

of South Australia has, on the other hand, been conducted on quite a different plan. In that colony there are thirty-three lodges, thirty of which resolved to form a Grand Lodge. The thirty-three lodges are made up of twenty English, six Scotch, and seven Irish lodges. Of the three lodges who were not content to join, two were Irish and one English, and one of these two Irish lodges was virtually extinct—at any rate, it was not working. The movement, therefore, in South Australia, has been practically unanimous, and I am glad to observe that there is apparently every chance of the new governing body receiving complete recognition by the authorities at home.

In reading your editorial notes on the subject on Saturday last, I observe, as has been the case on former occasions, an obvious reluctance to admit either the right or the advantage of our colonial brethren to become Masonically independent. I sincerely hope that there is no widespread feeling of this kind. The Grand Lodge of England is enormously strong, but the retention under its rule of any unwilling section of the Brotherhood cannot add either to its influence or strength. I do not know what the ostensible reasons for independence are which you declare to be utterly baseless and untenable; but I know quite well what are the real reasons which lead colonies to desire self-government in Masonic matters, and I am well aware that those reasons are exceedingly ample. You say that "a minority in each English lodge declined to join the movement." I do not see that this in any degree affects the question of recognition or otherwise. If it does, then we must proceed at once to expunge that portion of our printed charge which tells us that "a ready acquiescence in all votes and resolutions passed by a majority of the brethren" is the imperative duty of every Freemason.

But if recognition is to be accorded at all, it should be granted *uncondi-*

tionally. To make any reservations, as suggested by you, would be to sow the seeds of future discord and dissension in South Australia, just as such a course pursued years ago across the Atlantic has done in the Dominion. It does not require any large amount of worldly wisdom or common sense to perceive that to authorize an independent and practically irresponsible lodge to remain working in open defiance of the legitimate local Masonic authority in any country, is to court future trouble and disaster. If thirty lodges out of thirty-three are content to join the movement in question, the remaining three lodges should, if they are animated by a true Masonic spirit, cheerfully acquiesce in what is plainly the desire of the Brotherhood as a body.

In Masonry, as in all systems of society, there are, of course, always to be found a few cantankerous people who will for ever oppose everything and everybody to the bitter end; but these are the very folk that ought to be least encouraged. They will never be of any real service to the Craft, and if left in the position of being able to occasion perpetual irritation and annoyance, they will, as in the case of Canada, eventually turn out to be a "casus belli."

I am, yours fraternally,
T. B. WHYTEHEAD.

THE SUN, AT RISING MERIDIAN AND SETTING.

The beauty, brilliancy and power of the sun in the heavens are so apparent, that we are not surprised the ancient Egyptians worshiped this orb at its rising, meridian and setting, as a form of Deity, or rather, as personifying, in each instance, an attribute of Deity. Afterwards, it is true, this worship popularly degenerated into idolatry; but originally, the best scholars assert, the educated Egyptian priest believed, and taught, the unity of the Godhead—the supremacy of "the ONE maker of existence;" and