

should have studied the system of Masonry and become acquainted with its fundamental principles—that he should be familiar enough with the ritual and ceremony to cause the work of the lodge to be fairly done.

There must be also a hearty love for the Masonic system and organization. Allowance can be made for many deficiencies if only there is a warm affection for Masonry and its work; but if this feeling is lacking there is wanting one of the most essential qualifications for official position. No brother ought to think of accepting the Master's place if he does not cherish a deep interest in Masonry—if he has not a strong regard for his brethren. Having such an interest and sentiment, and having the purpose to do his best, the brother who can conform to the tests previously named, need not hesitate to go forward at the call of his lodge and assume the responsibilities of the Master's place. He will very likely succeed better than he anticipated; in any event he will be likely to have the respect and esteem of his brethren.—*Freemasons' Repository*.

FREEMASONRY IN NEW SOUTH WALES.

It is not unfrequently alleged that in the establishment of the Grand Lodge of New South Wales, some seven years ago we in your sister colony were guilty of disobedience to the ancient landmarks of the order, and that, so far at least as brethren who had been installed into the chair of K. S. were concerned, they were really guilty of a violation of the O. B. they had voluntarily taken. It appears to me that those who take this view are led to it from a thorough misconception of the nature of Freemasonry. A reference to the ceremony will show at once that the only manner in which the latter contention can in any way be sustained, is by interpreting the 10th and 13th of the "Antient Charges and Regulations"

read to the W. M. elect prior to his installation, to mean that the G. M. therein referred to signifies the G. M. of the Grand Lodge issuing the charter or warrant under which the lodge meets. That these clauses bear this interpretation no one can reasonably dispute, nor need it be argued that within the territorial jurisdiction of any Grand Lodge this is not the legitimate interpretation. Indeed, it is doubtless precisely what was intended, but the question then arises as to whether the clauses referred to can possibly apply to a territory which is not confined to one Grand Lodge. If so, then under the 13th Clause no English lodge in New South Wales could possibly recognize a lodge holding under a warrant from the Grand Lodges of Scotland or Ireland, as the brethren applying for such a warrant would not be likely to apply to the Grand Lodge of England for the "permission of the Grand Master or his Deputy," and yet every installed Master of a lodge has to "admit that no new lodge can be formed without" such permission. If this applied to New South Wales in 1877, it applies to South Australia to day, and every W. M. or P. M. under the English Constitution has admitted "that no lodge can be formed without permission of the Grand Master or his Deputy, and that no countenance ought to be given to any irregular lodge, or to any person initiated therein." In South Australia the Irish and Scotch lodges have not applied to the M. W. G. M. of England for permission for their formation, and hence, if this rule is to be strictly interpreted, these lodges are, from the point of view of the Grand Lodge of England, irregular, and should have no countenance given to them.

But, as before stated, it seems to me that those who take such a view of the question as this have totally misconceived the scope of Freemasonry. Our order is, *pace* Dr. Oliver—universal; it knows no country, but is absolutely cosmopolitan. "Once a