

# The New Zealand Craftsman

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## The New Zealand Craftsman

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### DATES OF FULL MOON, 1917.

8th January—Monday	3rd August—Friday
7th February—Wednesday	1st September—Saturday
9th March—Friday	1st October—Monday
8th April—Sunday	30th October—Tuesday
7th May—Monday	29th November—Thursday
6th June—Wednesday	28th December—Friday
5th July—Thursday	

### 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*

*Registered Office—Masonic Hall, Boulcott Street, Wellington.*

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WELLINGTON, JANUARY 1, 1917.

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## THE NEW YEAR.

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. . . " Toll ye the church bells sad and low,  
And tread softly and speak low,  
For the Old Year lies a-dying."

So wrote Tennyson. But the Old Year is dead, and there will be few to sorrow over its demise, with all its awful memories. Another year of "Hell broke loose," of rivers of blood, of ferocious, wholesale murder, demonstrating the cheapness of human life, and creating a new era of white slavery unparalleled in history, all at the instigation of one vampire, and the world its powerless to arrest his course. An old writer, who flourished more than fifty years ago, must have had prescience when he wrote-

.. " Proud tyrants who maliciously destroy,  
And ride e'er ruins with malignant joy,  
Humbled in dust, soon to their cost shall know  
Heaven our avenger, and mankind their foe."

The first two lines, have been amply experienced, the second part of the prophecy we hope may be consummated during the coming year. Freemasonry has had its full share of trouble in the past year. Many British Lodges have been largely depleted by the exigencies of the war, and have suffered a full proportion of losses. The Grand Lodges have been called to deal with the question of alien members, and while England has practically ostracised all members of enemy nationality, Scotland has only done so in modified form, which has evoked some commendation in neutral countries. As might have been expected, Masonic "relief" is not being withheld, and England has a special Masonic Hospital of its own, in addition to making large contributions to the several war funds, and also to the prisoners interned in Germany, and Scotland and Ireland are also participating in similar work. There are few Lodges in Great Britain that have not suffered greatly by the casualties of war, and whether it has been Bro. Lord Kitchener, P.G.W., or Bro. John Brown, M.M., their loss has been deeply mourned. In the oversee possessions of the Empire the Masonic heart has pulsed high with patriotism, and though the preponderance of the membership is incapacitated by age, the sons have been imbued with the spirit of their fathers, which beats high for justice, for freedom, and for humanity. And though the toll of life has been heavily taken, there is compensation in the words so beautifully expressed by Patrick Henry, who said —

"Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid,  
Almighty God! I know not what course others may take; but, as for me, give me Liberty, or Death !"

The Old Year fittingly expired in darkness, gloom, sorrow, and some little despair, for never were the possibilities of the pessimist greater. But may we not lift our eyes to the rising of the sun of the New Year in all the joyful anticipation that the silver lining of the dark cloud will soon appear, and will be followed by the refulgent rays of the sun of an honourable peace, when the cannon shall be stilled and the sword be sheathed. Then we as Freemasons may fervently hope that the sacrifice of millions of lives has not been made in vain, that the blood that has deluged the earth may have a purifying influence in softening the heart of the savage, and dispelling the worst passions of man. That it may have a refining and purifying influence on mankind generally, which alone can bring about the much-vaunted brotherhood of man, and make for the future peace of the civilised world. Then may Freemasonry come into its own, then may it exert that influence in the cause of humanity, which is utterly beyond- its power amid the cannon's roar, and in the heat of battle. It may be that we do but dream of the possibilities of the glad New Year, but it is a dream to which hope looks forward with ardent joy, when one law shall govern all nations, tongues and kindreds of the earth, and that shall be the law of Universal Brotherhood. To all our brethren wheresoever dispersed under the lofty canopy of heaven we wish most heartily a bright, happy, and prosperous New Year.

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## THE OWNERSHIP OF SYMBOLS.

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Associations of men, founded for fraternal and ethical ends, for the most part propagate their peculiar views by rites and ceremonies, into which enter both tradition and symbolism. The tradition is usually of the nature of allegory, and the symbolism serves to illustrate and teach the moral lessons sought to be conveyed. If an association of this kind has existed long enough to have some claim to antiquity, there will presently be found in connection with it the issuing of certain literature dealing with its history. This will include, of course, its origin and progress, and the literature will then develop into research essays and theses demonstrating painstaking excursions into the far-away past by different schools of thought. Inevitably the symbolism in use by the association receives considerable attention, because antiquity and symbolism are absolutely inseparable. The value, then, to an association claiming with pride and satisfaction an ancient origin, of the particular symbols it affects for ritual, ceremonial, and ethical purposes is very great indeed, and, perhaps, it is not to be wondered at if, in their zeal, the members; of the association who devote time and talent to research and study in its connection come to feel a proprietary right to these symbols, and make literary claim accordingly. But the claim is none the less misleading, and, from a historical point of view, erroneous, however legitimate the use of the symbols may be for ethical purposes. To take a case in point : The Christian association, most rightly and appropriately, uses the symbol of the Cross, and unquestionably claims it as peculiarly its own. Yet the cross as a geometrical figure and as a symbol was in use ages before Christianity was known or thought of. If, then, a writer on Christianity uses the term, the Christian Cross, for ethical teaching, while he is quite justified in so doing, he is historically incorrect. This brings us naturally to a consideration of our own Masonic association and its use of symbols, and the evident claim made to the ownership of all and sundry of them—the proprietary right to them—by even the most learned and distinguished writers on Masonic subjects, since they invariably refer to them as "Masonic" symbology. Now, we are presumptuous enough to suggest—nay, even contend—that there are no "Masonic" symbols outside of those constituted by, and representing, the well-known working tools of the operative mason. It is true that quite a number of other symbols are used in Masonry, and quite legitimately; to point its ethical teachings. But they are not "Masonic" symbols in the true and proper sense, since they owe their origin to causes and objects entirely outside of, and apart from, the traditions of Masonry. It would be perfectly correct to allude to these extraneous symbols as "symbols, or symbolism, adopted in Masonry," and were this done considerable confusion to the student and seeker after truth would be avoided. By way of clarity, here is our illustration of the contention thus set forth. Certain familiar signs and geometric figures are used in Masonry. Take, for instance, the dot, or point; the circle; the triangle, apex up and apex down; the circle within the triangle, and so on. You will find distinguished Masonic writers referring to these as "Masonic" symbols. As a matter of fact, these symbols had their origin in India thousands of years ago, and were the outward expression of the threefold Deity there worshipped, the dot, or point, representing the sun, or the essence of the Deity, and the circle the world as then known, also the idea of eternity, and sometimes, again, the sun as the Supreme Power. Where is the connection of such an origin with, say, even the earliest Masonic body, the Ancient Builders? It is true that some of these geometric figures alluded to are to be found on all ancient buildings and monuments in India. But they were set thereon as the distinctive marks of a certain religion, as dedicating these buildings and monuments to the gods of that race and time. They were not builders' marks, and had nothing whatever to do with Masonry. Their adoption and use by the Masonic Institution as an adjunct to the propagation of the ethical lessons conveyed in Speculative Masonry is quite proper and legitimate. Can the same be said, however, when they are included in the term "Masonic" symbology? Of course, the contention here put forward is capable of elaboration, and has been treated with extreme brevity. There was no occasion, however, to labour the subject, which seems to be an interesting one, and of considerable importance from a Craft point of view. If the premise as set out by us is correct, then it will not be denied that there is a responsibility attaching to writers on Masonic subjects which they should ever bear in mind.

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## "A PECULIAR SYSTEM OF MORALITY."

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At the last meeting of the Installed Masters Lodge of Wellington, a paper was discussed, one of the subjects of which dealt with the question of ritual, the writer of the paper contending that ritual meant something

deeper, more important and more mysterious than the teaching of moral precepts, and in favour of this contention the author said : " The ritual proclaims insistently that it (Freemasonry) is a peculiar system of morality veiled in allegory and illustrated by symbols." A brother, in discussing this, said: "I have always taken exception to that phrase in the ritual which appears to be regarded as the most beautiful conception of Freemasonry. Morality may be defined as the doctrine of moral duties, distinguishing between right and wrong. This is the only system I am aware of, and I do not see how there can be others of a special character. Yet Freemasonry, as the writer of the address stated, 'insistently' claims to have a 'peculiar' system of its own, and, as the phrase reads, the system is veiled in allegory and illustrated by symbols. The words sound nice, and 'fall trippingly off the tongue,' which may account for their universal acceptance as a ne plus ultra definition of Freemasonry." W. Bro. F. W. Rowe, when G. Lec. in Canterbury, also delivered an address on ritual, and, referring to this phrase, said a "Here it is definitely stated that Freemasonry is a system of ethics. This is not exactly correct, for Freemasonry is really an association of certain persons banded together for certain purposes, the basis of whose union is partly, but not entirely, ethical. In this answer," adds Bro. Rowe, "there is a confusion between the institution itself, the principles on which it is based, and the ritual in which those principles are illustrated. But in the Charge after Initiation this system of ethics has become an art. . . In the ceremony of passing, the candidate is told, You are now placed —, to mark the progress you have made in the science.' So according to the ritual, Freemasonry is a system of ethics, an art, and a science. It cannot be all three." Macky says that Freemasonry is best defined by saying that it is a science which is engaged in the search after Divine Truth. But we prefer to accept the explanation of the German Encyclopedia, which defines Freemasonry as the activity of closely united men who, employing symbolical forms, borrowed principally from the mason's trade and from architectural work, strive morally to ennoble themselves and others, and thereby to bring about an universal league of mankind, which they aspire, even now, to exhibit on a small scale. The definition of Freemasonry in a few words may appear a small matter, but it is not so, as the accepted ritualised version clearly proves. In these days of hustle and stress it is the headlines that convey the impressions. The well-known aphorism defining Freemasonry has been accepted and lauded for many decades, yet thinking men hesitate to believe that it is correct, and have the conviction that it fails to do anything like justice to such an institution as Freemasonry.

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### THE SUPREME GRAND R.A. CHAPTER OF NEW ZEALAND.

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The meeting of G. Chapter to be held in Auckland on the 7th of February will complete the 25th anniversary of this branch of Freemasonry, and the occasion naturally forms the subject of special comment in the report to be presented by Sup. Committee, which is as follows :—" Though no special offices or celebration have been prepared for this, the twenty-fifth anniversary of G. Chapter, Sup. Committee cannot allow so important an event to pass without offering its congratulations to G. Chapter on the success which has attended the operations of R.A. Freemasonry under this jurisdiction for the past quarter of a century. The opening of G. Chapter in 1892 was attended with many difficulties, and the action to a certain extent was forced owing to the direct association of some Chapters with English Lodges, some of whom did not transfer their allegiance at that time to the G.L. of New Zealand. The difficulty of formation will be more readily appreciated when it is considered that the constituent elements out of which G. Chapter was formed held origin from the English, Scottish, and Irish Constitutions, each of which had its own laws, ritual, and procedure, which it was naturally desired should be perpetuated. After several meetings, the fusion was effected with what may be considered—under the circumstances—as a minimum of discussion and entirely without acrimony. And there is every reason for a feeling of satisfaction when it is considered that the seven Chapters of 1892, three of which were then exceedingly weak, should have multiplied to a roll of 39. That during this long period only three have been lost, one of which was in a dying state on joining the federation. That the amalgamation of two Chapters in Oamaru have produced and sustained one of the two largest Chapters in the territory. Without being guilty of undue laudation, G. Chapter can fairly take credit for having placed Capitular Freemasonry on a better and firmer foundation than it occupied prior to 1892, and has more fully developed the working of the best elements of this sublime degree." The N.Z. CRAFTSMAN adds its felicitations to those of Sup. Committee on G. Chapter having attained its semi-jubilee, Freemasonry proper consists of what is colloquially known as the " Blue " degrees, and there is an acknowledged difficulty in working any other degrees or rites to a thoroughly successful issue; therefore we have the more pleasure in offering the heartiest congratulations to any body which has so successfully negotiated all the hurdles for a period extending over twenty-five years.

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## GRAND LODGE ANNUITIES AND THEIR RELATION TO OLD-AGE PENSIONS.

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It will be remembered that at the last meeting of G.L. the question was raised as to whether the granting of a full annuity would have the effect of reducing—under certain circumstances—the amount of an old-age pension granted by the Government, and it was very properly argued that an annuity should not be regarded as income in the ordinary acceptation of the term, but simply as Masonic benevolence. And this view was fortified by the fact that the so-called annuities are not, granted for life, but are subject to review each year. The question raised in G.L. was freely discussed, the only result being a decided conflict of opinion as to the actual position. And later the question again arose, and became in dispute between the Prov.G.M. of Westland and the Registrar of Pensions at Greymouth. Since the G.L. communication, R.W. Bro. Hon. George Fowlds has kindly interested himself in the matter, and the following was submitted to the B. of G.P. at its December meeting :-

(a) A letter from R.W. Bro. Hon. Geo. Fowlds, reporting his having recently interviewed the Commissioner of Pensions in Wellington, and summarising the views of that gentleman regarding the question of grants or annuities from G.L. funds to Government pensioners as affecting their old-age pensions or war pensions. Regarding war pensions, the position is quite clear that the Government pension will not be affected in any way by grants from G.L. Special War Benevolent Fund, so far as disabled soldiers are concerned. With regard to old-age pensions, the Pensions Act of 1913 provides that any money received by way of "charitable relief" not exceeding £52 in any year is exempt as income for old-age pension purposes. The Commissioner regards grants or annuities from G.L. funds as coming under the heading of charitable relief, and so far as he is aware this is the view usually taken by Magistrates when granting pensions.

(b) Correspondence between the Commissioner of Pensions and the Registrar of Pensions at Greymouth, and between the , last-named gentleman and R.W. Bro. Richmond, confirming the information obtained by R.W. Bro. Fowlds.

It is most satisfactory to have the matter so far settled, and it should not only give an impetus to the fund, but the Annuity Board should consider whether in some of the most distressful cases the amounts now voted to annuitants could not be increased.

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## SOME EFFECTS OF THE WAR ON FREEMASONRY.

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At the October meeting of the Authors Lodge, No. 3456, E.C., London, the following resolution was carried:—"That owing to the difficulty of meeting at frequent intervals, and the increased cost of dining, the Authors Lodge—instead of being held eight times a year, as resolved in June, 1912—shall revert to the original six times annually, viz., January, March, May, October, November, and December." The circular of meeting noted that the Lodge would meet at 5.30 p.m. precisely, and the hope was expressed that the after-dinner proceedings would be concluded by 9 o'clock, to enable the country brethren to catch their trains, But the troubles of the Lodge were not over, as we learn from a special notice that, owing to the National Liberal Club having purchased the Westminster Palace Hotel, the Authors Lodge and Chapter could no longer be accommodated there. The W.M. at once appointed an emergency sub-committee to deal with the matter, and after considerable trouble the following report was made :—" The emergency committee compared the accommodation and tariffs of these establishments. Since the outbreak of war, we have been provided at Westminster Palace Hotel with a dinner at the reduced charge of 3s. 6d. a head, exclusive of wine. This is no longer obtainable. No restaurant, it has been found, welcomes a Lodge or Chapter, the subscription of which does not include a full dinner with wine. In the circumstances, the best arrangement possible has been made. It was found that the Cafe Monico offered comparatively a better menu and more advantages than could be had elsewhere at five shillings a head, exclusive of wine." Another suggestion was made in one of our London contemporaries, that on the day of Lodge meeting the members should lunch together at 1.30, then proceed to the Lodgeroom, conduct their business, and disperse. But it was pointed out that such a course would militate against attendances, as professional and business men could not forego their afternoon business engagements, many of which were made at short notice. A knowledge of the foregoing facts should imbue Freemasons in the Antipodes with a spirit of thankfulness for all the blessings and privileges they at present uninterruptedly enjoy. The "dining" custom is inexpressibly dear to our English brethren, but at this

time its maintenance often presents difficulties which cannot be fully appreciated in this country, where the refreshments dispensed, though frugal in character, are open to all visitors as a matter of course without any charge being made. As a matter of fact, Freemasonry in Australasia is being conducted as of yore, completely undisturbed by any of the effects of the great European war.

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## News and Notes.

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W. BRO. SURGEON-GENERAL HENDERSON was installed as W.M. of Lodge Aorangi, E.C., Wellington, on 28th November. There was a large attendance, especially of military brethren. The G.L. of New Zealand was represented by R.W. Bro. T. A. Peterkin, D.G.M. ; R.W. Bro. H. H. Seaton, P.G.W., and other past G. officers.

LODGE ST. ANDREW, Wellington, anticipated St. Andrew's Day by a few hours, and held its annual meeting on 29th November. The attendance of members and brethren was very large, and the ceremony was performed by the members of the Lodge, with the exception of the B. of I.M., which was presided over by the Prov.G.M.

WE were indebted to Lodge Southern Cross, Kaiapoi, for invitation to attend the annual meeting on 7th December, but indisposition was alone a sufficient excuse for absence. Though many years have elapsed, the writer remembers with pleasure the hospitable reception he received on the last occasion of his visit, and how well the Lodge does its visitors.

THE agenda of Lodge Hinemoa for the December meeting contained two ballots for affiliating members, four ballots for candidates for initiation, and five initiations.

VICTORY LODGE, Nelson, has contributed the sum of £82 10s. to the G.L. War Fund, and has five members on service.

