A. Jack, J.W. ; W. Riley, M.O.; H. Stephenson, S.O. ; W. Dawick, J.O. ; Jubal Fleming, Reg ; S. Neale, D.; T. D. Brown, I.G. On December 6th the Mark was worked, the degree being conferred on a number of candidates. The W.M.M. Bro. Hankins was warmly congratulated on the excellent manner in which he worked the ceremony.

EX-COMP. GILLON, writing under date of the 21st November, gives a denial to the following statement made by Comp. DeRenzy :—" Before leaving the subject allow me to say that, on my arrival in Auckland, I made it my business to find out what stipulations with respect to the North Otago Chapter, Lodge Oamaru Kilwinning had made when offering their allegiance to the Grand Lodge of New Zealand. I found none. You and Companion Gillon assured me in Wellington that the granting of a Chapter Warrant was a *sine qua non* in their petition to the Grand Lodge, but I found that they threw themselves unreservedly into the fold." Had Comp. Gillon been content with giving the statement a contradiction, we should have been pleased to have published the text of his denial, but when he descends to personal abuse of his opponent., and says he has "a monkeyish desire, etc." and is " unrestrained by any considerations for the truth, etc.," the waste paper basket is the proper receptacle for such an epistle.

MOTHER SOLOMON LODGE.— Some fifteen years ago the Grand Lodge of Canada granted a Warrant for a Lodge in Jerusalem, to be known as Mother Solomon Lodge, and P.G.M. Bro. Rob. Morris, of Kentucky, by special dispensation constituted it, the ceremonies being held in Solomon's Quarries. Bro. Rollo Floyd, well known to many Philadelphia brethren, and now a leading manager of Palestine tours, was the first W.M., and was continued in office for six years. The present W.M. is Bro. William Kayot, the English Vice-Consul at Jerusalem. Owing to a lack of interest on the part of its members, and insufficiency of funds, some six months ago it gave up its place of meeting, and we regret to say the Lodge is now inactive—notwithstanding

Jerusalem, with its suburbs, has a population of 70,00040,000 of whom are Jews. The Jewish population is continually increasing.

INSTALLATIONS.

LODGE ST. ANDREW, NO. 8, AUCKLAND.—Bro. W. H. Cooper, Past Grand Warden, has cordially invited us to be present on the 16th inst. at the installation of Bro. John Guthrie, and the investiture of the following officers :— R. B. Symons, D.M. ; J. Anderson, S.M. ; D. H. Ross, S.W. ; G. M. Reid, J.W. ; Rev. W. Ronaldson, Grand Secretary, Chaplain; J. Ellison, P.M. Treasurer; W. H. Cooper, P.G.W., Secretary ; J. Page, P.M., D. of C. ; Dr. H Walker, G. Organist, Organist; P. A Duncan, S.D. ; J. D. Webster, J.D. ; J. M. Scott, I.G. ; N. McCulskey, B.B. ; D. S. Hyaiason, S.S. ; C. W. Edwards, J.S. ; E. Tonge, Tyler. We have much pleasure in accepting the invitation, but as we go to press on the afternoon of the 16th, a full report of the proceedings will not appear until January.

LODGE MANUKAU, NO. 24, ONEHUNGA.—On Friday, the 9th inst., Bro. E. M. Page was installed W.M., and the following brethren invested : W. A. Waterman, P.M., D.M.; W. C. Walker, P.M., S.M.; T. Smith, S.W.; W. F. Massey, J.W. ; Rev. Mulgan, B.A., Past G. Chaplain, Chaplain; W. Dunwoodie, P.M., Secretary; P. Clark, Treasurer ; B. P. Olesen, S.D. ; C. A. Funke, J.D.; A. E. Byers, SS.; A. Hughes, J.S. ; N. Randall, I.G. ; C. V. Hill, P.M. Tyler. The G.M., Bro. Niccol (who was the first W.M. of the Lodge), and a number of prominent brethren from Auckland were present. The masters, officers, and brethren of Lodges Ara, .St. Andrew, United Service, and Ponsonby were present, and representatives from the Provincial Grand Lodge of Dorset (England), Lodges Scinde, Papakura, Wairoa South, Beta, Coromandel, Sir Walter Scott, Unanimity, Fortitude, Hokianga, Otago, Lithgow (N.S.W.), and Waitemata (E.C.) Past Masters Bros. W. C. Walker and John Page were the presenting officers. The W.M. of St. Andrew, Bro. Thomas Thomas presented the Working Tools of the Third Degree, P.M. Bros. J.W. Ellison, of United Service, presented those of the Second Degree, and W.M. Bro. George Fowlds of Ponsonby presented those of the First Degree. The meeting was a very successful one.

HAWERA LODGE, NO. 34, TARANAKI—By dispensation the installation of Bro. J. F. Martin was held on the 29th November instead of the regular date, 1st December. There was a very large attendance of brethren from all parts of the district. The following officers were invested :—R. H. Nolan, I.P.M.; W. A. Nairn, S.W.; J. L. Thomson, J.W. ; H. G. Pitcher, P.M., Secretary ; J. W. Kelly, Treasurer ; J. E. Wilson, J.D. ; A. G. Brett, I.G. ; D. Hurley, Tyler. Bro. J. C. Yorke was elected S.D., but being absent his investiture had to be postponed. The ceremony was conducted by R.W. Bro. H. J. Williams, Grand Superintendent, Wellington, in an able and imposing manner, V.W. Bro. H. Caplin, Assistant Grand Registrar, acting as Grand Director of Ceremonies. A vote of thanks was passed to the installing officers for having come so far to perform the ceremony. At the conclusion of the installation over forty brethren remained and sat down to a banquet splendidly laid and served by Bro. J. W. Kelly. The W.M. Bro. Martin was in the chair. A long toast list was gone through, the speech of the evening was that of Bro. Williams, who was listened to with great attention on various subjects connected with Masonic matters. Apologies for absence was received from Bro. G. Robertson, P.G. Secretary, and G. F. Robinson, Past Grand Deacon, and a telegram of congratulation from the Grand Master at Auckland and the Grand Secretary. During the evening .songs were rendered in excellent style by Bros. McEwen, Chambers, Brunette, Pitcher, Kowin, and Macmillan.

LODGE NGAMOTU, NO. 48, NEW PLYMOUTH.—The largest gathering of brethren that has taken place for many years in this district took place on Thursday, 17th November, the occasion being the installation of W.M., and investiture of officers for the year. There was a large attendance of local brethren and visitors, among whom were W.M. and brethren of Lodge Sir Donald McLean, 1936, E.G. (Waitara); Past Masters and officers of Lodge Hawera, 34 ; S.W. and members of Lodge Stratford, 75; and brethren of Lodges Urban, B.C., St. George's, 1856, E.C., Sutherland Lodge of Unity, 460, E.C., DeBurgh Adams, 446, I.C., St. Andrew, 8, etc. After the usual routine business had been transacted Bro. Little, the retiring Master, vacated the chair, and Past Masters Thomas A. Murphy and Duncan McAllum conducted the ceremony of installing Bro. W. H. Clarke into the Eastern Chair. The following brethren were then invested:— C.W. Hendry, S.W.: T. Furlong, J.W.; F. P. Corkill, P.M., Treasurer ; Thomas A Murphy, P.M. Secretary; G. H. Foote, S.D.; J. T. Campbell, J.D.; T. P. Lister, I.G.; Bro. Webb, P.M., Tyler ; G. F. Robinson, P.M., being appointed Director of Ceremonies, and Bro. Kitchingman, P.M., Organist On P.M. Bro. O'Carroll's motion, hearty votes of thanks were accorded to the Installing Masters for the manner they had conducted the services of the

evening, and the retiring Master thanked the brethren for the manner in which they had assisted him during his year of office. At 9.45 p.m. an adjournment was made to the supper room of the Alexandra Hall, where a supper, which had been kindly supplied by lady friends, was laid out. After refreshing the inner man, toasts, songs, and recitations occupied the members until after 12.30 p.m.

