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CRAFTSMAN

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MASONIC MEETINGS IN SEPTEMBER, 1916.

AUCKLAND.

MONDAY, 4th
Ara (I.O.)
TUESDAY, 5th
Ponsonby
WEDNESDAY, 6th
Mānukau
Dunelmuri
Piako
Blunket
Nau Mui
THURSDAY, 7th
Rita Walkato
LAURAKA
SATURDAY, 9th
Ohangai
MONDAY, 11th
Whangarei
Te Marara
TUESDAY, 12th
Te Aroha
Hobson
Rotorua
WEDNESDAY, 13th
Alpha
Tauriri
THURSDAY, 14th
Aldon
Papakura
Hokiangā
Mangonui
FRIDAY, 15th
Waipa
MONDAY, 18th
Wairoa
TUESDAY, 19th
St. Andrew
St. Walter Booth
Waikato
THURSDAY, 21st
Maungahao
TUESDAY, 26th
Auckland
WEDNESDAY, 27th
United Service

Ruapehu—Cont.

TUESDAY, 12th
Te Awahou
Otaibane
WEDNESDAY, 13th
Kongobes
THURSDAY, 14th
Hinuaiti Eke
St. Andrew Kil
Kimbolton
Ruhapehu
THURSDAY, 22th
Moutoa

WELLINGTON.

MONDAY, 4th
Leipster
WEDNESDAY, 6th
Brooklyn
Walhanga
THURSDAY, 7th
Hikanaia
FRIDAY, 8th
Greytown
SATURDAY, 9th
Coronation
Whetu-Kaurangi
MONDAY, 11th
Waterloo
St. John
TUESDAY, 12th
St. Mark
Olak
Puketot
Otari
WEDNESDAY, 13th
Masterton
Waiwhetu
THURSDAY, 14th
Tararua
Himemuri
Honeycomb
FRIDAY, 15th
Eketahuna
MONDAY, 18th
St. Andrew
WEDNESDAY, 20th
Wellington (B.C.)
MONDAY, 25th
N.Z. Pacific

Canterbury—Cont.

TUESDAY, 5th
Unamity
Lincoln
WEDNESDAY, 6th
355, Augustine St.
THURSDAY, 7th
Southern Cross
MONDAY, 11th
Abreva
TUESDAY, 12th
St. Augustine 4
Progress
WEDNESDAY, 13th
St. George
South Bakala
THURSDAY, 14th
Ashley
Mackenzie
Walthora
FRIDAY, 15th
Mairaki
TUESDAY, 19th
Robert Burns
WEDNESDAY, 20th
Geraldine
TUESDAY, 26th
Christchurch
Korāia
WEDNESDAY, 27th
Concord

OTAGO.

MONDAY, 4th
Maori
WEDNESDAY, 6th
Waikato
Oamaru Kil
THURSDAY, 7th
Otago Kil
Kiwai
FRIDAY, 8th
Palmerston
SATURDAY, 9th
Clister
MONDAY, 11th
Neapara
TUESDAY, 12th
Glen
Dunstan
WEDNESDAY, 13th
Otago
Hercules
Mount Ida
Oranwell Kil
THURSDAY, 14th
St. Bathans
Owaka
Glenfion
FRIDAY, 15th
Manuherikia Kil
MONDAY, 18th
Haeremai
WEDNESDAY, 20th
Oceanic
TUESDAY, 26th
Blund
WEDNESDAY, 27th
St. Thomas Kil

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FRIDAY, 8th
Havelock
SATURDAY, 9th
St. Cathbert's
MONDAY, 11th
Forest
WEDNESDAY, 13th
Mokua
THURSDAY, 14th
Victory
Unamity
TUESDAY, 26th
Wairau
FRIDAY, 29th
Watton

TARANAKI.

TUESDAY, 5th
Hawera
FRIDAY, 8th
Moa
TUESDAY, 12th
Ikaroa
WEDNESDAY, 13th
Petra Kil
TUESDAY, 19th
St. John
WEDNESDAY, 20th
Stratford
WEDNESDAY, 27th
Ngamotu

RUAPEHU.

TUESDAY, 5th
Mangitiki
THURSDAY, 7th
Ohangai
Tui
FRIDAY, 8th
Rangitira
MONDAY, 11th
Feilding
Waimarino
Manga-te-waka

WESTLAND.

SATURDAY, 2nd
Mokihini
WEDNESDAY, 6th
Aorangi
MONDAY, 11th
Kawatiri
TUESDAY, 12th
Pacilio (B.C.)
Kupurua
WEDNESDAY, 13th
Westland Kil
Rumanga
THURSDAY, 14th
Advance
Mawhera
SATURDAY, 16th
Torea
THURSDAY, 21st
Robert Burns

CANTERBURY.

FRIDAY, 1st
Olive
MONDAY, 4th
Caledonian

SOUTHLAND.

FRIDAY, 1st
Southern Cross
FRIDAY, 8th
Victoria
MONDAY, 11th
Arrow Kil
Taringatura
Wakaka
TUESDAY, 12th
Aprima
Winton
WEDNESDAY, 13th
Harvey
Fortitude
THURSDAY, 14th
Orepuki
FRIDAY, 15th
St. John
Wallace
MONDAY, 18th
Wahopai
TUESDAY, 19th
Lake of Ophir
WEDNESDAY, 20th
Mokoreta

* Installation Meetings.

Secretaries are asked to notify the Manager of any errors in the above table and forward correct dates of future meetings.

The New Zealand Craftsman

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WELLINGTON, NEW ZEALAND, SEPTEMBER 1, 1916.

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DATES OF FULL MOON, 1916.

12th September—Tuesday 10th November—Friday
11th October—Wednesday 10th December—Sunday

FROM THE EDITOR.

Forward your News while yet fresh. Stale reports are not only uninteresting, but misleading.

All Articles, Reports, or Correspondence should reach this office not later than the 20th of each month. Short reports will be received to the 23rd, but must take the chance of insertion.

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The New Zealand Craftsman

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WELLINGTON, SEPTEMBER 1, 1916.

THE BI-CENTENARY OF THE GRAND LODGE OF ENGLAND.

It is laid down by historians that " the present organisation of Grand Lodges is by no means coeval with Freemasonry," but, unfortunately, historical writers, when dealing with the earlier history of Masonry, inextricably tangle the operative with the speculative, and leave the student hopelessly fogged as to what is meant or inferred. Thus one writer says : " . . . it is stated that St. Albans (martyred in 306) loved Masons well, and cherished them much . . . and he got them a charter from the King and his Council for to holde a general counsel and gave itt the name assemblee.' This, the historian holds was the preliminary to G.Ls. We are then told that the next charter granted in England to the Masons as a body was bestowed by King Athelstane in 926, on the application of his brother, Prince Edwin. Accordingly Prince Edwin summoned all the Masons of the realm to meet him in congregation at York, who came and composed a general Lodge, of which he was Grand Master." It is further asserted that " from this assembly the true rise of " Masonry in England is dated, etc., etc." To a young Masonic student this statement could only leave one impression—viz., that the system of speculative Freemasonry as known to-day had its origin and rise at York in 926. Tradition next records that in 1567 Sir Thomas Gresham was elected G.M. of the southern part of England, and that there were at that time two G.Ms., the G.M. of the North assuming the title of G.M. of All England, while he who presided in the South was styled G.M. of England. Though some writers claim that a system of Freemasonry, as we have it and practise it to-day, has existed since 926, other historians of equal literary status strongly oppose this theory. And on the other hand, while it is generally admitted that trade guilds and companies have existed from a very early age, there are at least two Lodges of operative masons still existent in England who not only claim to have records of long ago, but who have given the ritual of their several degrees and their peculiar working of these degrees, with, apparently, the greatest authenticity. It is somewhat extraordinary that the history of Freemasonry is shrouded in such mists prior to the year 1717, and the density of the fog may be gathered from one fact alone. It is tradition that Sir Christopher Wren was not only a Freemason, but also G.M. Yet we find that the late Bro. Gould, one of our greatest Masonic historians, writing as follows :—

"The popular delusion is that the great architect had been for many years the G.M. of our society. There is, indeed, an entire absence of proof that Wren was a Freemason at all, and, with regard to his alleged Grand Mastership, it will be sufficient to remark that he could not well have held in the 17th century an office which at that time did not exist." The Rev. Canon Horsley, P.G. Chaplain of England, in writing on this point, says :—" Probably the source of the imagination is a confusion between Freemasonry and the Masons' Company of London, extant and dating certainly from 1375, perhaps from 1220." There is no longer any doubt that non-professional, or speculative, members were admitted to membership in operative Lodges prior to the transition period of 1717.

The fact that is not disputed is that on 24th June, 1717 (St. John Baptist Day), four Lodges working in London formed a G.L. and elected Mr. Anthony Sayer as G.M. ; and though for the following six years there is no record of any great activity, yet from this historic date the history of the G.L. of England commences and speculative Freemasonry assumes concrete form, These are the great factors that have been submitted to the G.L. of England as good and sufficient reason for the celebration of its bicentenary. At the quarterly communication held on 3rd June, 1914, it was resolved :—

"That the B. of G.P. be requested to prepare a scheme for the fitting celebration in 1917 of the bicentenary of the foundation of G.L., with due regard to the fact that genuine Freemasons in every part of the world are looking forward to the occasion with deep interest and with the hope that it may be the means of strengthening the bonds of fraternity and confirming the true principles of our order."

The Board accordingly appointed a special committee to make preliminary suggestions, but the first meeting was summoned for 5th August, 1914, the day after the declaration of war, and, in consequence, the

committee adjourned sine die. It has met again, however, during the present year, and made the following suggestions, which were incorporated in the report of the B. of G.P. presented to the G.L. of England on 7th June last

"That, as the actual date of the first meeting of G.L. in 1717 was St. John Baptist's Day (24th June), which next year will fall on a Sunday, it would be most fitting that Bi-centenary Day should be celebrated by a special Masonic Service, to be preceded on the Saturday (23rd June) by the holding of an Especial G.L. at the Royal Albert Hall, and followed by a Masonic function on the Monday (25th June), the nature of which remains to be decided. The Board regrets that it is impossible, in the midst of a world-wide war, to make arrangements on the scale of Masonic welcome and hospitality to brethren of friendly jurisdictions originally contemplated; but it feels assured that the craft will desire that even in the present distracting times, so great an event in its history shall be worthily celebrated."

Though this programme is not ostentatiously ambitious, yet much may be made of it by retrospective reference to the rise and progress of the world's premier G.L., and, incidentally thereto, Freemasonry in general. In this Dominion there are, in addition to the Lodges still holding under the English Constitution, a large number of Lodges that formerly owned the same allegiance, and still regard their original association with the utmost pride and pleasure and, as the G.L. of this jurisdiction is in fraternal relationship with England, the question is worthy of consideration as to how best the members here can participate in the jubilation and rejoicing of their brethren in England. The attendance of the M.W.G.M. of New Zealand at the celebrations at Home would, of course, be the greatest courtesy that could be paid, and may perhaps receive his consideration. Another method would be to order a meeting of all Lodges to be held on St. John's Day in June, 1917, and engage in certain offices as prescribed by G.L. In any case the occasion will be of the greatest historical importance to Freemasonry generally, and efforts should be made in this land to do all possible honour to our English brethren.

MASONIC ATTIRE AND CLOTHING.

For very many generations the recognised attire for members of Masonic Lodges to appear in at meetings has been black clothes with white ties and white gloves. In many Lodges what is known as "evening dress" is very strictly observed, but any other fashion of black is strictly en regle. The great war, which has brought about many changes, has even invaded the fashions of Freemasonry, and we learn that it is becoming the vogue for English brethren to attend Lodge meetings clothed in morning dress, and that the practice is being applauded in London. Some attempts have been made in New Zealand to follow this example, but the effort has not been crowned with success. There may be certain warrant for the new departure in London, where most men are presumed to be doing the State some service in connection with the war in addition to their ordinary avocations. In any case the cry is "war necessities," which is now becoming very far-reaching and is an excuse for many anomalies. Be that as it may, the same cry will be of no avail in New Zealand, particularly as Freemasonry has not been disturbed in any particular by reason of the war. It is business as usual, and no cessation of unnecessary expenditure, especially with our legislative and governing branch. In England there is another excuse for the change of attire, although it has no more force to-day than it had before the war. Many English Lodges are held in the afternoon, and there are not many Freemasons who like to parade the streets by daylight clothed in evening dress or muffled in overcoats. The custom in New Zealand of attending Lodge clothed in black is an old-established one, and we are free to confess we should be deeply sorry to see the practice abrogated. There may be no particular virtue in broadcloth, but it is indicative of respect to the institution, and does not lessen the dignity of its members or the general appearance of the Lodge in session, a dignity which tweeds could never impart. Presumably Freemasons are gentlemen, and gentlemen, when they meet together for dining and other social functions, garb themselves as long usage prescribes. Freemasons attending Lodge presumably give their best to the craft, and not the least is to maintain its dignity. Moreover, the cleansing process of the outward man may be accepted as some preparation for the inculcation of those pure precepts which are the characteristics of the organisation.

EDITORIAL COMMENT.



LICENSE FOR SAMOA.—An application has been made to the M.W.G.M. to issue a license to hold a Lodge of Instruction at Samoa. The G.M. notified the B. of G.P. that he had declined to grant a license. This is the third occasion on which applications have been made outside the Dominion in connection with chartering Lodges. The first came from Raratonga many years ago, and was refused—firstly, because proper supervision could not be exercised ; secondly, there was very grave doubt as to the capacity of the population to maintain a Masonic Lodge in its integrity. The wisdom of the decision in this case has since been amply demonstrated. A second application—or, to speak more correctly, enquiry—came from Tahiti from several brethren, some of whom originally lived in New Zealand, and desired to work under a British jurisdiction charter. The same difficulties stood in the way as in the previous case, with the addition that the islands were still further removed from New Zealand and were foreign possessions. The application from Samoa for a license to hold a Lodge of Instruction would appear to indicate that there were not sufficient skilled craftsmen there to constitute a Lodge—hence the necessity for a Lodge of Instruction—so that precisely the same objections would operate as in the two previous instances. There is also another drawback to instituting Lodges outside New Zealand, as in one article contained in the basis of union between the G.Ls. of England, Scotland, and New Zealand. The article reads as follows :—"The G.L. of Scotland will not in future grant a charter for any new Lodge within the Dominion of New Zealand, and the G.L. of New Zealand will not, nor will its G.M., grant any warrant for any Lodge out of New Zealand." We could never understand why the G.Ls. of England and Scotland had any right to dictate what New Zealand should do in the issue of charters outside its own boundaries, always provided that such limitation applied to each of those countries. But, like the man in the stocks, it is there, and it is now too late to argue as to the equity of the provision. However, apart even from this consideration, we think the G.M. was exceedingly wise not to be burdened with Lodges over which little or no supervision could be exercised.

REVIEW OF FOREIGN PROCEEDINGS.—At the July meeting of the B. of G.P., R.W. Bro. Geo. H. Powley moved, in accordance with notice, "that in the interests of economy the review of proceedings of other G.Ls. be suspended during the continuance of the war," and, by permission of the Board, amended his proposal by limiting it to the current year. The motion was very fully discussed, and written opinions of absent members were read, and, on the motion being put, it was declared carried in its amended form. This journal has made no secret in the past of its opinion that the advantages of publishing such reviews are not in any sense commensurate with the cost. Some American reviews are exceedingly well written, but half the proceedings commented upon are out of date by the time the review reaches circulation. Again, the comments made are mere expressions of individual opinion, and are not very valuable when non-experts deal with expert subjects. Further, if a reviewer has fads he rides them to death. One such instance has been experienced in this country. Hence we rejoice that the practice will be suspended here—if only for one year. Some day perhaps it will be apparent that the comparatively heavy expense involved can be better employed in more practical purposes.

INITIATION OF SOLDIERS.—There are two matters which the war appears to be expediting very rapidly—viz., the marriage of soldiers and initiating soldiers into Freemasonry. With the former we have no concern, though we have a fairly pronounced opinion, but the latter appears to require a word of warning. In some Lodges the practice is proceeding apace, though we have not yet heard any substantial reasons why this operation should be classed as a "war necessity." What is there in the institution of Freemasonry that has made such a sudden appeal to soldiers in the making. If there was any possibility that on arriving at their destination soldiers would have frequent opportunities of attending Lodge and perfecting themselves in the working of the Craft, we might surmise a solution had been found for the sudden Masonic ardour. Or, again, if in coming into camp they had only just come within the sound of the bells of Freemasonry, there might be some shadow of excuse for their precipitancy. But the reverse is the case. There will be few opportunities of attending Lodges abroad, and, no matter where they have previously lived in New Zealand, Freemasonry has not been a terra incognita to them. We have heard it suggested that the Special War Fund of G.L. is not without attraction. Be that as it may, it is incumbent on all Lodges, especially those adjacent to military

camps, to make searching enquiries as to the motives of those soldiers who are seeking admission into Freemasonry. We do not desire to exclude any good or worthy man, but it is most essential that only good men and true should gain admittance. In this connection we view with satisfaction the appointment of Staff Sergeant-Major J. Williams, P.M., as the representative of G.L. in Trentham Camp. He is a Ruler in the Craft, has a reputation for skill and ability, and is fully au fait with the position. Further, he will probably be a permanency in the camp. We refer Lodges that may require confidential information to the representative of G.L. at Trentham.

DOES MASONRY MAKE MEN BETTER?

[Bro. J. E. MORCOMBE.]

"Do you believe that Masonry makes a man better?" Such is the query sent me by a young brother, who apologises for the same on account of his own ignorance of the craft. There are many men of riper years and larger experience who have asked the same question, and have, according to the source from which they sought information, received replies that have widely varied.

For myself, I would unhesitatingly say that Masonry never made any man better. Because of acquaintance with the fraternity, and membership therein, many thousands of men have had added opportunities for personal betterment, have improved themselves, and have become better fitted to benefit their fellows. But the fact remains that the additional good has come from their own resources of mind and heart, not from any occult benefit or faculty imparted to them by Masonic initiation.

Masonry, or religion, or whatever be the new force that comes into the life of any man, has value only as it stirs to action some latent thing in himself. To expect that from an outside source there will come a divine afflatus is a delusion. A new ingredient may be added to the mental mixture that will purify or ennoble, but the base of the combination remains unchanged. A mere sprinkle of proper material in the melting pot suffices to make the ingot of greater worth, but all the good qualities of the metal were already there.

A good man will be a good. Mason, with increased opportunities to make his native goodness manifest. But the potentialities of the fraternity are wasted upon the fellow who is evil or mean or selfish of soul. Therefore, my young brother, rely rather upon yourself for the increase of good, and not upon any adventitious aid to be derived from your affiliation. Sometime, perhaps, if you go from the path of rectitude, a good Mason may, with kindly words of advice, bring you to a realisation of your departure. Or some fellow, of honest texture or more brusque ways, may "read the riot act" to you, and thus shame or frighten you from evil ways. But the whole scheme of improvement for any man depends upon himself.

—"Trestle Board."

Bro. Morecambe, the writer of the foregoing article, is the editor of the "American Freemason," and is a very forceful Masonic writer. The article reprinted here will clearly indicate that he has the full courage of his opinions, no matter what those opinions may be. We regret that we cannot assent to the sentiments expressed, but should not have obtruded our own views but for the fact that the article is not only calculated to undermine the principles of Freemasonry and religion, but, of a verity, man's humanity to man. If neither Masonry nor religion ever made man better, or cannot exert any influence for good, it must mean that man is simply what he is, impervious to the influence of good or evil. If his nature is what may be termed evil, his only hope is to rely upon himself for an increase of good, or some fellow, by "reading the riot act," may shame him from his evil ways. If Freemasonry has no power or influence over its members, then it is the greatest sham of modern times, and should be dissolved. If its precepts and examples are doomed but to fall on stony ground, then better if it had never been born, as all its labourers have laboured in vain and spent their strength for naught. But, fortunately, our personal experience tells a different story. We know of live instances where, by the influence and power of Freemasonry, the drunkard has been reclaimed, the profane man has ceased from his profanity, the immoral man has retrieved his morality, and the brother "Who for years never seriously bent the knee in prayer has been drawn to acknowledge the wisdom, power, and

omnipotence of the G.A.O.T.T.U., the True and living God Most High. Want of space precludes us dealing fully with what must be conceded to be the great question at issue, but we will give two short opinions from other authorities, which are most applicable to the matter in hand. In the course of his remarks at a meeting of the English Royal Masonic Institution for Boys, the chairman (Colonel Mark Lockwood), in the course of an appropriate address said :—"Our great Masonic doctrines go on from father to son, and from generation to generation, and are having such an effect upon the world that no other body of men in the world can ever possibly have." While the following is taken from Bro. Dr. Newton, editor of the " Builder " (America), who is now filling the Pulpit of the Temple Church, London, for a short season :—" Having come clown from dark days of persecution, when all the finer things sought the protection of seclusion, if it still adheres to secret rites, it is not in order to hide the truth, but the better to teach it more impressively, to train men in its pure service, and to promote unity and amity upon earth. Its signs and grips serve as a kind of universal language, and still more as a gracious cover for the practice of sweet charity—making it easier to help a fellow man in dire plight without hurting his self-respect. If a few are attracted to it by curiosity, all remain to pray, finding themselves members of a great historic fellowship of the seekers and finders of God. It is old because it is true; had it been false it would have perished long ago. When all men practise its simple precepts, the innocent secrets of Masonry will be laid bare, its mission accomplished and its labours done. Nevertheless, if life on earth be worthless, so is immortality. The real question, after all, is not as to the quantity of life, but its quality—its depth, its purity, its fortitude, its fineness of spirit and gesture of soul. Hence the insistent emphasis of Masonry upon the building of character and the practice of righteousness ; upon the moral culture without which man is rudimentary, and that spiritual vision without which intellect is the slave of greed and passion. What makes a man great and free of soul, here or anywhither, is loyalty to the laws of right, of truth, of purity, of love, and the lofty will of God. How to live is the one matter ; and the oldest man in his ripe age has yet to seek a wiser way than to build, year by year, upon a foundation of faith in God, using the Square of Justice, the Plumb-line of rectitude, the Compass to restrain the passions, and the Rule by which to divide our time into labour, rest, and service to our fellows."

News and Notes.

WE learn with regret that W. Bro. Vernon Smith, P.M., is laid aside by illness at his residence in Napier, where he has only resided a short time, having for some years previously lived in Dannevirke, where he was an esteemed member of Lodge and Chapter Rawhiti. We were associated with Bro. Smith in Freemasonry as far back as 1880, he being then the first Master of Lodge St. John, Featherston. We most heartily wish him a very speedy recovery.

A CORRESPONDENT who is a P.M. and a Lodge Secretary of many years' standing, writes us as follows :—"I have often noticed, when reading the list of Lodge Secretaries, that their postal addresses are very vague. Could you get them to let you have fuller addresses, as it would be of great service at various times." (The CRAFTSMAN always publishes the full address when sent by the Secretary.—ED.).

THE M.W.G.M. has granted a charter for a Lodge at Otorohanga, in the Auckland district, to be named Maniapoto, and to be numbered 206 on the register. It was proposed to open the new Lodge some time in August. We learn incidentally that the Lodge has been opened.— ED.C.]

AN application has been received from Waipukurau (H.B.) for a charter for a R.A. Chapter, to be called Bedford Chapter. The Sup. Committee of the G.R.A. Chapter of New Zealand considered the application at a meeting held on the 9th August, and decided to grant the prayer of the petition. The new Chapter will be consecrated during the last week in September.

AN application has been received from a number of brethren at Samoa to hold a Lodge of Instruction, but the M.W.G.M. has declined to grant the request.

THE B. of G.P. has decided to appoint Staff Sergeant-Major James Williams, P.M., of Trentham Camp, to represent G.L. there. Bro. Williams is a P.M. of an Ashburton Lodge, and is in every way qualified for the position, besides which he is likely to be a permanent officer of the Camp.

MRS. RUSSELL, widow of our late M.W. Bro. A. S. Russell, P.G.M., has kindly presented to G.L. the Masonic regalia of her late husband. The thanks of G.L. have been forwarded to Mrs. Russell for her generous and thoughtful gift.

AS it is desirable that the rules and regulations formulates for the administration of the Special War Benevolent Fund should be as widely known as possible, we publish them in another part of this issue.

THE Royal Masonic Benevolent Institution of England has 1384 annuitants, 533 aged brethren, and 789 widows, while 63 other widows are receiving half their late husband's annuity.

W. BRO. A. T. PETERKIN, son of the Dep.G.M., who has resided in Westport for many years, has been removed by the railway department to Wellington. Bro. Peterkin is a P.M. of Kawatiri Lodge and 2nd Prin. of the Chapter of the same name. Prior to his departure from Westport, the companions and brethren united in making him a presentation of a very handsome Past Mark Master's jewel, and to Mrs. Peterkin a trifle basket.