AT a recent meeting of Timaru R.A. Chapter eleven brethren were balloted for, and one companion for affiliation. At the same meeting the W.M.M. was installed, and three brethren were advanced.

W. BRO. R. B. B. WILLIS, who has just retired from the chair of Lodge of Progress, Southbridge, after two years' occupancy, was congratulated by the Prov.G.M. at the annual meeting on the progress of the Lodge under his rule. W. Bro. Willis is a very active Freemason, and attained distinction many years ago in the Auckland district, where he acted as D.Prov.G.M.

WE acknowledge with thanks the receipt of copy of the proceedings of the Prov.G.L. of Canterbury for the year ended 30th September last.

THE annual convocation of the Sup. G.R.A. Chapter of New Zealand will be held in Auckland on Wednesday, 7th February, commencing at 2 p.m. Evening dress will not be worn at the afternoon session. If Auckland maintains its temperature reputation, many of our southern companions will feel the change.

OUR thanks are due to those brethren who have so kindly sent letters of appreciation on what they kindly term the excellence of the December issue of the CRAFTSMAN. We use our best endeavours to maintain the reputation of the journal, though general conditions at this time greatly tend to retard our efforts.

For the first time since 1812, during the Napoleonic wars, German Freemasons have established a G.L. on the field of battle. This lodge was organised near Warsaw by officers, physicians, and soldiers, and is known as the G.L. of Friendship of Prussia. "Virginia Masonic Journal."

AT the November meeting of the B. of G.P., G.L. of New Zealand, it was reported that a packet of heather had been received from the hills of Scotland." The kindness was ordered to be acknowledged with thanks and fraternal greetings.

THE G.L. of Alberta has forwarded a commission appointing W. Bro. Stanley Milroy, G. Representative near the G.L. of New Zealand, in succession to R.W. Bro. G. Hulme, deceased.

THE G.L. of Dakota has appointed R.W. Bro. David McFarlane Representative near the G.L. of New Zealand, and R.W. Bro. H. L. Harston has been commissioned to represent the G.L. of Indiana. Commissions in each case have been received.

THE following were the balances standing to credit of the several funds on 30th November last :—General, £2,755; Benevolence, £2,207; Annuity, £28,753; War Fund, £9,694. The amount contributed by Lodges to the War Fund for November was £96 16s.

WE thank a number of brethren for cards of Christmas and New Year's greeting. We greatly appreciate the kindness, but shall be unable to reciprocate in similar form until the war is over.

A REPRINT from a London contemporary states that Warner Lodge, Chingford, had fourteen candidates recently, most of whom were members of the New Zealand contingent stationed at Hornchurch. What the ceremony was is not stated, but the proceedings commenced at 2.30 and lasted till 7 p.m., the installation ceremony capping the day's work.

THE next meeting of the B. of G.P., G.L. of New Zealand, will be held on the 26th January, by which date all nominations for G.L. office for the ensuing year will have closed.

BRO. D. B. WALLACE has given notice that at the January meeting of the B. of G.P. he will move in the direction of revising the present form of ritual.

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### CANTERBURY CHIPS.

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Opportunity was taken at the installation in Christchurch Lodge on 28th November to complete the investiture of those officers of Prov.G.L. who did not receive their collars of office at Timaru the previous month. Those so invested were :—W. Bro. Fred Lill, Prov.J.G.W. ; W. Bro. R. C. Symes, Prov.G. Treas. ; - W. Bro. H. B. Sorensen, Pres. Prov.B. of G.P. ; W. Bro. D. Manson, Prov.G.D. of C. ; W. Bro. W. G. Carson, Prov. G. Board of Benevolence; W. Bros. B. W. Henning, B. A. McKeown, and W. Weld, Prov.G.Ss.

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A good D. of C. is a jewel of price. In investing W. Bro. D. Manson into this office in the Prov.G.L. on 28th November, R.W. Bro. Jno. Thornton, Prov.G.M., said that they had always been fortunate in having good men in this position, and he was sure the new office-holder would equal the reputations of his predecessors. His immediate predecessor, particularly, W. Bro. J. N. Du Feu, had shown marked ability. That the hope expressed about W. Bro. Manson, who is one of the most popular of Christchurch brethren, has a substantial foundation was abundantly shown in the " fourth," when his " fires " were admirably successful, as well as all his other work.

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Is the spirit that seeks records approved in Masonry? It would almost seem as if Fate were determined to work against attempted records in Christchurch. When Avon Lodge was paying an official visit to Civic a couple of months ago, a prospective attendance of over 40 was assured. But an unfortunate fire intervened and detained many members. When Canterbury Kil. counted on 40 members attending Avon, the Athenic popped into port and "held up" many brethren. So far as "records" are concerned, they have no value in themselves, as the brethren here amply recognise. The rivalry that is indicated above is on the friendliest basis, and is proving all to the good by inducing the best possible musters of brethren. There is no danger of the mere desire for a record swamping the essential spirit of Masonry.

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That the ritual of Masonry forms no empty shell, but embodies the germ of good deeds, was quietly impressed upon a Lodge in Christchurch recently. At the last meeting the Sec. read a pathetic letter from a brother in reply to a letter of condolence from him in the loss of the brother's young daughter. The brother said that he simply could not say how grateful he was for the kindness shown him by the Master and the brethren during his trouble. The writer mentioned further that since the death of his daughter his son had been in hospital, and not expected to live, but on the very day of the Lodge meeting, had taken a turn for the better. The Master of the Lodge, in a few quiet but very impressive words, obviously spoken under emotion, said he desired to convey to brethren the deep thanks of their brother for the sympathy extended. On his own behalf also he thanked them. The whole incident had shown him the binding nature and real value of a Mason's ties, and he would like all brethren to appreciate those obligations and count upon them for the future. The little boy concerned was now getting along as well as could be expected, and at the Christmas season would benefit from the Lodge's empty-stockings fund.

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" I am glad to see here the same feeling that we have on the Coast," said R.W. Bro. Steer, Dist.G.M. of Westland (E.C.), in responding to the toast of his health at the November meeting of the Christchurch Lodge. There, he explained, the existence of the two Constitutions—the New Zealand and English— side by side was almost forgotten. They were simply one Masonic family, and were all equally welcome in each other's Lodges. He attributed this happy state of things to the fact that they all knew one another, and he hoped the same relationships would long continue. Assurances that the same friendly feelings obtained in Christchurch were subsequently given by R.W. Bro. M. S. Brown, Dist.G.M. (E.C.), and R.W. Bro. Jno. Thornton, Prov.G.M. The latter made the interesting remark that at one time he had been S.W. to R.W. Bro. Brown.

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A creditable attempt was made by Canterbury Kil. Lodge to regain the laurel wreath of record-holder for the best turn-out at a visit on 7th December, when calling upon Avon Lodge—the Lodge which had wrested the honour from them. The new record is 34, the old one having been 31. Arrangements had been made to secure an attendance of about 40, but the late arrival of the Athenic in port prevented many members from attending, so that there is no change in the position. A very pleasing feature of the visit was the large number of P.Ms. that attended. The W.M., Bro. W. B. Cederman, attended in uniform, his military rank being Sergeant-Major.

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Elocution as applied to Masonry does not receive the attention it deserves. Too often the " atmosphere " which it should be the aim of every participating officer to create is shattered by one brother who may speak too hurriedly or in too obviously a parrot fashion—scampering along to the end and glad then to cease. In its most perfect form elocution should be least noticeable—that is, the main impression of a beautiful service should be left on the minds of the brethren without the means by which that impression is created being observed. To the trained ear, of course, good elocution is at once a blessing and a joy, but every brother knows when he has listened to a good ritual and when to a mediocre. It was the pleasure of those attending the installation of Bro. James Mitchell as W.M. of Christchurch Lodge on 28th November to listen to a well-rendered ritual. Particularly was this so in the working of the B. of I.M., and, as an elocutionist himself of no mean order, W. Bro. Mitchell, in replying to the congratulations of R.W. Bro. Jno. Thornton, Prov.G.M., who carried out the installation, said he would like to congratulate the Prov.G.M. upon the elocutionary power of his work. He appreciated the effect achieved, and had been greatly impressed by the Installing Master's ability. This, it may be observed, is eminently as it should be. Good elocution is a joy for ever. Bad elocution is ——.

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W. Bro. Major " Jim " Murphy, officer in command of the 24th Reinforcements, a P.M. of Avon Lodge, attended the monthly meeting of Avon on 7th December, and was promptly cast by W. Bro. L. B. Hart into the D. of C.'s chair. No more popular Master than Bro. Jim has ever occupied the Avon chair, and every brother present was delighted to see his cheery face and manly figure as he carried out in praiseworthy style the duties of his temporary office, which involved attendance upon three initiates.

Another brother present in khaki at Avon's meeting was Sergt. F. J. Hanna, also of the 24ths, looking as fit as the proverbial fiddle. Over half-a-dozen other members of the Lodge are at present in camp, but were unable to be present.

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Expectations of a happy time in the " Fourth " were not disappointed, as it was speedily seen by the twinkle in the W.M.'s eye that he had something in store for the military members. Accordingly at an appropriate interval a "guard" was despatched to conduct Major Murphy and Sergt. Hanna before the O.C. (alias the W.M.). W. Bro. Hart, with the "prisoners" duly ranged before him, then declared that Avon Lodge could allow neither brother to depart without some memento of his association with the Lodge. They were proud to think that one of their members had been entrusted with the charge of a reinforcement, and were confident that the trust would be well fulfilled. To the Major they would present a compass, by which he might steer his course and serve to be reminded of happy times in Avon Lodge. To Sergeant Hanna they would give a money belt, in the hope that it would be always kept full and serve as a friend in need in the future. The W.M. made an admirably earnest speech, which fitly concluded by wishing both recipients full success and a

safe return. The health of both brethren was drunk with honours, a special "extra" being rendered W. Bro. Murphy in recognition of his recently born son and heir.

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The response made by W. Bro. Major Murphy was telling and effective. It was impossible to think that he would ever forget Avon Lodge, where he had spent so many happy days, so that there was no need for this gift; in any case his Master's jewel, which he treasured highly, would have served as a constant reminder. He, however, thanked them for their gift, which he would always esteem. Referring to the camp life, Major Murphy testified to the wonderful efficiency and interest evoked in the training there, and said that, with the officers and n.c.o.'s with him, he was sure the Twenty-fourths would be one of the best lots to leave the country. The life was most attractive, and his one regret was that he had not been in Trentham before, but that had been impossible for domestic reasons.

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With his face wreathed in smiles, Sergeant Hanna cordially thanked the brethren for their gift, and said that he was thoroughly enjoying himself in camp. He had not laughed so much in his life as during the past three months. Other members of the Lodge—Bro. Joll and W. Bro. Vincent—were also fit and well and enjoying themselves.

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### NELSON NOTES.

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On the 30th November a very large gathering of brethren of Victory Lodge, besides representatives of other Lodges, met to bid farewell to W. Bro. E. W. Rudman, who has since left to take up duties in the Postal Department of the Empire City. W. Bro. Ching presided at the gathering, and presented Bro. Rudman with a P.M.'s jewel, one of the very few presented in the Lodge, as a token of esteem and goodwill, and also for the many services rendered by this brother, both in Lodge and at the festive-board. Bro. Rudman has lived in Nelson since early boyhood, and made himself popular, not only as a Freemason, but as a citizen. Victory Lodge parted with him with much regret, and vice versa he with Victory.

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It is regretted that Bro. M. Snadden, of Richmond, has been admitted into the annexe at the Nelson Hospital.

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W. Bro. F. W. D. Cox, of Greymouth, and of Victory Lodge, suffered a very severe bereavement by the loss of his son by drowning on 21st November. This will be a very hard blow, and the sympathies of the brethren will go out to him and his family.

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The Freemasons of Nelson tender to the CRAFTSMAN their hearty good wishes for the festive season and coming year, and for its splendid efforts in helping to keep the flag of the fraternity flying.

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Bro. A. Sievwright, who met with an accident last month, has now fully recovered.

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Victory put through three extra good candidates at its meeting on the 14th December, viz., W. W. Snodgrass, secretary of the Nelson Sick and Wounded Soldiers Fund, and a very energetic citizen; H. G. Hill, formerly of the British and Dominions, Wellington, and now general manager of the Nelson District Fruitpackers, Limited, an institution assuming proportions of some magnitude; and Dr. H. E. A. Washbourn, formerly resident surgeon at Nelson Hospital. By the way, the addition of the latter makes six of the medical fraternity attached to Victory Lodge, one being Lieut.-Colonel Andrew, P.M., officer in charge of Featherston Camp. Another of the medical faculty was proposed on the 14th. This makes the seventh.

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W. Bro. C. B. Harkin, also V.E. Comp., has been elected to membership of Victory Lodge and Chapter. He has made his last response as a visitor, for which he no doubt offers thanks.

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**PROVINCIAL GRAND LODGE OF CANTERBURY  
NOTES.**

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The annual communication of the Prov.G.L. of Canterbury, held at Timaru on 20th October, was a great success, both from a business as well as from a social point of view. The meeting was held at the invitation of Lodges Caledonia, No. 16, Timaru, No. 146, and Koranga, No. 197, supported by the other Lodges in South Canterbury. The brethren of Timaru fairly excelled themselves in their efforts to make the trip enjoyable for their North Canterbury visitors. On one afternoon a motor drive was arranged and carried out to show the northern brethren the beauties of the district; and on the next day a trip was made to the fishing grounds at the Opihi, where, after inspecting the river, the party enjoyed the hospitality of W. Bro. McBride, P.Prov.G.D. of C.

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A very enjoyable bowling match was held between teams representing the Christchurch and Timaru brethren. The result was a win for the home team.

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Lodge Mackenzie, No. 91, catered well for the pleasure of their visitors at their annual meeting in October.

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The Prov.G.L. were highly delighted with their picnic to Lake Te Kapo.

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The brethren of Lodge Progress, No. 22, Southbridge, are famous for their hospitality, and their annual meeting in December was no exception to the rule.

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Southern Cross, No. 6, Kaiapoi, has a splendid night at their installation on "Thursday, the 7th inst., and treated Prov.G.L. right royally.

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In response to a very cordial invitation, the Prov.G.M. was present at the installation of Bro. William Chapman as Master of the Lodge of St. John, No. 1137, E.C., by R.W. Bro. M. S. Brown, Dist.G.M., on the 11th inst. The Lodgeroom was taxed to its utmost capacity, and, the evening being warm, the brethren were delighted when the ceremony was concluded, and they were able to get a breath of fresh (?) air again. The social hour in the refectory was thoroughly enjoyed, and all present voted the meeting a great success.

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The ladies of the Red Cross Society at Temuka undertook the catering for the annual meeting of Lodge St. George, No. 29, on the 13th inst., and are to be congratulated on the manner in which they carried out their duties. It is rumoured that a very successful canvass will enable practically the whole amount of the contract to be handed over to the funds. [Received 19th December, E.D.C.]

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**THE FREEMASON'S DUTY.**

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[An Address read by W. BRO. G. F. ALLEN, P.M., Civic Lodge, 157, in the PROV.G.L. of CANTERBURY.]

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We live in stirring times. International issues of greatest import are being decided almost before our eyes. While we tonight in this beautiful hall are met in quarterly communication of Prov.G.L., under conditions that typify peace, love, and harmony, there is on the battlefields of Europe many a brother, many a personal friend, at death grips with the enemy, under such conditions of hate and conflict as the world has never seen. Their sense of duty has made them participators in the bloodiest struggle in the annals of the human race. They have not lost sight of "the allegiance due to the Sovereign of their native land." In the horrors and terrors of the darkness, in the madness of the bombardment, in the hellishness of the charge, Masons of all

nationalities, but particularly, for us, our erstwhile fellow-citizens, are doing what they consider their duty for King and Country. And when they return, as we know some of them will, sharing the well-earned glories of victory, we have every reason to expect that all that counts for the brotherhood of man will be advanced another important stage. We, though not amongst the heroes of the fight, shall profit immensely. Masonry will achieve greater results than ever. Are we going to accept them? If we are, in what spirit do we expect to do so?

It is significant that, in the very early stages of the entered apprentice's career, his duty is so clearly defined, the possibilities of his work are unfolded with such a beauty of delineation and such force of conviction, that the nature of his first contact with us is, at once, both stimulating and inspiring. As we, in the earliest stages listened to the recitation of that portion of the Charge after Initiation, we were struck with the important duties we were to observe. But those were times of peace, and our interpretation of the term "duty" was framed in terms of peace. In time of warfare, more particularly during the stupendous crash of nations we are witnessing, the word duty conveys an unsuspected message, and causes us to review our obligations to our Maker, to our neighbours, and to ourselves, in the intense light of conditions altogether new.