LODGE PONSONBY, NO. 54, AUCKLAND.—The annual meeting of this Lodge was held on the 6th inst. The Ponsonby Hall was handsomely decorated with festoons and banners, and a good orchestra was in attendance, and gave full effect to the ceremonial music. Bro. Alfred Herbert Jones, W.M., opened the Lodge, and raised it to the third degree, when the Grand Master, M.W. Bro. Malcolm Niccol, and the Grand Lodge officers were received with due honours. There was a large attendance, nearly every lodge in the district being represented, making about 100 present, including upwards of twenty installed Masters, on the dais. Before vacating the chair in favour of his successor, Bro. Jones said it afforded him great pleasure, on behalf of Bro. Bartlett, to present to the Lodge a handsome silver skirrett. Bro. Bartlett had noticed the want of this instrument in their furniture, and now gave the present which he placed before them. He had great pleasure in proposing a hearty vote of thanks to Bro. Bartlett for his interest in their Lodge, and for his handsome gift. The vote was carried by acclamation. The ceremony of installation was then proceeded with. Bro. J. W. Ellison, P.M., officiated as Director of Ceremonies, Bros. Hugh Gray and A. B. Burgess, Past Masters, as Presenting Officers, and Bro. Jones performed the onerous duties of Installing Master in a most creditable and impressive manner. The working tools in the several degrees were presented by Bros. Thomas, W.M., St. Andrew's ; S. D. Hanna, P.M., Ara ; and W. S. Williams, W.M., Eden; and the M.W.G.M. delivered the address to the newly-installed W.M., Bro. George Fowlds. The other officers were then invested as follows :—Alfred H. Jones, I.P.M. ; Alex. S. Russell, D.M.; E. V. Johansen, S.W. ; Fredk. O. Massey, J.W. ; S. J. Dannefærd, Treasurer ; Robert Geddes, Secretary ; Wm. H. Simmonds, D.C. ; James Coe, S.D.; John R. Sheppard, J.D.; George K. Webb, Organist ; John I. Knight, I.G. , Edmund Dutton, S.S. ; Joseph Nutt, J.S. : Henry Hoey, Tyler. The address to the wardens was delivered by the M.W.G.M., and that to the brethren by Bro. George Powley, Past Grand Warden. After the installation ceremony a very interesting event took place, It was the presentation by the M.W.G.M., Bro. M. Niccol, on behalf of the officers and members of the Lodge of a P.M. jewel to Bro. Jones, the retiring W.M. The jewel is emblematic of the New Zealand Constitution, including the leading features of the English, Irish, and Scotch emblems. Around the rim of the oval ring is the inscription, "Lodge Ponsonby, No. 54, N.Z.C.," and on the other side is the inscription, " Presented to Bro. Alfred H. Jones by the members of this Lodge in recognition of the able manner in which he discharged the duties of W.M. during the past year. 6th December, 1892." With this was also presented to Bro. Jones an enlarged framed photograph of himself, a coloured counterpart of which is to be hung in the Lodge. The jewel is a beautiful specimen of the craftsman's art, and a credit to Bro. Bartlett, and the photograph, the work of Mr F. W. Edwards, is artistic and excellent in finish. After the Lodge was closed, the brethren and visitors adjourned to the supper table, where full justice was done to the good things provided by the lady friends of the members of Lodge Ponsonby.

LODGE KUMARA, NO. 55, WESTLAND.—The annual meeting of the above Lodge was held in the Masonic Hall, Kumara, on Friday, December 2nd. There was a large attendance of brethren and visitors. The ceremony of Installation was ably and impressively performed by our Worthy Past Master, Bro. A. B. Wilby, Grand Steward. To save the funds the members of the Lodge had decided not to have a banquet. Bro. Thomas Torrance was duly installed Worshipful Master, and the following brethren duly invested officers for the ensuing year, viz. George Anderson, S.W. ; Robert Hill, J.W. ; Charles Stockman, Treasurer ; Emil Peters, Secretary ; Past Master A. B. Willey, Senior Deacon ; John Murchie, Junior Deacon ; Frances McNeill, Inner Guard ; Henry George and G. Loudon, Stewards ; Dominic Solo, Tyler. The balance sheet and auditor's report showed the Lodge to be in a sound position, having a good credit balance in the bank, and no liabilities. A hearty vote of thanks was, on the motion of the W.M., accorded to the Installing Master for the able manner he had discharged his duties. The Lodge having been closed in due form, the Brethren retired to the refreshment room, and spent an hour in real good fellowship which terminated this most successful meeting.

TARAWA, NO. 67, PAHIATUA.—On the 2nd November the W.M. Bro. Stewart installed his successor, Bro. H. H. Godfrey. The Director of Ceremonies, Bro. Black, P.M., ably assisted. The Grand Superintendent, Bro. Williams, presented the newly-installed Master with the warrant of the Lodge which he had brought with him from Wellington, and he also took the opportunity of presenting P.M. Bro. Black with his Patent of Office as Grand Steward. The officers invested were T. Gregory, S.W. ; A. Bently, J.W. ; A. Black, P.M., Treasurer ; F. G. Moore, Secretary ; A. Blair, S.D. ; S. Robertson, J.D. ; J. P. Clark, I.G. ; and H. W. Godfrey, Tyler. The visitors having given hearty good wishes, the W.M. returned thanks, and made special

reference to Bro. Warren's musical services. The visitors were afterwards entertained at supper. This was followed by a ball at which some forty-five couples enjoyed themselves.

OTAKI, NO. 72, WELLINGTON —The annual meeting took place on the 4th November. The W.M. Bro. Franklin ably performed the ceremony of installing his successor, Bro. Charles Tilley, Bro. McCullough, P. Yr., assisting, Bro. Warren rendered able service in the musical portions of the ceremony. The retiring Master, Bro. Franklin, was presented with a handsome Past Master's jewel. The visitors having given hearty good wishes and Bro. Tilley having returned thanks, the Lodge was closed. The brethren met again in the Native School-room, which had been handsomely decorated for the ball. Before the dancing commenced, supper was provided for the brethren and their lady friends. The company broke up in the small hours of the morning, one and all professing to have thoroughly enjoyed themselves.