THE installation meeting of Hinemoa Lodge, South Wellington, on the 12th August, was a very successful and imposing function. The hall capacity was quite inadequate for the number in attendance, and many brethren were constrained to remain in the ante-room throughout the ceremony. The same thing also occurred at the festive board; there was considerable overflow, and refreshments were being partaken of on the stairs and in all the ante-rooms.

THE Alpina G.L., which embraces all the Swiss Masonic Lodges, has just held its sixty-fourth annual assembly at Geneva, when the delegates gave a cordial and unanimous expression of sympathy with the cause of the Allies. At the concluding banquet, which was attended by over six hundred brethren, Bro. Alexandre Morraud voiced the sympathetic feelings entertained by Swiss Freemasons towards the defenders of right, justice, and liberty.

ONE frequently hears the expression, in connection with some project or other, that so-and-so has something up his sleeve. Judging from the remarks of the newly-installed Master of Hinemoa Lodge at the annual meeting, he has a new hall up his sleeve. That, apparently, is the only solution of the difficulty with which the Lodge is not infrequently faced.

IN a Masonic reference to Lord Kitchener, Bro. T. Catling, P.A.G.D.C. treasurer of the Drury Lane Lodge, in a letter to "The Daily Telegraph," records the fact that when Lord Kitchener was offered membership of that Lodge, of which at the time of his death he was the sole surviving founder, he preferred to remain a full subscribing member, and continued such until the end. Throughout his career he proved himself no mere ornamental Freemason ; quite the contrary, an active and much alive member of the Craft.

SOUTHLAND NOTES.

The paper, "Things Worth While," prepared by W. Bro. J. J. Griffiths, Mataura Lodge, was read in Lodge Fortitude by W. Bro. Rusden. Remarks complimentary to the author were many.

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In St. John's Lodge, on 18th inst., Bro. Alfred Smyth, eldest son of our late R.W. Bro. Geo. Smyth, P.Prov.G.M., was made a M.M.

* * * *

Bros. Arnold Storrie and Thomas Battersby, of Victoria Lodge, having enlisted, were farewelled by the members of their Lodge at a meeting called for the purpose. Each was presented with a smoker's outfit, and other honours and eulogiums were showered upon them.

* * * *

W. Bro. and V.E. Comp. J. J. Boyd, a much-valued member of Wallace Lodge, and 1st Prin. of Wallace Chapter, has left the district, and taken up residence in Dunedin. He will be greatly missed in Lodge and Chapter, in both of which he has been a strong pillar.

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Wallace Chapter, since its constitution, has lost some very able companions by death and demit. On the other hand, it has been kept busy making new members, some of whom it is hoped will fill the gaps left by the worthy departed.

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At last meeting of Southern Cross Lodge the 1st Degree was worked. The W.M., W. Bro. W. A. Stout, chose for his lecturers four well-known worthies—one M.W. and three R.W. brethren—just to keep them in touch with Degree work, so he said. They proved themselves not so rusty after all.

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St. John's Lodge unanimously resolved that a letter be forwarded to Chaplain-Lieutenant-Colonel Luxford conveying the Lodge's hearty congratulations on His Majesty the King having conferred upon him the Companionship of St. Michael and St. George for distinguished services at the front. During his sojourn in Invercargill, P.M. Bro. Luxford was an enthusiastic and honoured member of St. John's Lodge.

TARANAKI TRIFLES.

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M.E. Comp. Porritt visited Taranaki during the month. It is a pleasure at any time to meet our venerable companion, our only regret on this occasion being the fact that during his visit no Chapter meetings were held.

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Egmont R.A. Chapter paid an official visit to Takahoe Chapter on the 17th, and worked the Exaltation Degree. V.E. Comp. Young and his officers did their work well, and the 1st S. Comp. Copestake deserves special mention for the study he had made of his portion, and the capable manner in which his work was done.

* * * *

The Egmont Chapter is not strong in numbers, but every member is keen on the work. This has been proved during the past month by the fact that three instruction meetings have been held, two in Stratford and one in Inglewood. To attend at Stratford, the companions came from as far north as Lepperton. Forty odd miles between evening and morning milking to attend instruction shows some interest.

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St. John's, No. 95, held their monthly meeting on the 15th, and worked a Third. There was a large attendance of members and visitors. Several Hawera brethren assisted in the work, and altogether the function was a pronounced success.

* * * *

Moa had a fine gathering at their meeting on the 11th. No Degree work was done owing to the illness of the candidate. Special honours were accorded W. Bro. Olsen and Bro. W. Hogg, who leave this month for camp. The first named has proved himself a fine member, a good officer, and a worthy Mason. Bro. Hogg will be much missed. He is one of the promising young Masons of this district, and on his return we expect he will speedily work his way up to the highest Masonic honours.

* * * *

W. Bro. Stratford, also a member of Moa, sailed with the Reinforcements this month, and I understand the brethren did not forget him when making presentations to W. Bro. Olsen and Bro. Hogg, but posted to him a small token of their regard. Good luck to these and other brethren who have gone to take their part in the great struggle! That they will nobly do their duty we are assured, and they carry with them our esteem and respect. May the Great Architect bring them safely home again.

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Moa still maintains its reputation as far as the "Fourth" is concerned, and some of the other Lodges in this district might well emulate them in the matter of entertaining the brethren with music, song, and story.

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Stratford, No. 75, had a treat at the meeting on the 16th, when W. Bro. Jolly, who was visiting the town, gave an address in the Lodge. The proverb says that "speech is silver," but in the opinion of some Stratford brethren W. Bro. Jolly's speech was 24-carat gold. Regret was expressed that the Lodgeroom was not full;

moral — don't miss your Lodge meeting, however uninteresting the notice card may be. Had W. Bro. Jolly's name appeared on the summons, a great gathering would have rolled up.

UNVEILING A HEADSTONE.

On Sunday, 30th July, the officers and brethren of Lodge Ohaeawai, No. 101, met in the Waimate Cemetery to unveil a stone to the memory of Sergeant-Major Marr. The stone, which has been erected on concrete, covering the whole space for a grave, bears the following inscription :-

Erected by His Masonic Brethren
to the Memory of
JOSEPH MARR.,
Who fell in action at Gallipoli,
March 18th, 1915,
Age 37.

Besides the brethren of Lodge Ohaeawai there were brethren from other Lodges, and the military were represented by Captain Ringston and Sergeant-Major McIntosh. The Chaplain, the Rev. E. S. Wayne, conducted a short service, after which the W.M., Bro. H. H. Mountain, unveiled the stone, and Captain Hingston spoke shortly in appreciation of the work Sergeant-Major Mars had done while in the North, and of his character both as a man and a soldier. The Masonic brethren and their relations came from long distances, and there was a large gathering of those who had known Sergeant-Major Mars and of the public.

The following address was delivered by the Chaplain of the Lodge :-

" Brethren, We are met here this afternoon to show our respect to the memory of a worthy brother, who, like one of the brightest characters recorded in the annals of Masonry, lost his life in consequence of his unshaken fidelity to the sacred trust reposed in him ; and to show by our presence here that this stone, which we have erected over the grave to his memory, represents to us far more than its cost—the token of our friendship and respect for a brother who laid down his life for our Empire, and our sympathy for his widow and children; a token of respect and of our honour to him, which we hope may ever recall thoughts of loving pride in the hearts of his children as they remember he died not only to at cure their freedom, but that of all who belong to the Empire he loved.

" But before I, as your Chaplain, say a few words from us to them, it will be well for us to let the emblems of mortality which lie before us lead us to contemplate our inevitable destiny and guide our reflections to that most interesting of all human studies—the knowledge of ourselves.

" Let me quote to you what Horatio W. Bottomley, of London, freethinker and editor of "John Bull," probably the most eminent agnostic in England, said of the war which has caused him to renounce his atheism ` The great world-war has done it. In war there is a mighty alchemy transmuting the base metal of human experience into the pure currency of faith. Pure rationalism, however scientific, has no word of comfort for weary watchers or of solace for broken hearts. And now I have come to believe that every noble aspiration, every worthy act and thought, every high resolve, is conserved in immortality. I believe that God has a divine purpose for not only the blood of heroes, but equally for the tears of women, the quivering anguish of the human heart, and the sacrificing effort of unselfish aim.'

"Although we as Masons have been excluded from the error of pure materialism by our faith in God, yet many amongst us have been influenced by its shallow view of life, which while in prosperity or health and happiness rests its hope on the things of this present time alone. And it is good for us to be told by one who has studied life from the atheist's standpoint that atheism fails utterly, not only because it brings no comfort in trial, but- also because it fails to explain the use of the noblest virtues in an individual or nation—self-surrender and self-sacrifice for others.

"On what firm ground-the Ancient Charge concerning God and religion stands! 'A Mason is obliged by his tenure to obey the moral law, and if he rightly understand the art he will never be a stupid atheist nor an

irreligious libertine. He, of all men, should best understand that God sees not as man seeth, for man looketh at the outward appearance, but God looketh at the heart.' There is a common tendency amongst men to think that if a man lives up to his light all will be well with him. I need hardly draw your attention to the fact that it is a man living up to his own light that has made Germany a byword amongst the nations. If the leaders of Germany had looked to the moral law, the law that should guide every man and be his light in regard to his dealings both with God and his fellow men, the war would not have come. Masonry strives to guard every member from this wrong conception of what a man's light should be, and calls upon him to guide and govern his own conscience by the Divine law.

"But there are two dangers a Mason must ever guard against. The first is to think that the lowest religious belief—belief in God—is the standard of Masonic faith, instead of the foundation stone upon which he is expected to build a perfect structure. The second danger, I believe, is more common and more dangerous—that is, to make of Masonry a religious sect—a narrow sect that divides the worship of husband from wife, and father from child. Think of the father's body resting in Gallipoli, the child in this grave, and think of your own religious duty to your children. You are not acting the part of a good and true builder unless you are teaching your children to worship God—a family worship and a public worship for which Masonry makes no provision, and which, if it did, would only have added another religious sect to the over-large number there are already. But I need not tell you that Masonry is not a religious sect, for what it is is clearly stated, and we all had to learn what it is before we could be passed, and therefore men who make of it an excuse to neglect public worship with their families are slinging equally against their own families and the Craft.

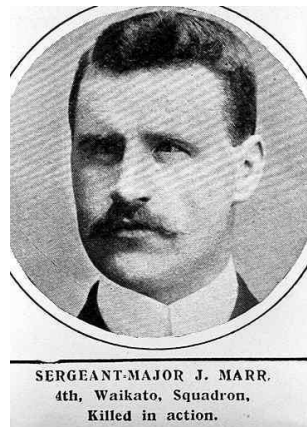
"Then let us guard against the thoughts which, when given way to, obliterate the antient landmarks, and fix our mind firmly on the character that is required of us, and let all see that the words, 'brotherly love, relief, and truth,' are characteristic of the Craft.

"And so, by the grave of a little child, and a stone erected to her father's memory, we strive to learn afresh the duty of husbands to their wives, and fathers to their children.

"And so we do honour to one who was a brave soldier, and an honoured brother in the Craft, showing our measure of sorrow at his death to his widow, and our sympathy with his children.

"Hoping that this stone which we have raised may not only remind them that their father fell at the post of duty, but may ever recall to their memory the respect and brotherly feeling of the Freemasons of this district for a departed brother, and their desire to honour a hero who laid down his life for his country."

<Note: (inserted 2015): From: <http://www.aucklandmuseum.com/war-memorial/online-cenotaph/search?n=Joseph+Marr>



Died 18 May 1915, Warrant Officer Class 1 (Staff Sergeant Major)



End of insert 2015>

RETURN OF M.W. BRO. C. J. W. GRIFFITHS, P.G.M.

On the 7th of August, there returned to the Dominion a wanderer celebrated in the history of New Zealand Freemasonry, in the person of M.W. Bro. C. J. W. Griffiths, P.G.M., of Blenheim, who has been absent in Great Britain for nearly two years and a half. Arriving a few months before the war, our brother was an eye-witness of the wonderful excitement which supervened immediately after the declaration, the great military preparations, which almost turned England into an armed camp, the despatch of armies, and the subsequent return of the wounded. Bro. Griffiths lived through several air raids, and, as use becomes second nature, he with others ceased to treat them with any respect. He was a member of the New Zealand War Committee, of which Lord Plunket was chairman, and contributed such service as a man no longer in the heyday of youth is capable of. Our distinguished brother has a son at the front—Major Griffiths—who served throughout the Gallipoli campaign without mishap of any kind. He also had a younger son, who was accidentally killed in Egypt from a fall from his horse.

Bro. Griffiths was very comfortably housed during the whole of his stay at a private hostel in Kensington, of which he speaks in the highest terms. He loves London, he likes the people and the stirring busy life, with its gaiety and ever-varying amusements. How he will now settle down in the quiet "city" of Blenheim is a problem he bans yet to solve.

Though not actively engaged in Freemasonry, he visited a number of Lodges and met the leading Freemasons of England. In his opinion, Freemasonry has materially changed for the better, numerically, constitutionally, and in its working, since his first visit, nine years ago. He has great admiration for the Pro-G.M. of England, Lord Ainphtill, and the President of the B. of G.P., Bro. Robbins, whose, eloquent speech in G.L. on the German question was responsible for the result of the exclusion of all German brethren from English Lodges.

Bro. Griffiths speaks with gratitude and admiration of V.W. Bro. Matthews, the representative of New Zealand near the G.L. of England, who was kindness exemplified.

We are pleased to be able to state that our genial brother returns to the Dominion rejuvenated, and as Bro. Seaton, who is an authority on personal appearance, affirms, he looks fifteen years younger. As he is a man of leisure, we look forward to his supplying the Craftsman, for the pleasure and information of its readers, with an article on "Some Points of English Freemasonry." Then we will perhaps forgive him for his long absence from the land of his adoption.

LADIES' FESTIVAL AT HINEMOA LODGE, No. 122.

What was probably the most successful "Ladies' Evening" ever held in connection with a Craft Lodge in the Dominion took place at the Masonic Hall, Wellington South, on the 22nd July. The arrangements for the function were carried out with that thoroughness and eclat which is characteristic of this Lodge.

The admission of ladies to the sacred precincts of the Lodge was much appreciated by them, and when they were assembled the Lodgeroom looked en fete. The different colourings of the ladies' gowns, intermingled with the regalia worn by the brethren present, especially the fine clothing of the G.L. officers, was an unusual but pretty sight.

The quality of the talent engaged could not be excelled, and the artistic taste and manner of performance called forth warm encomiums and completely won the hearts of those present. It can fairly be claimed that the most unpropitious night—it rained, quite in West Coast form—was more than recompensed by such a delightful evening's entertainment as falls to one's lot much too seldom. With such a galaxy of talent performing it would be invidious to make comparisons, and it will be sufficient to mention the artists' names to evidence the standard achieved. But special mention must be made of Bro. R. H. Meates as musical director, and Bro. W. H. Godier as accompanist.

The following was the order of the proceedings :—Part I. (in the Lodgeroom)—Processional Hymn; entrance of the W.M., accompanied by the Wardens, P.Ms., and officers of the Lodge. Opening Hymn. Opening Prayer by the Chaplain. Flourish of Trumpets. Reception of G.L. officers. Welcoming Ode to G.L. officers. Opening Address by the W.M. Quartette, "O Most High" (Parke), by W. Bros. Smith and Connell, P.Ms., and Bros. Thompson and Scammell. Song, "Three Fishers" (Pfullah), Miss Wright. Song, "O Divine Redeemer" (Gounod), Miss T. Barry. Solo, "David Singing Before Saul" (Hordes), Bro. H. Wright. Recitation, "The Trail" (Hare), Miss L. Chapman. Recit., "I feel a Deity Within," and Aria, "Arm, Arm, ye Brave" (Handel), Bro. A. Oakey. Song, "All's Well," Miss R. Queree. Song, "A Thought" (Johnson), Bro. H. Dunn. Recitation, "The Gift of Tritinius," Bro. Culford Bell. Song, "When the Dew is Falling" (Schnider), Bro. T. Queree. Evening Hymn for those in the Battle Line. Song, "Lillies" (Barry), Mrs. H. Dunn. Solo, "Within these Sacred Bowers" (Mozart), Bro. R. H. Meates. Flourish of Trumpets. Address to the Ladies by the Prov.G.M. (R.W. Bro. J. W. Ellison). Closing Hymn. Closing Prayer by the Chaplain. Recessional Hymn. Part II. (in the Refectory)—Grace before meat. Toast, The King and the Craft, by the W.M. Quartette, "The Soldier's Farewell" (Alden), W. Bros. Smith and Connell, P.Ms., and Bros. Thompson and Scammell. Recitation, "Jack Tar, Coster" (Beck), Miss L. Chapman. Toast, "The G.L. of New Zealand," by the S.W. (Bro. A. A. George). Song, "If I were King of Ireland" (Foster), Bro. T. Queree. Reply by the Prov.G.M. Recitation, "The Play," from the "Sentimental Bloke" (Denis), Bro. Fraser Thompson. Song, "Friend o' Mine" (Sanderson), Bro. H. Wright. Duet, "The Day is Done" (Allitsen), Mrs. H. R. Cloughton and Bro. A. Oakey. Toast, "The Ladies," by the J.W. (Bro. the Rev. Knowles Smith). Song, "Waiata Poi" (Hill), Miss C. Buckman. Song, "Spring Flowers" (Johnson), Bro. H. Dunn. Song, "My Window" (Carter), Miss R. Queree. Reply by Mrs. H. W. Preston. Song, "Smile, fair Heaven" (Gounod), Bro. R. H. Meates. Song, "Laugh and Sing" (Drummond), Miss T. Barry. Toast, "The Visiting Brethren," by W. Bro. W. H. Preston, P.M., G.B.B., Treasurer. Dialogue, "The Art of Making Love," from "The Hunchback" (Knowles), Bro. and Mrs. Culford Bell. Song, "Shipmates o' Mine" (Sanderson), Bro. A. Oakey. Auld Lang Syne.

During the supper a very happy incident occurred. The Prov.G.M. presented the "Worshipful Mistress" with a beautiful basket bouquet of flowers on behalf of the brethren. The W.M. replied on behalf of his wife in a

felicitous and humorous speech. A special feature of the refectory proceedings was the taking of the "Fourth" Degree by all the ladies present. And, also, Mrs. H. W. Preston's fine speech in response to the toast of "The Ladies."

The power of the W.M. (Bro. Frank Robinson) to crowd into a short space a maximum of good things, and the varied nature of the programme, was the main cause of the "festival" being so bright and enjoyable. Every performer gave of their best and in return received the heartiest recognition for their efforts.

It was a coincidence that 122 is the number of Hinemoa Lodge on the roll, and that there were 122 persons present at the gathering.

W. Bro. Robinson is to be congratulated on his efforts, as it was a fitting conclusion to a strenuous though happy term of office.—[Lodge Correspondent.]

REVIEW.

[Some Account of the Foundation and Progress of Lodge Waterloo, No. 13, formerly 463 S.C., by W. Bro. Geo. MacMorran, P.M.]

A neat pamphlet of 28 pages, containing a brief history of Lodge Waterloo for the past fifty years, with a reproduction of the original dispensation, and various lists of founders, members, past masters, etc. In his opening remarks, the author says, "Masonic Lodges do not as a rule furnish much material which deserves the name of "history." Now that is as it may be. The records of any institution, political, social, or religious, will entirely depend on the interest that is aroused in members. To the world the value of the history of Waterloo Lodge may be infinitesimal, to the members it may vie in importance with the early history of New Zealand. While the account of the scrapping with N.Z. Pacific Lodge may arouse more interest in the breasts of Waterloo members to-day than would a recital of the taking of the Gate Pa. In any case, Bro. Macmorran has made the most of his opportunities, and there is not a line of his compilation that cannot be read but with the greatest interest by the members of to-day.

To the writer of this article the record is somewhat sad. He recalls many of the old actors in the play, and remembers most of the incidents. R.W. Bro. Vincent Pyke, one of the most gifted raconteurs, and Bro. Captain Kennedy, the second skipper with whom he travelled round the coast of the old Colony, on board the old "Airdale," Bros. Dransfield, Stevens, George, McColl, and Buck, all long since passed hence. The trouble with N.Z. Pacific, and the migration of Waterloo to the Athenaeum Hall—it almost seems as yesterday. The opening of Lodge St. Andrew in 1879, with its first strong list of members, recalls incidentally the trials and vicissitudes through which that Lodge—the old Mother Lodge of the writer—has passed. We close our eyes and there passes in review — Dr. Johnston, with his peculiar physical conformation, his gentle disposition, and his genial temperament. Bro. Harvey, the ascetic-looking but earnest incumbent of St. Paul's. Whatever his hand found to do, he did it with all his heart. Bro. Powles, gentle and kind, earnest and hard-working, always ready to help, but who could not possibly offend. It was a distinct loss to Freemasonry when he ceased to be active. Bro. Elliott, a strong man with peculiar ideals, of a forceful character, but not over-charitable to foibles or failures. Bro. E. T. Gillon, a name to conjure with in his time. Strong in initiative, calculated to sway the wavering, but most impatient under restraint. Dear old Greig—capable, earnest, enthusiastic, a Masonic devotee. To him Freemasonry was the hobby and pleasure of his life. How keenly we recall our long association in the Holy Royal Arch. And so the long array resurrected by Bro. Macmorran pass in view before us, and we wonder when we shall join the whited throng.

The author has done his task well, and if his pamphlet is poor in history it is rich in interest, and should be held in reverence by each member of Lodge Waterloo to-day. We congratulate Lodge Waterloo on its having reached the prime of life, and we hope that its influences for good will ever radiate as a guiding light amongst the many Lodges of the G.L. of New Zealand.

J. PARK, F.N.Z.I.A.,

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AN INTERESTING FAREWELL MEETING.



The members of the Wellington Rose Croix Chapter, No. 91, A. and A. Rite, assembled at the Masonic Hall on the 18th August for the purpose of wishing God-speed and saying an revoir to E. and P. Bro. Holben, who is leaving the Dominion to offer his expert services to the Imperial Government. Bro. Holben has an excellent business in Palmerston North as a dairying and electrical engineer, and has one son and a brother at the front, but is obsessed with the laudable idea that every capable brother should do something for the Empire, according to his capacity. Bro. Holben's patriotism is quite of a practical form, as evidenced by the fact that he is defraying his own expenses Home. M.W.S. Bro. J. Reid presided over the gathering, and, refreshments having been enjoyed, he asked Ill. Bro. Williams to present Bro. Holben with his diploma from the Sup.G. Council of England, and to propose Bro. Holben's health. In acceding to the request, the Hl. brother referred to the very great sacrifice Bro. Holben was making, and detailed the circumstances. He also advised the brother to visit Golden Square at the earliest opportunity, when he would receive a cordial welcome, and obtain all information with reference to visiting. M.W.S. Bro. Reid supplemented the remarks, and referred to the brutality and mm-English methods of fighting pursued in the war.

Bro. Holben, in replying, expressed his gratitude to the members of the Chapter for their extreme kindness in meeting him and for the unexpected hospitality accorded him. He detailed his reasons for offering his services, and his qualifications for special work, and stated that he had already supervised the sanitary

equipment of two camps in the Dominion. He would deem it a privilege to accept the suggestion of the M.W.S., and report to the Wellington Chapter on his return. The E. and P. brethren then individually wished the brother God-speed, and the exceedingly pleasant gathering terminated.

CHURCH PARADE.

LODGE WALLACE, OTAUTAU.

To give effect to the expressed wish of M.W.G.M., the W.M., Bro. A. A. Stewart, called a church parade on Sunday, 23rd July. A large attendance of the brethren, clothed in full regalia, marched to St. Andrew's Church, where Divine service was conducted by Rev. Bro. Chaplain C. E. Webb. The service was bright and cheerful, and the brethren joined heartily in the singing. In the course of his remarks, the Vicar said :—" 'My brothers, the Craft of Ancient, Free and Accepted Masons,' says a writer, 'needs no defence or apology for its existence or its methods, nor would it condescend to vindicate itself against attacks which only absolute ignorance could prompt.' However, I welcome your presence here in God's holy house this morning, for the lesson it brings home to us—that Freemasonry is not a definite religion. As a matter of fact, it makes such a claim impossible by defining itself as 'a system of morality.' Morality without religion, and religion without morality, are poor things, but what Masonry does is to emphasise the morality which is common to all religions. It stands for that great conception of the brotherhood of man from which naturally follows the fatherhood of God. It inculcates the principles of 'brotherly love, relief, and truth,' bringing into its service all that beautiful edifying symbolism (known to every brother who has received the light). As vehicles of moral instruction it keeps ever before us the sense of our -unworthiness in the presence of the "Most High," and our duty to our brethren, and thus it is the hand-maid and not the rival of any religion its members profess." He intended to preach on life and conduct as to men belonging to the Kingdom of God, as well as the Masonic fraternity. The preacher then went on to say that it was Christians deficient in religion who kept people from following Christ, and pleaded for more beautiful and Christian lives as the highest contribution that any man can make to the world's salvation. Such lives are urgently required in these critical days if the great church of God is to use all the priceless opportunities that will be her's in the difficult future that lies ahead, the building up of a new and lasting religious civilisation, where such a thing as war, that hell on earth, will be impossible. The service was the usual one appointed for the Sunday, with special hymns and Masonic prayers, and closed with the benediction. W. Bro. Boyd acted as D. of C.; W. Bro. Henderson, Bible Bearer; and Bro. Alex. Forbes, Sword Bearer.