Each portion of this threefold duty is capable of elaboration in the form of a special paper. At present I intend to make some reference to the last: "our duty to ourselves." I do so because I firmly believe that if we perform our duty to ourselves, as we are directed to, we shall to a very large extent incorporate the other two duties set out. The charge exhorts us to observe "such a well regulated course of discipline as may best preserve our bodies and our minds in their fullest splendour, thereby enabling us to exert those talents wherewith God has blessed us, as well to His glory as to the welfare of our fellow creatures." I venture to say, brethren, that, if Masonry offered no other advice than that, we should be amply repaid for any sacrifice we have made in the interests of the Craft. Self-discipline of body and mind, together with their fullest development and the attainment of their maximum proficiency, is an ideal that commends itself to soldier and sailor at war as well as to the Masonic citizen well outside the zone of fire. If, however, this mental and corporeal development is demanded of us as members of an organisation, it is not to be lightly considered. The time has passed when we can any longer look upon our duty as a mere suggestion of what we may be able to do. With our brethren in the Navy and Army setting such a priceless value upon the term "duty," it is quite time that we also should rise to the occasion and feel the real joy of sharing such a magnificent conception of the term. I quite realise that, in our own country, the conception of what a Mason's duty consisted has much improved with passing years. There has been, however, at times, a slackness in the attainment of our ideals, and, perhaps, some self-deception as to what was excusable and what was not.

In the midst of prosperity, and with no foe in sight, who was to disturb the apparent harmony by pointing out our errors of omission? This great war, however, has had its tonic effects. It has laid bare some of the dusty corners in our temples, and has exposed some flaws of our existence. We all feel stirred to action and nerved to our responsibilities.

In the ritual we are exhorted to maintain our mental and bodily fitness in their fullest splendour. Does the routine of our Masonic activities assist us in this? I think it does in many ways. I quite believe that the memorising of our beautiful ritual has more beneficial results than we have admitted for it. It strengthens the mind by demanding of us, as a class, a regular effort of concentration of thought. This may seem a trivial matter. We, as Masons, may not notice its result, because we are so gradually drawn under the influence of it. But there is something in a Mason that at once distinguishes him from the uninitiated, and I believe this is largely accounted for by the fact that he has mastered a certain sequence of ceremonies in language that breathes the admirable spirit of our Order with the choicest fragrance. Then the training which each office in the Lodge affords us gives us, as we ascend to the Chair of K.S., a mental and bodily control, the lack of which, in many men of education and high moral worth, is often most painful to witness. The traditional and necessary dignity of all our ceremonies assists in giving us a sense of deliberation, calmness, proportion, and security, that is most valuable in our every-day lives. The loftiness of our ideals, of course, is inspiring, and illuminates the mind in such a way as to be acceptable to men of all creeds, and to races of every colour; and the evident train of results following these facts has a broadening effect upon our mental outlook, the beneficial effects of which we are very apt to overlook.

Our standards of conduct are embodied in such words as these: Justice, Prudence, Fortitude, Temperance, Mercy, Wisdom. We are recommended to practice these, not only within the limits of Freemasonry, but in the world of humanity outside. And it is the full realisation of all that these terms mean, and the constant disciplining of our actions so that they may prove worthy of these attributes, that form the mind of the Mason as we see him, strongly contrasted with the outer world. This is no mean privilege. We do not claim that our

Masonic art is superior to every other of a similar kind; but the vitality of its principles, the almost daily application of its teaching, and, with these, the marvellous universality of its influence, make it such a factor in the mentality of the races of men as to bid us pause to examine its beauty and admire its effects.

Again, the influence of the level in Masonry contributes in no small way to the preservation of our mental faculties in their fullest splendour. We all meet on common ground. It is true that the bigger meeting to some extent confines the limits of Masonry in this respect. But in smaller Lodges such is certainly not the case. Such equality may seem impossible. I believe that, in the case of many brethren, the genuineness of it is insufficiently realised: Yet in a society which, above all, gives each brother the credit for so much that makes for brotherhood, and, to its credit, is firmly convinced of the fact that there is more good than bad in most men if it is sought for, in such a society, the influence of the level has possibilities and practical results that we often quite overlook. Two events, amongst many important events within my Masonic memory, force me to this conclusion—the one, the welcome given to Sir Ernest Shackleton and the other the reception of Captain Halsey, his officers and crew of H.M.S. New Zealand and the accompanying warships. Since that time we have learned to appreciate the British hero more, and let us hope that their meeting with us has carried many a comforting and cheering thought during the darkest hour of danger. This meeting on the level, this spirit of confidence and reliance in each other, this assurance of mutual understanding of each other, and this contract for mutual support, gives the greatest buoyancy to the mind. It impregnates us with a determination to live down all that is petty and foolish, and actuates us, in taking a broad view of the affairs of life. It is a tonic for our thoughts and a spur to a better and a richer life.

These are some of the means by which Masonry assists our mental development. Our system of morality cannot do everything. We are, however, exhorted to dedicate ourselves to pursuits in life that will enable us to benefit mankind in general. The liberal arts are recommended for study, particularly geometry. This latter is perhaps obscure in meaning, unless we consider it as the study of proportions, particularly that study of mankind which will give us the power to see the proper relationship of events and the proportions of their influence. He is indeed wise who can do this; but if we are to exert those talents wherewith God has blessed us it is our duty to take such mental exercise as will equip us in this direction. Let us therefore exercise our sympathies and emotions, that we may be merciful; let us make our observations in life so accurately that our logical deductions may lead us into the paths of prudence and justice; let us train our wills that our self command results in temperance and fortitude, and, finally, let us strive to exercise all these mental gifts in such perfect combination that we shall acquire in no small measure that wisdom which will enable us to practice brotherly love, relief, and truth.

The preservation of our "corporeal faculties" is wisely a Masonic duty. The need for physical fitness is greater to-day than ever. Time and again have we heard from our soldiers in training how greatly they have benefited from the active life of the camp. Evidence of all sorts shows how completely mental balance is dependent upon balance of physical development. While "a mere athlete may be half man, half beast, and the mere scholar half man, half ghost," it is certainly desirable to secure a perfect body as soon as possible. We, as Masons, should fully recognise this, both for ourselves and for our children's sakes. There are so many circumstances to-day making for deterioration that I count it a Mason's duty to his fellows to do all in his power to preserve the vitality of the human 'race. Perhaps it is here that our practices are in error. There is an undermining influence sometimes in the amount of Masonic work crammed into each week of the month. Most of it is done at night, too often resulting in a succession of late hours. This, I feel sure, was never intended, and is not in keeping with the mental and bodily stability our exact duties require of us.

Brethren, we have strenuous times before us. The hero's widow and child are already with us; soon the maimed and wounded will return, and greater demands will be made upon our strength than ever. We fully realise this. Our duty is as clear to us as to soldier and sailor in mortal combat. Sons of pioneers, as many of us are, we shall leave nothing undone that is within our power to accomplish. Brethren, that is what we feel; but our power to do our duty to our brethren is entirely limited by our mental and bodily fitness. Interdependent as each is upon the other, we shall succeed only as we have maintained each in exquisite balance with the other.

The whole depends upon how fairly we have treated ourselves. May we in the past have preserved all our faculties in their fullest splendour, so that, in the stirring times ahead, they may be exerted as well to the glory of the G.A.O.T.U. as to the welfare of our fellow creatures.

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## THE MARK DEGREE, ITS ROMANCE AND LESSONS.

AN ADDRESS BY M.E. COMP. H. J. WILLIAMS.

(Published by Request.)

An American writer on the subject of the Mark Degree commences by saying, "There is no authentic account of the origin of this degree." The same remark may be applied to every degree in Freemasonry with equal cogency, thus evincing how much more Freemasons are indebted to tradition than to chronology. So far as can be ascertained, the following appears to be the most correct history of the degree.

The Mark M.M.'s branch of Freemasonry first appears, not as a separate degree, but as an extraneous addition to the Second Degree in the Craft, which led to the habit of Masons making their signatures in the Lodge books, not only with their names, but also with a mark which they adopted, as was done by the old Steinmetzens in Germany. Scotland has always been looked upon as the place of its origin, and the minute book of the Lodge of Edinburgh contains what are known as "Schaw Statutes," or Charges for Operative Masons, dated 28th December, 1598, one of which declares that "the day of receiving of a Fellow of Craft be orderly booked, and his name and mark be inserted in said book." In pursuance of this, in the minute-book of the Aberdeen Lodge is found dates 1670, signed by forty-nine M.Ms., who append their Masonic marks, as set out by F. Armitage, in his "Short Masonic History."

The earliest reference to the Mark Masonry in England is on 1st September, 1769, when it appears from the records of the Phoenix R.A. Chapter at Portsmouth that Thomas Dunckerley, as Prov.G.M., introduced the Mark Degree there, and for many years the Mark Degree was worked by Craft Lodges and R.A. Chapters, but it gradually died out, and there is little heard of it in England between 1813 and 1851, though it was worked both in Canada and America at that period. At about this time higher degrees in Freemasonry were the vogue, some ardent Scottish Masons conceived the idea of making the mark rite a part of the Second Degree of the Craft, and conferred it on M.Ms. The first record of it as a separate degree in Scotland is contained in the minutes of the Lodge Operative at Banff in 1778.

In 1851 a body of English Masons, desiring to be constituted as a Mark Masons' Lodge, applied to the Bon Accord Chapter of Aberdeen to grant them a charter, which they obtained. This, of course, was entirely irregular, as the proper body to grant it was not a private Chapter, but the G.R.A. Chapter of Scotland, which then controlled the Mark Degree, as well as that of the R.A. The Charter was afterwards rescinded, but the Mark Degree went on in England, and in 1855 meetings were held with a view to its having a proper status in England.

On 5th March, 1856, at a meeting of the G.L. of England, it was resolved unanimously :—"That the Degree of Mark Mason or Mark Master is not at variance with the ancient landmarks of the Order, and that the degree be an addition to and form part a Craft Masonry; and consequently may be conferred by all regular warranted Lodges, under such regulations as shall be sanctioned by the G.M." The resolution, however, was negatived when the minutes were brought up for confirmation in the following quarter.

There was no looking back, however, on the part of the promoters of the scheme, and in 1857 the Mark G.L. was founded in England as a separate institution, and afterwards housed itself at Mark Masons' Hall, Great Queen Street, London, where it has flourished ever since, many of the most prominent Craft Masons having taken a leading part in the Mark Degree, notably the late King Edward and the Duke of Connaught, who have been G.Ms. of the two sections during the last twenty-seven years, the latter succeeding his brother when he ascended to the throne.

It is curious to note that in England the R.A. is recognised, and the Mark Degree is not; in Scotland, the R.A. is not, but the Mark is; and in Ireland both are recognised.

The reason why the Scottish Constitution formally recognised the Mark is that it has long been worked in Craft Lodges in connection with, and as an adjunct to, the Second or F.C. Degree. And though there is no formal recognition of the R.A. by the G.L. of Scotland, the two bodies work in complete harmony, and many of the brethren are members of both.

For the groundwork of the degree Mark Masonry is indebted to the building of King Solomon's Temple, which is the basis upon which the whole superstructure of Freemasonry rests. And though to-day this

legendary foundation is recognised as being quite mythical, yet the end fully justifies the means, in view of the great moral edifice erected.

The scene of our story lies in the great Temple building, and the wonderful organisation which controlled 180,000 workmen is recounted. The first page of the history of the degree opens with the introduction of the F.C. who desires enrolment in the army of workmen, and as a Mark man he works well and worthily, and receives his wages. The fact that he has worked "well and worthily" may be noted in view of subsequent happenings. After working in the quarries for some time, on one eventful day he accompanies some of his fellow-workmen, and duly submits his work for examination to the overseers, but for some unaccountable reason he presents a stone which is not confined to right lines and angles, but was in the form of what was subsequently known as a keystone, wedge-formed, an entirely new departure from the rectangular. This in itself was quite sufficient to excite the surprise of his companions and the displeasure of the overseers, who refused to pass the stone, and as an indication of contempt finally ordered it to be heaved over among the rubbish, and the legend relates that it long lay hidden. For centuries it was believed that the principle of the arch in building was not known at the time of King Solomon, and it was only within the last few years that this statement has been entirely disproved. Archways with regular keystones have been found in the doorways of tombs at Thebes, which could not be of later date than 1540 B.C., or 460 years before the building of the temple. And we are further told that the Cyclopean gallery of Tyrius exhibits lancet-stapled arches as old as Abraham. It is assumed by Lawrence that the principle of the Arch was a kind of guild secret, of which Hiram Abif would be in possession, but it was not known to the workmen generally. But to return to our romance. The craftsman who had been turned down by the overseers was on subsequent examination denounced as an imposter, and narrowly escaped the penalty which invariably followed such an indictment. But as time went on, and the building neared completion, it was discovered by the Master that a certain stone was necessary for the completion of the building, and the Master was satisfied that he had issued a plan of this particular stone. The overseers having been convened in council, admitted having received it, but working strictly by plans, the stone was rejected and cast aside. How it was subsequently found by the skilful craftsman, and the honour that he received, is well-known to each Mark Master. That the craftsman was a skilful worker must be admitted from the excellence of his artistic work. That he was actuated by good motives may be gathered from the record that from the commencement of his career he worked "well and worthily." Yet when the stone was rejected, he was deeply humiliated, he was accused of working for self-glorification, and received angry words and reproaches. And we know that, his fellow-workmen were well pleased at the humiliation of what they conceived to be his vanity. Picture to yourselves what this worthy craftsman must have suffered, perhaps for years, until the subsequent finding of the stone. Whether his work was the result of seeing the plans, or whether as an artist he knew such a stone would be required matters little, there is no record that he displayed the least vanity or ostentation. On the contrary, after the finding of the stone, the extreme value of which was recognised by Hiram Abif, he was advanced to the degree of Mark Master and ordered to cut his name upon it. Again imagine the feeling of the worthy craftsman when the stone—his work—was being conveyed with much pomp and parade to be fixed in its place. Well might he have been excused for manifesting feelings of the utmost pride, and of retaliating on those of his companions who had assisted at his humiliation. He had no such thoughts, but rather in an ecstasy of joy gave the thanks to God that he had worked well.

Were there no other lessons conveyed in the teaching of the Mark Degree, this beautiful romance and its moral should give ample compensation. And there is no other character in Freemasonry who shows such restraint under suffering, patience of endurance under the sneers and gibes of his fellows, or such nobility of character in the hour of his unbounded triumph. What a glorious example of the suppression of self, and the glorification of the Supreme Architect.

#### THE MARK.

To the ancient operative mason the "mark" was only a means of identification, protected by his known ability and the registration of his mark, as signatures are, in our day, recorded in a bank.

In ancient Rome, when two friends were about to part, it was a custom to break a piece of money or ivory in two, and having registered a secret mark, each retained a part, and this was a token of everlasting friendship, and was called the "arrhabo." Both word and custom were borrowed from the ancient Israelites, for it is derived from the Hebrew "Arabon," a pledge.

Among modern speculative Masons the mark is no longer a means of livelihood, nor is it a mere emblem or ornamental appendage of the Mark Master Degree, but a sacred token of the rites of friendship and brotherly

love, it is a veritable "tessera hospitalis," and when presented by the owner to another Mark Master, would claim, from the latter, acts of friendship, which only a mutual obligation would warrant.

If a mark is presented for the purpose of obtaining a favour, it then becomes an "Arabon," or pledge, and while it remains in the possession of its owner, it ceases, so far as lie is concerned, to be of advantage to him, until, conforming to an ancient usage, of redeeming it from its former pledge.

In Rome the "tessera hospitalis" extended to the descendants, and if the father exchanged a broken die on parting, the son honoured it, as this short quotation from an old Roman comedy will show, as between Agorastocles and Poenulus :—

Ag.— I am a son  
of old Antidamus

Poe.—If so, I pray you  
Compare with me the hospital die  
I've brought this with me.

Ag.—Prithee, let me see it. •  
It is, indeed, the very counterpart  
Of mine at home.

Poe.—All hail, my welcomed guest,  
Your father was my guest, Antidamus.  
Your father was my honoured guest, and then  
This hospital die with me he parted.

Now that we understand the customs of the ancients, how easy to comprehend the message of St. John the Evangelist, when he says, To him that overcometh will I give a white stone, and in it a new name written, which no man knoweth saving he that receiveth it," or in a more literal translation, " To him who overcometh will I give an arabon of my affection, and entitle him to privileges and honour of which none else can know the value or extent."

### THE SYMBOLISM

The symbolism of the Mark Degree, unlike all other degrees in Freemasonry, may be comprehended in one emblem—the Keystone. Around this is woven the whole of the romance. It was this that caused the humiliation of the skilful craftsman, in his desire to produce good and useful work, and his long period of sorrow and dejection caused by its rejection, and; consequently., to this symbol he owed his honourable advancement, and the tardy recognition of his skill.

We need no legend to estimate the value of the Keystone in its material sense. -To the operative mason of to-day it is an invaluable aid in the science of architecture. How much more so would it be in ancient days, when it would appear that the knowledge of its use and construction was actually confined to a privileged few of the higher class of Temple builders. To speculative Mark Masons of to-day it not only constitutes the jewel of the degree, but it also bears the special mark chosen by the Mark Mason on his advancement to the honourable degree.

Now, what are the great lessons which the teaching of the -degree inculcates? We may answer, primarily, "Charity," in its highest attributes. Not to judge harshly and condemn the actions of others because we may not understand them. To act in charity to all mankind, and more especially to our brethren in Freemasonry, is a Masonic command, which was not exemplified by the overseers in their treatment of the skilful craftsman's work. Among some of the sterling precepts of the Mark Degree we are enjoined to do justice to all mankind, to love mercy, which equally blesses him who gives and him who receives, to practice charity in all its phases, to maintain harmony in our own persons, and to endeavour to promote it with others. To quote an American writer :—" The rejection of the keystone should teach us that nothing has been made in vain. It matters not how worthless and insignificant a creature may appear to our prejudiced eyes, we may rest assured that if infinite wisdom has been employed in its creation, it has, in the economy of Providence, its appropriate place and use, from it we may also learn never to despond and grow weary in well-doing. Although our motives may be misinterpreted, and the work of our-hands be misjudged by our erring fellow-men, still may we have faith that there is over all a Judge who sees not with the eyes of man."