LODGE ZEALANDIA, NO. 2072, E.C., WHANGAROA. — The ceremony of installing the officers of this Lodge took place in the lodge-room, Whangaroa, on Thursday, 3rd November, the change in the date of installation from May to November having been sanctioned by the D.G. Lodge. Bush roads are better in summer than winter. The Lodge was opened at five o'clock p.m. by the W.M. Bro. John G. Shepherd, who, after delivering the ancient charges to Bro. F. Fairborn, the W.M. elect, proceeded to install him into the chair of King Solomon, assisted by P.M.'s J. W. Williams, C. Gothard, and C. L. White. The newly-installed master then proceeded to invest his officers as follows:—W. Sefton, S.W.; J. G. Shepherd, P.M., J.W. ; J. H. Mason, S.D.; D. Molesworth, J.D.; W. H. Sais, I.G. ; R. Shepherd (9th year), Secretary ; James Christie (6th year), Treasurer ; James Wotherspoon, Tyler. The lodge was closed, after passing a vote of thanks to Bro. Hookey for presiding at the organ, and accepting Bro. J. H. Mason, late Duke of Albany Lodge, as a member. In the evening a ball was held to celebrate the occasion, there being about fifty persons present. Many others were invited, but owing to the threatening weather were prevented from coming. The ball and supper rooms were tastefully decorated with ferns, flowers, and devices. Dancing began at half-past eight p.m., and was kept up till nearly five o'clock the next morning, Mr. Gothard making an excellent M.C. The Committee of Arrangement were Messrs. White and Williams, who worked hard to make the affair a success, in which they were only enabled to succeed by the valuable assistance given by Mesdames Christie, White, and Williams. This was the ball of the season, and the visitors are most certainly under a debt of gratitude to the members of Lodge Zealandia for the invitation to the ball, and the cordial welcome and hospitable entertainment received.

OUR EXCHANGES.

CONDENSED EDITORIALS.

THE Annual Provincial Grand Lodge of Cornish Freemasons was held at the Concert Hall, Truro, on the 23rd August, and The Wearing was largely attended. The Right Hon. the Earl of Mount Edgcumbe, Provincial Grand Master, and Deputy Grand Master of England, presided. In his address the Provincial Grand Master said :

The Wearing
of Masonic
Clothing

"He had received a good many requests lately for dispensations for wearing Masonic clothing at balls. Such request caused some little difficulty. It was one of the old and best traditions of

Masonry that they avoided making their distinctive badges and insignia common by parading them in public except on special occasions. Such dispensations should not be granted that they might have the pleasure of exhibiting their paraphernalia to their friends and neighbours; the only valid reason was that there was good ground for supposing that substantial benefit would accrue to some important object of a Masonic character. He thought be carried the brethren with him in that remark, and also in the requirements that lodges applying for dispensations should in future show their belief in the benefit that would accrue by guaranteeing a certain sum beforehand. Except in special cases he thought applications for such dispensations had better be discouraged. That was the course Masonry was taking in England. Masonic funerals were discouraged now ; and as to requests to join with friendly societies and other bodies in procession, that was a thing they ought entirely to avoid, and if ever the Masonic body took part in processions with any other body it was a privilege they had always claimed, and which be thought lodges should insist on, that no other went before the Masonic body."

The *London Freemason* comments on this and says :— . . . In the early days of last century, and many years before the erection of Freemasons' Hall, it was customary, when a Grand Master was to be installed in office, for the brethren to march in public procession, carrying with them their paraphernalia, and preceded by one or more bands of music, to the Hall of one of the great City Companies, where it had been arranged the

important ceremony should take place. Sober-minded citizens smiled no doubt at these harmless exhibitions of vanity, though it is more than probable they took their wives and sweethearts, their sisters and daughters, and country cousins, to view the unaccustomed spectacle, just as they turned out annually, and with the same *impedimenta*, to witness the Lord Mayor's show, or a Royal Progress to Guildhall. But the ruder element in London society must needs caricature these displays, and hence that " Grand procession of Scald Miserable Masons.

This open mockery was too much for the dignity of our Order, and no long time elapsed ere public processions of Masons were forbidden by ordinance of Grand Lodge. Later in the century the custom was revived by the " Ancient " Grand Lodge in connection with their celebration of St. John the Baptist's Day, but the " Moderns " adhered strictly to their law. Since the Union, but more especially since the accession of the Prince of Wales to the Grand Mastership, the law against processions has been strictly enforced, and it has only been on such important occasions as the laying of the foundation-stones of public buildings, or in provincial towns, when a Provincial Grand Lodge attends Divine service at its annual meetings, that the brethren are seen abroad arrayed as Masons ; but on every one of those occasions their appearance in public is sanctioned and approved by the authorities. So, too, since our Institutions have played so, important a part in our routine of work, many of our lodges, singly, or in groups of two or more, have combined pleasure with duty, and have organized balls: or concerts, with a view to benefiting one or two of our Charities, and at these gatherings it has been usual for the brethren to appear in Craft clothing, the necessary dispensation having been first applied for, and without difficulty obtained. But as the meetings have of late years ' become more numerous, and as we are always confronted with the danger, that a practice which, in itself, is not only harmless, but in the end beneficial, may be abused, it is just as well that Bro. the Earl of Mount Edgcombe should have drawn attention to the subject, though whether it will be possible to adopt his lordship's suggestion—that lodges applying for dispensations should in future show their belief in the benefit that would accrue by guaranteeing a certain sum beforehand"—may be reasonably open to question. However, his lordship, who, it must be remembered is Dep. G. Master of England as well as Prov. G. Master, has rendered an important service to Freemasonry, if only by making it clear to the brethren that he and the authorities generally are opposed to unnecessary public displays of Masonry, or displays which are proposed to be made for comparatively trivial objects.

ENTHUSIASM for Freemasonry, like enthusiasm for anything else, may be carried too far, and instead of ———
 Mistaken providing a benefit may turn out an absolute disadvantage, detrimental to the cause it was
 Zeal intended to advance, and creating false ideas in regard to the Order which, at all times most
 undesirable, may sometimes become even hurtful to members of the Fraternity in distant
 parts of the world

It is by no means unusual for the United States of America to supply instances of this excessive zeal, and it is on such grounds we must receive the information which recently appeared in the daily press of this country, to the effect that " the Masonic Grand Lodge of Mississippi, at its recent session at Viksburg, adopted the following remarkable resolution :—It shall be an offence against Masonry for any Mason not now so engaged to hereafter engage in, or for any Mason now so engaged to continue in, the business of selling intoxicating liquors to be used as a beverage after the 1st day of January next, and the penalty therefore shall be expulsion." How can such bigotry be excused on behalf of ordinary Freemasons? Here we have a few over enthusiastic men meeting under the banner of Freemasonry, and introducing into their deliberations subjects wholly outside the range of the Craft, and legislating in regard to them in a manner which calls forth the strongest condemnation from all who care to regard Freemasonry as "free" in something more than name.

We must not blame the Masons of Mississippi for making stringent laws if there is an absolute need for them in their district, but their stringency in Freemasonry should be limited to matters that come within the scope of the Order, and not made to interfere with the private life of their members. If they made a law prohibiting the admission of dealers in liquor they would be more within their rights, but to expel old members simply because the " temperance " craze has taken a severe hold on some of their number is both absurd and unjust, and deserves the censure of all conscientious and sincere Freemasons ; it is indeed an insult to the Craft at large, and as such should be resented.—Chronide (London).

BRIEF MENTION.

THE English Lodge at Queenstown, " Lake of Ophir," has decided to join the Grand Lodge of New Zealand. ALL members of a lodge are in " good standing " until deprived of their rights by constitutional process, or by their own conduct.