CHURCH SERVICE.

In accordance with the wish expressed by M.W. Bro. O. Nicholson on the occasion of his installation, "That the brethren of each separate Lodge should attend Divine worship, in a body, at least once a year," the brethren of Lodge Wairoa, No. 55, on Sunday, 20th August, attended the morning services at Christ Church, Everslie. The Vicar, the Venerable Archdeacon C. Tisdall, in a few well chosen words welcomed the brethren. The lessons for the day were appropriate to the occasion, 1 Kings, x., and 1 Corinthians, 1.; and were read by the Vicar's Warden, W. Bro. J. Woollen, in a most impressive manner. An eloquent and impressive sermon from the text, "Ye also, as lively stones, are built, up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (1 Peter, ii.), was listened to by the brethren and congregation with earnest attention. I feel sure that all the brethren felt that it had been a. time really well spent, and that in carrying out the wishes of the G.M. we had all profited by joining together in God's house for united prayer and praise, and in hearing the worthy Vicar so ably and earnestly explain that portion of the V.S.L. chosen for his text. This is the first time since the Lodge has been established in Everslie that we have been to church as a Lodge, but I feel sure it will not be the last.—[Lodge Correspondent.]

OBITUARY.



BRO. CHARLES J. JURY, AGED 66 YEARS.

A wireless message was received in Carterton on 1st August announcing the death of Bro. Charles J. Jury, which took place at Nukualoga, Tonga, on 19th July. Bro. Jury was well and favourably known throughout the Wairarapa, where for many years he carried on farming pursuits at Glendower, Carterton. A few years ago he handed over the farm to his sons and left to take up his residence at Nukualoga. His genial disposition won for him many friends, and his ready assistance to numerous worthy objects exemplified a true Masonic character. His wife, who was spending the winter in the Wairarapa, received news of his illness, but unfortunately was unable to reach Nukualoga in time to see her husband. Bro. Jury was initiated into Freemasonry in Lodge Greytown, No. 74, and subsequently in 1907 became a foundation member of Lodge Waihenga, No. 150, of which Lodge he was still a member when his call came to pass to the G.L. above. Lodge Waihenga, No. 150, is to go into mourning at its meeting in September out of respect to the memory of Bro. Jury.

Correspondence.

DELAY -IN ISSUE OF DIPLOMAS..



TO THE EDITOR.

DEAR SIR AND BRO.—Can you give the reason why a M.M. should wait for two years, and a P.M. for three years, for their certificates, as is the case in the Lodge we belong to. Trusting you will insert this in the CRAFTSMAN, as others may be in the same position.—Yours fraternally
W. BRO. F. WEBB, BRO. G. WILSON, M.M.

BIOGRAPHY.



R.W. BRO. JAMES QUAILE, J.G.W.

Bro. Quaile was initiated in Lodge Otago, No. 7, on 10th January, 1900. He served in the junior offices, and was installed as Master on 14th October, 1904, and has held the position of Treasurer for the past five years. He was elected -J.G.D. in May, 1908, and was one of the founders and first S.W. of the Masters' Lodge, No. 161, in 1909, and held the office of Treasurer in the same Lodge for the past two years. He was a founder and first W.M. of Lodge Morning Star, No. 192, was installed on 10th September, 1912, and for the second year in September, 1913, and at the last communication of G.L. in May, 1916, was appointed J.G.W. As R.W. Bro. Quaile is only in the prime of life, and is held in the greatest esteem and respect by his brethren, there is no reason why he should not have many years of Masonic usefulness before him.



R.W. BRO. A. LE H. HOYLES, PROV.G.M. OF SOUTHLAND.

A professed characteristic of Freemasonry is that the surest road to eminence is by merit and ability, and though it is sometimes stated that this precept is not always literally construed, there are many evidences that many Lodges and brethren earnestly desire to maintain this great principle in Freemasonry. Thus we find that the subject of this biographical sketch can very fittingly be included in the category, as in the course of only nine years he has risen from an initiate into Freemasonry to the responsible position of the officer in charge of a district. Bro. Hoyles was initiated into Freemasonry in St. John's Lodge, Invercargill, towards the end of 1907, and was almost immediately called upon to act 'as the deputy of the Secretary, and in May, 1908, was elected as Secretary of the Lodge, which office he held until 1910, when the brethren, recognising merit and ability, placed him in the S.D. chair. Each subsequent year he progressed in office, thereby gaining much practical experience, until May, 1913, when he was elected W.M. After serving his term and fulfilling the duties of I.P.M. with that modesty which bespeaks real merit, he accepted the position of D. of C., which office he still held when called to the purple. Though the exigencies of his business are great, he responded to the call of the M.W.G.M., and has now the burden of the supervision of the Southland district on his

shoulders. And a G.L. will meet in Invercargill next year, his responsibilities will not be by any means light. The CRAFTSMAN wishes him much happiness in the control of a very united district.



R. W. BRO. A. LE H. HOYLES, PROVINCIAL GRAND MASTER OF SOUTHLAND

SOME PORTIONS OF OUR RITUAL, FROM TWO POINTS OF VIEW.

[A Paper read before the Installed Masters' Lodge, Wellington, on 1st August, 1916,
by Bro. THEO. G. QUEREE.]

As a preface to my paper I would like to say that the interpretation of the ancient symbols was given to me by a student of Hindoo philosophy who had studied the subject in India. I have since verified some of them in a Most interesting book entitled "Mystic Masonry," by Dr. Buck, an American Freemason, and I have not the slightest reason to doubt the correctness of the interpretation.

When in the course of my paper I offer you the evidence of the mystic teachings, I am referring more especially to those of the Rosicrucians, a society founded in the 15th century ; and their full and complete philosophy is published in a work by Max Heindel entitled The Rosicrucian Cosmo-Conception." This sect must not be confounded in any way with the Masonic order of the Rose Croix.

In dealing with the Temple and the Pillars I have quoted the passages from the standard English ritual, because our New Zealand one has been revised and many things removed from it that are both important and valuable to its complete understanding ; and, lastly, the astrological references that I quote are taken from a small series of " Astrological Manuals " written by Allan Leo, the well-known English astrologer, and published in England.

During our April meeting, and following the paper read by M.W. Bro. Williams, a short discussion took place on the advisability of reorganising in some way our Masonic ritual, that it might be the more intelligible and the more satisfying. It was only a momentary discussion, but it suggested to me that perhaps a paper dealing with some parts of our ritual from two points of view, the literal and the mystic, might prove of interest—two points of view that are very widely apart.

I know that many members of the Craft think it wise to avoid all discussion of the ritual, and to a certain extent, perhaps, they are right, for, unless the discussion is carried out on constructive lines and not destructive, it is likely to be injurious, but it should be possible to discuss this subject on both constructive and instructive lines, and be of lasting benefit to us.

I come before this Lodge of W.Ms. only as a student, only as one who is trying to understand where we may turn to find those hidden mysteries and veiled teachings that the craft of Freemasonry so definitely claims to have in her keeping, and she claims it by more than mere words, for there is a very evident endeavour right through the ceremonial to create the impression that here we have something deeper, something more important, something more mysterious than the teaching of mere moral precepts ; and it is this something deeper that we are going to try and understand. We are going to see if we can interpret something of the mysticism of the ceremonial. The term mysticism is a rather misunderstood one. Many people have the idea that it is something to do with spiritualism, sorcery, or, at best, that it is out-of-date superstition. But the real meaning is this : " Mysticism is the most scientific form of religion." So it was pronounced only a few years ago in England by the Dean of St. Paul's, the Dean of the Metropolis of the Empire, surely a reliable authority. And in dealing with the Masonic ritual we are dealing with a form of religion, because religion and morals ever go hand in hand, and they cannot be separated.

The argument and purpose of my paper, then, is briefly this, that in all our research studies and discussions on Freemasonry we are inclined to read and accept the ritual too literally, too much on the surface, and that we rarely seem to approach the subject from that side which the ritual indicates should be our path of investigation.

We deal largely with the historic side of Freemasonry back to the 14th or 15th centuries. We discuss the probable origin of the craft from all points of view. We speculate on the Compasses, the Gavel, and the Square; but we never seem to delve below the surface to search for that which we speak of as " The Ancient Mysteries of Freemasonry."

The ritual proclaims to us insistently that " it is a peculiar - system of morality, veiled in allegory and illustrated by symbols." The message seems plain reading. It claims that it: most treasured teachings are veiled or hidden, veiled in allegory, and that the allegory is to be illustrated by the symbols in other words, it seems to indicate that the Masonic symbol: are the real key to what deeper meanings are contained, of hidden, beneath the allegory of the ceremonial. That seems to me to be a reasonable reading to take of that most important passage, and on that reading I want to base our investigations—viz., that the Masonic symbols are the real key to the deeper meaning of the allegories.

Another very important utterance of the ritual is this, that every Freemason is expected " to study the liberal arts and sciences." It mentions no preparatory work, but definitely points out that these arts and sciences are necessary to the real progress and development of every Masonic brother. So our aim must be to prove that we have read aright this wise sage of the ritual relating to the symbols and allegories, and to understand, if we can, why the liberal arts and science are so specially indicated for our use, and what urgent need there is for their study.

To carry out our purpose, then, our line of procedure will be first, to select a few portions of the ritual, sufficient for our purpose, examining—they from a reasonable point of view (that is, the literal point of view) and dealing with them as plain statements of facts, just to demonstrate how difficult the ritual is to

understand if we confine ourselves to the literal reading, and also to test if under those literal conditions it will yield up to us any of its boasted hidden knowledge. Then, as a contrast to this first part, we will proceed to deal with what we shall term the mystic side of our subject taking first the ancient symbols, to examine them and see in what way they are going to help us, and how we may apply them to our investigation. And, lastly, we will bring the application to bear on the reading or interpretation of the "Masonic Apron," the "Building of the Temple," and the famous "Pillars of Brass." And if we come to begin to understand what lies beneath the surface teachings, we will realise that any proposal to alter the wording of the ritual is unnecessary; indeed, every effort should be made to regain all that has already been taken from it.

And do not think that what I have to offer you is the only possible mystic reading of the subject. It is not. Our ritual is many-sided, and can be read from various standpoints, deeper and deeper. Moreover, my study for this paper has been all too hurried for a subject so vast, embracing as it does all metaphysics, knowledge both astronomical and astrological, and a complete knowledge of the inner as well as the outer application of geometry. In the brief time at our disposal we are only going to brush aside, as it were, the surface narrative and allegory, that we may see what lies beneath, what its form and composition, and what the subject with which it deals. But even this glimpse, however faint my tracing may be, however rough the outline and inadequate the language, you will see that it will reveal for us a very different story from that which appears on the surface; and then I will leave you to consider whether such a course of investigation, fully carried out, would not prove both beneficial and interesting.

THE RITUAL.

We have been so long accustomed to listen to our ritual night after night, and we have been so enamoured of its beauty, that our sense of perception has become dulled—We have ceased to think about those deeper meanings and veiled knowledge, those allegories, and those ancient symbols. By long use and custom we have come to consider that the all-important thing in Masonry is the recital of the letter and word, that the thing of the moment is the conducting of the ceremonial with becoming dignity; that the beauty of the language, the form, the atmosphere, and the due representation of its various parts is the embodied essence of things Masonic; while the social side of our meetings stands for us as a very real meaning of brotherhood. I am not finding fault with any of these conditions. The accurate recital, the becoming dignity, the impressiveness, all are very important, very necessary, for they make for an elevating influence on all who are witnessing the ceremony, and it is our first duty to see this well done. A well recited, well conducted ceremonial is enjoyable, interesting, and, to a certain extent, satisfying. It is satisfying to the moral man, because here the very essence of the teachings is morality; it is satisfying to the ambitious man, for here he realises a field for his ambition with the sure hope of reward; it is satisfying to the artistic temperament, very, because here is beauty of form, beauty of language, and beauty of ideal. But it is satisfying to the intellect only up to a certain point.

This point of stoppage is reached, or indicated, when we hear a paper read like that given by M.W. Bro. Williams at our meeting in April—a paper I am sure we all thoroughly appreciated and endorsed, because he voiced a very general, if unexpressed, opinion, that our ritual, on consideration, appears to be somewhat of an enigma, that its collection of statements, on examination, seems difficult either to verify or justify. He spoke in no uncertain manner of glaring anomalies, of conditions laid down that were clearly impossible of accomplishment; but, more important still, he called our serious attention to the fact that these doubts must be existing in the minds of every thinking member of the craft. In fact, we have been brought up to that point where the glamour of language and artistic construction is suddenly brushed aside, and this is where the intellect demands to be satisfied.

Now, to get some idea of what it is that is so unsatisfactory, let us just briefly review the teaching of our ritual, and it is this: That man is born into this world in darkness and ignorance, that as he progresses he must learn to understand that morality is essential to his development; that death is as certain as birth, and that there is a part of him called a soul which is immortal; that if he has lived this life morally well, there is everlasting reward for him in the G.L. above." In this are included the moral precepts as disclosed by the W.Ts., and the whole teaching is based on a foundation of brotherhood and charity.

You will observe it is nothing new, nothing we have not heard many times before in the outer world, and we feel surprised at its simplicity. We are surprised because of an atmosphere of secrecy, and also because our

ritual spoke of mystic and mysterious secrets. Moreover, this disclosed teaching, we find, is not the exclusive property of the Masonic craft or of any sect or creed. It is but the fundamental basis of all ethical instruction placed in Masonic form. Yet an initiate has to submit to certain solemn conditions and take upon himself obligations.

Now, where lies the true reason for these conditions and obligations? What has the candidate received for all the precautions taken? Surely the entrusting of a few Masonic signs or words, in conjunction with moral precepts which are common property, cannot be considered for a moment as an undertaking needing a special appeal to Deity, or as embodying sacred mysteries. The literal meaning does not satisfy us ; we feel there must be something more.

The Freemason is earnestly exhorted to make the " liberal arts and sciences his special study, and to extend his researches into the hidden mysteries of nature." Now, this exhortation covers a very wide field of study; it embraces more than the average Freemason has time to think about ; so he listens to the exhortation, and mostly passes it by as something he does not understand.

Does the ritual, as far as is visible, contain any indication of what special sciences or arts should be our study? Does it point the way to where a novice might commence? In its literal and surface reading, I think not; and unless it can help and guide us to this study, then is its advice not for the ordinary mortal, and to us it is unsatisfactory. I would particularly allude to terms which will be familiar to you—viz., " Heavenly science," and " secrets of nature were unveiled." To unveil the secrets of nature is to disclose the knowledge of those intricate laws that govern such phenomena as the birth of a world, or of its death, of the forming of solar systems, of the laws that enable them to function in their respective orbits in absolute safety ; of the wonder of life and growth, right from the mineral up to man, and beyond ; of the whence of our coming and the whither of our going. Those are some of the "secrets of nature " and the "science of the heavens." And I do not think any such teachings are discovered by the hearing of the ritual. No matter how beautiful those utterances may be, not to understand them is to us unsatisfactory.

Now, it is unnecessary to go any further. The examination of these few portions of the ritual is sufficient to demonstrate how difficult it is to understand in its literal sense, how impossible to follow unless we apply some other mode of reasoning to our quest. If the ritual does not contain these secrets of science and nature; how are we to face such utterances and bring them into the line of reason? If we cannot find some deeper meaning, some indication that what the ritual has stated is true, where are we journeying? Our path leads nowhere.

Is it possible that Freemasonry has stood all these ages with her hands securely hidden in her highly embroidered robes, and that those hands are empty? Is it possible that all these centuries, in the ears of all who have approached her, she has whispered that what she hides is sacred and cannot be unveiled to the profane gaze, and that which she has whispered is not-true? It cannot be; she has stood too long. She must have fallen long ago had not the knowledge of that which she had in her keeping given her strength.

If the Freemason listens to what is recited for his benefit, he will hear a very significant sentence—viz., "That the light of a Master Mason is but darkness visible." So that, in spite of having attained to the Sublime Degree, Freemasonry informs him that he is still in the dark as regards the meaning of the whole thing. Her sacred teachings and her veiled mysteries are not to be so lightly acquired; her hands are still hidden in her garments. She points to the rising of the bright morning star that promises peace and tranquility; but how many realise the message of the star, or how this peace and tranquility may be obtained?

And though the brother may sit and listen to the ceremonial month after month and year after year, and though for lack of guidance he may not come to understand its underlying teachings, yet at least he must realise this—that the philosophy of Freemasonry is too profound, too deep, too far-reaching to be untrue, its ethics too pure and too lofty to be misleading. The danger is that he may grow tired of it all, because he does not understand. Does not this lack of understanding account in a great measure for the steady drifting away of so many once promising and active members of the craft. They have lost interest; there is no progress, no finality, and they grow weary of the monotony of the ceremonial. And so it must go on—this unceasing stream of candidates billowing, and the equally unceasing stream of once active members outflowing, unless we can make an effort to pour some new life interest into our work.

Think what it must mean to a candidate who happens to be of a student mind and comes seeking for knowledge. What does he find to treasure in the sacred craft from which he expected so much? He finds a ceremonial composed of beautiful and high-sounding phrases which no one offers to interpret for him. He marvels at the beauty, but wonders at the reason of its creation. Freemasonry gradually discloses itself to him as an exclusive social function superimposed on an ethical basis. As far as he can discover, it has nothing to teach but what the world already knows, and its declared mysteries are apparently a myth, or, as M.W. Bro. Williams quoted in his paper, "He came asking for bread, and we gave him a stone."

If the Freemason is a wise one—and he should be if he is of student mind—he will not turn away disappointed, as do so many; but he will receive the stone gratefully. For the stone that has been given him, if he will but examine it, will compel his instant admiration. It is cut and polished to a point of beauty resembling some great jewel, and though it has neither transparency nor light, still he should recognise at once that it is too beautiful a thing to be lightly thrown away. Also he will remember what he has so often been taught, "That nothing exists in the universe without some first great cause," and that Freemasonry, by the very fact that it does exist, must have its roots firmly planted somewhere in the dim past. So, holding this stone in one hand and the Book of the Ritual in the other, let him fare forth, studying as best he may in this busy world, and if he is really in earnest he will soon discover that this cut and polished stone, that appeared at first so dull, is gradually becoming luminous, and in its depths he will discern, very faintly at first, something of that for which he is diligently seeking.

(To be continued.)

A BRIEF SKETCH OF FREEMASONRY IN EGYPT **(Continued).**

<>

RITE OF MEMPHIS.—This Rite was at one time very extensively worked in the country, and there was a Sovereign Council of the Order. It is said that there are still several Daughter Councils in existence, but I did not succeed in meeting any member thereof, and was consequently unable to gather information on the subject.

OTHER CONSTITUTIONS.—The Dist.G.L. of Egypt and the Sudan, E.C., which controls English Masonry in the country, is the successor to the Dist.G.L. of North Africa. It has made steady progress, except during a period when the then Dist.G.M. became a political offender, and had to flee the country. The Dist.D.G. is at present presided over by the Sirdar (Sir Reginald Wingate) as Dist.G.M. The Dist.G.L. has 13 Daughter Lodges on its roll, located at follows :—Cairo 5, Alexandria, Suez, Port Said, Albara, Tanta 1 each, and Khartoum 3. One of the Khartoum Lodges (Mahfal de Ittihab—the Union Lodge) is for the members of the native community, and is permitted to work in the vernacular of the country. The Greek Lodge of Cairo, which now works in English, was for over 30 years worked in the Greek language. There are six English R.A. Chapters in the territory. Cairo has two, Alexandria and Port Said one each, and Khartoum two. The Chapter Star of the East, at Cairo, has a membership of mixed English and Egyptian companions. The present G.M.N. and G.Z. of Egypt was the first companion to be installed as Priu.Z. of this Chapter. The Sudan Chapter at Khartoum has a few native members, while the Union Chapter at the same place has its membership confined entirely to the native race. The English Mark, which, as I have already stated, is the only Mark worked in the country, is under the control of a body entitled the Dist. G.L. of M.M.M. of North Africa, and of which Sir Reginald Wingate is the present D.G.M.M. Cairo has five Mark Lodges, and Alexandria and Khartoum one each. Three of the Mark Lodges in Cairo are for Egyptians, viz., Sincerity, Ragheb, and Cairo. There are also in Cairo three Royal Ark Mariner Lodges, working under the same authority. Cairo and Alexandria each has a Lodge working under the G.L. of Scotland. There are several Lodges working in Egypt under the G. Orient of France, and also under the G.Ls. of Italy and Greece. Two

Lodges have been warranted by the G.L. of Hamburg, but, of course, have been dormant since the outbreak of war. The war has also affected the working of the other Lodges to a greater or less extent.

CERTIFICATES, ETC.—I had an opportunity of inspecting a number of certificates, etc., issued by the local governing bodies. The M.M.'s certificate issued by the G.L. of Egypt has an Egyptian pillar on either side, while at the foot are shown the W.Ts. and Emblems similar to those displayed in the English and the old form of New Zealand certificate. At the head of the parchment and surmounting the designation of the governing body are two squares and a pair of compasses interlaced, while the letterpress is in two languages—Arabic and Italian. The introduction of the latter language is, I understand, to some extent, due to the fact that some Italian brethren took a prominent part in the formation of the G.L. The certificate is signed by the G.Sec., and bears the seal of the G.L. of Egypt, and on the margin is the usual space ne varietur. The R.A. certificate of the Sup. G.R.A. Chapter of Egypt has, above the heading, a sun within a triangle.

It is printed in Arabic and Latin, and is signed by the G.S.E. The Installation Diplomas, issued to Principals, are headed with the arms of G. Chapter, and are printed in Arabic and English, the adoption of the latter language being, I was informed, due to the fact that the English companions took an active part in the movement for the issue of such certificates. The document is signed by the three G. Principals, and by G.Ss. E. and N. The Rose Croix (18 deg.) certificate, issued by the Supreme Council of Egypt, is printed in

GENERAL.—Practically no attempt has been made at literary or research Lodge work. R.W. Bro. W. Delanoy, whose acquaintance I made and greatly appreciated during my stay in Cairo, has, during a twenty years residence in the country, devoted a good deal of time to the study of Egyptology, and has acquired much valuable information with respect to the origin and early history of our order. Bro. Delanoy has been a Dep.Dist.G.M. under the G.L. of England, while under the National G.L. of Egypt he has held office as Dep.G.M., and has been Dep.G.Z. in the H.R.A. Such is a brief sketch of Freemasonry in the land of the Pharaohs, compiled from my own personal observation and from information gleaned from various sources. The brethren with whom I came into contact, chiefly of the English race, were, I found, courteous and hospitable, and fully imbued with the value of our precepts and teachings, and I shall always look back with pleasure upon my association, brief though it may have been, with those who are assisting to promote the welfare of our venerable institution in the ancient land of Egypt. May their efforts be crowned with success, and may our order flourish in the land.

14th January, 1916.

Geo. Barclay.

REGULATIONS FOR THE GOVERNMENT OF THE G.L. OF NEW ZEALAND SPECIAL WAR BENEVOLENT FUND.

<>

G.L. having resolved that the Special (War) Benevolent Fund shall be administered by the Board of Management of the Widows' and Orphans' and Aged Masons' Fund (otherwise known as the Annuity Board), the following rules and regulations have been adopted by the Board, and shall govern all transactions in relation to the expenditure or use of the War Benevolent Fund.

1. The primary object of the Fund is to assist members of Lodges under G.L. who have been accepted for service in the present war and have been honourably discharged. It being clearly understood and intended that the assistance given from the War Benevolent Fund of G.L. shall be supplementary to and not in substitution for any pension or compensation which any brother may receive, pi. may be entitled to receive from the Government of New Zealand or any patriotic fund.
2. Applicants must therefore state what amount they have received or are receiving -from the New Zealand Government or from any patriotic association, and must also disclose what property or income they possess.
3. The nature and extent of assistance given to any applicant shall be determined by the Board and may be either by way of loan (with or without security), by grant of a sum of money, or by annuity either for life or for a term of years.
4. Should any member of a Lodge under G.L. lose his life in the war, or from causes directly traceable to his having been accepted for service in the war, the relatives or dependents of such member may be assisted

from the War Benevolent Fund of G.L. in such manner as may appear to the Board best suited to the circumstances in each case.