I wonder how many of us seriously consider the very great responsibility that devolves on the members of this degree. In the concluding charge the newly-admitted brother is told that while he acts in conformity with

the sublime precepts of the ' Craft, " Should misfortune assail you, should other friends forsake you, should the envious traduce your good name, or the malicious persecute you . . . among Mark Master Masons. you will ever find friends who will administer relief to your distresses and comfort in your affliction." Surely this constitutes the essential essence of true Freemasonry, and were it only given practical effect would raise Mark Masonry high above its sister branches of Freemasonry and would convert the ideal into the real.

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**LEIF ERICSON, THE NORSEMAN,**  
◇  
**DISCOVERER OF AMERICA.**

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[By CYRUS FIELD WILLARD, 32deg.1

It is curious how the facts in relation to the discovery of America by Leif Ericson, the Norseman, have been minimised and almost suppressed by certain agencies well known to Masons.

We have seen a wave sweep over this country ever since the Chicago Fair in 1893, whose sole purpose has been to exalt Cristoforo Colon, the Italian, better known under the Latin-form of the name as Columbus.

This finally culminated in the formation of the organisation known as the Knights of Columbus, the militant lay organisation of the Roman Catholic Church, and laws have been passed in a number of States making some day in October, which they call "Discovery Day," a legal holiday, to the consequent disarrangement of business and labour.

Already in some States different societies have passed resolutions, or are considering them, asking their Senators and Representatives to introduce into their legislatures bills repealing "Discovery Day" as a legal holiday, in view of the fact that Columbus did not discover America, thus allowing those who know better to continue their business and labour without interruption, while permitting those who wish to celebrate this alleged historical event to do so to their heart's content.

The Encyclopaedia Britannica will show anyone that Columbus discovered the Island of Guanahani, or San Salvador, in the Atlantic Ocean, in 1492, and it might be almost as truthfully said he discovered America if he had discovered one of the Cape Verde Islands or the Island of St. Helena.

The same authority declares that Columbus died in ignorance of the existence of the continent of America.

John Cabot, in the service of the King of England, discovered Newfoundland and New England in 1497, and to him, if to any of the later discoverers, should the credit of discovering America be awarded.

But 500 years before, in the year 997, the hardy Norsemen landed on the shores of New England under the leadership of Leif Ericson, the son of Eric the Red.

There is a fine monument by my old friend Anne Whitney, the sculptor, on Commonwealth Avenue, in Boston, to commemorate the event. There is also, or was, another statue of Leif Ericson in Milwaukee, near the lake front, also commemorating his discovery.

In the Ridderstadt, the national history of Sweden, there is a statement that Columbus, before setting out on his voyage to America, made a voyage to Iceland, and in the monasteries there found the records of the discovery of America by Leif Ericson.

I will now quote from the Encyclopædia Britannic article, "America," page 263:

"America had, of course, been known to the barbarous tribes of Eastern Asia for thousands of years, but it is singular that it should have been visited by one of the most enterprising nations of Europe five centuries before the time of Columbus without awakening the attention of either statesmen or philosophers." This is a conclusive statement. It was visited by one of the most enterprising nations of Europe 500 years before Columbus. It is not so singular, however, when we know the ecclesiastical organisation that has been busy all the centuries trying to suppress or minimise facts to suit the Jesuitical purposes of the ecclesiastical hierarchy.

The same authority goes on to say :—"Iceland was discovered about 860 and colonised by the Norwegians in 874. About fifty or one hundred years later the same people planted colonies in Greenland. Now, the position and direction of this coast once known, it required no great effort to trace it southwards to Labrador and Newfoundland."

Under the heading "Leif Erikson," on page 1906 of the Encyclopædia Britannica, of the Americanised version, published in 1906, we find the following:—

"Leif Erikson (or Ericson), a Norse discoverer, born in Iceland about 970. " (Note the fact that he was born in Iceland.) "His father, Erick the Red, was discoverer and coloniser of Greenland.

"There are two sagas,\* from which we derive our information of Leif Ericson. Both tell essentially the same story, varying only in the cause ascribed for his setting out.

"In the Flateryarbok he is represented as setting out in search of land seen by Bjarne Flujulfson a few years before, while the Hauksbok saga says he was sent by King Olaf Trygvason.

"Whatever the cause, they both agree that in the year 1000† he landed on the shores of North America, first in Newfoundland, then in Nova Scotia, and finally in New England, where he spent the year 1000-01, and which he called 'Vinland,' on account of the abundance of wild grapes growing there.

"He then set sail for Greenland, where he became the chief of the colony. He is supposed to have died about 1020.

"The history represented in the sagas rests upon no slender foundation, being confirmed by Adam of Bremen, whose chronicle‡ cites the discovery of Vinland as authentically reported to him by the Dane, Svend Estredson, who" (according to him) "knew the history of those barbarians by heart as if it had been written" (as it was).

"It may be mentioned that for several years the late Professor E. N. Horsford pursued his researches concerning the identity of Vinland, claiming to have established the site of the chief settlement, Norumbega."

Under the head of "Norumbega" in the same volume of the Encyclopædia Britannica, page 2293, we find the following :— "Norumbega, a name whether of Indian, Norse, or Spanish origin, is uncertain, by which the early French explorers of America designated a region or city on the north-eastern shore of New England, or possibly within the limits of what are now known as the British Provinces.

"According to B. F. DeCosta, in his work on Norumbega and the English Explorers, a very similar name occurs in the map of Verrazzano (1529)§.

"With various spellings, the name also appears in maps and records of other authors of the period, the site of the lost city↑ being variously located on the Penobscot, in Nova Scotia, Newfoundland, the country of the lower Hudson, and lastly by the late Professor E. N. Horsford, along the lower reaches of the Charles River, Mass."

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\* A saga is a metrical narrative.

† Later authorities place the date three years before in the year 957.

‡ Columbus probably saw the chronicle of Adam of Bremen.

§ In other words in the map published by Verrazzano in 1529 only thirty-seven years after Columbus's alleged discovery, the chief city of the Norsemen in Vinland planted about 520 years before was definitely marked.

↑ How many of our cities and towns in Massachusetts were lost or wiped out by the Indians, it is unnecessary to mention.

Under the heading of "America," page 264, the Encyclopædia Britannica goes on to say :—

" They (the Norsemen under Leif and Bjorn) spent the winter in the country, and one of them, who was a German, having found some wild grape vines growing, they called it Vinland.

"They had some intercourse and traded for furs with a people who came in leathern boats and were called Skreelings, from their dwarfish size.

"A colony was planted (Norumbega) and remained for many years in the country, the situation of which is indicated by a fact casually mentioned, that the sun remained nine hours above the horizon on the shortest day.

" This indicates the forty-first parallel of latitude and the actual latitude of Rhode Island\*, the country which every collateral circumstance would lead us to fix upon as the seat of the colony, is from 41deg. to 42deg. The Skreelings were, of course, the Esquimaux. The vine appears to be the fox grape, which grows wild in that part of America.

"The account, though meagre, is distinct and consistent. Its authenticity can scarcely be disputed, and it is almost equally obvious that the country it refers to under the name of Vinland is in the vicinity of Rhode Island.

"A conclusion resting on such strong grounds, scarcely requires to be supported by the high authority of Humboldt and Melte Brun.

"That the colony disappeared and that the discoveries made were not prosecuted further, are not circumstances which will shake the credit of the narrative in the minds of those who know the numerous reverses which befell the early colonies in New England and other parts of America.

"The hostilities of the Skreelings was, no doubt, the principal cause of the abandonment of the colony.

"The Norsemen describe Vinland as a rich country, with a delightful climate. The interest excited by the obscure accounts of these countries was probably such as the announcement of a new island eastward of Spitzbergen would produce at the present day.

"No reasonable doubt can exist, however, that the north-eastern portions of America were familiarly known to the Norsemen of the eleventh century."

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\*Where the " Skeleton in Armour " described in Longfellow's immortal verse was dug up.

After this clear and emphatic statement by such an eminent and authoritative source as the Encyclopedia Britannica, preceded by similar testimony from such well-known scholars as Humboldt and Malte Brun, and many others, what more needs to be said by the writer ?

Apparently the only reason that people do not give Leif Ericson the credit he deserves as the discoverer of America, is because they do not want to do so.

There is no question as to the historical fact that he did discover the mainland of America about 500 years before Columbus, who did not.

The agencies that sought to exalt Columbus and the Knights of Columbus have been the principal cause of obscuring the fact that Leif Ericson discovered America about 500 years before Cristoforo Colon or Columbus.

The Swedish, Danish, and Norwegian societies all over the country, and in fact, all the Scandinavian and Teutonic societies, as well as the Masonic lodges, should demand that the alleged "Discovery Day" of Columbus should be repealed as a legal holiday.

They should also order extra copies of "The New Age" containing this article, with the historical facts therein briefly stated, and circulate them widely, so that the people of America may know the facts. In a former article on "The Masonic Value of the Kensington Rune Stone," published in "The New Age" in November, 1910, the writer, under the nom de plume of "Ignotus," showed that the date on that stone which was dug up at Kensington, in Minnesota, about the time I wrote the article, which date was the year 1362, proved that the Norsemen were in Minnesota at least 130 years before Columbus set sail from Spain, and that they were Masons, and used "the word that is not a word, the word brought from India," as was Leif Ericson.

It is not my purpose to detract from what Columbus did, nor is it my purpose to take up the question whether he was a Jew, as has been ably urged by one writer.

He was an able man and received a classical education, so that he was able to read the chronicle of Adam of Bremen.

According to the article on "Columbus" in: the Encyclopedia Britannica, Vol. VI., page 171, "He (Columbus) is known among other places to have visited England, 'Ultima Thule' (Iceland), etc. In his northern journey, too, some vague and formless traditions may have reached his ear of the voyages of Biorn (Bjorn) and Leif, and of the pleasant coasts of Helleland and Vinland that lay toward the setting sun. All were hints and rumours to bid the bold mariner sail westward," etc.

My purpose is to show that Leif Ericson, the Norseman, discovered America about 500 years before Columbus.

If credit is to be given for the discovery of America to any one man it should be given to Leif Ericson the Norseman, as the historical proof of his voyage cannot be truthfully denied.

In conclusion, let me say that the origin of the word "America," which has been assigned to Americus Vesputius, must be traced to some other source, inasmuch as the first name of Vesputius happened to be Alberigo, and not Americus.

But this is a matter worthy of a future article.—"New Age."

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## LEGENDS OF KING SOLOMON.

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[By BRO. GEORGE WARVELLE.]

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Through all the degrees of the American system of Freemasonry there runs a coherent and connected series of legends concerning King Solomon. Indeed, it may properly be said that he is the central and commanding figure of the system—the pivot around which all of its incidents revolve. In this paper, however, I shall confine myself to a discussion of some of the legends as they are found in the Capitular Degrees.

For all of our knowledge concerning King Solomon we are dependent on the books of Kings and Chronicles. There are no contemporary records, nor does he receive any mention in the earlier books written after his time. The book of Kings, which is arbitrarily divided in our English Bible into two books, was written about four hundred years after Solomon's death, and the work of the Chronicler was not performed until more than six hundred years after that event. The account in Kings is regarded by the Biblical scholars as embodying a genuine Solomon legend, but the later story, as told in Chronicles, is not considered as historical, except as to matters borrowed directly from the earlier version.

Among other Masonic traditions there is one which says that after Solomon had reigned many years over Israel, he became very feeble, and was obliged to receive assistance in a peculiar manner. Without in any way denying the veracity of the tradition, I am yet inclined to inquire : By what authority is it supported ? Certainly not by Scripture, for about all that is written with respect to his latter days is : "And Solomon slept with his fathers, and was buried in the city of David his father." (I. Kings xi, 43; and see II. Chronicles ix, 35.) When, where, or how he died ; whether from accident, infirmity, or old age, we do not know. Still, as he reigned for forty years, it is not unlikely that he may have become a trifle infirm with advancing years.

In II. Chronicles ix, 29, it is written : " Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the Prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Idoe the Seer against Jeroboam, the son of Nebat ?"

But, alas! The book of Nathan we have never seen, and of the prophecy of Ahijah the Shilonite we are equally ignorant. Of course, it is just possible that the framers of the P.M.'s degree may have had access to these lost books, or, peradventure, they may have obtained their information from the Inspectors General of the Rite of Perfection, to whom all of the knowledge of the world was as an open book.

But if the Scriptures furnish us with little information relative to Solomon's latter days, there is yet a wealth of tradition upon which we may draw. From the Chronicles of Abou-djafar Mohammed Tabari, it seems that Solomon attained only to the age of fifty-five years, and that the larger portion of his life was spent in the building of the Temple. In this work he was greatly assisted by the Jinns (Genii), whom he pressed into his service. And, so the story runs, toward the end of his life, he often visited the Temple, remaining there for a month or more, wholly absorbed in prayer, and while he was thus standing, with bowed head, in an humble attitude before God, no one ventured to approach him.

Solomon knew that the Temple was not completed, and that if he died, and the Jinns knew of it, they would at once desist from their work. Wherefore, being conscious of his approaching end, he prayed Yahwe that in the event of his death the fact might be hidden from the Jinns until the Temple should be finished. And Yahwe heard the prayer. So Solomon died in the Temple, leaning upon his staff, with his head bowed in adoration. And his soul was taken so gently from him by the Angel of Death, that the body remained standing, and so it remained for a whole year, and those who saw him thought he was but deeply engaged in prayer, and they ventured not to approach him. Meanwhile the Jinns worked day and eight until the Temple was finished. Then the body fell, and they knew that Solomon was dead.

The M.E.M. Degree presents King Solomon in one of the most pleasing phases of his many-sided character. The main incidents of the degree are but expansions of the Masonic legend, and, notwithstanding the introduction of the Biblical prayer of dedication, are wholly unsupported by Scripture. Yet, as the prayer, and its resultant, occupies a prominent place in the ceremony, we may profitably pause a moment and consider it.

The earlier Scriptural account of the dedication, as found in I Kings viii, is regarded by the Biblical scholars as a late composition. This, they say, is evident from the fact that the entire narrative is saturated with the Deuteronomic spirit, while the prayer put in the mouth of the King, in style and ideas, is centuries later than the building of the Temple. Neither does it comport with the character of Solomon as shown in the earlier

traditions. From these latter it would appear that the real Solomon was not a particularly devout person; that his worship of Yahwe, as the tribal God, was perfunctory only ; that he was tolerant of the religious beliefs of those around him, and was easily influenced by them to regard with favour the more sensuous worship of Moab and Ammon. Particularly is this true when we view his relations with the "strange women," who seem to have found him an easy mark.

The later account, as found in II Chronicles v-vii, and which is employed in the M.E.M. Degree, is largely copied from the Book of Kings, but with many expansions of Levitical ceremonies that had no existence until more than a century after the captivity. The incident of the consuming fire from heaven is found only in this narrative. It does not seem to have been known to the author of the earlier account in the Book of Kings.

The Solomon of the M.M. Degree is, of course, impossible. Indeed, it is generally conceded that the incidents of the degree could not have occurred in the manner and form of the ritual. And yet this is very justly regarded as one of the most impressive as well as one of the most instructive of all the lessons in the Masonic curriculum, I am referring to the old degree as taught by Cross, Sheville, and Gould, and which for half a century was conferred in the chapters of Illinois, rather than to the emasculated lecture we now give under that name. The only Scriptural incident is the introduction of the parable of the householder in a manner that sets at defiance all laws pertaining to time and space. This, however, does not in any way militate against the degree as a son it imparts.

The name which we employ in the Masonic legends is taken from the English version of the Scriptures. This name follows the Greek form as found in the New Testament, as well as that employed by Josephus. The Latin Salomo follows the Greek version of the Old Testament, known as the Septuagint. The Hebrew form is Shejomo (for Shelomon), and means "Man of Peace."

His reign covered a period extending from about 995 to 955 B.C. It was one of comparative peace and stable government, with much material development. At his death the kingdom became disintegrated and fell to pieces, but the fame of his wisdom and the splendour of his court became all the greater in succeeding generations. As the monarch under whom the throne of Israel reached its highest glory, this, perhaps, was but natural, and time only magnified in popular imagination the proportions of so striking a figure. Thus he became and remained the type alike of magnificence and wisdom. But the word usually translated "wisdom" means more properly skill in government, although the Rabbinical legends of later date greatly extended this original meaning. By false interpretations of some passages of Scripture he was given sovereignty over demons (the Jinns), as well as over beasts and birds, and the power of understanding their speech. It is interesting to note in this connection that much of his wisdom, as well as his power over demons, command of the elements, etc., arose from the fact that he was in possession of a seal (ring), on which was engraved the "great and ineffable Name." Thus the Rabbinical tradition serves in a measure to support the Masonic tradition. —"The Builder."

## OBITUARY.

MRS. C. T. CAMERON, DUNEDIN.