AN apron worn by George Washington is still in use. The fortunate possessor of this valuable relic is Bro. Rev. J. T. Smith, of Kansas.

THE Grand Secretary of British. Columbia in his twenty-fifth annual statement to his Grand Lodge, courteously acknowledges the receipt of the N.Z. CRAFTSMAN.

ONE of the first and most important things for a W.M. to know is to know that he is right. This knowledge can only be acquired by a continual study and thorough comprehension of the written and unwritten law.

THE cipher ritual or any printed or written document appertaining to esoteric work is under the strictest ban in the state of Maine ; a proved possession is followed by trial punishable with suspension or expulsion.—*Columbus Chronicle*.

IT was a beautiful illustration of the broad liberality of Freemasonry to behold on Tuesday night last in Zion Lodge, a Jewish Rabbi and a Baptist minister arm in arm in one of the parts of the M.M. degree. Truly, masonry brings all to the true level of a loving brotherhood.—*American Tyler*.

THE case of McCullough and others versus Slater, which was to have come before the Judge at the Civil Sittings of the Supreme Court at Auckland, has not been entered for hearing. The case, we understand, has not been abandoned, and may possibly be entered in time for the March sitting.

LODGE COROMANDEL, No. 17, objects to the proposal to remit the fees of honour of certain Grand Officers. The members approve of the Grand Master being provided with his travelling expenses, but they condemn the proposal to amend (*sic*) the Constitution by allowing members to be returned in arrears. Our sentiments exactly.

THE *Catholic Times* commenting on our article " The Hon. John Ballance" says :—" By which it would appear there are deeps and lower depths in secret societies, and that the ordinary New Zealand freemason will not associate with the Tong Beng. The CRAFTSMAN says, " the Grand Lodge of New Zealand has a duty to perform; will it perform it ?" I reply, "Well, if you ask me. No!" You see Mr Ballance is Premier."

IN response to the toast " The President of the United States," Bro. W. H. H. Russell, of New York, told the members of St. John Lodge, 209a, Canada, that " the influence of our Brotherhood throughout the world is becoming more potent in the affairs of nations. When the last war between France and Germany was ended, one of the leading statesmen in the conference of settlement asked, How shall the matter be adjusted ?" One of the representatives of the great governments replied, ' Upon the Masonic code of honor.' It was accepted, because most of the ruling spirits of the governments of Europe are Masons of high rank and standing; and you may all remember how quietly and peacefully the armies of Germany withdrew from France."

CLARKE, one of the "literary gentlemen" recently sentenced at the Old Bailey, in addressing the jury, appealed to " the Great Architect of the Universe to enable them to temper justice with mercy." Was this phrase meant to Show that he was a Freemason, in the hope that some of the jury might also have been "brethren of the mystic tie " ? — *Pall Mall Gazette*,

BRO. THOMAS W. ROWE, M.A., of the Rangiora High School, Canterbury writes as follows :—" Will you allow me, as a very young Mason, to express my warm appreciation of your Journal, and to congratulate you on its excellence. As a New Zealand-born Mason, I feel it to be a credit to the country of my birth. I trust that it may continue to be a success in all ways—Masonic, literary, and financial." [Thanks Bro. Rowe. Your kind remarks are much appreciated by the Editor].

A MEMBER of a lodge in New Mexico was tried by his lodge for un-masonic conduct in writing the following, and was acquitted :-

"I believe the Holy Bible to be a dangerous book, one that has been directly the cause of more outrages upon innocence and helplessness than any other cause in the history of mankind. It should be taken from the altars of masonry as a maligner of the glorious architect of the universe, the God of nature."

The Grand Lodge reversed the decision and expelled him.

MEMORIAL LODGE, 1,800, KINGWILLIAMSTOWN, SOUTH AFRICA. — At the installation of W.M., April 22nd, the preacher (Rev. Bro. J. Gordon) took for his text Job xi., 7, " Canst thou by searching find out God?" This question he said could be answered in the affirmative, both from the point of view of poetry and science. After quotations from Hebrew and Greek poetry, he quoted from Sir W. Thompson to show that we are forced to believe in Creation at an assignable date in the past ; from Tindall to show that Life can only spring from Life ; from Herbert Spencer, that science compels us to believe in " an uncreated cause, an Infinite Eternal Living energy which itself has no cause." A personal overruling mind was evidenced by the

existence of order, law, harmony, adaptation, and finality in the Universe. The Unity of the Deity was shown by the spectroscope ; and by the extraordinary identity of type amid the multitudinous forms of life.

THE Grand Lodge of Pennsylvania issued a warrant to Burlington Lodge, No. 32, on the 26th March. 1781. The following receipt was given :—" Received March 30th, 1781, from the Worshipful Joseph Ellis, new installed Master under the jurisdiction of the Grand Lodge of Pennsylvania, number thirty and two, two thousand one hundred and sixty dollars, the dues to the Grand Lodge for granting their warrant.—JACO. BANKSON." "2160 doll'rs Con'l Curr'y." This seems to be an enormous sum to pay for a Lodge warrant ; but when it is remembered that the amount was calculated in Continental Currency, and when it is ascertained that at a subsequent period when the treasurer was directed to reimburse the members who had advanced the money for the warrant, an appropriation of six pounds was only required for the purpose, the expense of the warrant does not seem so disproportionate to the present rates. The fact is interesting to note, as showing the extraordinary depreciation at that time of the Continental Currency.

AN INTERESTING ISSUE. RAISED.—Grand Lecturer Bro. J. H. Striven, of South Dakota, sends to the *Masonic Tidings* an account of a recent experience in visiting a Lodge in the jurisdiction over which he has official charge. His statement, which we copy herewith, covers an important point ;—" Here I was asked the most difficult question of my pedagogical career, viz.: When a Brother was told to kiss the Book, he said if it was a necessary requirement he would do it, but the fact merely of its being the Bible, it had no significance to him more than any other great book. He is a believer in God, but not in the divinity of Christ or the inspiration of the Bible. They wished to know what I would do in the matter. I told them if I knew the candidate to be *every other way worthy* that I would proceed with him. I fully appreciate the dangerous ground I am treading on, but as he had expressed a belief in Deity he had fully met our requirements, and we have no right whatever to investigate his religious views." Technically the decision may be correct, says the *Repository*, although we have doubts ; but our thought is that a candidate who kneeling at the altar would decline to conform to a part of the required ceremony is not of the right material for Masonic acceptance.

LORD BINNING, son of the Earl of Haddington, Grand Master Mason of Scotland, who was married on September 21st to Miss Katherine Salting, the only daughter of Mr and Mrs W. S. Salting, enjoys the distinction of being one of the most popular officers of the Royal Horse Guards. As a soldier he has greatly distinguished himself, and during the Egyptian Campaign, whither he went with his regiment, he was to the fore in some of the hottest engagements, and right manfully won his spurs in more than one brush with the enemy. He was in the thick of the fight at Tel-el-Kebir, and had a hair-breadth escape at the struggle at Abet-Kleti. His wife is one of the wealthiest young ladies in England. It is said that she is worth two millions sterling.—Record, Scotland.