5. All applications for assistance from the Fund must be made by a Lodge under the G.L of New Zealand, accompanied by a report from the Prov.G.M. of the district or province.

6. Applications must be made upon forms supplied by G.L., and must disclose fully the position of those upon behalf of whom the application is made.

7. All cases assisted by this Board from the War Benevolent Fund shall be reviewed by the Board periodically, and may be adjusted as may appear necessary.

8. The Board shall submit to each annual communication of G.L. a statement showing the extent and nature of all assistance granted from the War Benevolent Fund.

9. The president may in urgent cases grant relief to the extent of £10 pending an application to the Board, but any such grant shall be reported to the next meeting of the Board.

10. These rules may be amended or additional rules adopted by the Board on notice being given at one meeting for consideration at a subsequent meeting, at which a majority of those present shall decide the question.

BOGUS MASONRY.

In a Masonic paper published in South Africa there is an article headed "Make known your Masonry to Mankind," but after reading it we came to the conclusion that if we had the right kind of Masonry in us we couldn't prevent mankind from knowing it. It fits so nicely into the everyday life that involuntarily we would be living a Masonic life. The joy of living would be depicted in our faces, the pride of right thinking in our actions, the love of mankind in our associations, our sympathy with distress and sorrow by our efforts to alleviate them. All the Masonic virtues influence conduct, and it is by character, which is conduct in being, that one individual is distinguished from another. Blood will tell, and if you have the Masonic blood in you, you can't hide it, and the evidences will not be strained ; they will be a part of us. The great trouble with most of us is that we have a bogus Masonry, a false idea of its principles and precepts, a wrong viewpoint from which we take our mental pictures, and they are distorted. We try to make Masonry fit into our conception of ethics, social ideas, pleasures and profits. In this way we have found a nondescript, bastard article which we try to make ourselves think is Masonry, and if there are enough of us who think in one way we enforce our personal views and ideas and call it the real Masonry. The proper manner is to fit our conceptions of ethics, social ideas, pleasures and profits into the Masonic plan and thus secure the benefit of what is enduring, the experience and the wisdom of the ages, and on these lines make earnest and sure progress.

— "Duluth Masonic Calendar."

GRAND LODGE FINANCES.

The statement of accounts and auditor's report of the United G.L. of England for the year 1915 has just been issued. It comprises nearly seventy pages, each Lodge being credited with the sums contributed to the Fund of Benevolence, Fund of General Purposes, and the Building Fund. The following are some of the chief items to be found in the Report ;-

FUND OF BENEVOLENCE.

Interest on Investments	4,294
Contributions of Lodges ...	18,824
Fees of Honour and Dispensations ..	498
Donations to Royal Masonic Benevolent Institution ...	870
Excess of Income over Expenditure	7,729
Balance forward	89,044
Investments-	

£55,333 44 per cent. War Stock ...	55,333
£5,000 3 per cent. Metropolitan ...	4,200
£5,000 Metropolitan Water Board ...	3,917
£4,000 34 per cent. L.C.C.	3,640
£5,000 L. & S.W.R. 3 per cent. Debenture	3,712
£5,000 G.N.R. 3 per cent. Debenture	3,775
£1,000 Canada 4 per cent.	1,000
	78,580
Money at Call, Bank of England	13,000

FUND OF GENERAL PURPOSES.

	£
Interest on Investments	2,605
Rents of House Property	1,932
Rents of Lodge Rooms	826
Contributions of Lodges	10,402
Fees of Honour and Dispensations	199
Sale of Constitutions and other -Publications ..	646
Repairs, Decorations, and Furniture ...	75
Postages	498
Salaries (Secretarial, one-fourth repaid by G. Chapter)	6,901
Grant to Grand Library - ,,,	50
Painting Portrait of King Edward VII....	500
Donations to Masonic Institutions	1,100
Sundry Donations	114
Value of Freehold House Property	187,371
Land Tax Redemption	4,007
Investments- £	
£25,800 44 per cent. War Stock ...	25,788
£1,000 Metropolitan 3 per cent. ...	830
£5,000 G.W.R. 4 per cent. Debenture	5,050
£5,000 New Zealand 4 per cent. Stock	5,000
£1,000 North Eastern 3 "per cent. Debenture	742
	37,411
Money at Call, Bank of England	1,000
Loan to Building Fund - ...	5,000

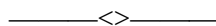
BUILDING FUND.

Contributions of Lodges	3,808
Interest in Investments	961
Expenditure on Extensions, etc., to Freemasons' Hall	5,874
Present total Investments	26,258
Money at Call, Bank of England	1,500
Balance forward	23,008

The total value of Property held, Investments, Money at Call, and Cash in Hand and at Bank is £347,015 7s. 6d.

—"The Freemason," London.

CONSPIRATORS IN EVENING DRESS.



Passengers by the tube railways in the early afternoon may often have noticed benign and innocent-looking gentlemen carrying black cases of peculiar contour. Muffled though they are, a small portion of black nether

garments visible at one end and a white tie at the other betray the fact that they are in evening dress. Those who note their presence are apt to wonder why they should be so attired at such an hour, and to speculate idly whether they are musicians and whether the black case with the peculiar contour may not contain some mysterious kind of musical instrument with which the public at large is not familiar.

But these benign and innocent-looking gentlemen are, in fact, nothing so innocuous as musicians. They are members of a dark and sinister organisation which has just come under the ban of the Cologne "Volkszeitung" as being the prime mover, the originator, and the controller of the great world-war. In short, they are Freemasons, their destination is a conspirators' cavern known (to blind the unwary) as "Lodge"; and the black cases with the peculiar contour contain the disguises which they wear when they are concocting their deadly schemes.

The "Volkszeitung," being a Roman Catholic organ, knows all about them, and has long, apparently, had its eye on London, the head centre of this terrible conspiracy :—

"The whole formidable array of sinister powers which, prior to the war, were actively working behind the scenes in order to plunge Europe and a great part of the world generally into such dread, misery, and distress has not yet been disclosed to the view and the execrations of mankind,

"One of the worst of these powers of darkness is represented by Freemasonry. It will one day be universally acknowledged that it was Freemasonry that gave the initial impetus to the war, by establishing the Pan-Servian secret society known as the Narodna Odbrana.

"Later, when the conflagration was once started, the Freemasons-the handymen of the Quadruple Entente-concentrated all their energies on supporting their masters by flooding neutral countries with lies and calumnies against Germany and her allies. Freemasonry has proved itself one of the worst enemies of the Central Powers. Prior to the war this bitter enemy was, unfortunately, not sufficiently recognised among us. The world-war, however, has torn the veil from its hateful features, and, therefore, when at last the victory shall have been won, the powers of light that, happily, are still in being in Germany must strain every nerve to overcome and to render innocuous for ever, so far as the Central Powers are involved, the venomous bite of this England-reared demon." — "Daily Express."

WAS CHRISTOPHER WREN A FREEMASON?

—<>—
(To the Editor of THE GUARDIAN).

Sir,— Mr. Mervyn Macartney says, apropos of laying the last stone of St. Paul's Cathedral, "Wren was a great Freemason, and founder of the Lodge of Antiquity." Careful investigations by Gould and other leading Masonic antiquaries have discredited, and even disproved, this statement. Much on this point will be found in the Transactions of the great Quatuor Coronati Lodge a body devoted entirely to the antiquarian and historical side of Masonry; but the following extracts from "Gould's Concise History of Freemasonry" may suffice

"The popular delusion that the great architect had been for many years the Grand Master of our Society" (p. 96). "There is, indeed, an entire absence of proof that Wren was a Freemason at all, and with regard to his alleged Grand Mastership, it will be sufficient to remark that he could not well have held, in the seventeenth century, an office which at that time did not exist." (p. 173). "After the death of the great architect, we meet with a long array of fabulous statements, which declare that he was for many years the Master of a private Lodge" (p. 195).

Probably the source of the imagination is a confusion between Freemasonry and the Masons' Company of London, extant, and dating certainly from 1375, perhaps from 1220, a Guild entitled to representation on the Court of Common Council. Of this City Guild Valentine Strong was possibly, and Thomas and Edward Strong (his first and fifth sons) were certainly members. Valentine was probably a member of the trade "Company of Freemasons, Carpenters, Joiners, and Slaters of the City of Oxford," incorporated in 1604. These were, of course, operative Masons, and it was not until later that speculative or non-professional members were "accepted."

J. W. HORSLEY.
Quatuor Coronati Lodge, 2076, and
P.G. Chaplain of England.

CONFUCIUS.

—<>—
" BUILDER."

From Greece to China is a long journey, yet Socrates and Confucius were not far apart in time, and one feels that they would have understood each other had they met. Confucius died in his seventy-third year, 479 B.C., died unhonoured, feeling in the flickering beats of his failing heart that his pleas for justice, truth, industry, self-denial, moderation, and peace were unheeded. What he taught is admirably summed up in "The Ethics of Confucius," by M. M. Dawson, with a foreword by Wu Ting Fang, and it is a goodly body of wise and fruitful truth showing "how to get through life like a courteous gentleman." His central idea is that every normal man cherishes the aspiration to become a superior man—superior to his fellows, if possible, but first of all superior to his own past and his present self.

Confucius has also been compared to Christ, for that he taught the great principle of reciprocity : "What you do not want done to yourself, do not unto others" — which is very far from the positive form in which Jesus stated it. Lao Tsze was nearer to the Teacher of Gallilee when he taught, "Love thine enemies." Enquiry was made of Confucius concerning this saying resulting in the following dialogue : "What do you say concerning the principle that injury should be recompensed with kindness ?" And Confucius replied : "With what, then, will you recompense kindness ? No, recompense injury with justice and recompense kindness with kindness." Lao Tsze has much the larger following in China, which this difference in their teaching no doubt in part explains the followers of Confucius being among the elite and scholarly.

Confucius was a sage, not a seer. So long as he talks of the art of living, of mental morality, of self-culture, of human relations in the family and the state, his insight is clear and wise. When he comes to the higher relations of the soul his vision is vague, indefinite, and uncertain. Yet he was a noble teacher, sincerely seeking to guide his fellowmen aright along the simple, but far from easy, path which mortals should walk : "I seek unity, all pervading."

A PECULIAR LEGEND.

There is a legend connected with Strasburg Cathedral which, is not without interest to Freemasons, particularly at the present time. It is that once every year, at the stroke of midnight, the spirits of the ancient Masons who erected the edifice are allowed to issue from the tomb to inspect the result of their former labours. With noiseless step and slow, they rise—from the gloomy vaults and pass along the majestic aisles and across the marble pavements—the apprentices with their burdens, the craftsmen with their tools, and the masters with their squares and compasses, plans and designs. Three times they are said to circumambulate the noble walls of the Cathedral and then vanish until another year shall call them forth. This privilege is said to be accorded them as a reward for labour well done and the faithful execution of a trust reposed in them.

— "The Freemason," London.

SUBSCRIPTIONS ACKNOWLEDGED TO 21st AUGUST, 1916.

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R. Dickey (Tarras), J. D. Fairweather 30/—, F. W. Grainger, J. J. Holtham 17/6, J. H. Mitchell, G. H. Stephenson, Capt. W. Tinny 40/—, E. C. Wood, F. E. Barker, - McAnerin, A. H. Rabone, G. Roberts (Patea), C. W. Wood 2/6 (Timaru), W. Bullard 11/8 (Foxton), E. Bales 17/6 (Napier), J. J. Pickett 15/—, S. E. Chilman

10/- (Gisborne), R. W. Hamilton 41/8, C. E. Pont 2/6 (Invercargill), J. Walker 10d., R. Colligau (Denniston), J. Phillips, J. H. Bleakley 17/6, G. H. Buckeridge 9/2, T. B. Crump 9/2, J. B. Sim, 10/- .1. W. Stubbs, J. L. Weir, A. G. Whiting 12/6, E. A. Drake 10/-, Harrison,, J. W. Harrison C. E. Carter, A. H. Andrews, P. De Launay, A. E. Smalley (Eltham), M. J. McLeod, A. E. Kennard 15/-, G. Russell 10/-, H. H. Seaton, T. Boon, W. Berry 15/-, A. A. George (Wellington), W. Tailby, W. Daw 12/6, J. E. Robinson, C. Hudson 5/-, W. A. Harvey, W. Scutt (Auckland), J. McKenzie, A. S. Boyd 3/4, J. Gray (Nightcaps), D. Henry 20/- (Manunui), J. Thompson, J. Clarke 11/8, F. Eberlet 26/8, O. Firth 31/6, C. F. Foote 12/11, A. Forbes, T. Furlong 51-, E. W. Garner 17/6, W. P. Nicoll 22/6, E. J. Sole 10/-, J. E. Wilson 12/6, F. Wilson 17/6 (New Plymouth), G. H. Kisling 5/10 (Kaiapoi), A. Clifford 10/-, G. Cabman 17/6, J. Ashwell 17/6, F. Bourne 17/6, S. E. Cooper 27/6, W. F. Draffin 27/6, R. G. Foster 27/6, A. Gower 32/6, G. Gordon, J. Holloway 17/6, Dr. E. E. Porritt, H. Purser 20/ , J. J. Sharp 4/2, A. N. Smith 17/6, I. Stephenson 10/10, F. Symes, G. Swan 47/6, W. J. Treadwell 17/6, W. N. Watson 4/2 (Wanganui), Rev. Carew Thomas 17/6 (Matarawa), E. W. Rudman 10/10 (Nelson), E. C. Clifton 20/-, A. Vaughan 10/- (Pahiatua), G. Dent 20/- (Balclutha), W. J. Westwood, — Munro 5/- (Brooklyn), A. V. Sims, W. J. Morrison 40/- (Ngaire), S. B. Sims 1/8, J. Baillie 10/- (Hamilton), W. G. Jarvis 10d. (Green Meadows), T. B. Salmon, executors A. W. Bain 10/- (Christchurch), Major McKenzie Gibson (Southampton, Eng.), W. Arrow 30/10 (Linwood), P. G. Grant 10/- (Norsewood), S. Poison 10/- (Greytown), J. Cleave 6/8, A. E. Coldwell 2/6, T. E. Hamerton, C. H. Hutton, T. A. Kennedy, T. C. H. Nicholls 10/-, C. H. O'Carrol, J. Roberts, W. M. Ross 20/-, G. H. Taylor 2/6, G. Young 21/- (Inglewood), J. W. Ashton 22/6, W. H. Besley, J. McAllister 17/6, T. W. Smith 4/2, C. H. Speck 37/6, H. J. Hopkins (Stratford), W. H. Were 27/6 (Toko), C. Rippon, G. Haddon 10/- (Mercer), W. Todd (Kurow), E. W. S. Baker 10/-, W. Douglas 10/- (Oamaru), W. Hull 25/- (Kohinui), W. E. Ward 22/6 (Kaponga), A. A. Howes 17/6 (Dunedin), J. H. Thompson 19/8 (Brisbane), H. Waring 10/- (Taupiri), Staff Sergt. Major Talbot (Featherston), R. A. Stewart (Reefton), F. C. Thomason 4/2, H. Vause 15/- (Cambridge), L. McKelvie 40/-, W. H. Hosking 17/6, G. A. Langdon 45/-, J. E. Walker 17/6, H. T. Davis, Gavin Wilson, E. Blake (Bulls), D. S. McGregor 10/- (Pemberton), A. M. Rogers 9/2 (Mangatoki), G. A. Burgess 9/2, W. Callaghan 2/6, E. Evans 15/-, J. W. J. Hastings 15/-, C. Hayton 9/2, E. G. Kimbell, F. G. Magnussen, R. F. Page 1/8, J. Quin, R. W. Sargent, A. W. Smith 5/8, C. E. Smith, A. R. Thompson 2/6 (Hawera), K. L. Cannell, A. C. Clarke, G. Clouston, F. Hammond 2/6, G. Hammond, E. L. Thorpe (Opunake), C. Sorenson 17/6 (Okato), T. E. Parsons 20/- (Otakeo), W. F. Cone 40/. (Fendalton), A. C. Wallace, W. Grayson (Kohukohu), H. F. Williams 11/- (Devonport), J. B. Elliott 2/6 (Trentham), W. N. Dempsey (Eketahuna), A. Donald 1/8, H. W. Chapman (Masterton), F. H. Davie 10/- (Scargill, N.C.1, E. F. Nicolls 10/- (Ashburton), R. A. Baycliffe 11/8, H. Y. Cameron 11/8, E. Ga1pin 16/8, F. G. Hilton, F. Purnell 27/6, J. Robson 27/6, S. Whitehead 40/-, H. J. Christensen (Marton), W. A. Bell 20/-, J. G. Cobbe 27/6, D. Delbridge, C. H. Guthrie 32/6, A. W. H. Pascoe 10/-' D. Thomson 23/4, S. J. Tingey, A. J. Dixon (Fending), E. A. Eglington 47/6, A. Gray 37/6, J. Perrett 21/6, W. J. Phillips 47/6 (Bandon), H. P. Sanders, N. H. Knight (Rongotea), W. Amon (Glen Oroua), E. G. Wood 5/- (Granity).

(All 7/6 except those noted.)

Reports.

[Secretaries and Scribes are requested to forward Reports.]

CRAFT LODGES.

SOUTHLAND.

Taringatura, No. 100.—The monthly meeting on 14th August was especially well attended. Routine business took up a good deal of time. One member was balloted for (new ballot balls procured from Home being used for the first time), one candidate was proposed, and one demit granted. Several accounts were passed for payment, and the -dues for the term of his service at the front were remitted for one brother, who has recently enlisted, making the fifth of our members to take up arms for King and Empire. Bro. Allan, who volunteered for the 17th Reinforcements, was present in uniform, being on leave, and was cordially

welcomed by all to his old seat at the organ. A vote of sympathy with Bro. A. Sector, who recently lost his only daughter, was passed and ordered to be forwarded to him. The special business was the passing of one candidate. The ceremony was performed by the W.M., assisted by W. Bros. Johnston (Secrets), Graham (Address in the S.E.), Roxburgh (Charge,) Clark (T.B.), while Bro. H. Beer presented the W.Ts. The Lodge closed at 10 p.m., and during the half-hour's social, converse that followed W. Bro. Critchfield, of No. 9, gave the brethren an interesting account of his recent trip to the other side and his Masonic visitings while there.—[Lodge Correspondent.]

Winton, No. 108.—The regular meeting was held on the 11th July, Bro. J. R. Hamilton, W.M., occupying the chair, there being a large attendance of members. After the usual routine business had been disposed of, W. Biro. Gilchrist, W.M. of Lodge Waihopai, No. 189, with his officers and a number of -brethren, was admitted, and welcomed by the W.M., who announced that the Waihopai brethren were present at his invitation to conduct the ceremonial work, which consisted of the initiation of a candidate. The initiation ceremony was carried through in good style by W. Bro. Gilchrist, assisted by the following officers :—W. Bro. Todd, 1.P.M., Secrets; Bro. V. C. Smith, S.W., Investiture; W. Bro. A. McNeill, Charge in the N.E. Corner ; the W.M., assisted by his Wardens, presented and explained the W.Ts. of the Degree; Bro. Campbell, J.W., T.B. ; W. Bro. B. Haggitt delivered the Ancient Charge. After the completion of the ceremony, W. Bro. Gilchrist thanked the W.M. for the privilege and opportunity of being present to work the Degree. He then handed back the gavel to W. Bro. Hamilton, who expressed the pleasure it gave him and the brethren of Lodge Winton to have such a fine turn-out of Waihopai brethren, apart from the working of the Degree, which left nothing to be desired. It was an evidence that the fraternal relations between the two Lodges were of the very best. At the "Fourth," the visitors were given a sample of Lodge Winton's hospitality, and a very pleasant hour was spent. The usual toasts on such an occasion were duly honoured, and the visitors, who were unanimous in their appreciation of Winton hospitality, set out for Invercargill shortly after midnight.—[Lodge Correspondent.]

Wallace, No. 129.—On Friday, 21st July, the W.M. of Lodge Winton, accompanied by his officers and a number of brethren, paid an official visit to Lodge Wallace for the purpose of working a Third Degree. Although the elements were anything but propitious, the visitors were given a real Masonic welcome at a well attended meeting of Otautau brethren. Two candidates were raised to the high and sublime degree of a M.M. by W. Bro. J. R. Hamilton. He was assisted by the following officers :—Bro. F. Tilley, S.W., invested the candidate and delivered the Ancient Charge; Bro. J. A. Broom, J.W., presented and explained the W.Ts. ; W. Bro. T. Walker gave the Retrospect; W. Bro. J. Findlay, Secrets; and W. Bro. T. Ritchie, T.H. W. Bro. Stewart, W.M. of Lodge Wallace, complimented the visitors upon their excellent working, and, at the invitation of the Winton W.M., agreed to return the visit and work a Third at Winton in September. After the, ceremonial, an adjournment to the refectory resulted in a pleasurable and profitable hour in harmony. The customary toasts were duly honoured. The brethren freely expressed themselves of the opinion that such fraternal visits cannot do otherwise than result in a better understanding among the brethren concerned.—[Lodge Correspondent.]

OTAGO.

Kurow, No. 164.—At the meeting on the 10th August there was a large attendance, as well as visitors from Dunedin and Christchurch. One brother was passed to the F.C. Degree by the W.M., assisted by his officers. The Ob. was given by W. Bro. Ayson, W.M. ; Secrets, W. Bro. Appleby, Sec. ; Investiture, S.E. Bro. Barclay, S.W. W.Ts., W. Bro. Hay, D. of 'C. ; Charge after Passing, W. Bro. Taylor, I.P.M. ; W. Bro. Hay acted as J.W., while W. Bro. Appleby took the Chaplain's work. The officers were elected for the incoming year. Installation will take place on the 7th September, on account of several officers having been removed from the district. W. Bro. Appleby was elected S.W. ; W. Bro. Dr. Todd, J.W. This permits the others to advance a step, and will enable Bro. Hugh Barclay, Master-elect, to start with a full staff of officers. A most

enjoyable hour was spent in the "Fourth" bidding farewell to Bro. Tilford, home on final leave, who now goes to the front with fervent wishes for his safe and victorious return in due time.—[Lodge Correspondent.]

CANTERBURY.

Southern Cross, No. 6.—The monthly meeting was held in the Masonic Hall, Kaiapoi, on 3rd August, and despite the inclemency of the weather, there was a good attendance of members. The ordinary routine business having been disposed of, the ceremony of passing one brother was proceeded with. The W.M., W. Bro. Hoskin, obligated, the Address in the S.E. was delivered by W. Bro. Stanton; Bro. Garnett, S.D., presented the W.Ts.; the Final Charge was given by Bro. E. Baynon, S.W. After the Lodge was closed, the brethren spent a social hour in the refectory, the proceedings concluding at 11 p.m.—[Lodge Correspondent.]

Concord, No. 39.—The regular meeting was held in the Masonic Hall, Papanui, on 26th July. The W.M., Bro. T. H. North, presided, and there was a good muster of members and visitors; in fact, the attendance on this night reminded one of the fine turn-outs we used to enjoy in pre-war times. We sincerely hope that this time of stress, through which our whole Empire is passing, will soon end, and that we will be able to look forward to renewing the "good old times" once more. Just at this juncture it is being more and more felt that to keep Masonry flourishing, it is necessary for one and all to rally round their W.Ms. and keep interest up by attending the regular meetings of their own Lodge and by accompanying their W.M. on his visits to sister Lodges. The work assigned for this meeting consisted of the initiation of one member and the balloting for of a brother (late of Feilding Lodge, No. 41). The work by the W.M. and all his officers was done in the usual Concord style, and left nothing to be desired. A first class programme of musical and elocutionary items was provided in the refectory, and concluded a very successful meeting. Our Lodge of Instruction, which is held every Wednesday, is being well attended by officers and members, and we can safely say it is owing to these meetings that our monthly meetings are worked as they are.—[Lodge Correspondent.]