We deeply regret to have to record the death of the wife of W. Bro. D. C. Cameron, P.M., and Sec. of Lodge Otago, No. 7, which occurred on 15th November last. The late Mrs. Cameron was deeply engaged with her husband in temperance work, and also had a large part in the educational and philanthropic work in the community of Dunedin. Mrs. Cameron is survived by her husband, nine sons and three daughters. Three sons went to the front, two of whom are still there; the third has returned to New Zealand wounded. There are eighteen grandchildren. The many brethren to whom W. Bro. Cameron is known will accord him their heartfelt sympathy in his bereavement, in which the CRAFTSMAN very sorrowfully joins.

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## ANOTHER SACRIFICE

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[COPY.]

" Somewhere in France,"  
15th October, 1916.

Secretary, Waikaka Lodge, No. 151,  
Waikaka.

DEAR SIR AND BRO., —You will have learned with great regret that our brother, Private Geo. Lamb, 1st Battalion, Otago Regiment, was killed in action during the New Zealand Division's attack in the battle of Somme.

His ritual and certificate were on his body when he fell, and were taken charge of by our brother, Lieutenant-Colonel A. S. Charters, commanding the battalion.

Our brother was a good soldier, and did his duty faithfully and well. He was under my command, and I wish to pay a tribute to the great gallantry of our brother and of the men who fought with him.

Kindly convey to the members of your Lodge and the members of his family my sympathy with them in their great loss.—

Yours fraternally, (Signed) D. COLQUHOUN,  
Major, 1st Battalion, Otago Regiment.

P.S.-1 am enclosing ritual and certificate.—D.C.

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## THE ROYAL ARCH IN IRELAND.

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[By J. L. CARSON, Past King.]

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During my visits to the Valley Royal Arch School of Instruction at Elkton, so many companions seemed anxious to know something of the government of the R.A. in Ireland, I have been tempted to put together a few of the regulations in such a way as I hope may be interesting and instructive to my R.A. companions in Virginia.

The government of the Order in Ireland is vested in the G.R.A. Chapter of Ireland, which consists of the following grand officers :—King, High Priest, and Chief Scribe, a Captain of the Host, Superintendent of the Tabernacle, R.A. Captain, Captain of the Scarlet Veil, Captain of the Purple Veil, Captain of the Blue Veil, Chaplain, Treasurer, Registrar, and Janitor—all of whom must be Past Kings of some subordinate chapter.

The G.M. of the G.L. of Ireland must be the Grand King of the G.R.A. Chapter and nominate a duly qualified Dep. G. King. No G. officer of any other G. body of Freemasons can hold office as an officer of the G.R.A. Chapter except the Grand King and Registrar.

The meetings of the Grand Chapter are held in Dublin in February, May, July, and November.

No decorations whatever except those of the R.A. Order are allowed in the G.R.A. Chapter.

The Apron of White Lambskin is bordered and lined with scarlet silk, the ribbon round the border having in the centre half-inch gold braid, and in the centre of the flap is an embroidered gold triangle, within which is a triple-tau in gold. The sash is a four-inch scarlet ribbon, worn under the coat. The medal is pendant from white ribbon, except those of Kings or Past Kings, whose ribbons are scarlet.

The officers of a subordinate chapter are the same as those of G. Chapter, and any companion elected to be King must be either the Master or P.M. of a Blue Lodge and at least five years a M.M. in good standing.

Before exaltation a brother must be a registered M.M. six months, and produce his G.L. certificate; more than two Black Beans exclude, and the minimum fee is fixed at \$15.75. Companions are not allowed to wear the Apron, Sash, or Jewel outside the Chapter or in public processions.

The degree of Mark Master Mason is conferred under a R.A. Warrant only, and the officers are Master, S.W., and J.W., Treas., Sec., S.D., and J.D., Master, S. and J. Overseers, LG., and Tyler.

The officers of the R.A. Chapter, under whose warrant the Mark Lodge is held, in the order of their rank, are the officers of the Mark Lodge.

At the installation of officers, the King-elect is brought forward by two Past Kings, addressed by the presiding King, and makes the usual promises to endeavour to promote the general good of the Order, promote the happiness of the Companions, preserve the solemnity of the ceremonies, and observe the General Laws of the G.R.A. Chapter, after which a prayer is offered.

The King then directs all Companions who are not Kings or Past Kings to retire. During the retirement the King is duly installed and anointed, and receives the secret instructions and robes of office, after which the Companions return to the Chapter ; another prayer is then offered up, and the King saluted in "due and ancient form."

The Royal Arch Board of General Purposes consists of the G. Officers of the G. Chapter. Its duties are to examine all correspondence and bring it before the G. Chapter in a regular and digested form, to see that all orders of the G. Chapter are carried out, to arrange all minor differences between subordinate chapters, to recommend the elective' G. Officers, to act as a house committee, to examine all accounts and recommend same for payment if correct, and generally to relieve the G. Chapter, by its advice and labours, of much tedious and routine business, recommending whatever may to the Board seem advantageous to the welfare and good government of R.A. Masonry in Ireland.

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### WORLD PROGRESS.

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We are continually reminded of the great change that must come to the world before the human family will live together in peace and comfort. We cannot take up our morning paper without reading of some atrocious act of selfishness and crime. Man's greed for money and power and his hatred of whatever may stand in the way of his gain has often led to heartless outrage of family and friendship ties and even to murder.

On a larger scale the nations of the world act in the same way. Greed of power, of territory, and of trade, are sufficient incentive for breaking treaties and trespassing on the rights of another people who have smaller armies and fewer guns for their protection.

The horror of warfare from such cause was never before illustrated as in the great war which now involves the leading nations of Europe. For more than two years this horrible experience has been prolonged—thousands of its victims have been maimed or killed, while innocent dependents have suffered privation and misery without hope of relief. Why does this condition exist? Surely all will admit that comfort, prosperity, and happiness are the attendants of peace, while their opposites always prevail in time of war. Is it not time for the world to reform? Who will lead in the reformation?

Movements for world peace are not unknown, although their value is now overshadowed by the spirit of warfare which dominates the nations, yet peace may ultimately be recognised as the first essential of prosperity in national as well as in individual life. This truth must be taught to the peoples of the world. It should be the motive of every human effort. It should be the inspiration of the church, the school, and the commercial activities of life. Especially should the Masonic brotherhood send out an influence in this direction that shall be felt.

We are taught that Freemasonry unites men of every country, sect, and opinion. Let this be a living faith, and the great Masonic Brotherhood will become a power in curbing the war spirit and the military influence which now controls the nations of the world.

We cannot expect them to change their methods in a moment —education is necessary; for truth and right are not always recognised at first sight.

Our own nation and our own people should take the lead and assert their belief in prosperity through right rather than by might. The military influence should be curbed and in its place the Brotherhood of Man and Fatherhood of God proclaimed as the real foundation of human happiness. This is the field of Masonic influence. Are we in sympathy with the thought, and shall we give it our support? — "New England Craftsman."

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**AN ADDRESS DELIVERED AT THE UNVEILING OF AN  
ALTAR IN LODGE SCONE, N.S.W.**

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BRETHREN,—As shown in the recent reading from Holy Writ, altars in ancient times (as well as now) were built either for sacrificial or memorial purposes when commemorating some important event or person. In modern times memorial altars have generally been erected in memory of some sanctified persons, and frequently over the body of the person to be commemorated; at other times some portion of a body known as a relic would be placed in or under the altar. But we, as speculative Masons, do not specially venerate any person or sect, and the only relics we have are our archives or ancient records, some of which you have just seen placed in this altar. What we have just had read to us from Holy Writ shows the necessity for mankind always to have some visible memorial to remind us that, though we may be separated by time, distance, language, or different liturgies and ceremonies, and have known God under different names, yet all through the long past ages, and at the present time, man has always sought and revered the same God, the one central point in the universe, that point from which a Mason cannot err. On the front of this altar we see a peculiar symbol which has many significances—astronomically, the point represents the Supreme Being, and the circle the universe; it also symbolises the annual course of the sun in its apparent circuit round the zodiac, and the two lines represent the solstices within which that circuit is limited. In our ritual we have allegorical names for those solstices, and we are taught that the Mason who, in imitation of the great luminary the sun, subjects himself to the restraint of morality and virtue will not wander from the path of duty. The ancient tribes contiguous to Judæa placed a jod or dot in the centre of a circle as a symbol of the Deity surrounded by eternity. The Chinese now use a symbol that bears a great resemblance to that upon our altars, but instead of rods or lines to the north and south of the circle, they place two serpents, emblematical of the universe protected and supported equally by the power and wisdom of the Creator. The Hebrews also symbolised God's power by a brazen serpent; and amongst all peoples the serpent has always been used as a symbol of subtlety or wisdom. Again, the ancient Scandinavians symbolised the universe as a circle, with the sacred city of Asgard in the centre, but the circle was shown as a snake or serpent holding its tail in its mouth. The British Druids, to whom we owe most of our Masonic ceremonies and teachings, greatly venerated the point within a circle, as can be seen by many of their temple ruins still standing in Britain. I have mentioned these matters so that you should know of the universal application of this sign to denote or mark the temple or altar of the Deity. In all ancient systems of mythology the Great Father, or the male generative principle, was uniformly symbolised by a point within a circle. It is still the theological sign for God, astronomically it is used to represent the sun, chemically it stands for gold, the purest of the metals. It also represents the allegorical future city of New Jerusalem, a city always resplendent with light and purity, sun and gold. So we know that this sign has at all times been a witness or resemblance to man of his peculiar connection with, and reverence for, the centre of the universe—God. Now, brethren, let us emulate the children of Reuben and of Gad, and dedicate this monument as a memorial to us for all time, so that we can all meet in front of this altar in a true brotherly spirit of unity. For, whatever may be our individual moral or religious ideas, we know that they have all emanated, as by some great centrifugal force, from a common centre, and that also by further manifestation of Divine power we are all being drawn by centripetal force again towards that Great Centre.

But these two apparently opposite forces are really only different aspects of the same power, used by the G.A.O.T.U., both are symbolised in the sign upon this altar. Remember that nothing yet went to God unless it first came from God, and let this be our witness. The children of Reuben and of Gad named their altar Ed, or witness.—"The Keystone."

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**JUTLAND BATTLE.**

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**A REMARKABLE INCIDENT.**

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A quarterly convocation of the Supreme Grand R.A. Chapter of Scotland was held last Friday in the B.A. Hall, 75 Queen Street, Edinburgh, Comp. the Right Hon. Sir Robert K. Lanes, Lord Provost of Edinburgh, Depute 1st G.Prin., presiding over a large gathering.

A duplicate diploma was granted to a companion under unique circumstances. The companion is the commander of a vessel which took part in the Jutland battle, and which came ill for special mention in Admiral Jellicoe's report. During the action the vessel in question sank two enemy ships, and she herself was severely damaged. A high explosive shell entered the commander's cabin and wrecked it, everything being either destroyed or blown overboard, with the exception of his craft and R.A. diplomas. As the companion in question was desirous of presenting his R.A. diploma to his mother Chapter, it was agreed to grant him a duplicate copy, the incident to be recorded on the original diploma.—"Weekly Scotsman," 23rd September, 1916.

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### SUBSCRIPTIONS ACKNOWLEDGED TO 20th DECEMBER, 1916.

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W. H. Short, F. A. Thompson (Nelson), F. C. E. Dunning 10/-, T. F. Sparks, Amos. Wilby (Wellington), J. West, B. Gardner, J. Thompson, Rongotea Lodge (Rongotea), W. W. Moore 10/- (Hastings), F. Strugnell (Tuhipa, Kawakawa) W. Storah (Waipukurau), J. Hunt 26/10 (Timaru), F. C. Purvis 40/- (Remuera), C. P. Mori (Globe Mine), L. Meeking 20/- Chisholm 20/-, C. R. Dean 47/6, W. Hodgson 20/-, J. Higgins 25/10, H. R. Street 21/8, J. L. Thompson 11/8 (Hunterville), A. L. Arrowsmith 15/10, G. Bray 17/6, L. De Latour 17/6, G. Dymock 20/-, B. A. Fraser 11/8, A. James, W. J. H. McCormick 10/8, Geo. Parker 11/8, J. G. Turnbull 11/8, P. C. Wakeman 13/4, Rev. W. F. Stent (Taihape), A. C. Drury, T. A. Harris, W. E. Waldegrave (Raetihi), P. and P. Hansen (Hukaroa), R. A. Cutler, W. Mugridge, Geo. Brownlee, T. E. Hartland (Okahune), S. C. Parlour 40/- (Morrinsville), R. Todd 20/- (Dunedin).

(All 7/6 except those noted.)

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H.R.H. the Duke of Connaught, G.M., is likely to join the list—by no means a short one— of Royal authors. So, at least, we gather from a writer in the "Birmingham Daily Post," who says :—"During the period of his Governor-Generalship of Canada, I hear, the Duke of Connaught kept a record of the incidents attaching to his sojourn in the Dominion, and, as soon as sufficient leisure may be found, this will probably be 'written up' in the form of a volume which may serve for presentation purposes among members of the Royal Family and intimate friends of the Duke and Duchess. Their Royal Highnesses and Princess Patricia have brought back with them from Canada a very large collection of trophies and relics of their travels—especially in the far North-West—which will, as soon as possible, be mounted under expert guidance. It is gratifying to hear that, while the Duchess of Connaught is decidedly stronger than she was—far stronger than could have been expected after her extremely severe illness in the spring of 1913—both the Duke and Princess Patricia are in excellent health and spirits. The former is likely to desire some respite from official labours for at least a little time to come; but His Royal Highness is so full of vigour and activity that it would be no surprise soon to be furnished with plain proofs of both." Although the list of Royal authors is a long one, it cannot be said that their works have achieved lasting fame, but we venture to predict that the scale will be turned in their favour should the prognostication of the writer of the paragraph quoted prove to be correct, for the powers of the G.M. in accurate and picturesque presentation of a subject are not unknown.

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### FEATHERSTON MILITARY MASONIC CLUB.

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The inauguration of this club has filled a long felt want in this camp. There has always been a strong desire among the members of the Craft here for some tangible organisation or representation which would place all Masonic matters in this camp on a sound and satisfactory footing. Although the soldier brethren had been received with open arms by St. John's Lodge, still, with so many Lodges represented in camp by numerous brethren, it soon became apparent that organisation was necessary, in order to bring everyone into closer touch, and to harmonise Masonic effort. St. John's had for some time been trying to suggest to G.L. some suitable man as Masonic representative at the camp, but had not been successful until the advent of Bro. Green, Chaplain-Captain of the Salvation Army, than whom, although not a P.M., it would nevertheless be extremely difficult to find anyone more suited for this position. As a result of constant suggestions and discussions, a meeting was arranged in a room adjoining the Salvation Army Institute on Wednesday, 22nd November, 1916, when a strong gathering, representing nearly every district in the Dominion, assembled. It was apparent at once that this room would be too small for future occasions, but Bro. Green informed the members later that the Salvation Army, to whom the room belonged, would be pleased to considerably

enlarge it and make it sound-proof at their own expense. Bro. Green in a few wards outlined the reason for which the meeting was called, and the process of forming the club was commenced. The W.M. of St. John's took the chair, as the Prov.G.M. had previously intimated to him that all camp Masonic affairs should be conducted under the wing of that Lodge which was so handy to the camp. He briefly outlined the Masonic history of the camp. Afterwards the business of the meeting was proceeded with. Nomination of Officers :— Patrons, Bro. Lieut.-Colonel Adams (Camp Commandant), W. Bro. Major Newcomb (Camp Adjutant); President, W. Bro. Everton (W.M. of St. John's) ; Vice-Presidents, W. Bro. Hughes (Lodge Masterton), W. Bro. Stout (Lodge Carterton), W. Bro. Morrison (Lodge Greytown); W. Bro. Kershaw (Lodge Waihenga) ; Organising Secretary, Bro. Green (Chaplain-Captain Salvation Army); Treasurer, Bro. Lacey (S.S.M.); Secretary, W. Bro. Nixon, Act.-J. (Armourer-Sergt.) ; Steward, Bro. Knowles (Corporal N.Z.M.C.); Doorkeeper, Bro. Patterson. After the election of officers, Bro. Talbot proposed that the scope and objects of the club be laid down in the minutes, and suggested that the following be adopted :—(1) To bring all Masonic brethren in camp into closer association; (2) promotion of Masonic organisation for assisting neighbouring Lodges with working, etc. ; (3) instruction, discussion, and debates on Masonic subjects; (4) recreation and arrangements for Masonic visits; (5) the investigation, on behalf of local Lodges, of proposed candidates. This was seconded by Bro. Green and carried. It was decided that a small entrance fee be charged all members, and if found necessary, in view of entertainments, a further levy may be made. It was resolved that the club be under the full control of the W.M. of St. John's Lodge, No. 37, Featherston, and co-ordinate all its work in harmony with the Lodge, which is regarded by the Craft as its sponsors. In this way arrangements could more easily be made to assist, if necessary, in the work of Lodges in the vicinity. The next point raised was the necessity of acquainting every Lodge in the Dominion that this club was now in existence, and that each should be circularised and requested to notify the Masonic representative when any of its members were proceeding to the camp. The matter of refreshments up to the present had been generously supplied by Bro. Green, but now the club has managed through the good offices of one of the camp workers to obtain the same without charge. Thus every meeting will cost nothing for entertainment and refreshments. Since the club's inception the first full working of a degree by the camp brethren took place at the ordinary monthly meeting of St. John's on the 11th inst., when the W.M. handed the gavel to W. Bra. Powell, P.M. of Lodge Unanimity, to pass Bro. McKeown, of St. John's Lodge. W. Bro. H. Edgecumbe (P.M. Lodge Te Awamutu, No. 119) acted as S.W., and W. Bro. G Logan (Lodge Unanimity, No. 106) J.W.; W. Bro. Ecford (P.M. Lodge Unanimity) S.D. About 40 members from the camp were present, and the ceremony was conducted with smoothness and efficiency, that demonstrated the fact that there were many Craftsmen of marked ability in the camp. At the initiation of Bro. Kendall, which took place just previously, the address was given by W. Bro. J. Little (Lodge Ngapara, No. 68).—[We hope the last item of the foregoing was done with the full sanction of G.L., which body we understood had taken exception to Masonic degrees being conferred in military camps. —ED. C. ]

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### NEW LODGE.

