

journeymen, in reply, said that the whole journeymen felt honored in being entrusted with so precious a civic relic on that auspicious occasion; that it would be guarded by two of the Brethren armed with ponderous Lochaber axes, and that every journeyman would feel his honour at stake in returning it safe and sound to the keeping of the Convener.

The "Blue Blanket" was long in a very tattered condition, but was repaired by lining one of its sides with blue silk, so that it can now be exposed without subjecting it to much injury. It was inspected by the Duke of Athole, Lord Panmure, and other notables taking part in the procession, who expressed their gratification at seeing a relic so famous in the annals of the city.

SECESSION.

Our views in regard to the split among the Brethren in New Zealand, and the establishment of a local Grand Lodge there, are known to our readers and it will therefore occasion them no surprise when we say we very much regret the terms of the Report of the Colonial Board, which appears in this quarter's Agenda of Grand Lodge. Therein we are told that twelve "seceding" Lodges of New Zealand had been duly erased from the Roll of the United Grand Lodge of England, and that the Warrants of the said Lodges had all been returned to the District Grand Master of Canterbury—this being an outcome of the action of the members of these Lodges, who joined the "so-called Grand Lodge of New Zealand."

How long is this absurd and most un-Masonic exhibition of temper on the part of the Grand Lodge of England to continue? Can any one actuated by true Masonic spirit, and uninfluenced by the lawyer-like disposition that seems to govern much of the affairs of English Freemasonry at the present moment, believe that these New Zealand Masons would continue

in their "secessions" without a good cause? or can any one explain why the large body of Masons who have formed themselves into the Grand Lodge of New Zealand should be treated as outlaws and designated as seceders?

If our Grand Lodge was engaged in a contentious law suit, with eminent lawyers twisting Acts of Parliament and other documents this way and that way the case might be different but here we have the Grand Lodge of England holding itself up to the world as the truest exemplification of all that is good in Freemasonry, and at the same time being led by the nose by a body of Brethren who quibble and quarrel over a few forms and ceremonies, and seem to derive as much pleasure in maintaining what has come to be a grievance among members of the Craft, as they would form a snatch verdict in a law court. It should be possible to approach question as a Masonic one, altogether ignoring the purely "legal" aspect of the case, if it is necessary, in order to arrive at a settlement of the existing condition of affairs, which is a disgrace to Freemasonry, and a reproach to all who take any part in upholding the un-Masonic position at present occupied by our Grand Lodge, which really seems to be jealous of a large section of its subordinates, who have, in the ordinary course of events, proclaimed their independence, and are now firmly established on their own account. How can we preach Brotherly Love to the world when we have such a glaring illustration of the direct opposite being practiced by the governing body of English Freemasonry?—*The Freemason's Chronicle, (London.)*

MASONIC LITERATURE AND LITERARY CULTURE.

When the Masonic historian of the future deals with the history of the last twenty years of Freemasonry he will assuredly point to the present period as a remarkable one in the annals of the Craft, if only as having witnessed the birth of what may be justly termed