St. Augustine, No. 99.—The annual installation meeting took place on 9th August, under the auspices of the Prov.G.L. of Canterbury. R.W. Bro. John Thornton, accompanied by the genial Prov.G.Sec., Bro. F. C. B. Bishop, came down from Christchurch for the occasion, and G.L. was ably represented by the R.W. Bro. W. H. Hindmarsh. The Lodge was punctually tyled at 7 p.m. by the W.M., Bro. T. W. Manchester. Representatives of nine visiting Lodges were received. The Prov.G.M., R.W. Bro. Thornton, was attended by a number of Prov.G. officers. Bro. James Manchester was presented and installed in the E. by R.W. Bro. Thornton. W. Bro. F. C. B. Bishop presented the W.Ts. of an I.M. The brethren being re-admitted, the usual proclamations with trumpet calls by Bro. W. E. Evans followed. Presentation of W.Ts. followed (in the opinion of your scribe, an unnecessary and time prolonging function) by W. Bro. Stewart (Lodge St. Martin), W. Bro. R. J. Pugh (Lodge Pareora), and Bro. — (Lodge St. Martin). A feature of this installation was the singing of a hymn, "For our Brethren at the War." The address to the W.M. was given by R.W. Bro. Thornton, that to the Wardens by Prov.G.J.W. W. Bro. A. J. Hoskins, and the brethren were addressed by Acting-Prov.G.S.W. W. Bro. R. N. Hawkes. A collection in aid of the Annuity Fund realised £10 17s. 6d. The R.W. Prov.G.M. presented the retiring W.M., W. Bro. T. W. Manchester, with a P.M.'s jewel as a recognition by his Lodge of the capable and conscientious manner in which he had carried out his duties in the chair. R.W. Bro. Hindmarsh, G.S.W. conveyed the greetings and congratulations of G.L. R.W. Bro. Thornton, Prov.G.M., also spoke on behalf of Prov.G.L. H.G.W. and congratulations were also tendered by the representatives of visiting Lodges. One very gratifying feature of the meeting was the attendance, no less than 89 having signed the appearance book. Following is a list of officers for 1916-17. Bro. James Manchester; I.P.M., W. Bro. T. W. Manchester; S.W., Bro. C. Bateman; J.W., Bro. E. R. Beckett; Chaplain, Bro. S. I. Fitch; Treas., W. Bro. G. J. Shackleton; Sec., W. Bro. A. J. Hoskins; S.D., Bro. C. Manchester; J.D., Bro. J. King; D. of W. Bro. A. Colville; 1.O., Bro. R. Creaser; Organist, Bro. R. Steele; Ss., Bros. W. Barford and W. E. Evans; Tyler, W. Bro. H. P. Fraser; Auditors, Bros. S. I. Fitch and P. Grant. An adjournment was made to the refectory, where the usual toasts were submitted.—[Lodge Correspondent.] — [Space necessities responsible for condensation.—ED.C.]

HAWKES BAY.

Scinde No. 5.—The regular monthly meeting was held on 18th July, at Napier. There was a large attendance of members and visitors, presided over by W. Bro. R. Bishop, W.M. Two initiates were admitted, the W.M. being assisted by W. Bro. Freedman, P.G.D., W. Bro. J. P. Thomson (Ob.), W. Bro. J. W. Ritchie (Secrets), R.W. Bro. H. L. Harston, Prov.G.M. (Address in the N.E. Corner), W. Bro. C. L. Thomas (R. for Prep.), Bro. Turville, S.D. (W.Ts.), Bro. Bowes, S.W. (Charge). The report and balance-sheet were adopted, and showed the Lodge to be in a sound financial position. Bro. Fred Cordingley, who was leaving on active service, sang two songs at the after meeting, and during an interval was presented with a sleeping bag by the brethren. This is our fourth brother who has gone to fight for his King and Country, and a number of others are waiting the call, having enlisted some time ago.

The August meeting was held on the 15th, and there was another large attendance, amongst the visitors being the W.M. and officers and brethren of Victoria Lodge, No. 21, who were paying an official visit. The ceremonial work consisted of one initiation by the W.M., W. Bro. Bishop, being assisted by W. Bro. Freedman (Address in the N.B. Corner), W. Bro. Thomas (R. for Prep.), Bro. Turville, S.D. (W.Ts.), Bro. Bowes, S.W. (Charge). A sob-committee was formed to go into the matter of electric lighting the Lodge and report at next meeting. This is a matter that needs attention very badly. The W.M. notified the brethren that he would pay an official visit to Victoria Lodge at their next meeting, and also take one of our brethren to receive the Second Degree. This should certainly help to cement that good feeling existing between the two Lodges, and act as an example to others. A pleasant hour was spent in the refectory, when a visiting brother from Constantinople gave some very interesting notes of Masonic proceedings in that portion of the world, and Bro. G. A. Plested was presented with a sleeping bag on his leaving for the front, making the fifth member of Scinde Lodge who is "doing his bit."—[Lodge Correspondent.]

Ruataniwha, No. 172.—The installation meeting was held on the 11th August, and there was a very large attendance of the brethren from adjoining Lodges. The ceremony of installing Bro. E. F. Stubbs was carried out in his usual admirable style by R.W. Bro. H. L. Harston, Prov.G.M., assisted by R.W. Bro. F. de Lisle, P.P.G.M., R.W. Bro. T. Hobson, P.P.G.M., and the following acting-G.L. officers :—W. Bro. F. Craven as G.S.W., W. Bro. S. Hoskings as W. Bro. D. Wilson as G.S.D., W. Bro. J. W. Effingham as G.J.D., W. Bro. J. Brown as G.I.G. and W. Bro. L. G. Wright as G.S.B. The address to the W.M. was given by R.W. Bro. F. de Lisle, to the Wardens by R.W. Bro. T. Hobson, and to the brethren by R.W. Bro. H. L. Harston, Prov.G.M., and the W.Ts. were entrusted to W. Bro. C. H. Critchley, W. Bro. J. A. Miller, W. Bro. J. C. Davidson, and W. Bro. W. C. Turner respectively. W. Bro. J. Scholes, P.G.J.D., officiated at the organ, and W. Bro. J. Hobson very fittingly carried out the duties of G.D. of C. The following officers were invested :—I.P.M., W. Bro. R. A. Fraser; S.W., Bro. A. Chisholm; J.W., Bro. J. W. Watkins; Treas., Bro. W. Hobson; Sec., W. Bro. E. Johnson; Organist, W. Bro. J. Scholes, P.G.J.D.; D. of C., W. Bro. M. Steffensen; S.D., Bro. J. W. Thompson; J.D. Bro. W. D. Cattanach; Tyler, Bro. A. Black; S.S., Bro. W. Effingham; J.S. Bro. F. H. Hillier. R.W. Bro. H. L. Harston presented to W. Bro. R. A. Fraser, the retiring Master, on behalf of the brethren, a P.M.'s jewel as a mark of esteem and appreciation in which he was held, and W. Bro. Fraser suitably replied. The offertory on behalf of the Annuity Fund resulted in £5 9s. 6d. being collected. The brethren then adjourned to the Town Hall, where a delightful supper was enjoyed, and the usual Masonic toasts were honoured.—[Lodge Correspondent.]

TARANAKI.

Ikaroa, No. 115.—The regular meeting was held at Opunake on 15th July, a good attendance being registered. A circular letter was received from G.L. notifying that W. Bro. J. Williams (Staff Sergt.-Major) had been appointed representative at Trentham. This will be much appreciated, the brethren (five) of this Lodge who have enlisted speaking in high terms of praise of a previous appointment. The main business was the conferring of the Third Degree on one brother. The ceremony was conducted by W. Bro. G. W. Rodgers, P.M., being assisted by W. Bro. E. L. Thorpe, P.M., who gave the instruction in the Secrets, Bro. D. Penny, I.G., the W.Ts., and W. Bro. W. L. F. Chambers, P.M., the T.R. When the Lodge was closed, the brethren

adjourned to the refectory, when the customary toasts were proposed, and opportunity was taken to bid adieu to 13ro. 5. Newson, who was spending his final leave, prior to leaving with the 17th Reinforcements. Bro. R. H. Rathbone, of Lodge Scinde, Napier, very kindly acted as organist, and contributed in no small degree to the pleasure of the evening.—[Lodge Correspondent.]

RUAPEHU.

Huia, No. 171.—The monthly meeting took place on the 6th July, W.M. Bro. Turner in the chair. The work consisted of an initiation, the work being distributed among the following officers :—Ob., the W.M.; Ss. and Ts., W. Bro. Spooner ; Charity Charge, by the D. of C., W. Bro. Stone; Prep. Charge, by Bro. Manning; W.Ts., Bro. Gallichan ; Final Charge, by the W.M., Bro. Turner. The foregoing was the first degree work performed by the officers since they assumed office four months ago, and the work was performed very satisfactorily, the standard being on a level with that of the predecessors, which is gratifying to those who have been through the chairs as well as to those of us who occupy the floor. A short time was spent in the refectory in social intercourse with our visiting brethren, whom we gladly welcome regularly to assist us by their presence. No invitation being required, we will exercise our influence and efforts to entertain them to the best of our ability.—[Lodge Correspondent.]

—[Regret to learn that our correspondent has been seriously indisposed.—ED.C.]

WELLINGTON.

St. Andrew, No. 32.—The regular meeting was held at the Freemasons' Hall, Boulcott Street, on Monday, 21st August, the Lodge being tyled at 7.15 p.m., and the W.M., Bro. W. Simpson presiding. The attendance was large, the presence of a satisfactory number of members and visiting M.Ms. from other Lodges being noticeable. Sympathetic reference was made to the recent death of the wife of an old member. Correspondence was taken after confirmation of the minutes, and considered at length. A circular appeal sanctioned by the G.M. was supported by a vote of the sum of £2 2s., and a lengthy communication from the Secretary of the Masonic Hall Co., Ltd., was read. The position giving occasion for the latter communication was fully explained to those present by the Lodge representative, W. Bro. C. W. Nielsen. A former member of the Lodge wrote seeking reinstatement by payment of arrears of dues, and his request was held over till a later stage, when a proposition was announced in the matter. Three ballots of candidates, including one for affiliation, were submitted and proved favourable. Executive business having been transacted, the ceremony of initiation was proceeded with, and the Degree of E.A. conferred upon two candidates by the W.M., assisted by officers and brethren. Bro. A. Schmidt, S.W., invested, and W. Bro. F. C. Broomhall addressed the candidates on investiture. Bro. J. C. Riddell, J.W., delivered the N.E. Charge; Bro. W. Greening, S.D., explained the R. for Prep. ; and Bro. W. McGillvray presented the W.Ts. The Final Charge was left in the hands of Bro. A. Schmidt. On enquiry being made as to further business, two propositions of joining brethren were notified, and a notice of motion to slightly alter the by-laws in a matter affecting dues was announced and handed in. The Treasurer, W. Bro. F. Davey, on being somewhat unexpectedly called upon to give certain information regarding Lodge finance, rose with commendable celerity to the occasion, and answered enquiries with all exactness. Lodge was closed in due form at a reasonable hour, and brethren retired to light refreshment and toasts. Inter alia, the opportunity was taken to welcome the reappearance of W. Bro. G. Russell, whose absence from Lodge for a period has been rendered necessary by the exigencies of business matters.—[Lodge Correspondent.]

Ulster, No. 62.—The regular meeting was held in the Freemasons' Hall, Petone, on the 16th August. There was a good attendance of members and some visitors, including amongst the latter R.W. Bro. J. W. Ellison, Prov.G.M. who paid a surprise visit. Correspondence was dealt with, and accounts in connection with the children's social were passed for payment. One brother was elected a joining member. The ceremonial work was initiation of a candidate, the ceremony being performed by the W.M., W. Bro. R. Jenkins, assisted by W. Bros. R. Wylie and J. C. Davis. The Address in the N.E. was given by Bro. A. C. Steffensen, J.W. ; the Mode of Prep. was explained by Bro. T. Mather, S.W., the W.Ts. were presented by W. Bro. G. G. Schwartz, and

the Final Charge was given by W. Bro. M. W. Ross. The Lecture on the T.B. was given by W. Bro. W. H. Richards to the newly-initiated candidate and two other brethren. It is customary in this Lodge for the G.L. delegate to give a report of the proceedings. This has been somewhat delayed owing to pressure of other business, but at this meeting W. Bro. R. Colquitt gave a very interesting report of the proceedings at the last communication of G.L., and was accorded a hearty vote of thanks. A recommendation to the trustees to invest a part of the Benevolent Fund in the War Loan was passed, and the trustees subsequently decided to adopt the recommendation. After the business was concluded an adjournment was made to the refectory, where an enjoyable hour was spent. — [Lodge Correspondent.]

Hinemoa, No. 122.—One of the most successful functions ever held in connection with Hinemoa Lodge took place on Saturday evening, 12th August, when Bro. Arthur Andrew George, S.W., was installed as Master, and the officers invested for the ensuing year. The Lodge was tyled at 5.30 p.m., and after disposing of the necessary business, the W.Ms. of the following Lodges were received, accompanied by their officers and brethren :— Otari, Waiwhetu, Leinster, Tutanekai, Brooklyn, Whetu Kairangi, St. Andrew, and N.Z. Pacific. The Prov.G.M., R.W. Bro. Ellison, was received with honours. M.W. Bro. Williams, P.G.M., accompanied by the D.G.M., R.W. Bro. Peterkin, R.W. Bro. Seaton, P.J.G.W., F.W. Bro. Bridge, P.G.Lect., W. Bro. Preston, G.B.B., W. Bro. Esson, P.S.G.D., W. Bro. Neilson, P.G.S.D., W. Bro. Thompson, P.G.B.B., was received with honours. M.W. Bro. Williams was Installing Master, and was assisted by V.W. Bro. Bridge, S.W.; R.W. Bro. Seaton, J.W. ; W. Bro. Neilsen, I.G. ; W. Bro. Knapp being D. of C. The W.M.-elect having taken the Ob., the Lodge was adjourned, and a B. of I.M. formed, at which no fewer than 46 I.Ms. were present. Bro. George was installed in the chair of K.S. Brethren were admitted, proclamations made, honours and salutations given. The W.Ts. were presented respectively by W. Bro. Scott (N.Z. Pacific), W. Bro. Williams (G.L. Representative at Trentham Camp, in the unavoidable absence of W. Bro. Boon), and W. Bro. Whitelaw (Tutanekai). W. Bro. Esson invested the following officers :—S.W., Bro. Rev. G. Knowles Smith; J.W., Bro. S. R. Shannon; Chaplain, W. Bro. Neilson, P.S.G.D.; Tress., W. Bro. Preston, G.B.B. ; Sec., W. Bro. Martin ; S.D., Bro. Jones; J.D., Bro. Russell; D. of C., W. Bro. Reid ; I.G., Bro. P. Reid; Tyler, Bro. Jenkins; S.S., Bro. Roberts ; J.S., Bro. Stevens. W. Bro. Esson was in excellent form, though showing evident traces of his campaign. He bears his honours with easy grace, and his charges to the various brethren were delivered with such heartiness, good feeling, and encouraging words of advice, that one felt inspired to undertake the discharge of those duties with zeal and assiduity. R.W. Bro. Ellison, Prov.G.M., was at his best in the address to the W.M., as was also V.W. Bro. Bridge to the Wardens. The W.M. was visibly affected when, after receiving the gavel from M.W. Bro. Williams, P.G.M., he rose to thank the brethren, but gaining confidence, in a few concise remarks he expressed his thanks to all concerned, and briefly outlined some work he intended doing during his term of office, with the assistance and co-operation of the officers and brethren. M.W. Bro. Williams, who was in very happy mood, then presented W. Bro. F. Robinson, I.P.M., with a handsome P.M.'s jewel, and Bro. Foster, who after four years' faithful service as Secretary, was retiring from office, with a Secretary's jewel. Both presentations were made in that unique manner which always characterises the work undertaken by our M.W. brother—aptly and delicately referring to the sterling qualities of the recipients, admonishing and encouraging where necessary, never forgetting to impress upon them the need for higher and nobler service in the Craft. After H.G.W., all present joined together in a hymn for soldiers and sailors. The conduct of the ceremony from beginning to end was marked with a dignity and solemnity calculated to inspire the deepest feelings of reverence and gratitude. An adjournment was made to the refectory, and how to tell of the wonderful things which were said and done round the festive board is a task beyond my powers. How we sang W. Bro. Connell's inspiring solo for him ! Bro. Kater of the s.s. Corinthic was too cute for us by introducing a song new to most, but if ever he comes your way get him to tell the story in song of how the "Britisher comes out on top." Bro. Lance George, the worthy brother of our W.M., first surprised, then thrilled us, while reciting with pathos "Over the hill to the poorhouse." R.W. Bro. Ellison was delightful in his reply to the toast of G.L. with his quaint remarks and flashes of humour. We are very proud of our Prov.G.M., and he is always welcome at Hinemoa. The D.G.M., R.W. Bro. Peterkin, who, as M.W. Bro. Williams said, wears the "white hat of a blameless life," was in his element, surrounded by brethren he knew, and who understand, and appreciate him. He urged each and all to make the most of their opportunities, and to use their influence in the interests of

Freemasonry. W. Bro. Robinson proposed the toast of the W.M. in a most felicitous manner. W. Bro. George replied in quite the approved style. The toast of "Men at the Front" was submitted by M.W. Bro. Williams, and in doing so certainly gave us of his best. His appeal for sacrifice, individual and unceasing, brought forth a response from every true Freemason. His suggestion that the posture of our daily supplication should remind us not only of their physical, but of their spiritual, wants, met with approval, and as he finished a stirring speech we had to confess we were influenced and impressed by its feeling and power. W. Bro. Williams, G.L. representative at Trentham Camp, and W. Bro. Boon, replied on behalf of the visitors. It was W. Bro. Williams' first visit to Hinemoa, and we hope to see him again. He seems to be just the man to help our soldier brothers, especially when first going into camp. Any who anticipate that step, look up Hut 5 and make yourself known to him. There were other good things too numerous to mention, after which the brethren dispersed, feeling it was good to have been there.—[Lodge Correspondent.]

Tutanekai, No. 156.—The regular meeting was held on 3rd August, and although the weather conditions were very bad, there was a very large attendance of members and visitors. After routine business, two brethren were passed to the Second Degree. The ceremony was performed by the W.M., Bro. A. A. Whitelaw, assisted by W. Bro. Watt, who gave the Signs; W. Bro. Alexander, Charge after Investiture; Bro. Howell, S.E. Corner; the W.Ts. were presented by the W.M., Bro. Sexton, S.W., and Bro. Lenzini, J.W., in concert; the Final Charge was given by Bro. Sexton, S.W. Votes of thanks were passed to two brethren for the presentation of ten and five shares in the Tutanekai Masonic Hall Company, and also to a brother for the presentation of an electric gong. After the Lodge was closed, a "Scotch Fourth" was held, the number of brethren present being so large as to render it necessary to hold the function in the Lodgeroom. When all was ready, the brethren, led by the W.M., filed in to the swirl of the bagpipes, ably played by Bro. C. Cunningham, of Morning Star, No. 192, Dunedin. After a few opening remarks by the W.M., in "alleged Gaelic," Bro. Shirer, Chaplain, gave Burns's grace, which was followed by an address to the haggis, ably rendered by W. Bro. P. C. Watt, after which the brethren sampled this more or less mysterious composition. Another feature of the evening's entertainment was a very fine rendering of Barnes's "Farewell to St. James Lodge, Tarbolton," by Bro. Paton. Other items were given by W. Bro. J. P. Shand, Bros. McCallum, Forester, Cunningham, and Barnes. After the usual toasts had been honoured, a memorable evening was brought to a close by singing Auld Lang Syne, the brethren forming a ring which taxed the capacity of the Lodgeroom.—[Lodge Correspondent.]

Waiwhetu, No. 176.—The regular meeting was held at Lower Hutt on 9th August. After formal business, Bro. Lieut. Malcolm, by request of Lodge Waitaki, No. 11, was raised to the Third Degree. W. Bin. Guineas asked the necessary questions; W. Bro. McLachlan obligated and communicated the Secrets; Bro. Lighon, S.W., invested; W. Bro. Peterkin, P.M. of Lodge Kawatiri-Westport gave the Charge after Investiture; W. Bro. Hobbs explained the T.H. and S.; and R. W. Bro. Peterkin presented the W.Ts. W. Bro. T. Crompton, P.M. of Lodge St. Augustine, No. 2, presented the candidate with the V.S.L. on which he had been obligated, and R.W. Bro. Peterkin presented the candidate with his G.L. Certificate. He also, on behalf of Lodge Amberley, No. 2007, E.C., presented Bro. Cully, now in Trentham, with his certificate. Nominations for offices for the year 1916-17 were then taken, when almost every office received two or three nominations, which should be a healthy sign. One joining member and one initiate were balloted for, and after a strenuous night the Lodge closed at 10.15 p.m. The name of Dr. Purdy, who presented the W.Ts. at last meeting, was inadvertently omitted in last report.—[Lodge Correspondent.]

Whetu Kairangi, No. 201.—The monthly meeting was held at Worser Bay on 12th August. W. Bro. Boon presided, and there was a fair attendance of members. An apology was received from V.W. Bro. Porritt, this energetic and much travelled brother writing from Wanganui that for once his c.t. would not stretch far enough to permit him to be present. Needless to say, his absence was much felt. After formal business had been disposed of, the nomination of officers for the year 1916-17 was taken, after which the Lodge closed to allow members to be present at the installation of Bro. A. A. George, as Master of Hinemoa Lodge, No. 122. A full moon and clear night made the prospect of a drive to Newtown in the "Flying Scotchman"—kindly

supplied for the occasion by Bro. Marshall—a very enjoyable one, and with Bro. Marshall at the wheel the brethren found themselves at the Daniel Street Hall all too soon. Unfortunately, the ceremony of installation was over, but the splendid hospitality of Lodge Hinemoa, the speeches, songs, and recitations, were well worth the visit, and further, the members had an opportunity of showing their appreciation of W. Bro. George, one of the foundation members of Lodge Whetu Kairangi, on his gaining the chair of Hinemoa Lodge. The return journey to Miramar and Seatoun was made under the same pleasant conditions, the "express" proving in great form, and Bro. Marshall conveyed each of his passengers as near as possible to his own home. The members wish to take this opportunity to thank Bro. Marshall for his cheerful and willing co-operation and assistance, which made the trip possible, and enabled those who were fortunate enough to make it to spend a very pleasant evening.—[Lodge Correspondent.]

ROYAL ARCH CHAPTERS.

St. Augustine, No. 1.—The regular meeting was held in Christchurch Masonic Hall on Wednesday, 9th August, V.E. Comp. W. Broadley presiding. After business of Chapter was concluded, the Chapter was adjourned. V.E. Comp. W. F. McLean opened a Lodge of E.M. : V.E. Comp. T. W. Lee, S.W. ; E. Comp. J. Richardson, J. W. ; E. Comp. J. A. Stables, S.D. One brother was acknowledged. V.E. Comp. W. F. McLean obligated, etc. V.E. Comp. W. Broadley delivered the Lecture. Lodge was closed and a Lodge of M.M. opened by V.E. Comp. J. Robinson as W.M.M; V.E. Comp. W. F. McLean, S.W. ; E. Comp. W. H. Arrow, J. W. ; E. Comp. J. A. Stables, S.D. ; E. Comp. Geo. Judd, J.D. ; E. Comp. A. K. Hollow, M.O. ; E. Comp. H. Hopkinson, S.O. ; E. Comp. J. Richardson, J.O. ; E. Comp. Geo. Yemm, 1.G. Two brethren were advanced to the honourable degree of M.M. V.E. Comp. J. Robertson obligated; M.E. Comp. S. C. Bingham gave the Secrets; V.E. Comp. T. W. Lee presented the W.Ts. ; Comp. A. H. Thorpe gave the Final Charge. Lodge was closed and Chapter resumed.—[Chapter Correspondent.]

Manawatu, No. 11.—The monthly convocation was held on the 20th July. The attendance showed a marked improvement, including several distinguished visitors representing various Chapters within the Dominion, whose presence was very much appreciated. V.E.Z. Comp. Hosking presided. The ceremonial work consisted of an exaltation, which was carried out under the direction of the V.E.Z., the various portions of the work being allocated to E. Comp. Dawick and E. Comp. Grove, all of which was performed with precision, which tends to create a live interest to all present. A short time was spent in the refectory, one of the chief items being a toast proposed by E. Comp. Dawick in honour of the 1st, Soj., Comp. Holben, who leaves for the Old Land with the object of offering his services to the Home military authorities for active service at the front, being over the age limit here. He is duly armed with the highest credentials obtainable by any citizen within the Dominion. Several companions paid a tribute to his qualities as a most progressive citizen, and a Craftsman of great enthusiasm. The guest replied in forcible terms to the toast, his only son and brother being in France, his ambition being to do his share to assist the rest in the great crisis. The visitors eulogistically spoke of the kindness and pleasure afforded them by this Chapter.--[Chapter Correspondent.]

Wanganui, No. 23.—The monthly convocation was held on the 3rd August, V.E. Comp. G. G. Bullock, Z., presiding. Routine business included the election of officers for the ensuing year, and two ballots, one of a candidate, and another of a companion for affiliation. Four companions presented themselves for the degree to be worked, the A.M. The principal parts were taken by V.E. Comp. Gordon, N. E. Comp. Runnerstrum, S., and V.E. Comp. Bullock, J. The degree not being worked on the same night as the other side degrees, the candidates had a better opportunity of becoming acquainted with its intricate parts. In the refectory, this being the last meeting of the Chapter's year, reference was made to the substantial progress that has been made. Arrangements are well in hand for the installation, which promises to be a successful function.—[Chapter Correspondent.]