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The M.W.G.M. has granted the prayer of a petition for the constitution of a new Lodge at Ruawai, a settlement on the Northern Wairoa, Kaipara. The G.M. proposes to constitute the Lodge—which will be numbered 207—on or about the 30th January.

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### ROYAL ARCH MASONRY.

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#### INSTALLATION.

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A very enjoyable and enthusiastic meeting of the Hauraki R.A. Chapter took place in the Masonic Hall, Queen Street, last evening, the occasion being the installation of E. Comp. J. T. Inglis as 1st Prin. and investiture of officers for the ensuing year. M.E. Comp. C. Schnauer, of Ara R.A. Chapter, Auckland, and his officers, were officially received with the customary honours. E. Comp. G. Powley, Past 1st Prin. Scotch and New Zealand R.A. Chapters, received an enthusiastic welcome from the members. The control of the Chapter was then handed over to M.E. Comp. Schnauer, who in his usual efficient manner duly invested and installed E. Comp. Inglis, who in turn installed and invested his officers. The address to the 1st Prin. was ably delivered by E. Comp. G. Powley, P.L., and to the brethren by E. Comp. Schnauer. E. Comp. Inglis

thanked the Auckland companions for their visit and the able way they had assisted in the ceremony. E. Comp. Schnauer said it always gave him and his fellow-companions great pleasure to visit their Thames companions, and he hoped the Hauraki Chapter would always call on them at any time. He wished the Chapter great prosperity in the future. Comp. G. Powley also returned his sincere thanks for the hearty reception accorded him. The following were the officers invested : 1st Prin., . M.E. Comp. J. T. Inglis ; 2nd Prin., Comp. H. Lowe ; 3rd Prin., Comp. J. Patterson; Chief Scribe, Comp. J. Hodge; S. of T., E. Comp. W. H. Lucas; R.A. Capt., Comp. J. Shand; C. of S.V., Comp. F. E. M'Cullough; C. of P.V., Comp. G. Cullen; C. of P.V., Comp. W. Potterton; I.G., Comp. G. Stamper.

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## Reports.

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*[Secretaries and Scribes are requested to forward Reports.]*

### CRAFT LODGES.

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#### SOUTHLAND.

**Taringatura, No. 100.**—The usual meeting on 11th December was not so well attended as usual, "sheep " and "show " keeping many regular attendees from their accustomed places. The special business was the initiation of one candidate. The work was most efficiently performed by the W.M., Bro. H. Beer, who was cordially complimented on his first efforts in the chair. He was assisted by W. Bros. Johnson (Charity and Ancient Charges), Walker (Secrets), Clark (Prep.), while Bro. Griffiths, S.W., presented the W.Ts. One rejoining brother was balloted for and accepted. One brother (the first for over five years) was struck off for non-payment of dues. The usual "washing-up " accounts were passed for payment, leaving a clean sheet to begin the New Year. A committee was set up to effect some necessary repairs to the hall and grounds. It was also resolved that cordial Christmas greetings be cabled to our four brethren (Allan, Hayles, Souter and Menzies) on active service in France. —[Lodge Correspondent.]

#### OTAGO.

**Oceanic, No. 154.**—The regular meeting was held in the Masonic Hall, St. Kilda, on the 20th ult., when there was a fair attendance of both members and visitors. The W.M., Bro. A. Cannon, presided. Three candidates were initiated, the work being allotted as follows :—Ob., the W.M. ; Secrets, W. Bro. J. Couchman; N.E. Charge, W. Bro. A. W. S. Hellyer; M. of P., W. Bro. D. Harris Hastings ; W.Ts., Bro. W. Mills, J.W.; Final Charge, W. Bro. W. Jacobsen. Nominations were taken for G.L. office, and the bye-laws recently revised by a committee were agreed to. It was announced that one brother had returned from the front, whilst another one had volunteered. The usual pleasant hour was spent in the supper-room, when congratulations and the season's greetings were exchanged with the visitors.—[Lodge Correspondent.]

#### CANTERBURY.

**Southern Cross, No. 6.**—The installation meeting was held at Kaiapoi on 7th December. As expected, there was a record attendance of visitors, Christchurch Lodges especially being well represented. The seating accommodation of the Lodgeroom was taxed to the utmost, and the room was in consequence uncomfortably warm. The Lodge was tyled at 6.30, and by 7.15 the visitors were being admitted, and well on time the Prov.G.L. officers entered and took charge of the ceremony of installation. The Prov.G.M., R.W. Bro. J. Thornton, installed Bro. C. E. Baynon as Master. The W.Ts. were presented by W. Bros. B. A. McKeown, P. H. Early, J. Mitchell, and N. W. Pavitt respectively. The address to the Master was given by R.W. Bro. the Prov.G.M. The following officers were invested by W. Bro. A. H. Hobbs and R.W. Bro. Broadley :—S.W., Bro. R. H. Croft; J.W., Bro. F. J. Garnett; Chaplain, W. Bro. J. Stanton; Treas., Bro. T. P. Mably; Sec., Bro. C. F. Sneyd; S.D., Bro. E. J. Monk ; J.D., Bro. L. C. B. Fuldseth ; D. of C., Bro. J. G. Yellowlees; Organist, Bro. H. Best; I.G., Bro. P. Luisetti; Ss., Bros. J. M. Gray and Hunt; Tyler, Bro. J. A. Mealings. The address to the Wardens was given by W. Bro. G. Yemm, and the address to the brethren by W. Bro. J. C. Watson. A collection was made for the Annuity Fund, and yielded £5 8s. After the ceremony the brethren adjourned to

the Oddfellows' Hall, where a light supper was prepared, to which the brethren did ample justice. A rather later hour than usual saw the close of a very successful meeting and the beginning of what we all trust will be an equally successful year. On behalf of Southern Cross I tender you, Mr. Editor, the compliments of the season and best wishes for a successful year.—[Lodge Correspondent.] [Heartily reciprocated.—ED. C.]

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**Progress, No. 22.**—The installation meeting was held on 5th December, when Bro. Claude Herbert Piper was installed into the Chair of K.S. by the retiring Master, Bro. R. B. B. Willis, P.G.D., in a very able and impressive manner. The Lodge was tyled at 7 p.m. prompt, and a candidate was initiated into Freemasonry. The R.W. Prov. G.M. of Canterbury, Bro. John Thornton, and officers of Pray. G. Lodge entered at 8.45 p.m. There was a large number of members and visiting brethren present, which taxed the holding capacity of the Lodge to the utmost. After placing the W.M.-elect in the Chair of K.S. the I.M. handed the Gavel to the R.W. the Prov. G.M. The W.Ts. to the W.M. were presented by W. Bro. Yemm, P.Prov. G.D.C. The W.Ts. were presented by W. Bro. F. J. Lemon, Master of Lodge Waihora, W. Bro. J. W. A. Walker, P. Prov. G. Std., and W. Bro. John D. Cameron, Master of Lodge Ahurewa, No. 181, respectively. Address to the Master by R.W. Bro. John Thornton, Prov. G.M. Investiture of Wardens by R.W. Bro. W. Broadley, P.G.W., P.Prov.G.W.; address to the Wardens by W. Bro. F. Lill, P.J.G.W., and the address to the brethren by W. Bro. F. C. B. Bishop, P.G.D.C., Prov. G.Sec. The following are the officers for the ensuing year :Master, Bro. Claude Herbert Piper ; I.P.M., W. Bro. R. B. B. Willis, P.G.D.; S.W., Bro. J. H. McMillan; J.W., Bro. J. S. M'Clelland; Treas., W. Bro. E. G. Hubbard, P. Prov. G. Std. ; Sec., W. Bro. J. W. A. Walker, P.M., P. Prov. G. Std.; S.D., Bro. C. F. Chapman; J.D., Bro. W. C. Hickman ; D.C., W. Bro. S. J. Wickliffe, P. Prov. G. Std.; Organist, W. Bro. A. J. Inwood, P. Prov. G. Std. ; I.G., Bro. James Hannah; Stewards, Bros. J. S. Chapman and A. Weavers ; Tyler, Bro. Joseph Hannah. A very pleasant hour was spent in the refectory, and sonic excellent speeches were made; the verdict on leaving for home being, "A most enjoyable and happy meeting.—[Lodge Correspondent.]

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**Christchurch, No. 91.**—The installation meeting was held in the Masonic Hall on 28th November, W. Bro. W. E. Kiddey presiding. The Prov.G.M., accompanied by P.G. officers, was admitted and duly honoured. Dist. G.L. officers and D.G.M., E.C. were also admitted, followed by M.W. Bro. J. J. Dougall, P.G.M., and G.L. officers. There was a very large gathering of Lodge representatives and visiting brethren. R.W. Bro. J. Thornton, P.G.M., conducted the installation of Bro. J. Mitchell as Master, and presided over the B. of I.M., W. Bro. G. Yemm presenting the W.Ts. M.Ms. having been re-admitted, the usual processions and salutes were gone through. The W.Ts. were presented by W. Bro. T. Hoskin (W.M., Southern Cross, Kaiapoi), W. Bro. E. W. Budden (W.M., Conyers Lodge, E.C.), W. Bro. T. Kirker (W.M., Robert Burns). M.W. Bro. Dougall presented the Warrant, Bye-laws, etc. The Prov.G.M. addressed the Master. The Wardens were invested by W. Bro. F. C. Bishop, Prov.G.S. ; and W. Bro. F. Lill, P.J.G.W., addressed them. The remaining officers were than invested by W. Bro. F. C. Bishop, the address to the brethren being delivered by W. Bro. J. N. Du Feu, P.G.D. of C. The appeal in aid of the Annuity Fund was made by W. Bro. J. W. Roberts, Pres. Prov. B. of B., and realised £8 10s. The officers installed were as follows : D.M., W. Bro. J. H. Parke ; S.W., Bro. D. Sheffield; J.W., Bro. G. W. Jenner ; Chaplain, W. Bro. G. Ferguson; Treas., W. Bro. G. Mazey; Sec., W. Bro. H. Hopkinson; S.D., Bro. W. T. Doig; J.D., Bro. W. L. N. Newth; D. of C., W. Bro. G. Yemm; Organist, Bro. R. Lake; I.G., Bro. T. C. Hill; S.S., Bro. H. R. Adams; Assist.-Ss., Bros. G. J. H. Garton, J. H. Dickenson and W. H. Coombes ; Tyler, R.W. Bro. H. F. Arnold. Full advantage was taken in the refectory to offer good wishes and congratulations to the W.M. and the Lodge by the distinguished brethren and visitors.—[Lodge Correspondent.]

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**Robert Burns, No. 139.**—The monthly meeting was held on 23rd November in Masonic Hall, Christchurch, W. Bro. Kurken, W.M., presiding over a fair attendance. The visitors included a contingent from Lodge Tawera, Oxford. The ceremonial work, consisting of raising, was carried out by the W.M., who was assisted by the following brethren :—W. Bro. Henderson (Tawera Lodge), C. after Inv.; W. Bro. T. Newburgh, Sec., Raising and Light of M.M.; W. Bro. W. Robinson, Sub-Secrets ; W. Bro. J. C. Watson, D.M., and Bro. T. W. N. Wilson, S.W., T.H. ; W. Bro. Brighting, D.C., ex-Ss. ; W. Bro. Kiddey, W.M., Christchurch Lodge, No. 91, W.Ts. ; W. Bro. Eastwood, P.M., Final Charge. A vote of sympathy was passed with the W.M. on the illness of his wife. After the Lodge was closed, the brethren adjourned to the refectory, where the usual pleasant time was spent.—[Lodge Correspondent.]

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**Avon, No. 185.**—A heavy evening's work was done on the 7th December, when, with a good attendance of brethren and visitors, W. Bro. L. B. Hart passed three initiates. The number was composed of two brothers, and a third who desires in the next few months to proceed to camp. The number made the perambulations a little complicated, but, thanks to incessant care on the part of the officers concerned and the judicious coaching given by the very enthusiastic preceptor, W. Bro. F. M. Collins, the degree was conferred with conspicuous success and impressiveness. Musical passages in the degree were admirably rendered by the choir. W. Bros. W. B. Cederman (Canterbury Kil.) and R. Kennett (Canterbury Lodge) assisted in the obligations, and the charges were given as follows:— Charge after Investiture, W. Bro. W. H. Cheeseman ; N.E. Corner, W. Bro. S. T. Smith; Charge after Initiation, W. Bro. F. M. Collins; W.Ts. W. Bro. W. B. Cederman. Visitors from a number of other Lodges were present. The following nominations for offices in G.L. were made :—W. Bros. H. B. Sorensen, F. M. Collins, and S. T. Smith. On adjourning to the "Fourth" a very happy and pleasant time was spent with recitations, musical items, and speeches.—[Lodge Correspondent.]

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#### MARLBOROUGH AND NELSON.

**Victory, No. 40.**—The last meeting of the year was held on 14th December, W. Bro. J. L. Ching presiding. About sixty were present. Amongst the correspondence was an interesting letter from Private V. J. Blake-Huffam, in No. 2 Stationary Hospital, and written from Brockenhurst, Hants, England. Kawatiri-Westport expressed thanks for assistance given in connection with the funeral of their late Bro. Paton, who died at Nelson, and W. Bro. Cox returned thanks for the Lodge's sympathy on the drowning of his son—" the hope of years dispelled in a single day." W. Bro. Ching was nominated for the Board of Benevolence. W. Bro. Barton (Waterloo) was elected to membership. Three candidates, being in attendance, were initiated into the mysteries of Freemasonry by the W.M. and his officers, assisted by the following P.Ms. : W. Bros. R. W. Stiles (Secrets), J. A. Orsman (N.E. Corner Address), B. H. Moller (Ex. of Prep.), R. A. Scott (W.Ts.), R.W. Bro. Moyes (Charge after Initiation), and W. Bro. A. W. Oxley, who gave the T.B. and further expounded on it at the festive board. It was decided to "call off" the January meeting. W. Bro. F. Gibbons, of Southern Star Lodge, E.C., was proposed for affiliation, and two candidates were nominated for membership. It has been decided to inaugurate a vocal class for the practice and introduction of musical work into the Lodge and at the festive board. This has been warranted by the talent unearthed among the members and by recent additions. We wish the CRAFTSMAN and all brethren the season's greetings and Masonic prosperity in the New Year.—[Lodge Correspondent.] [Heartily reciprocated.—ED. C.]

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#### HAWKES BAY.

**Bedford, No. 25.**—Matters Masonic have been rather quiet in Bedford of late in the way of degree work, and the W.M., Bro. W. H. L. Williams, has taken advantage of the dearth of candidates to invite his P.Ms. to deliver the lectures, which are usually deferred indefinitely. That these lectures still have an attraction for the brethren generally is evidenced by the splendid attendance at our last two monthly meetings, which were over the average. At the October meeting Bro. W. A. Chambers gave the Lecture on the 1st T.B., and at last meeting W. Bro. J. W. Elliott that of the 2nd T.B. Both were very well received, and there is a movement on foot to continue the good work of enlightening the brethren on things Masonic by arranging for a series of lectures or papers. Owing to the next regular monthly meeting falling at a time when most of the members are likely to be absent on pleasure bent during the festive season, it was unanimously resolved to allow the January meeting to lapse. In responding to a toast, the W.M. expressed his thanks and keen appreciation of the very cordial support that had been vouchsafed to him since his accession to the Chair of K.S., and concluded by tendering the brethren the season's heartiest greetings.—[Lodge Correspondent.]

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#### AUCKLAND.

**Hokianga, No. 69.**—The installation meeting was held on 9th November, when Bro. A. A. Potter was duly installed in the Chair of K.S. by R.W. Bro. Murdoch McLean, Prov.G.M. Unfortunately the gathering was not as large as was expected, owing to the unsettled state of the weather, which for the previous week had been anything but fine. The following officers were invested by W. Bro. H. A. Williams :—S.W., Bro. G. Downs; J.W., Bro. S. T. Norton; Treas., Bro. S. Rogers; S.D., Bro. W. H. Kirkpatrick; J.D., Bro J. P. Hansen;

I.G., Bro. R. Ker; Tyler, Bro, S. H. Airey. W. Bro. D. B. Wallace, P.G.D., invested W. Bro. H. A. Williams as Sec. W. Bro. A. C. Wallace presented the W.Ts. in the Third Degree; W. Bro. H. A. Williams, in the Second Degree; and W. Bro. H. Philip, in the First Degree. At the conclusion of the ceremony the brethren retired to the Public Hall, where a most enjoyable evening was spent.—[Lodge Correspondent.]

