

THE NEW ZEALAND

CRAFTSMAN

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WELLINGTON, NEW ZEALAND, FEBRUARY 1, 1917

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MASONIC MEETINGS IN FEBRUARY, 1917

<p>AUCKLAND</p> <p>THURSDAY, 1st 86a Waiako Bairanga</p> <p>MONDAY, 5th Wanganui St. Mark's Ara (N.C.)</p> <p>TUESDAY, 6th De Arona Papakura Ponsonby Aberdeen Hobson Rotorua</p> <p>WEDNESDAY, 7th Mānukau Māngonui Alpha Olinemuri Happi Bako Luncheon New Mai</p> <p>THURSDAY, 8th Albion Tūhā</p> <p>FRIDAY, 9th Hokitika Waipa</p> <p>SATURDAY, 10th OHARAU TUESDAY, 13th Dawson</p> <p>WEDNESDAY, 14th Ara</p> <p>THURSDAY, 15th Maukawa MONDAY, 19th Waiwaka</p> <p>TUESDAY, 20th 36 Broadway St. Walter Scott Waim</p> <p>TUESDAY, 27th Auckland</p> <p>WEDNESDAY, 28th United Service</p>	<p>RUAPEHU - Cont.</p> <p>TUESDAY, 5th Rangitikei Oranbaki</p> <p>THURSDAY, 8th Mauwatu K.I. St. Andrew Hill Kimiwhiri Rangitikei</p> <p>TUESDAY, 13th Te Awahau</p> <p>WEDNESDAY, 14th HONGONA</p> <p>THURSDAY, 22nd MOUTOA</p> <p>WELLINGTON</p> <p>THURSDAY, 1st Tūhānaki</p> <p>SATURDAY, 3rd Coronation</p> <p>MONDAY, 5th Leinster</p> <p>TUESDAY, 6th Pūketei Installed Masters</p> <p>WEDNESDAY, 7th Oceania Bryden Wellington</p> <p>THURSDAY, 8th Parana Hineiroa Horoehunga</p> <p>FRIDAY, 9th Gleyston</p> <p>SATURDAY, 10th Wheokahanga</p> <p>MONDAY, 12th St. John</p> <p>TUESDAY, 13th 86 Mark Otahi</p> <p>WEDNESDAY, 14th Westerly Waiwetu</p> <p>MONDAY, 19th St. Andrew</p> <p>WEDNESDAY, 21st Wellington (B.C.) Lister</p> <p>MONDAY, 26th N.Z. Pacific</p> <p>MARLBOROUGH & NELSON</p> <p>FRIDAY, 2nd St. Andrew</p> <p>WEDNESDAY, 7th Murchison</p> <p>THURSDAY, 8th Victoria Unity St. Catherine</p> <p>SATURDAY, 10th Tovey</p> <p>FRIDAY, 23rd Wairoa</p> <p>TUESDAY, 27th Wairoa</p> <p>WESTLAND</p> <p>SATURDAY, 3rd Molchimu</p> <p>TUESDAY, 6th Pacific (K.C.) Kumara</p> <p>WEDNESDAY, 7th Westland Hill Aorangi Rungana</p> <p>THURSDAY, 8th Advance Mawhera</p> <p>MONDAY, 12th Kaitake</p> <p>THURSDAY, 15th Robert Burns</p> <p>SATURDAY, 17th Dorea</p> <p>Installation Meetings</p>	<p>CANTERBURY</p> <p>THURSDAY, 1st Southern Cross Avon</p> <p>MONDAY, 5th Caledonian Christchurch</p> <p>TUESDAY, 6th Unity Progress Lincoln Ohio</p> <p>WEDNESDAY, 7th South Dakota St. Augustine</p> <p>THURSDAY, 8th Abley Mackenzie Waltham</p> <p>TUESDAY, 13th St. Augustine</p> <p>WEDNESDAY, 14th St. George</p> <p>FRIDAY, 16th Mackenzie</p> <p>TUESDAY, 20th Robert Burns</p> <p>WEDNESDAY, 21st Thistle Geraldine</p> <p>TUESDAY, 27th Christchurch Orange</p> <p>WEDNESDAY, 28th Goucord</p> <p>OTAGO</p> <p>THURSDAY, 1st Otage Hill Kurov</p> <p>FRIDAY, 2nd Palmerston Otago (K.I.)</p> <p>MONDAY, 5th Glenpark Maori</p> <p>TUESDAY, 6th Dunstan</p> <p>WEDNESDAY, 7th Waltaki Hercules Mount Ida Cherrywell Hill</p> <p>THURSDAY, 8th St. Paulin's Owaka</p> <p>SATURDAY, 10th Crescent</p> <p>TUESDAY, 13th Clutha</p> <p>WEDNESDAY, 14th Otago Oamaru Hill</p> <p>MONDAY, 19th Haeremi</p> <p>WEDNESDAY, 21st Oceanic</p> <p>TUESDAY, 27th Tiram</p> <p>WEDNESDAY, 28th St. Thomas Hill</p> <p>SOUTHLAND</p> <p>THURSDAY, 1st Mokoroa</p> <p>FRIDAY, 2nd Southern Cross</p> <p>MONDAY, 5th Arrow Hill Waiwaka</p> <p>TUESDAY, 6th Aparima Winton</p> <p>WEDNESDAY, 7th Harvey</p> <p>THURSDAY, 8th Oranui</p> <p>FRIDAY, 9th Victoria</p> <p>WEDNESDAY, 14th Portliffe</p> <p>FRIDAY, 16th St. John</p> <p>MONDAY, 19th Winton</p> <p>TUESDAY, 20th Tricks of Ophir</p>
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Debarcares are asked to notify the Manager of any errors in the above table and forward correct dates of future meetings.