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

204 Active Lodges, with an Approximate Membership of 14,000
on 31st December, 1915.)

PATRON:

H.R.H. the Duke of Connaught (M.W.G.M. of England).

GRAND MASTER:

M.W. Bro. Oliver Nicholson, of Auckland.

PAST GRAND MASTERS:

M.W. Bro. Henry Thomson (deceased)	...	...	1890-92
M.W. Bro. Malcolm Niccol	...	...	1892-94
M.W. Bro. Francis Henry Dillon Bell (resigned)	...	...	1894-96
M.W. Bro. William Barron	...	...	1896-98
M.W. Bro. Richard John Seddon (deceased)	...	...	1898-1900
M.W. Bro. Alexander Stuart Russell (resigned) (deceased)	...	...	1900-02
M.W. Bro. Herbert James Williams	...	...	1902-04
M.W. Bro. Alfred Henry Burton (deceased)	...	...	1904-06
M.W. Bro. His Excellency Lord Plunket	...	...	1906-10
M.W. Bro. F. C. Binns (honoris causa) (deceased)	...	...	1911
M.W. Bro. C. J. W. Griffiths	...	...	1910-12
M.W. Bro. M. Thompson	...	...	1912-14
M.W. Bro. John Joseph Dougall	...	...	1914-16

PAST PRO-GRAND MASTERS:

M.W. Bro. F. C. Binns (deceased)	...	...	1906-08
M.W. Bro. O. Nicholson	...	...	1908-10

GRAND LODGE OFFICERS, 1916-17:

Deputy Grand Master—R.W. Bro. Thomas Alexander Peterkin, Wellington.

Provincial Grand Masters of Districts—

Auckland—R.W. Bro. Murdoch McLean.
Wellington—R.W. Bro. John W. Ellison.
Southland—R.W. Bro. A. LeH. Hoyles.
Taranaki—R.W. Bro. R. W. Sargent.
Canterbury Province—R.W. Bro. John Thornton.
Otago—R.W. Bro. A. W. Flett.
Hawkes Bay—R.W. Bro. H. L. Harston.
Nelson and Marlborough—R.W. Bro. Claude H. Mills.
West Coast—R.W. Bro. R. H. Richmond.
Ruapehu—R.W. Bro. D. J. F. McFarlane.

Senior Grand Warden—R.W. Bro. Walter M. Hindmarsh, Timaru.

Junior Grand Warden—R.W. Bro. James Quaile, Dunedin.

Grand Chaplains—V.W. Bro. Rev. Canon E. J. McFarland, B.A., V.W. Bro. Rev. G. H. R. O. Fenton, B.A.

Grand Treasurer—V.W. Bro. Eliot R. Davis.

Grand Registrar—V.W. Bro. Geo. A. Gribbin.

President of the Board of General Purposes—V.W. Bro. Thomas Reginald Stanley Milroy.

President of the Board of Benevolence—R.W. Bro. Joseph Catchpole.

Senior Grand Deacons—W. Bro. Alexander Veitch, W. Bro. Philip G. Bowater.

Junior Grand Deacons—W. Bro. Andrew Calder, W. Bro. Robt. Jamieson.

Grand Superintendents of Works—W. Bro. Arthur H. Hobbs, W. Bro. William Jas. Girling.

Grand Directors of Ceremonies—W. Bro. Wm. R. T. Leighton, W. Bro. Robert Prentice.

Grand Bible-Bearers—W. Bro. Herbert W. Preston, W. Bro. Alex. F. Cheyne.

Grand Sword-Bearers—W. Bro. Walter T. Smith, W. Bro. Henry G. Deal.

Grand Standard-Bearers—W. Bro. Ralph H. Chadwick, W. Bro. William F. McLean.

Grand Organist—Bro. A. W. J. Newton.

Grand Pursuivants—W. Bro. Geo. S. Gordon, W. Bro. Chas. H. Roberts.

Grand Stewards—W. Bro. Albert T. Ellis, W. Bro. Henry A. Williams, W. Bro. John Trotter, W. Bro. James Gillanders, W. Bro. Chas. W. Nielsen, W. Bro. T. W. O'Driscoll, W. Bro. Wm. R. Rusden, W. Bro. John H. Perrett, W. Bro. James Redshaw, W. Bro. Chas. G. F. Morice, W. Bro. Harry C. Fitzsimmons, W. Bro. Robt. W. H. Hamerton.

BOARD OF GENERAL PURPOSES:

(Meets in Offices of Grand Lodge, Imperial Buildings, Queen Street, Auckland, on the third Friday in each month.)

President—V.W. Bro. Thomas Reginald Stanley Milroy.

Members ex officio—M.W. Bro. Oliver Nicholson, G.M.; R.W. Bro. T. A. Peterkin, D.G.M.; R.W. Bro. W. M. Hindmarsh, S.G.W.; R.W. Bro. James Quaile, J.G.W.; V.W. Bro. E. R. Davis, G.Treas.; V.W. Bro. Geo. A. Gribbin, G.Reg.; all P.G.Ms. and P.Pro.G.Ms.; all P.D.G.Ms.; all Prov.G.Ms. and P.Prov.G.Ms.; the immediate P.Pres. of the Board.

Elected Members—W. Bros. F. H. Mueller, C. McI. Page, D. B. Wallace, M. Copeland, A. S. Laird (Auckland District); W. Bros. G. J. Wallace, G. B. Perkins (Canterbury Province); W. Bro. A. D. McLeod (Wellington District); W. Bro. C. W. L. Lischner (Otago District); W. Bro. Walter Gee (Southland District); W. Bro. C. F. Spooner (Ruapehu District); W. Bro. J. H. Colebourne (Hawkes Bay District); W. Bro. W. Thawley (West Coast District); W. Bro. Noel Paton (Nelson and Marlborough District); W. Bro. F. W. Grainger (Taranaki District).

BOARD OF BENEVOLENCE:

President—R.W. Bro. Joseph Catchpole.

Members ex officio—M.W. Bro. Oliver Nicholson, G.M.; R.W. Bro. T. A. Peterkin, D.G.M.; V.W. Bro. E. R. Davis, G. Treas.; all P.G.Ms. and P.Pro.G.Ms.; all P.D.G.Ms.; all Present and Past Prov.G.Ms.; the immediate P.Pres. of the Board.

Elected Members—W. Bros. S. Wilson, A. I. Farmer, A. H. Waring, D. Lusby, Geo. F. Lovegrove (Auckland District); W. Bros. J. Richardson, M. Evans (Canterbury Province); W. Bro. R. J. Foss (Wellington District); W. Bro. Thos. Walker (Southland District); W. Bro. Geo. M. Proctor (Otago District); W. Bro. Wm. G. Ashforth (Ruapehu District); W. Bro. Edwin Hosking (Hawkes Bay District); W. Bro. W. H. Nicholas (West Coast District); W. Bro. F. Thomas (Nelson and Marlborough District); W. Bro. Wm. N. Ewing (Taranaki District).

BOARD OF MANAGEMENT OF THE WIDOWS' AND ORPHANS' AND AGED MASONS' FUND.

Chairman—R.W. Bro. Geo. H. Powley.

Members—The members of the Boards of General Purposes and Benevolence (sitting together).

By resolution of G.L. this Board is also empowered to disburse and administer

THE SPECIAL (WAR) BENEVOLENT FUND.

TRUSTEES OF GRAND LODGE FUNDS AND PROPERTY:

R.W. Bro. Murdoch McLean
R.W. Bro. George Fowlds
R.W. Bro. F. Kearsley
R.W. Bro. George H. Powley
R.W. Bro. Charles Rhodes

MALCOLM NICCOL, Grand Secretary.

Postal Address :—Box 341, P.O., Auckland.

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NORTH ISLAND.

CRAFT LODGES.

(Under Grand Lodge of New Zealand.)

PROVINCE OF AUCKLAND, 46 LODGES.

(R.W. Bro. M. McLean, Prov.G.M.)

Ara, No. 1:—Founded 1842, meets in the Freemasons' Hall, Princes Street, Auckland, on second Wednesday in each month (except in the month of January), at 7.30 p.m. Installation June. W.M., W. Bro. A. G. Graham; S.W., Bro. W. A. Fairclough; J.W., Bro. J. Dawson; Sec., W. Bro. Alex. I. Farmer, P.M., P.O. Box 151.

St. Andrew, No. 8:—Founded 1861, meets in Freemasons' Hall, Auckland, on third Tuesday in every month, 7.45 p.m. Installation July. W.M., Bro. C. A. Coppins; S.W., Bro. F. L. Connolly; J.W., Bro. P. H. Cole. Sec., Bro. J. P. McPhail, 43 Phoenix Chambers, Queen Street, Auckland.

United Service, No. 10:—Founded 1864, meets in the Freemasons' Hall, Princes Street, Auckland, on last Wednesday in every month, at 7.30 p.m. Installation June. W.M., W. Bro. William Talbot; S.W., W. Bro. John W. Swales, P.M.; J.W., W. Bro. Arthur W. Morris, P.M.; Sec., W. Bro. Thos. W. Allen, P.M., "Bryn Awel," Henderson.

Beta-Waikato, No. 12:—Founded 1865, meets in Masonic Hall, Hamilton, Waikato, Thursday on or before full moon, at 7.30 p.m. Installation Thursday on or after 24th June. W.M., Bro. C. R. B. Speight; S.W., Bro. G. P. Rogers; J.W., Bro. R. A. Grigg; Sec., W. Bro. J. E. Hammond, Hamilton.

Sir Walter Scott, No. 15:—Founded 1870, meets in Freemasons' Hall, Thames, third Tuesday in every month, at 7.30 p.m. Installation March. W.M., Bro. A. L. Read; S.W., Bro. W. E. Hale; J.W., Bro. J. E. Johnstone; Sec., Bro. A. Burns, P.M.

Coromandel, No. 17:—Founded (456, I.C.), 1872. Manukau, No. 24:—Founded 1876, meets in Masonic Hall, Princes Street, Onehunga, on first Wednesday each month. Installation March. W.M., Bro. D. C. Fraser; S.W., Bro. C. Simpson; J.W., Bro. J. E. Cowell; Sec., W. Bro. C. M. Page, Quay Street, Auckland.

Albion, No. 45:—Founded 1883, meets in Masonic Hall, Devonport, on second Thursday in each month. Installation June. W.M., Bro. W. G. Allen; S.W., Bro. V. R. Anderson; J.W., Bro. M. G. King; Sec., W. Bro. F. H. Hounsell, P.M., 68 Callopie Road, Devonport.

Te Aroha, No. 52:—Meets in Masonic Hall, Te Aroha, Tuesday nearest full moon, 7.30 p.m. Installation March. W.M., Bro. R. S. Hanna; S.W., Bro. A. J. Clarke, J.W., Bro. C. H. Richardson; Sec., Bro. G. E. Lovegrove.

Ponsonby, No. 54:—Founded 1890, meets in Masonic Hall, Jervois Road, Ponsonby, first Tuesday in month, 7.30 p.m. Installation May. W.M., Bro. L. C. E. Hamann; S.W., Bro. C. T. Haynes; J.W., Bro. C. E. Dutton; Sec., Bro. H. R. Arthur, P.M., No. 31, Curran Street, Ponsonby.

Wairoa, No. 55:—Meets on third Monday in each month, Lodge Room, Arthur Street, Elerslie. Installation April. W.M., Bro. A. Hewson; S.W., Bro. A. J. S. D'Ewes; J.W., Bro. E. R. Pilkington; Sec., W. Bro. H. Nutt, Jubilee Road, Elerslie.

Papakura, No. 56:—Founded 1855, meets in Masonic Hall, Papakura, Tuesday on or before full moon. Installation June. W.M., Bro. R. W. Mears; S.W., Bro. R. G. Mack; J.W., Bro. G. T. Bond; Sec., Bro. H. Willis, P.M.

Franklin, No. 58:—Founded 1891, meets at the Masonic Hall, Kohukohu, on first Thursday after full moon. Installation November. W.M., Bro. A. C. Wallace; S.W., Bro. A. A. Potter; J.W., Bro. G. Downs; Sec., Bro. H. A. Williams, P.O. Box 18, Kohukohu.

Abercorn, No. 76:—Founded 1886, meets in Abercorn Hall, Ormond Road, Gisborne, on first Tuesday in each month. Installation September. W.M., Bro. A. B. Gilmour; S.W., vacant; J.W., Bro. C. Blackburn; Sec., R.W. Bro. G. T. Bull, P.G.W.

Mangonui, No. 78:—Founded 1892, meets in Masonic Hall, Mangonui, on Thursday in each month nearest full moon. Installation February. W.M., Bro. A. Warburton; S.W., Bro. N. J. Ray; J.W., Bro. S. Foster; Sec., Bro. L. J. Mathews, P.M., Lake Ohia, Mangonui.

Alpha, No. 81:—Founded 1881, meets at Masonic Hall, Cambridge, on Wednesday nearest full moon. Installation March. W.M., Bro. J. C. Savers; S.W., Bro. H. H. Speight; J.W., Bro. H. Lewis; Sec., Bro. G. H. Ollard, Cambridge.

Auckland, No. 87:—Founded 1893, meets in Masonic Hall, Eden Terrace, fourth Tuesday each month. Installation May. W.M., Bro. J. B. Crawford; S.W., Bro. W. G. Mason; J.W., Bro. F. Mason; Sec., Bro. W. S. Williams, P.M., Wynyard Road, Mount Eden.

Waiuku, No. 90:—Founded 1893.

Ohaeawai, No. 101:—Meets in the Masonic Hall at Ohaeawai on the Saturday nearest full moon at 7.30 p.m. Installation in November. W.M., Bro. John Mackereth; S.W., Bro. Walter Mountain; J.W. Bro. Herbert Mountain; Sec., Bro. Thos. Read, Kawakawa.

Whangarei, No. 102:—Meets in Freemasons' Hall, John Street, Whangarei, on Monday nearest full moon in each month. Installation April. W.M., Bro. A. M. McLeod; S.W., Bro. R. R. McLennan; J.W., Bro. R. H. Allan; Sec., Bro. A. D. Lambly, Kensington Road, Whangarei.

Ohinemuri, No. 107:—Founded 1897, meets in Masonic Hall, Paeroa, on Wednesday on or before full moon each month. Installation Nov. W.M., Bro. Chas. B. Gentil; S.W., Bro. F. A. B. Cameron; J.W., Bro. L. F. Ott; Sec., Bro. G. E. Allen.

Waihi, No. 112:—Founded 1898, meets in Masonic Hall, Waihi, third Tuesday each month. Installation April. W.M., Bro. R. Hay; S.W., Bro. H. Fleming; J.W., Bro. J. Say; Sec., W. Bro. A. T. Ellis.

Taupiri, No. 118:—Founded 1900, meets in Masonic Hall, Huntly, on Wednesday nearest full moon in every month. Installation Oct. W.M., Bro. A. H. Waring; S.W., Bro. J. Kinson; J.W., Bro. D'Arcy Low; Sec., Bro. W. A. Joll.

Waipa, No. 119:—Founded 25th September, 1901; meets in Masonic Hall, Te Awamutu, first Friday after full moon, 7.30 p.m. Installation October. W.M., Bro. G. Bishop; S.W., Bro. J. Browning; J.W., Bro. A. K. Bushy; Sec., Bro. W. Jeffery.

Hobson, No. 120:—Founded 1901, meets in Masonic Hall, Aratapu, Tuesday on or before full moon. Installation 29th January. W.M., W. Bro. D. Savident; S.W., Bro. S. L. Spanhake; J.W., Bro. J. H. Bergman; Sec., W. Bro. C. E. Smith, Te Kopuru.

Tauranga, No. 125:—Founded 1902, meets at Lodgeroom, First Avenue, Tauranga, Thursday on or next before full moon, 7.30 p.m. prompt. Installation August. W.M., Bro. T. W. R. Phillips; S.W., Bro. W. H. J. Poole; J.W., Bro. C. H. Adams; Sec., Bro. C. Lowe, Tauranga.

Hikurangi, No. 140.

Rotorua, No. 153:—Founded 1907, meets in Masonic Hall, Fenton Street, Rotorua, Tuesday nearest full moon, 7.30 p.m. Installation August. W.M., Bro. Geo. Urquhart; S.W., Bro. W. W. Weber; J.W., Bro. G. French; Sec., W. Bro. W. Montgomery, Rotorua.

Piako, No. 160:—Founded 1908, meets in the Masonic Hall, Morrinsville, on Wednesday on or before full moon in every month, at 7.30 p.m. Installation March. W.M., Bro. A. H. Aitkin; S.W., Bro. S. B. Sims; J.W., Bro. K. J. McCausland; Sec., Bro. J. S. Reid, Morrinsville.

Plunket, No. 163:—Founded 1910, meets in the Masonic Hall, Te Kuiti, on Wednesday on or before full moon, at 7.30 p.m. Installation April. W.M., Bro. J. W. Cochrane; S.W., Bro. P. D. Hargreaves; J.W., Bro. A. F. Howarth; Sec., Bro. B. Wolff, Te Kuiti.

Karioti, No. 165 (Raglan).

Tawhiri, No. 166:—Founded November, 1909, meets at Frankton on Tuesday after full moon, at 7.30 p.m. Installation November. W.M., Bro. J. E. Herbert; S.W., Bro. F. W. Luxford; J.W., Bro. A. G. Sanford; Sec., Bro. C. N. Flyger, P.M., Box 6, Mail Room, Frankton Junction.

United Masters', No. 167 (Auckland).

Maungawhau, No. 168:—Founded 1909, meets in the Lodgeroom, Woodside Road, Mt. Eden, on the third Thursday in each month. Installation November. W.M., Bro. H. T. Surman; S.W., Bro. N. T. Williams; J.W., Bro. P. M. Macfarlane; Sec., Bro. F. H. Mueller, P.M., P.O. Box 796, Auckland.

Marsden, No. 169 (Maungaturoto).

Waitakere, No. 170 (Henderson).

Nau Mai, No. 171:—Founded 1910, meets in Lodgeroom, Hakiha Street, Taumarunui, first Wednesday every month. Installation November. W.M., Bro. E. T. Hughes; S.W., Bro. F. Fanthorpe; J.W., Bro. J. F. Strang; Sec., Bro. F. E. Grinlinton.

Waipu, No. 179.

Onewa, No. 182 (Northcote).

Te Marama, No. 186:—Founded 1911, meets at Ngauruwhia, Monday nearest full moon. Installation October. W.M., W. Bro. R. L. Thomas; S.W., Bro. P. P. Bynon Powell; J.W., Bro. H. J. Sampson; Sec., Bro. Herbert M. Thorpe.

Tirau, No. 193:—Founded 20th March, 1913, meets in the Masonic Hall, Tirau, on Thursday nearest full moon. Installation March. W.M., Bro. H. Head; S.W., Bro. A. J. Tong; J.W., Bro. E. O. Amore; Sec., W. Bro. J. W. Anderson, P.M., Box 1, Piarere, via Tirau.

Whakatane, No. 198:—

Takapuna, No. 202.

Pono, No. 203 (Dargaville).

Titirangi, No. 204 (Avondale).

Irish Constitution.

Ara, No. 348, I.C.:—Founded 6th September, 1842, meets in the Freemasons' Hall, Princes Street, Auckland, on first Monday in each month (January excepted), at 7.30 p.m. Installation 24th June (St. John's Day), high noon. W.M., W. Bro. R. J. Lusher; S.W., Bro. W. Wilson; J.W., Bro. A. J. Vercoe; Sec., W. Bro. W. H. Patterson, P.M., c/o P.O. Box 340.

PROVINCE OF HAWKES BAY: 10 LODGES.

(R.W. Bro. H. L. Harston, Prov.G.M.)

Scinde, No. 5:—Founded 1858, meets in the Masonic Hall, Tennyson Street, Napier, on third Tuesday in each month. Installation Wednesday following the third Tuesday in June. W.M., Bro. B. Bishop; S.W., Bro. J. Bowes; J.W., Bro. A. E. Currie; Sec., W. Bro. L. Freedman, P.G.D., Emerson St., Napier.

Victoria, No. 21:—Founded 1871, meets in the Masonic Hall, Munroe Street, Napier, on first Tuesday in every month (except December and January), at 7.45 p.m. Installation first Wednesday in June. W.M., Bro. Harry Hill; S.W., W. Bro. W. A. Wilkie; J.W., Bro. W. G. Jarvis; Sec., Bro. Jas. Redshaw, P.M., P.O. Box 196, Napier.

Bedford, No. 25:—Founded 1878, meets at Masonic Hall, Waipukurau, on Wednesday nearest full moon, at 7.30 p.m. Installation April. W.M., Bro. W. H. L. Williams; S.W., Bro. A. D. Gibson; J.W., Bro. H. J. Newling; Sec., W. Bro. J. W. Elliott, P.M., Waipukurau.

Abercorn, No. 30:—Founded 1878, meets at Masonic Hall, Waipawa, H.B., on Monday on or nearest full moon in each month, at 7.30 p.m. Installation second Monday in December. W.M., Bro. W. Pasco; S.W., Bro. A. Parkin; J.W., Bro. G. H. Hunt; Sec., W. Bro. J. M. Watson, Bush Road, Waipawa.

Rawhiti, No. 66:—Founded 1890, meets in the Freemasons' Hall, High Street, Dannevirke, on third Thursday in each month, at 7.30 p.m. Installation May. W.M., Bro. John Cattlanach Davidson; S.W., Bro. C. R. James; J.W., Bro. C. T. Brown; Sec., Bro. T. Paton, Albert St., Dannevirke.

Heretaunga, No. 73:—Founded 1878, meets in the Masonic Hall, Hastings, H.B., on second Tuesday in each month, at 7.30 p.m. Installation June. W.M., Bro. J. A. Miller; S.W., Bro. L. T. Cooper; J.W., Bro. R. H. Jones; Sec., Bro. T. Morgan, P.M., Box 3, P.O., Hastings.

Ruahine, No. 80:—Founded 1886, meets in the Masonic Hall, Woodville, on Tuesday before full moon in every month, at 7.30 p.m. Installation June. W.M., Bro. G. D. Macfarlane; S.W., Bro. J. A. Fraser; J.W., Bro. R. E. Toogood; Sec., Bro. E. R. Bean, P.O., Woodville.

Lion, No. 114:—Founded 1899, meets in the Masonic Hall, Ormondville, Monday on or nearest full moon, at 7.30 p.m. Installation Wednesday nearest to April full moon. W.M., Bro. C. F. Barker; S.W., Bro. J. Snaddon; J.W., Bro. H. N. Benson; Sec., J. H. Morrison, P.M., Makotuku.

Waikaremoana, No. 158:—Founded 1909, meets in the Masonic Hall, Wairoa, H.B., on Tuesday nearest full moon in every month, at 7.30 p.m. Installation March. W.M., W. Bro. E. J. Green; S.W., Bro. J. W. Sargisson; J.W., Bro. J. W. B. Macdonald; Sec., Bro. Rev. W. J. Simkin, P.O. Box 63, Wairoa.

Ruataniwha, No. 172:—Founded 1910, meets in Masonic Hall, Takapua, Friday on or before full moon every month, 7 p.m. Installation August. W.M., W. Bro. E. F. Stubbs; S.W., Bro. A. Chisholm; J.W., Bro. J. W. Watkins; Sec., Bro. E. Johnson, P.M., Takapua.

PROVINCE OF TARANAKI: 7 LODGES.

(R.W. Bro. R. W. Sargent, Prov.G.M.)

Patea Kil, No. 18:—Founded 1873, meets second Wednesday in each month. Installation March. W.M., Bro. E. Wells; S.W., Bro. A. B. Christensen; J.W., Bro. E. C. Woods; Sec., Bro. F. G. Davies.

Hawera, No. 34:—Founded 1880, meets in the Temple, Union Street, Hawera, on first Tuesday in every month at 7.30 p.m. Installation July. W.M., W. Bro. J. W. Harding; S.W., Bro. H. D. Caplen; J.W., Bro. G. J. Sheppard; Sec., Bro. F. G. Kimbell, P.M., High St., Hawera.

Ngamotu, No. 48:—Founded 1883, meets in Masonic Hall, Robe Street, New Plymouth, on fourth Wednesday in each month (except December, second Thursday) at 7.30 p.m. Installation September. W.M., Bro. E. W. Garner; S.W., Bro. W. P. Nicoll; J.W., Bro. Alex. Forbes; Sec., Bro. W. H. Haddrell, P.M., Westown, New Plymouth.

Stratford, No. 75:—Founded 1892, meets in the Masonic Hall, Stratford, on third Wednesday in every month. Installation March. W.M., Bro. C. H. Speck; S.W., Bro. W. H. Besley; J.W., Bro. J. H. Ashton; Sec., Bro. J. W. McMillan.