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RUAPEHU.

**Huia, No. 171.**—The usual meeting was held on 7th December. A good attendance was duly recorded, the routine business being considerable, including a ballot for initiation, which proved successful, after which the W.M. and his officers proceeded to work the Third Degree, the various portions of the work being allotted as follows : Ob. by the W.M., Bro. Turner; Signs and Secrets by W. Bro. Smith; Ex, by I.P.M., W. Bro. Spooner; T.H., by W. Bro. Stone; W.Ts. by the Sec., Bro. Hewlett ; Final Charge by W. Bro. Stubbs, Lodge Ruataniwha. The work performed, in the opinion of your humble correspondent, did not reach the usual standard of efficiency, owing to delays, which prolonged the ceremony unduly. However, we have to bear in mind, on the authority of philosophers and savants, that all events move in cycles ; hence we must profit by experience, bearing in mind that expedition and alacrity, without the sacrifice of dignity or decorum, is absolutely essential to ultimate success, both individually and collectively. One proposition was made for an affiliation, also two notifications for the ballot for initiation, from which the prospects are very satisfactory, and, to use an old aphorism, " All's well that ends well." The evening culminated with a short time spent in the refectory. Judging by the animated flow of conversation, no one went away dissatisfied. Now, Mr. Editor, this concludes my term as Lodge Correspondent. Accept my sincere thanks for past considerations shown to me both in your official capacity and otherwise, including the compliments of the season. Finally, may you be permitted to enjoy good health in your future sphere of action is the genuine wish of one whose desire is that the cause of Masonry may long flourish and expand in the future years.—[Lodge Correspondent.] [Good wishes heartily reciprocated.—ED. C.]

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**Waimarino, No. 175.**—The regular monthly meeting was held in the Lodgeroom on the 11th ult., the W.M. (W. Bro. A. Mabbott) presiding. It being the most busy time of the year, quite a number of the brethren from the country were unable to be present; so the attendance was not quite up to the average. The ordinary business having been disposed of, W. Bro. Harris, D. of C., invested Bro. W. M. Fraser (who could not be present at the installation) as I.G. W. Bro. Mabbott then proceeded with the raising of Bro. E. F. Gibson. The Ob. and Ex. having been given by the W.M., the T.H. was given by Bro. Peter Hansen, S.W.; the further Signs by W. Bro. Harris, P.M., D. of C. ; the W.Ts. by Bro. A. C. Drury, S.D. ; and the Final Charge by Bro. J. C. Goodger, J.W. Amongst the visiting brethren we were most pleased to meet a distinguished brother from the capital City in the person of W. Bro. Rev. T. Porritt, P.M., P.G.C., who addressed the brethren and gave H.G.W. on behalf of Lodges 37 and 201. W. Bro. Porritt officiated at the dedication of this Lodge as G. Chaplain, A pleasant time was spent in the refectory, Bro. W. E. Waldegrave, S.B., giving his usual careful attention to the wants of the brethren. W. Bro. Porritt gave a happily worded little speech asking for subscribers to the CRAFTSMAN, with exceptionally good results.

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WELLINGTON.

**St. Andrew, No. 32.**—On 29th November the Lodge held its annual installation proceedings at the Masonic Hall, and the members may be pardoned for considering that their efforts to ensure a successful gathering met with a fair reward. St. Andrew's Day is the regular day set apart by the Lodge for its annual junketing, but circumstances necessitated a slight shifting of the date, and the Prov.G.M. offering no objection, granted his dispensation. The Lodge tyled at 6.30 p.m., under the superintendence of the W.M., Bro. A. Simpson, and in the interval until 7 o'clock, the time for reception of visitors, a quantity of routine business, including a ballot for a joining brother, was transacted. An apology was received from M.W. Bro. H. J. Williams, who intimated that owing to indisposition he would be unable (for the first time for a number of years) to attend this installation meeting of the Lodge. At 7 p.m. visiting Lodges and brethren were received with a degree of energy and promptitude that reflected to the credit of the D. of C., W. Bro. Rod. Indeed, the proceedings throughout were conducted with a faithful regard to scheduled time that must have gladdened the hearts of many suburbanites present. The visitors included the Masters, officers and representatives of all the City and suburban Lodges, and a number of brethren from other parts of the territory who happened to be in the City at the time. The Prov.G.M., R.W. Bro. Ellison, was duly received, accompanied by R.W. Bro. Seaton,

P.G.W.; V.W. Bro. Bridge, P.G.L.; W. Bros. O. Neilson and J. J. Esson, P.G.D.; H. Preston, G.B.B., and other present and past G.L. officers. Honours having been accorded, the installation ceremony was commenced, and conducted up to the formation of the Board by the W.M., Bro. A. Simpson. W. Bro. C. W. Nielsen filled the S.W.'s chair, and W. Bro. O. Neilson, from the J.W.'s chair, wielded the gavel of that officer with great firmness and skill. After a creditable piece of work W. Bro. Simpson resigned his position to the Prov.G.M., by whom a B. of I.M. was opened, and Bro. Albert Schmidt, S.W., installed into the chair according to ancient custom. On re-entry of M.Ms., the Prov.G.M. presented the Warrant, Constitution and By-laws. The W.Ts. in the various degrees having been presented by W. Bros. A. A. George (Hinemoa), Meek (Otari) and A. Longmore (Leinster), the investiture of officers was entrusted to W. Bro. J. J. Esson, and was carried out in his best style. The officers for the year are : D.M., W. Bro. F. C. Broomhall ; S.W., Bro. J. C. Riddell ; J.W., Bro. A. Greening; Sec., W. Bro. A. T. Wells; Treas., W. Bro. A. W. Rowlands; ' Chaplain, W. Bro. C. W. Nielsen; D. of C., W. Bro. J. Rod ; Organist, Bro. A. Cowley; S.D., Bro. L. McGregor; J.D., Bro. G. Lawrence; I.G., Bro. D. M. Wright; Acting-Tyler, Bro. Gardiner; S.S., Bro. W. F. Thompson; J.S., Bro. L. D. McGillvray. Prior to the investiture the Lodge choir of nine voices, assisted by the orchestra, rendered "Incline Thine Ear " in a way that evidenced careful preparation and study. The D. of C., W. Bro. J. Rod, was assisted in the proclamations by Bro. H. McComish as Trumpeter. Addresses were then delivered by the following members of the Lodge To the Master, W. Bro. F. C. Davie; to the Wardens, W. Bro. A. W. Rowlands; to the brethren, W. Bro. C. W. Nielsen. The installing officer then surrendered the gavel to the newly installed W.M., who expressed his thanks to all concerned in a manner satisfactory and commendably brief. The retiring W.M., on being presented to the Prov.G.M., was made the recipient of a P.M. s jewel donated by his fellow-members, for which he expressed thanks. On the first call the Prov.G.M. in his remarks ventured the opinion that the large attendance that evening would be appreciated by the newly installed W.M. and the Lodge, and expressed his own gratification at noticing the commendable way in which the proceedings had been conducted and the work performed by the officiating brethren, all of whom, with the exception of himself, were members of the Lodge. For his own part, he considered it praiseworthy that members should undertake such work in their own Lodge, and the brethren who had taken part in the ceremony that evening had no reason to be dissatisfied with their efforts. Greetings were tendered and Lodge duly closed, when an adjournment was made to the refectory, where, in addition to appropriate toasts, an excellent musical programme was provided, which was disturbed less than usual—at least, so your correspondent thought—by retiring brethren setting out homeward. At a moderate hour the final toast terminated a most enjoyable evening and one that will compare favourably with previous occasions of the kind in Lodge St. Andrew.

On 20th November an emergency meeting was held at the Boulcott Street Masonic Hall, Lodge being tyled at 7.30 p.m., the W.M., Bro. W. Simpson, presiding over a good attendance of members. The meeting was convened for the purpose of passing five candidates, and the ceremony was performed by the W.M., assisted by W. Bro. C. W. Nielsen (Secrets), W. Bro. F. C. Broomhall (Investiture Address), Bro. L. McGregor (S.E. Address), W. Bro. A. W. Rowlands and Bros. A. Schmidt and A. Greening (W.Ts. in concert), Bro. A. Schmidt (F.C.), The Lodge being closed in the F.C. Degree and resumed in the E.A., the 1st T.B. Lecture was delivered to the candidates by Bro. A. Greening, S.D. In the course of the evening the W.M. referred to the loss which had been sustained by an old member, W. Bro. J. Danks, whose son had recently died of wounds received in action on the West front. This soldier was attached to the artillery service, and had been absent for over two years when he received wounds resulting in his death. The Lodge recorded a vote of condolence with his father. A M.M.'s certificate from the United G.L. of England was presented to a brother, and Lodge was then duly closed, when brethren repaired to the refectory, where, in addition to the usual toasts, they listened to discussions on matters of domestic interest to the Lodge.—[Lodge Correspondent.]

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**Tararua, No. 67.**— The first regular meeting after installation was held in our Masonic Hall on 7th December, Bro. T. Riddell, W.M., presiding. A first notice of a joining member having been read, a second notice and ballot of a W. brother as a joining member was taken and proved clear. The work was to pass Bros. W. J. Palmer and L. H. Fenn, and was rendered as follows : The W.M. obligated, communicated the S., T. and W., and the Charge after Investiture; Bro. R.V. King, S.W. invested the brethren with the F.C. badges and delivered the S.E. Charges; the W.Ts. were given by the principal officers ; an W. Bro. T. Bacon gave the Final Charge. We were pleased to have Bro. G. Harold Smith attending Lodge again. The balance-sheet was adopted as read, and disclosed a very satisfactory position. After passing accounts due for installation expenses, year's printing, and G.L. dues—a total of just under £50—it was decided to put £25 of balance at bank in the Post-Office Savings-Bank to earn interest. Our Lodge Tararua Benevolent Fund now stands at

£32. Nomination of G.L. officers was held over, as we are going to try and make a strong effort to be included in the honours which are few and far between for country Lodges. A pleasant hour was spent in the refectory, where a sad though gracious surprise was given our retiring W.M., W. Bro. Bacon, by presenting him with a splendid framed enlargement of his late son, Signaller T. R. Bacon, he having been killed on the Western front.—[Lodge Correspondent.]

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**Waiwhetu, No. 176.**—The regular meeting was held on 13th December, when there was a good attendance of brethren from the camp. Correspondence was read from various Lodges, thanking Waiwhetu for their kindness in conferring degrees upon their members in camp ; from G. Sec., forwarding nomination papers for G.L. officers. W. Bro. Hobbs and Rishworth were nominated. A letter was also read from Bro. Lowry, of No. 1 Stationary Hospital, sending H.G.W. to the brethren; also service cards from Bros. Glennie and McClure. Two candidates were elected, and two more proposed. The work of the evening was the Second Degree, and two brethren of the Lodge and one from Lodge Te Aroha were passed. W. Bro. Leighton obligated ; W. Bro. Hobbs communicated the Secrets; Bro. Teagle, S.W., invested W. Bro. Graham, of Lodge Lincoln, and gave the Charge after Investiture; Bro. Harman, J.W., gave the S.E. Charge ; W. Bro. McLachlan explained the 2nd T.B. ; and Bro. Teagle presented the W.Ts. A feature of the evening was the splendid manner in which the candidate answered their questions, not a mistake being made. The rest of the business being concluded, the Lodge was closed at 9.30 p.m.— [Lodge Correspondent.]

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### ROYAL ARCH CHAPTERS.

**Victory, No. 12.**—The last regular convocation of the year was held on the 23rd November, when V.E. Comp, J. L. Ching presided over a good attendance. The work was moderately heavy, and included the acknowledgment and exaltation of W. Bros. Wallace, Budden, Shaw-Thompson, and McInnes (Motueka Lodge), and W. Bro. Baird (Golden Bay, E.C.). E. Comp. A. W. Oxley acted as E.M., and the 1st Prin. took the exalted degree. Assistance in the work was given by V.E. Comps. Moyes, Moller, Stiles, and Bolton. It was decided to call off in December, and resume in January, when the following big batch will be advanced:— Bros. L. de Estcourt, H. P. Stephenson, A. E. Davies, T. Houlker, W. C. Hyde, G. Stratford, and L. W. Taylor. A notice of motion to be considered at next meeting is "That the three Principals be the Masters of the three degrees, viz., the 1st Prin. to conduct the Exalted Degree, the 2nd Prin. the Excellent, and the 3rd Prin. the Mark. E. Comp. Rudman had only just been installed as 3rd Prin. when he received notice to transfer to Wellington. V.E. Comp. Harton has been elected to companionship.—[Chapter Correspondent.]

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

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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

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Southland—R.W. Bro. A. LeH. Hoyles.  
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Canterbury Province—R.W. Bro. John Thornton.  
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Hawkes Bay—R.W. Bro. H. L. Harston.  
Nelson and Marlborough—R.W. Bro. Claude H. Mills.  
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**Grand Standard-Bearers**—W. Bro. Ralph H. Chadwick, W. Bro. William F. McLean.

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

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### BOARD OF GENERAL PURPOSES:

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

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**Elected Members**—W. Bros. F. H. Mueller, C. McL. 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).

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**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).

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**NORTH ISLAND.**

**CRAFT LODGES.**

(Under Grand Lodge of New Zealand.)  
 PROVINCE OF AUCKLAND, 47 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 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 Calliope Road, Devonport.

Te Aroha, No. 52.—Meets in Masonic Hall, Te Aroha, Tuesday nearest full moon, .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., W. Bro. F. A. Koenig, 130 Ponsonby Rd., Auckland.

Wairoa, No. 55.—Meets on third Monday in each month, Lodge Room, Arthur Street, Ellerslie. 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, Ellerslie.

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:  
 Hokianga, No. 69.—Founded 1891, meets at Masonic Hall, Kohukohu, first Friday on or after full moon. Installation Nov. W.M., W. Bro. A. A. Potter; S.W., Bro. G. Downs; J.W., Bro. S. T. Norton; Sec., Bro. H. A. Williams, P.M., P.O. Box 18, Kohukohu.

Abercorn, No. 76.—Founded 1886, meets in Abercorn Hall, Ormond Road, Gisborne, first Tuesday each month. Installation September. W.M., Bro. G. T. Bull; S.W., Bro. C. Blackburn; J.W., Bro. W. Ross; Sec., R.W. Bro. D. G. Robertson.

Mangonui, No. 78.—Founded 1892, meets in Masonic Hall, Mangonui, Wednesday in each month nearest full moon. Installation February. W.M., Bro. A. Warburton; S.W., Bro. T. Wai; J.W., Bro. S. Foster; Sec., Bro. L. J. Matthews, 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. Sawers; 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. W. G. Mason; S.W., Bro. Fred Mason; J.W., Bro. E. H. Taylor; Sec., W. Bro. W. S. Williams, P.M., 12 Wynyard Road, Mount Eden.

Waikuku, 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 1896, meets in Masonic Hall, Paeroa, Wednesday on or before full moon each month. Installation November. W.M., Bro. F. A. B. Cameron; S.W., Bro. L. F. Ott; J.W., Bro. G. E. Allen; Sec., Bro. C. B. Gentil, P.M.

Waipi, No. 112.—Founded 1898, meets in Masonic Hall, Waipi, 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, Wednesday nearest full moon every month. Installation October. W.M., W. Bro. Thos. McMillan (Huntly); S.W., Bro. Alex. Shand; J.W., Bro. Fred Harris; Sec., W. Bro. W. A. Joll, Taupiri.

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. Phillpotts; 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. J. W. Webber; J.W., Bro. G. French; Sec., Bro. W. Montgomery, P.O. Box 2, Whakarewarewa.

Plako, 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.

Karioi, 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. Lufford; J.W., Bro. A. G. Sanford; Sec., Bro. C. N. Flyer, P.M., Box 6, Mail Room, Frankton Junction.

United Masters', No. 167 (Auckland).  
 Maungawhao, 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).  
 Waitakeri, No. 170 (Henderson).  
 Nau Mai, No. 177.—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 Marara, No. 186.—Founded 1911, meets at Ngaruawahia, Monday nearest full moon. Installation October. W.M., W. Bro. P. P. Bynon Powell; S.W., Bro. H. J. Sampson; J.W., Bro. P. C. Gould; Sec., Bro. Herbert M. Thorpe, c/o N.Z.D.A., Ngaruawahia.

Tirau, No. 198.—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).  
 Maniopo, No. 206 (Otorohanga).

**Irish Constitution.**

Ara, No. 848, 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. R. 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 1886, 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 Cattaneh Davidson; S.W., Bro. C. R. James; J.W., Bro. C. T. Brown; Sec., Bro. T. Paton, Albert St., Dannevirke.

Hereaunga, 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., or 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. Sargison; J.W., Bro. J. W. B. Macdonald; Sec., Bro. Rev. W. J. Simkin, P.O. Box 63, Wairoa.

Ruataniwha, No. 172:—Founded 1910, meets Masonic Hall, Takapau, 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., Takapau.

**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. 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. J. Harding; S.W., Bro. H. D. Caplen; J.W., Bro. G. J. Shepperd; Sec., Bro. F. G. Kimbell, P.M., High St., Hawera.