ONE of those experiences which, though not without precedent, is at least rare in the existence of a Masonic lodge, fell to the lot of Lodge Dramatic, Scotland, recently, when a "candidate," describing himself as an "artist," whose petition for membership was presented by a friend of some eighteen years' standing, refused to proceed beyond the portals just as the inner entrance was to be thrown open. Without experience in such circumstances, it is difficult to decide at the moment what should be done, as it is not easy to distinguish between the knave and the fool. So far, however, as the fee is concerned, I give it on the authority of our much-esteemed Grand Secretary, Brother D. Murray Lyon, that it should be handed in full to the lodge's fund of benevolence.—*Mallet*.

Apropos of Freemasonry in the army, which exists in the service, as elsewhere, under perfectly satisfactory and well-defined conditions, there is an amusing tendency at times on the part of Tommy Atkins to form secret societies and attend other likewise unauthorised gatherings ; but when discovered, it is always very firmly suppressed. A writer refers to a case which occurred some years ago in India, when a number of fantastic garments were found in a disused barrack-room. On inquiry these turned out to belong to a society evidently quite harmless to all intents and purposes, but, nevertheless, against the rules, so it was, of course, put down, and the enterprising originator of the society received a very stiff letter on the subject from the commanding officer.—*Court Journal*.

THE journal, *Philadelphia Keystone*, has a long anticipatory sketch of the glories of the triennial meeting of the Grand Encampment of the Knights Templar of the United States, which was then on the eve of being held at Denver, Colorado. It seems the municipal authorities had been lending every assistance in their power in order to make the show a big one, while the citizens are loyally seconding their municipals, and laying themselves out to entertain the visiting sir knights, who were coming from all parts of the Union, with the most lavish hospitality. The railways must have had a hard time of it, as our worthy contemporary mentions, that on one day alone " over 40,000 knights and ladies arrived over the railroads." On Tuesday, the 16th ult., at 10 a.m., the great "triennial parade" was appointed to be held, and in the afternoon Grand Encampment

was to be opened. All this is very fine, and no doubt our American friends enjoy these big affairs hugely, but there is very little in them of Templarism, and still less of Freemasonry.—*London Freemason*.

QUEER world this ! A lawyer and an editor stood on a street corner in an Ohio town and saw a man murdered in cold blood. The murderer is a rich man and after committing the deed he said to the lawyer and editor : "Here is a thousand dollars for each of you ; defend me before the court and the people for the crime I have committed." They took the money and defended him in their own way and according to their own profession—the editor through his paper and the lawyer through his mouth. The murderer, through their joint efforts, was acquitted. But see the difference ; mark the result. The people said : "The editor is a scoundrel and did so for pay. Lo ! we will stop his paper and not patronise him." The paper was stopped, the editor ruined financially and reduced to a pauper. But of the lawyer, the people said : " He is an able man, learned in the law, and deserves great credit for obtaining the acquittal of a man guilty of murder : We will give him our law business and pay big fees." They made him a judge, and as such he sent his partner, the editor, to the work-house, and said he was a bad man and should not only be deprived of the means of living but punished. We don't endorse the act of an editor in laboring for what is wrong—but how about the lawyer.? — *Trestle Board*.

WE were much amused when listening to an Auckland lady, who had " undertaken to say a few words in defence of " the late Madame Blavatsky, to be told that :— " Another reason, that has not yet been published, was that it was not simply H.P.B. that was to go on trial, but Theosophy, and she would have been expected to expose to the vulgar gaze the Divine secrets hitherto revealed only to high initiates. Just fancy our demanding the Grand Master of the Royal Arch Chapter of Masons to submit to a common jury to decide if some of their higher mysteries were true or not WOULD THE MASONS ALLOW IT ?

"SOME short time since," says the *Catholic Times*, "not having the fear of losing the Department's (Government Life Insurance) advertisement before our eyes, and caring very little whether we lost it or not, we referred to the intrigues in the Department in question, and more especially to the peculiar secret society with which the Department has become unpleasantly but intimately connected. We then received from a high official in the Department a semi-jocular, semi-earnest, threat that the advertisement would be withdrawn. This so frightened us that we immediately published some more remarks about the Secret Society and the Department." In reply to the Commissioner's letter which stated that he had made it clear to the *Catholic Times'* canvasser that the Department did not intend to renew the advertisement, the manager stated :—" You merely temporised with my canvasser. But you made it clear to him that, in return for your advertisement, you desired an assurance from the Editor to the effect he would not adversely criticise your Department." Our contemporary adds :—" That had the Commissioner simply withdrawn the Department's Advertisement, as he had the right to do, we could, or at least should, have expressed no objection. When, however, the Commissioner makes an impertinent attempt to use his trumpety advertisement as a lever to silence honest criticism we do object."

THE annual festival of the Anglo-American Lodge, No. 2191, took place at the Criterion, Piccadilly, London, on Tuesday evening, June 21st. General Carson Smyth, Past Grand Master of Illinois, visited the Lodge. The Lodge jewel, together with honorary membership was presented to him as a memento of his visit. Bro. Curson Smyth, in a splendid speech, that almost amounted to an oration, returned his sincere thanks for the token of esteem and friendship. He had been travelling about for some time to the far East, to Egypt, Turkey, through France to London. He came here for the first time, but quickly found himself surrounded by friends ready to extend the right hand of fellowship and brotherly greeting. This was one of the great advantages of Freemasonry, that a member was always at home wherever he went. In his early growth, if any one travelled outside his native city, letters of credit and introduction were necessary ; but all was changed now, for any brother bearing the impress of a gentleman had a passport to every city in the universe, where he would receive a warm and cordial welcome. Personally he had worked hard for the credit of the Craft for the last thirty years and had accomplished much. He thought there was no position greater than W.M. of a Lodge, and only one honour higher, and that was the Grand Mastership. The State of Illinois was a small empire in itself, being 400 miles long by 200 miles broad, but any English brother would find a welcome there. He was proud to become a member of the Lodge, and in return he would present the brethren with the semi-centennial medal of the Grand Lodge of Illinois to be placed in their archives. At the banquet table, Bro. F. A. Philbrick responded for the Grand Officers, and bore testimony to the work achieved by Grand Lodge. He also spoke of the great improvement in the general working of the ritual in the various Lodges. The universality of brotherhood was making itself more known every year, and the enormous increase of its membership proved its prosperity. He considered that the Anglo-American Lodge was the perfection of Masonic principles. General Smyth responded for the sister Grand Lodges of the United States and the

Dominion of Canada in a humorous speech that was received with roars of laughter. He produced his certificate endorsed by Lodges in various parts of the world, one of which was Arabic, and said it might be stated that Freemasonry precedes civilisation round the globe. As Past Grand Master of the jurisdiction of Illinois, he gave the company present greeting from over 50,000 brethren and 800 Lodges, and bade them God-speed in their labours of humanity.

MEETINGS IN JANUARY, 1893.

