

The *New Zealand Masonic Journal*, Dunedin, has ceased to exist, but it will be replaced by the *New Zealand Craftsman*, which has our best wishes for its success.

### MASONS IN COURT.

Some months ago we referred to an action brought before the Montreal Courts by Bro. Donais against Brothers Maynard and Haywood, the complainant claiming damages for certain Masonic emblems and lodge ornaments which had been destroyed by fire. Judgment was then reserved, but at a recent session of the Superior Court, the case was decided against Bro. Donais. For the benefit of new subscribers, and in order to refresh the memories of those who may have forgotten the details of the incident, we give the particulars of the case. J. A. Donais entered suit against William Maynard, Master of St. George's Lodge, No. 440, E.R., and Geo. F. Haywood, janitor of the Victoria Royal Arch Chapter, No. 7, and of the Victoria Mark Master Masons of Montreal, for \$619. Donais the plaintiff, had bought all the Masonic regalia, swords, columns, crosses, squares, etc., and other effects of the three Masonic organizations from Stephen John Thompson, in February, 1888. Thompson had been Master of St. George's Lodge, No. 440, E.R., in 1887, as well as secretary-treasurer of the other two organizations, but he was suspended as such, and expelled from the lodge on his refusal to deliver the lodge books to the Deputy District Grand Master, alleging that the latter had no authority as there was a flaw in his appointment. Maynard, one of the Wardens of St. George's Lodge, took Thompson's place. In January, 1888, the hall of the three lodges on St. James' street was burned down, and in February Thompson, who claimed the

effects of those lodges to be his property, made the transfer of them to Donais. Donais then sued Maynard and Haywood for the value of those effects, but his motion was dismissed by the court, as it was proved that the effects were burned, and as it was not proved that they had ever been under a claim by Thompson, excepting in his capacity in 1887 as Master of St. George's Lodge.

### THE RITES.

A subscriber who takes an interest in Masonry, and is evidently studying some of its many-sided features, writes as follows :

"DEAR CRAFTSMAN,—For some time I have been struggling in the dark, as to the connection of the different Rites in Freemasonry. There are the Scottish Rite, the York Rite, Cryptic Rite, Cerneau Rite, and many others. What I want to know is the relation these several Rites bear to each other, their priority or rank ; the names of the several degrees in each, and to which our Blue Lodge (commonly called) belongs. I have frequently noticed reference to Masons who have as many as 95° ; and as I have never heard of any more than 33° in the Scottish Rite, in Canada, I am anxious to learn whence these other higher degrees emanate."

We do not wonder at a young brother "struggling in the dark," as some of the questions he wants enlightenment upon are vexed ones, they having occupied the attention of Masonic writers for years, many of them ventilating pet theories or advocating claims supposed to be associated with the rites they are connected with.

York Rite Masonry is generally admitted to be the most ancient, simple and scientific. It derives its name from the City of York, England, where we are told in 926 the first Grand Lodge of England was organized by Prince