Ngamotu, No. 48:—Founded 1888, meets in Masonic Hall, Robe St., New Plymouth, fourth Wednesday each month (except December, second Thursday), 7.30 p.m. Installation September. W.M., Bro. W. P. Nicoll; S.W., Bro. A. Forbes; J.W., Bro. W. S. Gilbert; Sec., Bro. W. H. Haddrell, P.M., Westtown, 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, meet in Masonic Hall, Eitham, 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. Buckeridge; 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.

Karoro, No. 115:—Founded 1896, meets at Lodge room, Opunake, Tuesday nearest full moon, 7.30 p.m. Installation Nov. W.M., Bro. W. J. G. Todd; S.W., Bro. O. A. Mullen; J.W., Bro. G. Hammond; Sec., Bro. G. W. Rogers, P.M.

#### RUAPEHU DISTRICT: 16 LODGES.

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

Rangitikei, No. 88:—Founded 1880, meets at Masonic Hall, Bulls, Tuesday before full moon. Installation October. W.M., Bro. Fred Purnell; S.W., Bro. G. H. Hathaway; J.W., Bro. H. A. Fagan; Sec., Bro. Thomas King, P.M., Box 5, Bulls.

Feilding, No. 41:—Founded 1881, meets in the Masonic Temple, Feilding, 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 each month. Installation April. W.M., Bro. A. Hopwood; S.W., Bro. W. Mundy; J.W., Bro. D. Dustin; Sec., Bro. W. H. Collingwood, Box 7, Palmerston North.

Otagaki, No. 70:—Founded 1891, meets in Masonic Hall, Ashhurst, Thursday before full moon each month, 7.30 p.m. Installation August. W.M., Bro. E. C. Simms; S.W., Bro. J. T. Robson; J.W., Bro. S. H. Snell; Act.-Sec., Bro. J. T. Robson, Ashhurst.

Rangitira, No. 71:—Founded 1891, meets in Masonic Hall, Hunterville, Rangitikei, Friday on or before full moon. Installation March. W.M., Bro. A. S. Jonson; S.W., Bro. F. H. Powell; J.W., Bro. E. 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. Rose; Sec., Bro. N. G. Armstrong, P.O. Box 236, Wanganui.

Kimbolton, No. 123:—Founded 1902, meets in Masonic Hall, Kimbolton, 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. W. Hansen, P.M., P.O. Box 11, Kimbolton.

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. V. 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 Masonic Hall, Liddle St., Foxton, second Tuesday each month. Installation May. W.M., Bro. H. J. Berry; S.W., Bro. J. W. Stevenson; J.W., Bro. Jno. Spiers; Sec., Bro. J. M. Barr.

Otaihape, No. 142:—Founded 13th December, 1905, meets in Masonic Hall, Taihape, Tuesday on or before full moon, 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. E. T. Glover; S.W., Bro. R. M. Matheson; J.W., Bro. J. S. West; Sec., Bro. E. A. Campbell.

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

Waimarino, No. 175:—Founded 1910, meets in Masonic Hall, Ward Street, Rautahi, Monday nearest full moon, 7.30 p.m. Installation October. W.M., Bro. A. Mabbott; S.W., Bro. Peter Hansen; J.W., Bro. J. C. Goodger; Sec., Bro. A. W. Ashwell, P.O. Box 32, Rautahi.

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

Moutoa, No. 185:—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.

Ngauruhoe, No. 205 (Ohakune).

#### 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. E. H. Webb; Sec., Bro. J. H. Worboys, P.M., Kilbirnie.

Waterloo, No. 13:—Founded 1866, meets in Masonic Hall, Wellington, second Wednesday every month, 7.30 p.m. Installation September. W.M., Bro. W. C. Robinson; S.W., Bro. C. B. Harton, P.M.; J.W., Bro. J. Gordon; Sec., Bro. G. E. Smith, P.M., Box 811, G.P.O.

Masterton, No. 19:—Founded 1873, meets in the Masonic Hall, Bannister Street, Masterton, 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. J. Young, P.M., Masterton.

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

St. John, No. 37:—Founded 1880, meets in Masonic Hall, Wakefield Street, Featherston, second Monday each month, 7.30 p.m. Installation October. W.M., Bro. F. C. Everton; S.W., Bro. W. Tinney; J.W., Bro. M. H. Kendall; 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. R. 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. Phillpotts; J.W., Bro. A. J. Rayne; Sec., Bro. Arthur Phillpotts, P.M.

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

Taranua, 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 Masonic Hall, Otaki, Wednesday nearest full moon, 8 p.m. (September meeting Tuesday). Installation November. W.M., Bro. W. Quayle; S.W., Bro. W. Watson; J.W., Bro. W. Windley; Sec., Bro. C. N. Swabey, P.M., Otaki Railway.

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., Bro. 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. Harrap; S.W., Bro. R. Turner; J.W., Bro. A. H. Mildenhall; Sec., Bro. W. S. Radcliffe, 29 Abbot Road, Ngaio.

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

Horowhenua, No. 135:—Founded 1906, meets in Druids' Hall, Levin, Thursday nearest full moon, 8 p.m. Installation Wednesday nearest in September. W.M., Bro. J. Bagrie; S.W., Bro. J. Middlemiss; J.W., Bro. A. J. Harding; Sec., Bro. J. 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., Bro. W. Souness, P.M., Pongaroa.

Waihenga, No. 150:—Founded October, 1907; meets in Masonic Hall, Martinborough, first Wednesday each month, 7.30 p.m. Installation October. W.M., Bro. J. W. Kershaw; S.W., Bro. W. F. Gundry; J.W., Bro. J. C. Chapman; 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, Kelburn.

Waiwhetu, No. 176:—Founded 1910, meets in Masonic Hall, Huia Street, Lower Hutt, second Wednesday every month, 7.30 p.m. Installation October. W.M., Bro. H. E. Leighton; S.W., Bro. H. G. Teagle; J.W., Bro. H. J. Harman; Sec., Bro. H. Hobbs, Hautana Square, Lower Hutt.

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

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

Whetu Kairangi, No. 201:—Founded 1914, meets at Methodist Church, Worsler Bay, second Saturday each month, 7.30 p.m. Installation October. W.M., Bro. F. Aston; S.W., Bro. T. O. Fox; J.W., Bro. E. Morris, junr.; Sec., Bro. J. A. Fraser, Box 766, G.P.O.

#### 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., 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. Tylor; Sec., 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 Masonic Hall, Charles Street, Blenheim, second Thursday each month, 7.30 p.m. Installation August. W.M., Bro. A. Weaver; S.W., Bro. T. F. Bull; J.W., Bro. R. H. Bagge; Sec., Bro. F. W. Smith, Blenheim.

Waitohi, No. 111:—Meets in Masonic Hall, Picton, last Friday each month, 7.30 p.m. Installation last Friday in April. W.M., Bro. H. Aubry; S.W., Bro. J. Young; J.W., Bro. E. R. Lane; Sec., Bro. T. W. Bragge.

Forest, No. 116:—Meets at Wakefield third Wednesday each month. Installation November. W.M., Bro. A. D. Syder; S.W., Bro. J. R. Gaukroger; J.W., Bro. H. H. Horner; 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 1883, 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. Hoperoff; 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, Brunner, on Thursday nearest full moon, at 7.30 p.m. Installation last Thursday in January. W.M., Bro. John S. Georgehan; 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.

Mokihinui, 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. E. P. Peters; S.W., Bro. J. C. Duncan; J.W., Bro. H. G. Clear; Sec., W. J. T. 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. Haderoff; Sec., Bro. A. G. Hildebrand, State Collieries.

Waro, No. 173 (Blackball).  
Connaught, No. 187 (Karamae).

**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., 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, Kalapoi, 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, Kalapoi.

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 each month, 8 p.m. Installation regular night in December. W.M., Bro. C. H. Piper; S.W., Bro. J. H. McMillan; J.W., Bro. J. S. McClelland; Sec., W. Bro. J. W. A. Walker, District High School, Southbridge.

Canterbury Kil., No. 23.

Geraldine, No. 27:—Founded 1890, meets in the Caledonian 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. E. 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 Rakaia, No. 31:—Founded 1879, meets in the Masonic Hall, Rakaia, on Wednesday nearest full moon. Installation April. W.M., Bro. F. C. May; S.W., Bro. G. B. Edwards; J.W., Bro. W. E. Jenkins; Sec., Bro. C. E. Featherstone, Rakaia.

Lincoln, No. 33:—Founded 1880, meets in Masonic Hall, Lincoln, first Tuesday each month. No meeting in January. Installation October. W.M., Bro. W. T. Street; S.W., Bro. C. P. Agar; J.W., Bro. W. L. Morgan; Act.-Sec., W. Bro. J. Jackson, P.O., Springston.

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. 51:  
Kaikoura, No. 60:

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

Mackenzie, No. 93:—Founded 1894, meets in Masonic Hall, Fairlie, Thursday nearest full moon, 8 p.m. Installation third Thursday in October. W.M., Bro. John Caskey; S.W., Bro. W. J. Smith; J.W., Bro. S. Harper; 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.

Pareora, No. 134 (St. Andrew's).  
Crown, No. 138 (Christchurch):  
Robert Burns, No. 139:—Meets at St. Augustine's Hall, Christchurch, third Tuesday each month, 7.30 p.m. Installation August. W.M., Bro. T. Kirker; S.W., Bro. T. W. N. Wilson; 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 in Masonic Hall, Gloucester Street West, Christchurch, first Tuesday each month, 7.30 p.m. Installation August. W.M., Bro. W. T. V. I. Bottrell; S.W., Bro. L. D. S. Maffey; J.W., Bro. A. M. Wright; Sec., Bro. W. Sherris.

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. John D. Cameron; S.W., Bro. W. K. Cameron; J.W., Bro. Fredk. Smith; Sec., Bro. F. Lill, P.M., Box 1, Dunsandel.  
Amuri, No. 184 (Culverden).

Avon, No. 185:—Meets in Masonic Hall, Christchurch, first Thursday each month. Installation September. W.M., Bro. L. B. Hart; S.W., Bro. W. E. Scott; J.W., Bro. S. K. Barrett; Sec., Bro. B. Falck, 138 Cashel Street, 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, 7.30 p.m. Installation August. W.M., Bro. J. W. Soutar; S.W., Bro. A. McKenzie; J.W., Bro. R. Hyman; Sec., Bro. W. Gibb, Rhodes Street.  
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 Masonic Hall, Douglas Street, Balclutha, second Tuesday in month, 8 p.m. Installation September. W.M., Bro. J. H. Guest; S.W., Bro. T. D. Pearson; J.W., Bro. A. Stenhouse; Sec., Bro. A. Whiting, P.M., Box 18, P.O., Balclutha.

Palmerston, No. 26:—Founded 1876, meets in Masonic Hall, Palmerston South, Friday on or before full moon every month, 8 p.m. Installation August. W.M., Bro. David Guffie; S.W., Bro. Wm. McGregor; J.W., Bro. Donald Munroe; Sec., Bro. Wm. C. Arkie, Box 22, Palmerston, Otago.

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. McGilivray, P.M.

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

St. Thomas Kil., No. 89 (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 Masonic Hall, Naseby, Wednesday nearest full moon each month. Installation Feb. W.M., Bro. G. W. Bell; S.W., Bro. A. E. Brown; J.W., Bro. Alex. Brown; Act.-Sec., Bro. A. E. Brown.

Cromwell Kil., No. 98 (originally No. 585, 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. 103 (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. Deaver; J.W., Bro. A. Jordan; Sec., Bro. E. Tomkinson, Harbour Board, Dunedin.

Manuherikia Kil., No. 109.—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. Arnot.

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. Lee; S.W., Bro. R. L. Smith; J.W., Bro. T. McMash; 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. A. 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, third Wednesday each month, 7.30 p.m. Installation October. W.M., Bro. A. J. Cameron; S.W., Bro. A. Walker; J.W., Bro. W. H. Mills; 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.—Kurow, No. 164.—Founded May 13th, 1909; meets in Masonic Hall, Kurow, Thursday on or before full moon, 7.30 p.m. Installation September. W.M., Bro. H. Barclay; S.W., W. Bro. R. H. Appleby; J.W., Bro. W. Todd; Sec., Bro. W. W. Mercer.

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 (Morrington).  
Strath-Taieri, No. 199.—Middlemarch, Otago Central.

#### PROVINCE OF SOUTHLAND: 17 LODGES.

(R.W. Bro. A. Le H. Hoyles, 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, third Thursday every month, 8 p.m. Installation fourth Wednesday in September. W.M., Bro. R. Winning; S.W., Bro. H. N. Parker; J.W., Bro. Jas. Duncan; Act.-Sec., Bro. A. Crossbie, Box 28, Wyndham.

Fortitude, No. 64.—Founded 1888, meets at 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 Ohir, 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. Warrar 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. Duniop; 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.

Taringatua, No. 100.—Founded 1887, meets at Masonic Hall, Lumsden, Monday on or before full moon each month. Installation third Wednesday in November. W.M., Bro. H. Beir; S.W., Bro. S. B. Griffiths; J.W., vacant; 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. A. B. Broome; Sec., Bro. T. Walker, P.M., Chemist, Winton.

Wallace, No. 129.—Founded 1904, meets in Masonic Hall, Otautau, third Friday every month, 7.30 p.m. Instruction meetings every Friday. Installation Oct. W.M., Bro. J. T. Brooker; S.W., Bro. C. H. Tonkinson; J.W., Bro. Jas. Thomson; 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. T. Keating; S.W., Bro. D. Cameron; J.W., Bro. A. P. Burton; Sec., Bro. A. G. Thomson, P.M.

Mataura, No. 174.  
Waipoua, No. 189.—Founded 1912, meets in Masonic Hall, Grey Street, Gladstone, Invercargill, third Monday each month, 7.30 p.m. Installation May. W.M., Bro. G. A. Gilchrist; S.W., Bro. V. C. Smith; J.W., Bro. J. I. Campbell; Sec., Bro. G. Gilchrist.

#### ENGLISH CRAFT LODGES.

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

Wellington, No. 1521.—Founded 1874, meets in Masonic Hall, Wellington, third Wednesday each month, except in January, February, and March. Installation June. W.M., Bro. T. Spratt; S.W., Bro. H. Bastings; J.W., Bro. J. C. Swan; Sec., Bro. F. J. Hardwick, 28 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. Neilson; 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 in Freemasons' Hall, Mission St., Papeete, fourth Saturday each month, 7.30 p.m. Installation December. W.M., Bro. A. C. Rowland; S.W., Bro. W. J. Williams; J.W., Bro. V. Gooding; Sec., Bro. C. H. Norris. (This Lodge, working in English, cordially invites brethren from New Zealand.)

L'Oceanic Francaise, No. 350.—Dormant.

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

(With jurisdiction over 35 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. R. Rendle (No. 35); G.Treas., V.E. Comp. A. Veitch (No. 2); 1st G.Soj., V.E. Comp. G. H. Cooper (No. 31); 2nd G.Soj., V.E. Comp. A. H. Walker (No. 9); 3rd G.Soj., V.E. Comp. R. Prentice (No. 2); G.Reg., V.E. Comp. C. W. Neilson (No. 2); G.Chanc., V.E. Comp. W. Dobson (No. 30); G.Supt. of W., V.E. Comp. H. Priestley (No. 32); G.D. of C., V.E. Comp. W. Miller (No. 8); 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. Hawcridge (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 St. Augustine Hall, Christchurch, second Wednesday each month, 7.30 p.m. Installation October. Z., M.E. Comp. S. C. Bingham; H., E. Comp. J. A. Stables; J., E. Comp. A. K. Hollow; E., E. Comp. J. W. Piper, 537 Hereford Street, Linwood.

Waterloo, No. 2.—Founded 1875, meets in Masonic Hall, Boulcott Street, Wellington, fourth Wednesday each month. Installation September. Z., V.E. Comp. C. B. Harton; H., E. Comp. C. W. Nielsen; J., E. Comp. J. W. Ellison; S.E., V.E. Comp. H. B. Bridge.

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 October, November, January, February, March, April, May, July, August, and September. Installation September. Z., Comp. L. Freedman, P.Z.; H., Comp. R. Bishop; J., Comp. R. W. Whitton; S.E., Comp. J. Redshaw, P.Z., Box 196.

Albert Edward, No. 5 (Lyttelton).—Meets third Monday in September, November, January, March, May, and July. Installation September. Z., Comp. A. H. Gogoll; J., Comp. J. Ferneaux; S.E., Comp. E. Eliot Chambers.

Otago, No. 7.—Meets in Oceanic Masonic Hall, St. Kilda, Dunedin, first Wednesday every month, except December and January. Instruction meeting last Friday in month. Installation November. Z., Comp. G. T. Lumsden; H., Comp. A. Stoneham; J., Comp. A. McKenzie; S.E., Comp. M. J. Pierce, 233 King Edward 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 St., Oamaru, every second Wednesday after full moon. Installation September. Z., Comp. D. Miller; H., Comp. G. M. Whale; J., Comp. C. A. La Roche; 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., V.E. Comp. A. J. Farmer; H., Comp. G. Coe; J., Comp. M. Copeland; S.E., Comp. W. Scutt.

Wairarapa, No. 10.—Founded 1892, meets in Masonic Hall, Masterton, third Friday in January, March, May, July, September, and November. Installation 23rd September. Z., V.E. Comp. C. W. Perrin; H., E. Comp. C. D. King; J., E. Comp. F. J. Hunn; S.E., E. Comp. J. Milne.