1893. JAN.	AUCKLAND.	HAWKES BAY.	WELLINGTON.	NELSON.	CANTERBURY.	OTAGO AND SOUTHLAND
Mon. 2		Bedford	Feilding Leinster	Robert Burns*	Lincoln	Clutha Ngapara
Tues. 3	Ponsonby	Ruahine Abercorn, 76	Stratford Patea	Wairau S. Star, E.C. Greymouth EC Pacific, E.C.	Progress	Waikouaiti
Wed. 4	B. of G. P. Coromandel	Rawhiti Heretaunga	Tararua		Rakaia Malvern	Oam'ru Kil* Harvey
Thurs. 5	Alpha		St. Johns	Advance	Southern Cross St. George Crown, S.C.	Hereules Mokoreta
Fri. 6			Rangatira Otaki Greytown St. John's S.C.	Kumara Phoenix, E.C. Killarney, I.C.	Phoenix	Southern Cross
Mon. 9			Waterloo			
Tues. 10	Eden Mangonui	Victoria	St. Marks Foxton	Victory	St. Augustine*	
Wed. 11			Masterton			Otago Fortitude*
Thurs. 12			St. Andrew Kilwinning		Caledonian Ashburton, E.C.	Aparima St. John EC
Fri. 13						Taringatua S.C. Victoria I.C.
Tues. 17	St. Andrew Sir W. Scott			Arch	Robert Burns, S.C.	
Wed. 18	Ara		Ulster		Geraldine	
Thurs. 19	Zealandia E.C.	Scinde	Tongariro, E.C.		Canterbury Kil- winning	
Fri. 20			Ngamotu Wellington, E.C.			
Mon. 23			N.Z. Pacific			
Tues. 24	Grand Lodge	Grand Lodge	Grand Lodge	Grand Lodge	Grand Lodge	Grand Lodge Hiram
Wed. 25	United Service		Manawatu Kil and 28 Dec. Bulls			Waitaki
Thurs. 26	Beta and 29 Dec. Te Aroha and 29 Dec.		Hawera and 29 Dec. St. Andrew's		Ashley Concord Methven Kaikoura Unanimity*	Peninsula S.C.
Fri. 27	Albion and 30 Dec. Franklin and 30 Dec. Hokianga and 30 Dec.					Palmerston
Mon. 30		Abercorn Dec. 30 & Feb. 1.	Feilding	Robert Burns Wairau	Lincoln	Clutha Ngapara
Tues. 31	Manukau	Ruahine	Otagaki Stratford	S. Star, E.C. Greymouth EC Pacific, E.C.	Progress	Waikouaiti

NOTE.—The Lodges marked with a * are Installation meetings. Full Moon—Tuesday, 3rd January.

The charge for Advertising Lodg.s, with names of officers, times and places of meeting, is £1 per annum, payable yearly, in advance—this includes a copy of the CRAFTSMAN.

SOUTH ISLAND.

CRAFT LODGES

(HOLDING UNDER THE GRAND LODGE OF NEW ZEALAND).

PROVINCE OF CANTERBURY

(16 LODGES).

(R.W. Bro. ALBERT KAYE, Deputy Grand Master, in charge).

UNANIMITY, No. 3.

Founded 1852, meets at Masonic Hall, Sumner Road, Lyttelton, on the fourth Thursday in each month, at 7.30 p.m. Installation in January.

W M	...	...	Bro R M GRIFFITHS
S W	...	...	Bro HENRY W BAKER
J W	...	...	Bro T LAYTON SMITH
Secretary	...	...	Bro J T GIFFORD, Lyttelton.

ST. AUGUSTINE, No. 4.

Founded 1852, meets every month in the St. Augustine Masonic Hall, Christchurch, on the second Tuesday at 7.30 p.m.; the June meeting is held on the 24th, St. John's the Baptist day; the October meeting on the 18th, this being the Anniversary Day of the Lodge. Installation, second Tuesday in January.

W M	...	...	Bro F H DAVIE
S W	...	...	Bro A MILLAR
J W	...	...	Bro W J HAWLEY
Secretary	...	...	Bro A GUNDERSEN, 251, High Street, Christchurch.

SOUTHERN CROSS, No. 6.

CALEDONIAN, No. 16.

Founded 1871, meets at Masonic Hall, George Street, Timaru, on the second Thursday in each month, at 8 p.m. Installation, 24th June (St. John's Day).

W M	...	...	Bro D DAWSON
S W	...	...	Bro JAMES MASON
J W	...	...	Bro D M MITCHELL
Secretary	...	...	Bro A MILLS, P.M., P.G.S., York St.

PROGRESS, No. 22.

Founded November 16, 1876, meets at the Masonic Hall, Southbridge, on the Tuesday on or before the full moon, in each month, at 7.30 p.m. Installation, second Wednesday in December.

W M	...	...	Bro ROBERT WEBSTER
S W	...	...	Bro W A SIMPSON
J W	...	...	Bro SAMUEL MOORE
Secretary	...	...	Bro THOMAS MILES, Southbridge

CANTERBURY KILWINNING, No. 23.

GERALDINE, No. 27.

Founded 1878, meets in the Masonic Hall, Geraldine, on the third Wednesday in every month, at 7.30 p.m. Installation in December.

W M	...	...	Bro J M MURRAY, P.M., P.G. Steward
S W	...	...	Bro J W PYE
J W	...	...	Bro BENJ F COCHRANE
Secretary	...	...	Bro F WILSON SMITH, Timaru

ASHLEY, No. 28.

Founded 1878, meets every month in the Masonic Hall, Rangiora, on the Thursday on or before full moon at 7.30 p.m. Installation, June meeting.

W M	...	...	Bro R BALL
S W	...	...	Bro A P TUTTON
J W	...	...	Bro C PARKIN
Secretary	...	...	Bro THOMAS W ROWE, M.A., High School, Rangiora

ST. GEORGE, No. 29.

RAKAIA, No. 31.

LINCOLN, No. 33.

MALVERN, No. 35.

Founded 1880, meets at Springfield, Malvern, Canterbury, on Wednesday nearest full moon, at 7.30 p.m. Installation in October.

W M	...	...	Bro ALFRED B LINDOP
S W	...	...	Bro H. WILLIAMSON
J W	...	...	Bro H SMITH
Secretary	...	...	Bro W H HADDRELL, P.M., Sheffield.

CONCORD, No. 39.

Founded 1881, meets every month in the Masonic Hall, Papanui, on the Thursday on or before full moon, at 7.30 p.m. Installation in March.

W M	...	...	Bro W J JACKSON
S W	...	...	Bro T G STRANGE
J W	...	...	Bro WILLIAM GIFFKINS
Secretary	...	...	Bro R B WILKINSON, Box 198, P.O., Christchurch

PHENIX, No. 43.

Founded in 1881, meets at the Masonic Hall, Akaroa, on Friday on or nearest full moon in each month. Installation, November.

W M	...	...	Bro MARTIN GEO DALY
S W	...	...	Bro H C JACOBSON
J W	...	...	Bro WM CURRY
Secretary	Bro ROBT L NOONAN, Wagstaff's Hotel, Akaroa

METHVEN, No. 51.

KAIKOURA, No. 60.

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PROVINCE OF OTAGO.

(9 LODGES).

(R.W. Bro A. H. BURTON, Grand Superintendent.)

OTAGO, No. 7.

Founded 1859, meets at the Oddfellows' Hall, Stuart Street, Dunedin, on the second Wednesday in each month, at 8 p.m. Installation in October.

W M	...	...	Bro JOSEPH BARTON
S W	...	...	Bro JULIUS ALBERTI
J W	...	...	Bro A FIELDWICK
Secretary	...	...	Bro G W WILLIAMS, P.M., 80 Princes Street

WAITAKI, No. 11.