St. John's, No. 95:—Founded 1892, meets in Masonic Hall, Eltham, third Tuesday in each month, 7.30 p.m. Installation February. W.M., Bro. J. L. Weir; S.W., Bro. A. N. Rogers; J.W., Bro. C. H. Buckridge; Sec., Bro. R. C. D. Lightbourne, P.M.

Moa, No. 110:—Founded 1896, meets in Freemasons' Hall, Inglewood, Taranaki, on second Friday in each month, at 7.30 p.m. Installation March. W.M., Bro. J. Roberts; S.W., Bro. L. de Launay, P.M.; J.W., Bro. G. H. Taylor; Sec., Bro. A. E. Surrey, P.M., Inglewood.

Ikarua, No. 115:—Founded 1896, meets at Lodgeroom, Opunake, Tuesday nearest full moon, 7.30 p.m. Installation November. W.M., Bro. K. L. Cannell; S.W., Bro. W. J. Todd; J.W., Bro. O. A. Mullon; Sec., Bro. G. W. Rogers, P.M.

RUAPEHU DISTRICT: 15 LODGES.

(R.W. Bro. D. McFarlane, Prov.G.M.)

Rangitikei, No. 38:—Founded 1880, meets at Masonic Hall, Bulls, Tuesday before full moon. Installation October. W.M., Bro. George Williams; S.W., Bro. B. Chisholm; J.W., Bro. G. H. Hathaway; Sec., Bro. Thomas King, P.M., Box 5 Bulls.

Felding, No. 41:—Founded 1881, meets in the Masonic Temple, Felding, on Monday nearest full moon. Installation July. W.M., Bro. E. H. Fisher; S.W., Bro. D. S. Thomson; J.W., Bro. W. A. Bell; Sec., Bro. A. H. Maguire, P.M.

Manawatu Kil, No. 47:—Founded 1883, meets in Masonic Hall, Church Street, Palmerston North, second Thursday in each month. Installation April. W.M., Bro. A. Hopwood; S.W., Bro. W. Mundy; J.W., Bro. D. Dustin.

Otagaki, No. 70:—Founded 1891, meets in Masonic Hall, Ashhurst, on Thursday before full moon in each month, at 7.30 p.m. Installation August. W.M., Bro. G. R. Lovelock; S.W., Bro. H. Smart; J.W., Bro. C. Simms; Sec., Bro. J. T. Robson, Ashhurst.

Rangitira, No. 71:—Founded 1891, meets in Masonic Hall, Huntville, Rangitikei, Friday on or before full moon. Installation March. W.M., Bro. A. S. Jonson; S.W., Bro. F. H. Powell; J.W., Bro. F. C. Berry; Sec., Bro. R. A. Campbell, P.M.

St. Andrew Kil, No. 79:—Founded 1868, meets in the Freemasons' Hall, Wanganui, on second Thursday in each month (excepting December, first Thursday). Installation second Thursday in July. W.M., Bro. A. E. King; S.W., Bro. R. W. Green; J.W., Bro. J. E. M. Ross; Sec., Bro. N. G. Armstrong, P.O. Box 236, Wanganui.

Kimboiton, No. 123:—Founded 1902, meets in Masonic Hall, Kimboiton, on Thursday nearest full moon. Installation February. W.M., Bro. J. M. Turnbull; S.W., Bro. W. McKay; J.W., Bro. C. G. Hansen; Sec., Bro. H. F. Hansen, P.M., P.O. Box 11, Kimboiton.

Ruapehu, No. 128 (formerly No. 2317, E.C.):—Founded 1885, meets in Masonic Hall, Marton, Thursday nearest full moon. Installation February. W.M., Bro. H. Y. Cameron; S.W., Bro. E. R. Galpin; J.W., Bro. W. W. Thomas; Sec., Bro. J. Mogridge, P.M.

Te Awahou, No. 133:—Founded 1906, meets in the Masonic Hall, Liddle Street, Foxton, on second Tuesday in each month. Installation May. W.M., Bro. H. J. Berry; S.W., Bro. J. W. Stevenson; J.W., Bro. Jno. Speirs; Sec., Bro. J. M. Barr.

Otaihape, No. 142:—Founded 13th December, 1905, meets in the Masonic Hall, Taihape, on Tuesday on or before full moon, at 7.45 p.m. Installation May. W.M., Bro. Geo. Wrightson; S.W., Bro. F. W. Somerville; J.W., Bro. F. Varnam; Sec., Bro. A. James, P.M., Box 5, Taihape.

Rongotea, No. 146:—Founded 1906, meets in Masonic Hall, Rongotea, Wednesday after full moon. Installation April. W.M., Bro. J. McMinin; S.W., Bro. E. T. Glover; J.W., Bro. R. M. Matheson; Sec., Bro. T. McGee.

Huia, No. 171:—Founded 1910, meets at Masonic Hall, Church Street E., Palmerston North, on first Thursday in each month. Installation March. W.M., Bro. W. C. Turner; S.W., Bro. A. W. Gallichan; J.W., Bro. J. F. Manning; Sec., Bro. C. J. Hewlett, Courthouse, Palmerston North.

Waimarino, No. 175:—Founded 1910, meets in Masonic Hall, Ward Street, Raetihi, on Monday nearest full moon at 7.30 p.m. Installation October. W.M., Bro. W. H. Tustin; S.W., Bro. A. Mabbott; J.W., Bro. P. Hansen; Sec., Bro. J. C. Goodger.

Manga-te-Weka, No. 178:—Founded 1910; meets in Masonic Hall, Mangaweka, on Monday on or before full moon in each month at 8 p.m. Installation February. W.M., Bro. R. B. Turnbull; S.W., Bro. G. Kreger; J.W., Bro. J. D. Munro; Sec., Bro. D. Galloway, P.M., Mangaweka.

Moutoa, No. 195:—Constituted 24th April, 1913, meets in Masonic Hall, Gonville, on fourth Thursday in each month (excepting December, third Thursday). Installation fourth Thursday in April. W.M., Bro. J. Fowler; S.W., Bro. G. L. McLean; J.W., Bro. F. Symes; Sec., Bro. Neil P. Svenson, P.M., 49 Ridgway Street, Wanganui.

PROVINCE OF WELLINGTON: 23 LODGES.

(R.W. Bro. J. W. Ellison, Prov.G.M.)

N.Z. Pacific, No. 2:—Founded 1842, meets in Masonic Hall, Wellington, on fourth Monday in every month, at 7.30 p.m. No meeting December. Installation March. W.M., Bro. A. Scott; S.W., Bro. J. Tamblin; J.W., Bro. R. H. Webb; Sec., Bro. J. H. Worboys, P.M., Kilbirnie.

Waterloo, No. 13:—Founded 1866, meets in Masonic Hall, Wellington, on second Monday every month, 7.30 p.m. Installation September. W.M., W. Bro. Erskine; S.W., Bro. W. C. Robinson; J.W., Bro. W. A. Paron; Sec., Bro. G. E. Smith, P.M., Box 311, G.P.O.

Masterston, No. 19:—Founded 1873, meets in the Masonic Hall, Bannister Street, Masterston, on second Wednesday in every month, at 8 p.m. Installation May. W.M., Bro. J. L. Hughes; S.W., Bro. H. Dixon; J.W., Bro. O. Pragnell; Sec., Bro. F. J. Hunn, Box 31, Masterston.

St. Andrew, No. 32:—Founded 1879, meets in the Masonic Hall, Wellington, on the third Monday in every month, at 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. W. Simpson; S.W., Bro. A. Schmidt; J.W., Bro. J. C. Riddell; Sec., Bro. A. T. Wells, P.M., P.O. Box 236, Wellington.

St. John, No. 37:—Founded 1880, meets in Masonic Hall, Wakefield Street, Featherston, on second Monday in each month, at 7.30 p.m. Installation October. W.M., Bro. F. Henry; S.W., Bro. G. T. Baker; J.W., Bro. W. Tinney; Sec., Bro. F. E. Merlet, Featherston.

Leinster, No. 44:—Founded 1882, meets in Masonic Hall, Wellington, first Monday each month, 7.30 p.m. Installation July. W.M., Bro. A. Longmore; S.W., Bro. A. McLaren; J.W., Bro. R. J. Shakes; Sec., Bro. W. Bro. W. A. Baudinet, P.M., 17 Caroline Street. "Copper" collection each meeting for W. and O. and A.M. Fund.

St. Mark, No. 53:—Founded 1884, meets in Freemasons' Hall, Carterton, on second Tuesday in every month, at 8 p.m. Installation April (St. Mark's Day). W.M., Bro. R. Stout; S.W., Bro. G. S. Philpotts; J.W., Bro. A. J. Rayne; Sec., Bro. Arthur Philpotts, P.M.

Ulster, No. 62:—Founded 1888, meets in the Masonic Hall, Petone, on third Wednesday in every month. Installation June. W.M., W. Bro. R. Jenkins, P.M.; S.W., Bro. T. Mather; J.W., Bro. A. G. Steffensen; Sec., Bro. W. Bro. R. Wylie, 49 Victoria Street, Petone.

Tararua, No. 67:—Founded 1890, meets at Masonic Hall, Pahiatua, Thursday nearest full moon. Installation November. W.M., Bro. T. Bacon; S.W., Bro. T. Riddell; J.W., Bro. R. V. King; Sec., Bro. G. Moore, P.M.

Otaki, No. 72:—Founded 1891, meets in the Masonic Hall, Otaki, on Wednesday nearest full moon, at 8 p.m. (September meeting Tuesday). Installation November. W.M., Bro. J. G. Hartgill; S.W., Bro. E. Allen; J.W., Bro. W. McKegg; Sec., Bro. W. Swaby, P.M.

Greytown, No. 74:—Founded 1877, meets at the Masonic Hall, Greytown, on second Friday in each month, at 8 p.m. Installation St. John's Day (June). W.M., Bro. H. Morison, P.M.; S.W., Bro. J. B. Bricknell; J.W., Bro. D. P. Loasby; Sec., Bro. Edgar Larkin, P.M., Box 32, Greytown.

Eketahuna, No. 92:—Founded 1893, meets in the Masonic Hall, Bengston Street, Eketahuna, on Friday nearest full moon in each month (except May, Installation, on Thursday nearest full moon), at 7.30 p.m. W.M., Bro. J. Renment; S.W., Bro. T. Knight; J.W., Bro. J. Kerr; Sec., Bro. R. Dickson.

Hinemoa, No. 122:—Founded 1901, meets in Masonic Hall, Wellington South, second Thursday, 7.30 p.m. Installation August. W.M., Bro. A. A. George; S.W., Bro. Rev. G. Knowles Smith; J.W., Bro. S. R. Shannon; Sec., W. Bro. S. Martin, 11 Millward Street, Newtown.

Coronation, No. 127:—Founded 1902, meets in Masonic Hall, Johnsonville, Saturday on or before full moon, 7.30 p.m. Installation July. W.M., Bro. H. E. Harrop; S.W., Bro. R. Turner; J.W., Bro. A. H. Mildenhall; Sec., Bro. W. S. Radcliffe, 29 Abbot Road, Ngaho.

Brooklyn, No. 132:—Founded October, 1903; meets in Masonic Hall, Brooklyn, on first Wednesday in each month. Installation October. W.M., Bro. H. V. Futter; S.W., Bro. W. J. Westwood; J.W., Bro. H. Parkin; Sec., Bro. M. W. Thew, 12 Washington Avenue, Brooklyn.

Horowhenua, No. 135:—Founded 1906, meets in Druids' Hall, Levin, on Thursday nearest full moon, at 8 p.m. Installation Wednesday nearest in September. W.M., Bro. T. Brown; S.W., Bro. J. Bagrie; J.W., Bro. J. Middlemiss; Sec., W. Bro. James McIntyre, D.H. School, Levin.

Puketoi, No. 149:—Founded 1907, meets in Masonic Hall, Pongaroa, Tuesday nearest full moon, at 7.30 p.m. Installation February. W.M., Bro. T. A. Yeoman; S.W., Bro. S. Gibson; J.W., Bro. J. H. Thomas; Sec., W. Bro. W. Souness, P.M., Pongaroa.

Waihenga, No. 150:—Founded October, 1907, meets in Masonic Hall, Martinborough, on first Wednesday in each month at 7.30 p.m. Installation October. W.M., Bro. W. McKay; S.W., Bro. J. W. Kershaw; J.W., Bro. J. E. Tyler; Sec., Bro. Geo. W. Cobb, Box 6, Martinborough.

Tutanekai, No. 156:—Founded 1908, meets in Masonic Hall, Adelaide Road, Berhampore, first Thursday each month, 7.30 p.m. Installation February. W.M., Bro. A. A. Whitelaw; S.W., Bro. J. W. Sexton; J.W., Bro. G. F. Lenzi; Sec., Bro. Edwin Howell, 55 Glen Road, Kelson.

Wairarapa, No. 176:—Founded 1910, meets in Masonic Hall, Huia Street, Lower Hutt, on second Wednesday in every month, at 7.30 p.m. Installation October. W.M., Bro. J. McLachlan; S.W., Bro. H. E. Leighton; J.W., Bro. H. F. Ayson; Sec., Bro. H. Hobbs, Hautana Square, Lower Hutt.

Otari, No. 190:—Founded 1912, meets in the Freemasons' Hall, Ngaio, second Tuesday each month, 7.30 p.m. Installation July. W.M., W. Bro. J. H. Jerram; S.W., Bro. D. J. Watson; J.W., Bro. E. Meek; Sec., Bro. J. T. Mair, Khandallah.

Installed Masters Lodge, No. 194:—Founded 5th October, 1912; meets in Freemasons' Hall on first Tuesday in November, *February, *April, *June, *August, *October. Installation in October. W.M., Bro. P. Levi; S.W., Bro. A. Erskine; J.W., Bro. W. H. Jones; Sec., Bro. G. Menzies, 90 Abel Smith Street, Wellington. (*Open to visiting M.M.s.)

Whetu Kairangi, No. 201:—Founded 1914, meets at Methodist Church, Worser Bay, on second Saturday in each month, at 7.30 p.m. Installation October. W.M., Bro. T. Boon; S.W., Bro. C. Silvester; J.W., Bro. F. Aston; Sec., Bro. J. A. Fraser.

SOUTH ISLAND.

MARLBOROUGH AND NELSON: 8 LODGES.

(R.W. Bro. C. H. Mills, Prov.G.M.)

Victory, No. 40:—Founded 1881, meets in the Freemasons' Hall, Collingwood Street, Nelson, on second Thursday in every month (except May—fourth Thursday), at 7.30 p.m. Installation May. W.M., Bro. J. L. Ching; S.W., Bro. H. P. Stephenson; J.W., Bro. W. Widdowson; Sec., W. Bro. R. W. Stiles, Box 105, Nelson.

Wairau, No. 42:—Founded 1881 (formerly 663, S.C.; joined N.Z.C. 1890); meets in the Masonic Hall, Andrew Street, Blenheim, last Tuesday in each month, at 7.30 p.m. Installation June. W.M., Bro. J. Reid; S.W., Bro. A. Gibson; J.W., Bro. W. W. Taylor; Sec., W. Bro. W. C. Lucas, Redwood Street, Blenheim.

Havelock, No. 104:—Founded 1896, meets in Masonic Hall, Havelock, Friday, before full moon, at 7.30 p.m. Installation March. W.M., Bro. A. Scott; S.W., Bro. A. B. Reade; J.W., Bro. B. Anderson; Sec., Bro. — Buckman, P.M.

Marlborough Unanimity, No. 106:—Founded 1869 (formerly 1236, E.C.), joined N.Z.C. 1896, meets in the Masonic Hall, Charles Street, Blenheim, second Thursday in each month, 7.30 p.m. Installation August. W.M., Bro. C. A. Eckford; S.W., Bro. A. Weaver; J.W., Bro. F. Bull; Sec., Bro. S. A. Edinger, Blenheim.

Waitohi, No. 111:—Meets Masonic Hall, Pictou, last Friday each month, 7.30 p.m. Installation last Friday in April. W.M., Bro. J. W. Burgess; S.W., Bro. H. A. S. Martin; J.W., Bro. J. E. Atkins; Sec., Bro. R. C. Branch, P.M.

Forest, No. 116:—Meets at Wakefield on third Wednesday in each month. Installation November. W.M., Bro. H. Franklyn; S.W., Bro. A. D. Syder; J.W., Bro. J. R. Gault; Sec., Bro. H. C. Fitzsimmons, P.M.

Motueka, No. 117:—Founded 1900, meets in the Lodgeroom, Motueka, on Wednesday nearest full moon in each month. Installation October. W.M., Bro. R. Shaw Thompson; S.W., Bro. C. L. Harvey; J.W., Bro. Geo. Heath; Sec., Bro. L. E. Rhodes.

St. Cuthbert's, No. 144:—Founded 1905, meets in the Masonic Hall, Collingwood, on Saturday nearest full moon, at 7.30 p.m. Installation October. W.M., Bro. J. Phillips; S.W., Bro. R. C. Cartner; J.W., Bro. Job Hughes; Sec., W. Bro. P. McCaffrey, P.M., Puponga, Collingwood.

PROVINCE OF WESTLAND: 12 LODGES.

(R.W. Bro. R. H. Richmond, Prov.G.M.)

Robert Burns, No. 50:—Founded 1885, meets in Burns' Masonic Hall, Kelly Street, Reefton, third Thursday each month, at 7.30 p.m. Installation 25th January. W.M., Bro. W. R. Hopcroft; S.W., Bro. F. W. Robinson; J.W., Bro. W. H. Thompson; Sec., Bro. R. A. Stewart, P.M.

Advance, No. 61:—Founded 1871, meets in Masonic Hall, Taylorville, Brunerton, on Thursday nearest full moon, at 7.30 p.m. Installation last Thursday in January. W.M., Bro. John S. Georgehegan; S.W., Bro. C. Angel; J.W., Bro. D. Swallow; Sec., Bro. John Watson.

Kumara, No. 65:—Meets in the Freemasons' Hall, Seddon Street, Kumara, on Tuesday nearest full moon, at 8 p.m. Installation February. W.M., Bro. James Steel; S.W., Bro. Archie Glen; J.W., Bro. J. E. Wade; Sec., Bro. W. H. Evenden, P.M.

Westland Kil, No. 88:—Founded 1867, meets in Freemasons' Hall, Hokitika, on Wednesday nearest full moon in every month, at 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. H. A. Thompson; S.W., Bro. J. Cameron; J.W., Bro. R. M. King; Sec., Bro. J. McMillan, P.M.

Aorangi, No. 89:—Founded 1893, meets in the Masonic Hall, Denniston, on first Wednesday in every month. Installation April. W.M., Bro. R. A. Fox; S.W., Bro. M. S. Montford; J.W., Bro. W. Smart; Sec., Bro. T. Peacock, P.M.

Mokihini, No. 96:—Founded 1896, meets in Masonic Hall, Seddonville, first Saturday every month, 7.30 p.m. Installation December. W.M., Bro. W. J. Mumm; S.W., Bro. W. McIndoe; J.W., Bro. — Skilton; Sec., Bro. Chas. M. Johnston, P.M.

Torea, No. 121:—Founded 1900, meets at Masonic Hall, Granity, third Saturday each month, 7.30 p.m. Installation December. W.M., Bro. H. G. Webster; S.W., Bro. J. Taggart; J.W., Bro. W. S. McEwan; Sec., Bro. Dr. Short.

Mawhera, No. 136:—Founded 1904, meets in Masonic Hall, Tainui Street, Greymouth, second Thursday each month. Installation November. W.M., Bro. T. F. Guinness; S.W., Bro. E. P. Peters; J.W., Bro. J. C. Duncan; Sec., Bro. W. J. Watson.

Kawatiri-Westport, No. 152:—Founded 1907, meets in the Masonic Hall, Russell Street, Westport, on second Monday in each month, at 8 p.m. Installation May. W.M., Bro. S. Paul; S.W., Bro. D. T. Gibbard; J.W., Bro. H. Greenwood; Sec., Bro. G. W. Jones, P.M., 137 Queen Street, Westport.

Runanga, No. 159:—Founded 1908, meets in Masonic Hall, Seddon Street, Runanga, on Wednesday nearest full moon in each month, at 7.30 p.m. Installation October. W.M., Bro. T. H. Latimer; S.W., Bro. W. Mantach; J.W., Bro. J. Hadcroft; Sec., Bro. A. G. Hildebrand, State Collieries.

Waro, No. 173 (Blackball).
Connaught, No. 137 (Karama).

PROVINCE OF CANTERBURY: 35 LODGES.

(R.W. Bro. John Thornton, Prov.G.M.)

Unanimity, No. 3:—Founded October, 1851, meets at Masonic Hall, Sumner Road, Lyttelton, first Tuesday each month, 7.30 p.m. Installation February. W.M., Bro. A. G. W. Pearson; S.W., Bro. D. E. L. Collett; J.W., Bro. R. J. Connal; Sec., Bro. W. H. Brown, Box 34, Lyttelton.

St. Augustine, No. 4:—Founded 1852, meets in St. Augustine Masonic Hall, Christchurch, on second Tuesday in every month, at 7.30 p.m. Installation March. W.M., W. Bro. H. H. Wauchop; S.W., Bro. J. A. Stables; J.W., Bro. D. Redpath; Sec., W. Bro. F. C. B. Bishop, Box 372, Christchurch.

Southern Cross, No. 6:—Founded 1858, meets in Masonic Hall, Kaiapoi, on first Thursday in each month, at 7.30 p.m. Installation December. W.M., Bro. T. Hoskin; S.W., Bro. C. E. Baynon; J.W., Bro. R. H. Croft; Sec., Bro. C. F. Sneyd, Kaiapoi.

Caledonian, No. 16:—Founded 1871, meets in the Caledonian Masonic Hall, Sophia Street, Timaru, on first Monday in every month, at 7.30 p.m. Installation June. W.M., Bro. A. Kennedy; S.W., Bro. W. Cranston; J.W., Bro. George Glue; Sec., Bro. James Simpson, 136 North Street, Timaru.

Progress, No. 22:—Founded 1876, meets at Masonic Hall, Southbridge, Tuesday on or before full moon in each month, at 8 p.m. Installation regular night in December. W.M., R.W. Bro. R. B. B. Willis, P.G.D.; S.W., Bro. J. S. Inwood, P.M.; J.W., W. Bro. C. H. Piper; Sec., W. Bro. J. W. A. Walker, District High School, Southbridge.

Canterbury Kil, No. 23.
Geraldine, No. 27:—Founded 1890, meets in the Masonic Hall, Geraldine, on third Wednesday in each month. Installation March. W.M., Bro. D. Wilkinson; S.W., Bro. F. R. Flatman; J.W., Bro. J. M. Sutherland; Sec., Bro. W. A. Sherratt, Geraldine.

Ashley, No. 28:—Founded 1878, meets in the Masonic Hall, Rangiora, on second Thursday every month, 7.30 p.m. Installation March. W.M., Bro. B. A. McKeown; S.W., Bro. T. J. Withers; J.W., Bro. N. W. Pavitt; Sec., Bro. Thos. Hills, P.O. Box 12, Rangiora.

St. George, No. 29:—Meets in Masonic Hall, Wilkin Street, Temuka, on second Wednesday in each month. Installation December. W.M., Bro. W. Trigane; S.W., Bro. F. A. Joynt; J.W., Bro. Geo. Tate; Sec., Bro. A. Calder.

South Rakaiia, No. 31:—Founded 1879, meets in the Masonic Hall, Rakaiia, on Wednesday nearest full moon. Installation April. W.M., Bro. F. C. May; S.W., Bro. G. B. Edwards; J.W., Bro. W. E. Judkins; Sec., Bro. C. E. Featherstone, Rakaiia.

Lincoln, No. 33:—Founded 1880, meets in Masonic Hall, Lincoln, first Tuesday in each month. No meeting in January. Installation October. W.M., Bro. C. J. Morland; S.W., Bro. W. T. Street; J.W., Bro. C. P. Agar; Sec., W. Bro. Jno. Graham, P.O., Lincoln.

Concord, No. 39:—Founded 1881, meets in the Masonic Hall, Papanui, on fourth Wednesday in every month. Installation May. W.M., Bro. L. H. North; S.W., Bro. J. W. H. Francis; J.W., Bro. A. J. Nicholas; Sec., Bro. R. Baldwin, P.M., 72 Alkman's Road, Christchurch.

Phoenix, No. 43 (Akaroa):

Methven, No. 61:

Kaikoura, No. 60:

Christchurch, No. 91:—Founded 1893, meets in St. Augustine's Hall, Christchurch, on fourth Tuesday in each month, at 7.30 p.m. Installation Nov. W.M., Bro. W. Kidley; S.W., Bro. J. Mitchell; J.W., Bro. D. Sheffield; Sec., Bro. H. Hopkinson, P.M., 33 Clifton Street, Addington, Christchurch.