Founded 1864, meets every month in the Masonic Hall, Wansbeck Street, Oamaru, on the Wednesday on or before full moon, at 8 p.m. Installation in May.

W M	...	...	Bro JAS MACDONALD
S W	...	...	Bro H J BAKER
J W	...	...	Bro J H IRVINE
Secretary	...	...	Bro J WANSBROUGH, P.M., Oamaru.

CLUTHA, No. 14.

Founded 1866, meets every month in the Masonic Hall, Balclutha, on the Monday on or before full moon, at 8 p.m. Installation in June.

W M	...	...	Bro WILLIAM WILSON
S W	...	...	Bro R W JONES
J W	...	...	Bro W NOHAR
Secretary	...	...	Bro J K PATON, Balclutha

PALMERSTON, No. 26.

Founded 1878, meets every month in the Masonic Hall, Palmerston South, on the Friday on or before full moon, at 7.30 p.m. Installation in August.

W M	...	...	Bro ROBERT AITKEN
I P M	...	...	Bro JOHN GEORGE FINDLAY
S W	...	...	Bro JOHN E VERNON
J W	...	...	Bro WM CLARKSON
Treasurer	...	...	Bro THOS HODGETTS, P.M.
Secretary	...	...	Bro CHAS CRUMP, P.M., Pt. G. St.
Chaplain	...	...	Bro Rev. W. BLATHWAYT, Gr. Chaplain
Organist	...	...	Bro W B GALLOWAY
S D	...	...	Bro M ISBISTER
J D	...	...	Bro WALTER HISLOP
Tyler	...	...	Bro JNO E GOODWIN

HERCULES, No. 36.

Founded 1880, meets every month in Masonic Hall, Tapanui, on the Thursday nearest full moon, at 8 p.m. Installation in May.

W M	...	...	Bro BENJ. FARGHER, P.M.
S W	...	...	Bro C F L WRENSTEAD
J W	...	...	Bro JOHN BEATIE
Secretary	...	...	Bro THOS CRAWFORD, P.M., Tapanui.

HIRAM, No. 46.

WAIKOUAITI, No. 57.

Founded July 28, 1885, meets every month in the Masonic Hall, Waikouaiti, Otago, on the Tuesday nearest full moon, at 7.30 p.m. Installation in July.

W M	...	...	Bro the Rev. W S LUCAS, P.M.
S W	...	...	Bro HENRY BUCKLAND
J W	...	...	Bro GEO. M'LEOD
Secretary	...	...	Bro ANDREW AFFLECK, Waikouaiti, O.

NGAPARA, No. 68.

Founded 1891, meets every month in the Masonic Hall, Ngapara, Oamaru, on the Monday preceeding full moon, at 7.30 p.m. Installation in October.

W M	...	...	Bro HENRY WEBBER
S W	...	...	Bro GEO LIVINGSTON
J W	...	...	Bro LITTLE
Secretary	...	...	Bro L PATERSON, Ngapara

OAMARU KILWINNING, No. 82.

Founded in 1872, meets at the Masonic Hall, Oamaru, on the first Wednesday after full moon in each month. Installation in December.

W M	...	...	Bro JAMES RICHMOND
S W	...	...	Bro JAMES OGILVIE
J W	...	...	Bro DANIEL FERGUSON [Hotel.
Secretary	...	...	Bro J M BROWN, P.M., Star and Garter

ST. THOMAS KILWINNING, No. 83.

PROVINCE OF SOUTHLAND

(5 LODGES).

(R.W. Bro. W. H. HALL, Grand Superintendent).

SOUTHERN CROSS, No. 9.

Founded 1864, meets at the Masonic Hall, Forth Street, Invercargill, on the first Friday in each month, at 7.30 p.m. Installation, 24th June. Lodge of Instruction held every Wednesday evening, at 8 p.m.

W M	...	...	Bro W V SIDDALL
S W	...	...	Bro H MCNEILAGE
J W	...	...	Bro T A PATCHETT
Secretary	...	...	Bro W H CLARKE

HARVEY, No. 49.

Founded 1883, meets every month in the Masonic Hall, Gore, on the Wednesday nearest full moon, at 7.30 p.m. Installation in December.

W M	...	...	Bro HENRY GIESEG
S W	...	...	Bro T R CARROLL
J W	...	...	Bro JAMES S MILLAR, P.M., G. Stwd.
Secretary	...	...	Bro J B DICK, Gore

MOKORETA, No. 63.

Founded 1888, meets at the Oddfellows' Hall, Wyndham, on the Thursday nearest full moon, at 7 p.m. Installation in September.

W M	...	...	Bro GEORGE CROSBIE
S W	...	...	Bro JAS. McLAUGHLAN
J W	...	...	Bro W J CURRIE
Secretary	...	...	Bro GEO. CROSBIE, JUN., Edendale.

FORTITUDE, No. 64.

Founded 1888, meets at the Athenaeum Hall, Bluff, on the second Wednesday in each month, at 7.30 p.m. Installation in January.

W M	...	...	Bro DAVID MORRISON McDougall
S W	...	...	Bro JAMES MACKINTOSH
J W	...	...	Bro NORMAN MACDONALD
Secretary	...	...	Bro R. JAMES McDougall, P.O., Bluff.

APARIMA, No. 77.

NELSON, MARLBOROUGH, AND WESTLAND

(5 Lodges).

VICTORY, No. 40.

Founded 1881, meets on Tuesday evening after the Tuesday nearest full moon, in the New Hall, Waimca Street, Nelson, at 7.30 p.m. Installation, May.

W M	...	...	Bro WM MOYES, jun.
S W	...	...	Bro JOS HYDE, P.M.
J W	...	...	Bro W H SHORT [Box 27, P.O.]
Secretary	...	...	Bro ROBERT ALLAN, P.M., G. Steward,

WAIRAU, No. 42.

Founded 1881, meets every month in their Hall, Andrew Street, Blenheim, on the Tuesday nearest full moon, at 7.30 p.m. Installation in June.

W M	...	...	Bro W G P O'CALLAGHAN
S W	...	...	Bro W T PRITCHARD
J W	...	...	Bro W FRYER
Secretary	...	...	Bro W NOSWORTHY, P.M., Blenheim

ROBERT BURNS, No. 50.

Founded 1883, meets at the Oddfellows' Hall, Broadway, Reefton, on the Monday nearest full moon in each month, at 7.30 p.m. Installation in January.

W M	...	...	Bro DOUGALD MATHESON
S W	...	...	Bro ARTHUR T CAVELL
J W	...	...	Bro W J M'EWIN
Secretary	...	...	Bro WALTER IRVING, P.M., Reefton

ADVANCE, No. 61.

Founded 1887, meets every month in the Masonic Hall, Brunnerton, on the Thursday on or nearest full moon, at 8 p.m. Installation in December.

W M	...	...	Bro THOS. BLAND, P.M., Pt. G. St.
S W	...	...	Bro JOSEPH THOMPSON
J W	...	...	Bro R ARMSTRONG
Secretary	...	...	Bro E A SCOTT, Dobson

KUMARA, No 65.

Founded 1889, meets at the Masonic Hall, Main Street, Kumara, Westland, on Friday nearest full moon, at 8 p.m. Installation in December.