Mackenzie, No. 93:—Founded 1894, meets in Masonic Hall, Fairlie, on Thursday nearest full moon, at 8 p.m. Installation third Thursday in October. W.M., Bro. E. Saunders; S.W., Bro. C. Askey; J.W., Bro. W. J. Smith; Sec., Bro. J. H. Southwick, Fairlie.

St. Augustine, No. 99:—Established 1875. Meets Lodgeroom, Leonard Street, Waimate, Wednesday on or before full moon. Installation August. W.M., Bro. Jas. Manchester; S.W., Bro. C. Bateman; J.W., Bro. E. R. Beckett; Sec., Bro. A. J. Hoskins, P.M.

Thistle, No. 113:—Meets in Masonic Hall, Havelock Street West, Ashburton, on third Wednesday in each month, at 7.30 p.m. Installation 30th November. W.M., Bro. A. L. Moore; S.W., Bro. T. J. Kennedy; J.W., Bro. Jas. Smith, Junr.; Sec., Bro. C. Campbell, P.M., Box 6, P.O., Ashburton.

Cheviot, No. 124:

M. and P.M., No. 130 (Christchurch):

Mairaki, No. 131:—Founded 1903, meets at Masonic Hall, Cust, third Friday in each month. Installation April. W.M., Bro. F. H. Early; S.W., Bro. D. Arnott; J.W., Bro. H. Garrett; Sec., Bro. E. W. Cooper, P.M.

Paraora, No. 134 (St. Andrew's).

Crown, No. 138 (Christchurch):

Robert Burns, No. 139:—Meets at St. Augustine Hall, Christchurch, on third Tuesday in each month, at 7.30 p.m. Installation August. W.M., Bro. R. H. Taylor; S.W., Bro. T. Kirker; J.W., Bro. A. Hunter.

Waihora, No. 141:—Founded 1905, meets in the Oddfellows' Hall, Leeston, on second Thursday in each month, at 7.30 p.m. Installation April. W.M., Bro. F. J. Lemon; S.W., Bro. G. W. R. Osborne; J.W., Bro. W. J. Lemon; Sec., Bro. J. E. Carter, P.M.

Civic, No. 157:—Meets at St. Augustine Hall, Christchurch, first Friday each month, 7.30 p.m. Installation August. W.M., Bro. W. J. Hunter; S.W., Bro. W. T. V. I. Bottrell; J.W., Bro. L. D. S. Maffey; Sec., Bro. T. H. Williams.

St. Martin, No. 162 (Pleasant Point):

Ahurewa, No. 181:—Founded 1911, meets in Schoolroom, Dunsandel, Monday on or before full moon. Installation October. W.M., Bro. D. T. Wright; S.W., Bro. J. D. Cameron; J.W., Bro. W. K. Cameron; Sec., Bro. F. Lill, P.M., Box 1, Dunsandel.

Amuri, No. 184 (Culverden).

Avon, No. 185 (Christchurch).

Tawera, No. 188 (Oxford).

Timaru, No. 196 (Timaru).

Koranga, No. 197:—Founded 1913, meets in Caledonian Masonic Hall, Sophia St., Timaru, fourth Tuesday every month, at 7.30 p.m. Installation August. W.M., W. Bro. D. McCaskill; S.W., Bro. J. W. Souter; J.W., Bro. A. McKenzie; Sec., Bro. W. Gibb, Rhodes St. Erewhon, No. 200:—Opened 20th August, 1914. Mount Somers.

PROVINCE OF OTAGO: 27 LODGES.

(R.W. Bro. A. W. Flett, Prov.G.M.)

Otago, No. 7:—Founded 1860, meets in the Freemasons' Hall, King Street (opp. Museum), Dunedin, on second Wednesday in each month, at 8 p.m. Installation October. W.M., Bro. E. T. Moller; S.W., Bro. J. W. Hardy; J.W., Bro. A. Griffiths; Sec., Bro. D. C. Cameron, P.M., 49 Duke Street, Dunedin.

Waitaki, No. 11:—Founded 1869, meets in the Masonic Hall, Wansbeck Street, Oamaru, on Wednesday on or before full moon, at 7.30 p.m. Installation May. W.M., Bro. F. W. Kibblewhite; S.W., Bro. A. W. Woodward; J.W., Bro. A. N. Glass; Sec., Bro. J. A. Peebles, Newborough, Oamaru.

Clutha, No. 14:—Founded 1866, meets in the Masonic Hall, Douglas Street, Balclutha, second Tuesday in the month, at 8 p.m. Installation September. W.M., Bro. Angus Macdonald; S.W., Bro. J. H. Guest; J.W., Bro. T. D. Pearson; Sec., Bro. B. Whiting, P.M., Box 18, P.O., Balclutha.

Palmerston, No. 28:—Founded 1876, meets in Masonic Hall, Palmerston South, Friday on or before full moon every month, 8 p.m. Installation August. W.M., Bro. W. H. Hopkins; S.W., Bro. D. Guffie; J.W., Bro. T. Sneedon; Sec., Bro. Wm. McGregor.

Hercules, No. 36:—Founded 1880, meets in Masonic Hall, Tapanui, on Wednesday nearest full moon in every month, at 7.30 p.m. Installation April. W.M., Bro. J. A. Gillies; S.W., Bro. J. W. Nicholson; J.W., Bro. H. S. Jackway; Sec., Bro. A. H. Hawkins, Tapanui.

Hiram, No. 46:—Founded 1883, meets in the Masonic Hall, Cargill Road, South Dunedin, on fourth Tuesday in each month. Installation October. W.M., Bro. G. R. West; S.W., Bro. G. T. Lumsden; J.W., —; Sec., Bro. J. A. P. Frederic, No. 4 Union Street, Dunedin.

Ngapara, No. 68:—Founded 1891, meets in the Masonic Hall, Ngapara, Oamaru, on Monday on or preceding full moon in every month, at 7.30 p.m. Installation October. W.M., Bro. Albert Robbie; S.W., Bro. Saml. Wilson; J.W., Bro. Wm. Simpson; Sec., Bro. R. McGillivray, P.M.

Oamaru Kil, No. 82:—Founded 1872, meets in Masonic Hall, Oamaru, on first Wednesday after full moon in each month. Installation October. W.M., Bro. D. Herron; S.W., Bro. J. C. Dickson; J.W., Bro. J. Crombie; Sec., Bro. J. M. Brown, P.M., Thames St., Oamaru.

St. Thomas Kil, No. 83 (originally No. 659, S.C.):—Meets in Masonic Hall, Kaitangata, every fourth Wednesday. Installation February. W.M., Bro. S. Newburn, P.M.; S.W., Bro. T. Sharp; J.W., Bro. A. Fergusson; Sec., Bro. W. D. Paterson, P.M.

St. John, No. 84, Mosgiel.

Mount Ida, No. 97:—Founded 1868 (originally No. 1262, E.C.), meets in the Masonic Hall, Naseby, on Wednesday nearest full moon in each month. Installation February. W.M., Bro. D. Rankin; S.W., Bro. Geo. W. Bell; J.W., Bro. A. E. Brown; Treas., Bro. F. P. Christopher; Sec., Bro. A. E. Brown.

Cromwell Kil, No. 98 (originally No. 535, S.C.):—Meets in Lodgeroom, Melmore Terrace, Cromwell, on Wednesday nearest full moon, at 7.30 p.m. Installation February. W.M., Bro. William Campbell; S.W., Bro. D. S. Middleton; J.W., Bro. J. P. Parcell; Treas., W. Bro. C. Philip; Sec., W. Bro. W. J. Ritchie, Box 27, Cromwell.

Dunstan, No. 108 (originally No. 407, S.C.):—Founded 1869, joined N.Z.C. 1895; meets in Town Hall, Clyde, on Tuesday on or nearest full moon in every month, at 7.30 p.m. Installation November. W.M., Bro. W. R. McKean; S.W., Bro. J. E. Menzies; J.W., Bro. R. Holden; Sec., Bro. H. E. Stevens.

Maori, No. 105:—Meets in the Masonic Hall, Ravensbourne, Dunedin, first Monday in each month, at 7.30 p.m. Installation March. W.M., Bro. R. Page; S.W., Bro. J. R. Dreaver; J.W., Bro. A. Jordan; Sec., Bro. E. Tomkinson, Harbour Board, Dunedin.

Manuherikia Kil., No. 100:—Founded 1896, meets in the Masonic Hall, Alexandra South, on Friday on or nearest full moon. Installation February. W.M., Bro. R. D. Cox; S.W., Bro. G. Asquith; J.W., Bro. G. Smith; Sec., Bro. J. B. Arnott.

St. Bathans, No. 126:—Founded 11th November, 1902, meets in Masonic Hall, Becks, on Thursday nearest full moon every month, at 8 p.m. Installation February. W.M., Bro. R. Mee; S.W., Bro. R. L. Smith; J.W., Bro. T. McMath; Sec., Bro. Jas. Sheppard, P.M., Becks.

Otago Kil., No. 143:—Meets in Masonic Hall, Moray Place, Dunedin, on first Thursday each month, at 7.30 p.m. Installation December. W.M., Bro. G. G. Adess, S.W., Bro. James Sinton; J.W., Bro. A. F. Browne; Sec., Bro. E. W. G. H. Watts, P.M., 53 Clyde Street, Dunedin.

Teviot, No. 148:—Founded 1907, meets in Masonic Hall, Roxburgh, on the Saturday on or nearest full moon, at 7.30 p.m. Installation March. W.M., Bro. Chas. S. G. Nicholson; S.W., Bro. Alex. F. Ridd; J.W., Bro. E. Frank Allen; Sec., W. Bro. Dr. J. R. Gilmour, P.M., Box 18, Roxburgh.

Oceanic, No. 154:—Meets in St. Kilda Masonic Hall, Dunedin, on third Wednesday in each month, at 7.30 p.m. Installation October. W.M., Bro. A. McKenzie; S.W., Bro. A. Cannon; J.W., Bro. A. Walker; Sec., Bro. W. Jacobsen, P.M., Musselburgh.

Haeremai, No. 155:—Founded 1907, meets in the Masonic Hall, Great King Street (opp. Museum), Dunedin, on third Monday in each month, at 7.45 p.m. Installation April. W.M., Bro. D. E. Booth; S.W., Bro. J. M. Rodger; J.W., Bro. R. Bennett; Sec., W. Bro. A. Allan, P.M., 325 King Street, Dunedin.

Masters, No. 161:—Founded May 13th, 1909; meets in Masonic Hall, Kurov, Thursday on or before full moon, 7.30 p.m. Installation September. W.M., Bro. C. L. Ayson; S.W., Bro. H. Barclay; J.W., Bro. E. Winnington; Sec., Bro. R. H. Appleby, P.M., Kurov.

Owaka, No. 180:—Founded 1911, meets in the Masonic Hall, Owaka, on Thursday nearest full moon in every month, at 7.30 p.m. Installation March. W.M., Bro. Chas. Latta; S.W., Bro. A. T. Heydon; J.W., Bro. Jas. Logan; Sec., Bro. Geo. W. Geddes, Owaka.

Clinton, No. 183:—Founded 1911, meets in the Oddfellows' Hall, Clinton, on Thursday nearest full moon in every month, at 7.30 p.m. Installation March. W.M., Bro. J. Wright; S.W., Bro. W. McIndoe; J.W., Bro. J. Steven; Sec., Bro. J. C. Borthwick, P.M., P.O. Box 26, Clinton.

Ionic, No. 191 (Green Island).
Morning Star, No. 192 (Mornington).
Strath-Taieri, No. 199:—Middlemarch, Otago Central.

PROVINCE OF SOUTHLAND: 17 LODGES.

(R.W. Bro. A. Le H. Hoyle, Prov.G.M.)

Southern Cross, No. 9:—Founded 1864, meets in the Masonic Hall, Forth Street, Invercargill, on first Friday in each month, at 7.45 p.m. Installation June. W.M., Bro. Wm. A. Stout; S.W., Bro. Isaac Copeland; J.W., Bro. W. F. Irvine; Sec., Bro. S. Clark, Box 62.

Harvey, No. 49:—Founded 1883, meets in Masonic Hall, Gore, Wednesday nearest full moon, 7.30 p.m. Installation second Wednesday in April. W.M., W. Bro. E. C. Smith; S.W., W. Bro. J. Boyne; J.W., W. Bro. J. C. Ray; Sec., Bro. D. D. Steadman, East Gore.

Mokoreta, No. 63:—Founded 1888, meets in Masonic Temple, Wyndham, on third Thursday in every month, at 8 p.m. Installation third Wednesday in September. W.M., Bro. W. C. Hislop; S.W., Bro. S. Rice; J.W., Bro. J. T. Kirker; Sec., Bro. W. D. Palmer, Wyndham.

Fortitude, No. 64:—Founded 1888, meets in the Masonic Hall, Bluff, on second Wednesday in each month, at 7.30 p.m. Installation June. W.M., Bro. Chas. W. Bradshaw; S.W., W. Bro. J. C. Imlay; J.W., W. Bro. Jas. Walker; Sec., Bro. E. Parker, P.M., Hazelwood, Bluff.

Aparima, No. 77:—Founded 1876, meets in Masonic Hall, Riverton, Tuesday nearest full moon each month, 7.30 p.m. Installation Aug. W.M., Bro. A. E. Ward; S.W., Bro. W. J. Robinson; J.W., Bro. E. R. J. Stevens; Sec., Bro. J. E. Robins, Riverton.

Lake Lodge of Ophi, No. 85:—Founded 1864, meets in Masonic Hall, Queenstown, third Tuesday each month. Installation Feb. W.M., Bro. J. McNeil, P.M.; S.W., Bro. A. Fraser; J.W., Bro. L. Curtis; Sec., Bro. W. D. Warren, P.M., Queenstown.

Arrow Kil., No. 86:—Meets Monday on or before full moon at Masonic Hall, Arrowtown. Installation February. W.M., Bro. A. J. Campbell; S.W., Bro. F. F. Dunlop; J.W., Bro. Thos. Pope; Sec., Bro. J. S. Jenkins, P.M., Box 16, Arrowtown.

St. John, No. 94:—Meets at Masonic Hall, Invercargill, third Friday every month. Installation May. W.M., Bro. Wm. Robison; S.W., Bro. F. Bonifant; J.W., Bro. J. S. Lipscombe; Sec., Bro. E. Lyon, Box 235.

Taringatura, No. 100:—Founded 1887, meets at Masonic Hall, Lumsden, on Monday on or before full moon in each month. Installation third Wednesday in November. W.M., Bro. D. Walker; S.W., Bro. H. Beir; J.W., Bro. N. F. Griffiths; Sec., W. Bro. W. H. Clark.

Winton, No. 108:—Founded 1896, meets at Masonic Hall, Park Street, Winton, on Tuesday on or before full moon. Installation October. W.M., Bro. J. R. Hamilton; S.W., Bro. F. Tilley; J.W., Bro. J. A. Broom; Sec., Bro. T. Walker, P.M., Chemist, Winton.

Wallace, No. 129:—Founded 1904, meets in Masonic Hall, Otautau, on third Friday in every month, at 7.30 p.m. Installation every Friday. Installation October. W.M., Bro. A. Anderson Stewart; S.W., Bro. J. T. Brooker; J.W., Bro. E. C. Glen; Sec., Bro. E. Matheson, Box 10, Otautau.

Orepuki, No. 137:—Founded 1905, meets at the Masonic Hall, Orepuki, on second Thursday in each month, at 7.30 p.m. Installation third Wednesday in April. W.M., Bro. F. D. Fortune; S.W., Bro. C. C. Nicholas; J.W., Bro. W. Clark; Sec., W. Bro. L. F. Clapp, P.M.

Wairaki, No. 145 (Nightcaps).
Victoria, No. 147:—Founded 1883, meets in Masonic Hall, Forth Street, Invercargill, second Friday every month. Installation June. W.M., Bro. John Kerse; S.W., Bro. A. Wilson; J.W., Bro. J. Buchanan; Sec., W. Bro. N. J. Broken-shire.

Waikaka, No. 151:—Founded 1907, meets in Lodgeroom, Waikaka, Monday nearest full moon. Installation June. W.M., Bro. G. S. Rees; S.W., Bro. D. Cameron; J.W., Bro. R. H. Newman; Sec., Bro. A. G. Thomas, P.M.

Mataura, No. 174.
Waihopai, No. 189:—Founded 1912, meets in Masonic Hall, Grey Street, Gladstone, Invercargill, on the third Monday in each month at 7.30 p.m. Installation May. W.M., Bro. R. N. Todd; S.W., Bro. C. W. Tonkinson; J.W., Bro. G. A. Gilchrist; Sec., Bro. A. B. Edmonds, Box 188, Invercargill.

ENGLISH CRAFT LODGES.

Pacific Lodge, No. 1453, E.C., Reefton.—Founded 1873, meets in the Masonic Hall, Reefton, on the Tuesday nearest full moon in every month. Installation in July. W.M., Bro. T. J. M. Ferens; S.W., Bro. H. Smith; J.W., Bro. R. Burley; Sec., Bro. Nicholas Lawn, Walsh Street, Reefton.

Wellington, No. 1521:—Founded 1874, meets in Masonic Hall, Wellington, on third Wednesday in each month except in January, February, and March. Installation June. W.M., Bro. F. J. Courtney; S.W., Bro. S. P. Andrew; J.W., Bro. T. Sprout; Sec., Bro. —, 23 Devon Street, Wellington.

BOARDS OF ENQUIRY.

MARLBOROUGH.—Meets in the Masonic Hall, Charles Street, Blenheim, first Thursday in each month. Pres., W. Bro. C. H. Mills; Sec., W. Bro. F. W. Smith, Market Street, Blenheim.

NEW PLYMOUTH.—Meets on first Wednesday in each month. Pres. and Sec., R.W. Bro. W. F. Brooking, Robe Street, New Plymouth.

WELLINGTON.—Meets in the Masonic Hall, Boulcott Street, on third Tuesday in each month, except December. Pres., W. Bro. C. W. Neilsen; Vice-Pres., W. Bro. J. Firth; Sec. and Treas., W. Bro. Henry Hobbs, Hautana Square, Lower Hutt.

NORTH CANTERBURY.—Meets in the Masonic Hall, Gloucester Street, Christchurch, on the first Monday in each month, at 7.30 p.m. Pres., R.W. Bro. S. Clifton Bingham; Sec., W. Bro. R. Baldwin, P.Prov.G.W., 72 Aikman's Road, Christchurch.

OTAGO.—Meets in Board Room, No. 15 Empire Buildings, Princes Street, Dunedin, third Thursday each month. Pres., W. Bro. W. G. Hay; Sec., W. Bro. T. W. O'Driscoll, 158 Dundas Street, Dunedin.

ANCIENT AND ACCEPTED SCOTTISH RITE. GRAND LODGE OF FRANCE.

Veritas, No. 384:—Founded 1907, meets at the Freemasons' Hall, Mission Street, Papete, on fourth Saturday in each month, at 7.30 p.m. Installation December. W.M., Bro. J. Randall; S.W., Bro. Ch. J. Brown; J.W., Bro. A. C. Rowland; Sec., Bro. Vi Gooding. [This Lodge, working in English, cordially invites brethren from New Zealand.]
L'Oceanic Francaise, No. 850.—Dormant.

SUPREME G.R.A. CHAPTER OF NEW ZEALAND.

(With jurisdiction over 34 active R.A. Chapters and 1 Mark Lodge.)

Annual convocation January or February.
I.P.G.Z., M.E. Comp. A. C. Andrews (No. 1); G.Z., M.E. Comp. T. Ross (No. 28); D.G.Z., R.E. Comp. M. J. Harris (No. 17); G.H., R.E. Comp. Dr. E. D. Dunn (No. 21); G.J., R.E. Comp. J. Moncrieff (No. 10); G.S.E., M.E. Comp. H. J. Williams (No. 2); G.S.N., V.E. Comp. C. E. Rendle (No. 35); G.Treas., V.E. Comp. A. Veitch (No. 2); 1st G.Sol., V.E. Comp. G. H. Cooper (No. 31); 2nd G.Sol., V.E. Comp. A. H. Walker (No. 9); 3rd G.Sol., V.E. Comp. R. Prentice (No. 3); G.Reg., V.E. Comp. C. W. Neilsen (No. 2); G.Chanc., V.E. Comp. W. Dobson (No. 80); G.Supt. of W., V.E. Comp. H. Priestley (No. 32); G.D. of C., V.E. Comp. W. Miller (No. 6); G.Sd.B., V.E. Comp. G. T. Bull (No. 36); G.St.B., V.E. Comp. W. Moyes (No. 12); G. Organist, V.E. Comp. R. Hawridge (No. 28); Asst.-G.D. of C., V.E. Comp. C. H. Critchley (No. 4); Asst.-G.Sd.B., V.E. Comp. D. Darach (No. 21); Asst.-G.St.B., V.E. Comp. T. E. Hamerton (No. 37); Asst.-G.Reg., V.E. Comp. J. Menzies (No. 16).

Supreme G. Committee.

Chairman, V.E. Comp. H. H. Seaton; V.E. Comps. Dement, Jones, Parsons, Menzies, Shand; the G.Prins., P.G.Zs., G.Supts., G. Treas., and G. Recorder (ex officio).

G. Superintendents.

Auckland—R.E. Comp. Kearsley.
Wellington—M.E. Comp. T. Porritt.
West Coast—R.E. Comp. G. W. Palmer.
Canterbury—R.E. Comp. C. Flavell.
Otago—R.E. Comp. E. Lane.
Southland—R.E. Comp. J. J. Hiskins.
Westland—R.E. Comp. Dr. E. D. Dunn.
Hawkes Bay—R.E. Comp. T. Hobson.

NEW ZEALAND CHAPTERS.

St. Augustine, No. 1:—Founded November, 1869; meets in the St. Augustine Hall, Christchurch, on second Wednesday in each month, at 7.30 p.m. Installation October. Z., Comp. W. Broadley; H., Comp. R. McFarlane; J., Comp. C. W. Bingham; S.E., Comp. J. W. Piper, 537, Hereford Street, Linwood.

Waterloo, No. 2:—Founded 1875, meets in Masonic Hall, Boulcott Street, Wellington, fourth Wednesday in each month. Installation September. Z., Comp. J. Rod; H., Comp. C. P. Harton; J., Comp. C. W. Neilsen; S.E., Comp. G. Menzies, 90 Abel Smith Street.

Southern Cross, No. 3:—Meets in Masonic Hall, Invercargill, on fourth Friday in each month, excluding December. Installation September. Z., Comp. R. Prentice; H., Comp. W. T. Waters; J., Comp. J. Critchfield; S.E., Comp. G. Gilchrist, Invercargill.

Victoria, No. 4:—Founded 1879, meets in Masonic Hall, Munroe Street, Napier, last Thursday in the months of November, January, March, May, July, and September. Installation September. Z., Comp. H. L. Harston; H., Comp. H. W. Whitton; J., Comp. R. Bishop; S.E., Comp. J. Redshaw, P.Z., Box 196.

Albert Edward, No. 6 (Lyttelton):—Meets third Monday in September, November, January, March, May, and July. Installation September. Z., Comp. G. Hill; H., Comp. A. H. Thorpe, P.Z.; J., Comp. L. A. H. Gogoll; S.E., Comp. E. Elliot Chambers.

Otago, No. 7:—Meets in Oceanic Masonic Hall, St. Kilda, Dunedin, first Wednesday every month except December and January. Installation November. Z., Comp. R. V. Parker; H., Comp. G. T. Lumsden; J., Comp. A. Stoneham; S.E., Comp. M. J. Pierce, 39 Dowling Street, Dunedin.

Waitaki Kil., No. 8 (being Otago Chapter, No. 8, and Waitaki Chapter, No. 13, which were amalgamated 9th October, 1901):—Meets in Masonic Hall, Wansbeck Street, Oamaru, every second Wednesday after full moon. Installation September. Z., Comp. J. A. Peebles; H., Comp. D. Miller; J., Comp. G. M. Whale; S.E., M.E. Comp. J. M. Brown, P.G.Z.

Auckland Prov., No. 9:—Founded 1892, meets third Wednesday every month, except December and January. Installation September. Z., Comp. R. White; H., Comp. A. I. Farmer; J., Comp. J. Coe; S.E., Comp. A. E. Bagnall.
Wairapa, No. 10:—Founded 1892, meets in the Masonic Hall, Masterton, on third Friday in January, March, May, July, September, and November. Installation 23rd September. Z., Comp. W. N. Dempsey, P.Z.; H., Comp. C. W. Perrin; J., Comp. C. D. King; S.E., Comp. Jas. Milne.

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