W M	...	...	Bro THOMAS TORRANCE
S W	Bro GEORGE ANDERSON
J W	Bro ROBERT HILL
Secretary	Bro EMIL PETERS, Kumara

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ENGLISH CRAFT LODGES

TONGARIRO, No. 705.

Founded June 30th, 1857, meets in Freemasons' Hall, Wanganui, on the third Thursday in each month (except December, when meeting is held on second Thursday). Installation in December.

W M	...	Bro GIFFORD MARSHALL
S W	...	Bro W H G FOSTER, P.M.
J W	...	Bro J W DAY
Secretary	...	Bro T D CUMMINS, Harrison Place

SOUTHERN STAR, No. 735.

Founded October 4th, 1858, meets on the Tuesday nearest to the full moon, in the Masonic Hall, Nelson, at 7.30 p.m. Installation, December 27th.

W M	...	Bro J McEACHEN
S W	...	Bro B S CHISHOLM
J W	...	Bro E BEACHAM
Secretary	...	Bro THOS SCOTT, P.M., Trafalgar St.

GREYMOUTH, No. 1233.

Date of Charter, 1865; meets at the Masonic Hall, Tainui Street, Greymouth, on the Tuesday in each month nearest full moon, at 7.30 p.m., from April to September, at 8 p.m. from October to March. Installation at meeting in July. A Royal Arch Chapter is attached.

W M	...	Bro CHAS A WAINWRIGHT, P.M.
S W	...	Bro H W KITCHINGHAM
J W	...	Bro J STEER
Secretary	...	Bro R W GREENWOOD, P.M.

PACIFIC, No. 1453.

Founded 1873, meets every month in the Masonic Hall, Shiel Street, Reefton, on the Tuesday nearest full moon, at 7.30 p.m. Installation in July.

W M	...	Bro EDWARD JOHN SCANTLEBURY
S W	...	Bro MARTIN T PRYOR
J W	...	Bro JAMES GREENISH
Secretary	...	Bro D O PRESHAW, Reefton

WELLINGTON, No. 1521.

Founded in 1874, meets at the Freemason's Hall, Wellington, on the third Friday in each month, at 8 p.m. Installation in June.

W M	...	Bro W F ROYDHOUSE
S W	...	Bro H J BROOKE
J W	...	Bro W JESSUP
Secretary	...	Bro A R MEEK, Box 299, P.O.

PHENIX, No. 1690.

Founded 1877, meets at Masonic Hall, Russell Street, Westport, on Friday nearest full moon, at 8 p.m. Installation in June. Lodge of Instruction every Friday, except as above.

W M	...	Bro WM MARRIS
S W	...	Bro A JAMIESON
J W	...	Bro C E HARDEN
Secretary	...	Bro J SUISTED

ASHBURTON, No. 1811.

Founded in 1877, meets at Masonic Hall, Tancred Street, Ashburton, on second Thursday in each month, at 7.30 p.m. Installation in June, on St. John's Day.

W M	...	Bro J M CAMBRIDGE
S W	...	Bro T E KILWORTH
J W	...	Bro W J CROOKS
Secretary	...	Bro H A VBSTY, Ashburton

ZEALANDIA, No. 2072.

Founded in 1884, meets at the Masonic Hall, Whangaroa, Auckland, on the third Thursday in each month, at 7.30 p.m. Installation in November.

W M	...	...	Bro F E FAIRBURN
S W	...	...	Bro W SEPTON
J W	...	...	Bro J G SHEPHERD, P.M.
Secretary	...	...	Bro R SHEPHERD, Whangaroa

ST. JOHN, No. 2102.

Founded 1885, meets at the Oddfellows' Hall, Mosgiel, Otago, on the second Thursday in each month, at 7.30 p.m. Installation in April.

W M	...	...	Bro ALEX BARRON
S W	...	...	Bro H H INGLIS
J W	...	...	Bro MALCOLM HENDRY
Secretary	...	...	Bro ROBT M STIRLING, c/o Falconer & Co., Mosgiel.

AORANGI, No. 2300.

Founded in 1889, meets on the fourth Tuesday in each month between April and November. Installation in November.

W M	...	...	Bro ALEXANDER GRAY, P.M.
S W	...	...	Bro N W WERRY, P.M.
J W	...	...	Bro R T S TODD
Treasurer	Bro SIR E OSBORNE-GIBBES, Bart., P.M.
Secretary	Bro W G RUTHERFORD, C.E., Mein St.

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—:—

ROBERT BURNS, No. 604.

Founded 1877, meets every month in the St. Augustine Masonic Hall, Christchurch, on the third Tuesday, at 7.30 p.m. Installation, third Tuesday in December.

R W M	...	...	Bro H A BRUCE
W S W	...	...	Bro H TUCK
W J W	...	...	Bro S G MALE
Secretary	...	...	Bro W R GAHAGAN, St. Augustine Masonic Hall, Christchurch.

CROWN, No. 675.

Founded 1882, meets at Crown Hall, Sydenham, Christchurch, on the first Thursday in each month, at 7.30 p.m. Installation —

R W M	...	...	Bro ALFRED WEBB
W S W	...	...	Bro J HUDSON
W J W	...	...	Bro D ROUND
Secretary	...	...	Bro ARTHUR B CHAPPELL, c/o Chappel and Ponder, 220, Cashel Street W., Christchurch.

PENINSULA KILWINNING, No. 696.

Founded 1883, meets monthly in the Schoolhouse, Portobello, Otago, on the Thursday on or before full moon, at 8 p.m. Installation in December.

R W M	...	...	Bro DAVID HUGHES
W S W	...	...	Bro WILLIAM GRARY
W J W	...	...	Bro W GRAINGER
Secretary	...	...	Bro W C FERGUSON, P.O., Portobello.

TARINGATURA, No. 743.

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

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

ST. JOHN, No. 785.

Founded 1892, meets on the Friday nearest full moon, in the Schoolhouse, Eltham, Taranaki, at 8 p.m. Lodge of Instruction held every Thursday evening at 8 p.m. Installation, January.

R W M	...	...	Bro J H MORGAN, P.M.
W S W	...	...	Bro T D'ARCY HAMILTON
W J W	...	...	Bro E J WHITING
Secretary	...	...	Bro G W TAYLOR, Eltham

IRISH CRAFT LODGES.

VICTORIA, No. 471.

Founded in 1883, meets at the Masonic Hall, Forth Street, Invercargill, on the second Friday in each month, at 8 p.m. Installation in July.

W M	...	...	Bro N J M REIN, P.M.
S W	...	...	Bro JAMES HARPER
J W	...	...	Bro A R MITCHELL
Secretary	...	...	Bro EDGAR DUPLOCK, P.M., Dee Street.

KILLARNEY, No. 478.

Founded October, 1888, meets at the Wairau Lodge-room, Andrew Street Blenheim, on Friday nearest full moon, at 7.45 p.m. Installation—

W M	Bro R T CURTIS
S W	Bro H E COLLETT
J W	Bro H F THOMPSON
Secretary	Bro G J L KERR, P.M.

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“F. FRANKS, Treas., St. George's, Temuka.”

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“HENRY THORNTON.”

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“E. SALTER.”

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J. J. MURPHY.