The New Zealand Craftsman

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WELLINGTON, NEW ZEALAND, FEBRUARY 1, 1917.

[A.D. 1917; A.L. 5917.

The New Zealand Craftsman

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Items of Masonic news and letters on Masonic subjects of interest are invited. They must in all cases be vouched for, as a guarantee of good faith, by the true name of the writer and the number of his Lodge. We do not hold ourselves responsible for the opinions expressed by correspondents. Enquiries or questions of Masonic history or practice will be replied to. Rejected communications cannot be returned. Correspondents are requested to write only on one side of the paper.

Communications regarding business matters must be addressed to the Manager, and literary matter intended for insertion to the Editor, Box 8, P.O., Wellington. Post Office Orders and Cheques should be made payable to

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DATES OF FULL MOON, 1917.

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

FROM THE EDITOR.

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

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

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The New Zealand Craftsman

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WELLINGTON, FEBRUARY 1, 1917.

FREEMASONRY AND THE ARMY.

—◇—

THE cable man must have been languishing for information when he discovered recently that "a meeting of New Zealand Freemasons had been held at the front, somewhere in France, at which ninety Lodges were represented." We in the Dominion are aware that several such meetings have been held, and at the conclusion of one, after the brethren had dispersed, greetings from Germany came in the shape of a shell which completely wrecked the place where the meeting had been held. These gatherings go to prove that Masonic ardour is not to be restrained, whether in camp or even before the enemy in the firing line. In former times, we are told "travelling" or "moveable" Lodges were common to the armies of most civilised nations, and attained their greatest lustre in connection with the forces of the British Crown. In their general tendency they were supposed to strengthen the bonds of friendship and to diffuse among the officers—commissioned and non-commissioned—as well as the rank and file, a spirit of charity, fraternal kindness and subordination. Gould says that no restrictions with respect to the class of person who might be initiated in a regimental Lodge were ever imposed by the G.L. of Scotland; but Irish army Lodges were prohibited from making any townsman a Mason in the place where there was a registered Lodge, and the town Lodges in a similar way from initiating any man in the army where there was a warranted Lodge in the regiment, troop, or company, or in the quarters to which he belonged. The zone of exclusive jurisdiction, or radius within which no military could encroach upon the domain of a town Lodge was enlarged, and from the year 1850 no army Lodge has been allowed to initiate a civilian in any part of the British dominions where there is a registered Lodge held within ten miles of the place where he resides, or where such army Lodge then meets. The G.L. of England passed a similar enactment, and added that no military person below the rank of a corporal should be initiated, except as a serving brother.

The practice of chartering military Lodges of late years has fallen into disuse, though recently it was announced that the Germans proposed to form Lodges in connection with the armies on service. Such a custom, though at one time not unusual, has little to recommend it, as, apart from the conveyance of a Masonic "chest," with the necessary working paraphernalia, the constantly changing environment would of necessity lead to much difficulty in the selection of candidates, and proper supervision could scarcely be exercised, while an apartment suitable for ritual ceremonial would be difficult to find on the tented field. It is related that during the American war of independence the whole of the furniture of a Lodge attached to one of the English regiments fell into the hands of the enemy, the name of the Lodge and the regiment to which it belonged being marked on the box. Presumably some at least of the captors were on the square, as the whole was immediately returned under a flag of truce, with a most courteous note. The danger of loss or capture was one to which the old military Lodge was subject, but the more modern one in the British Army has for the past half a century practised its rites and ceremonies in fixed habitations in the same manner as its brother civilian. But the practice that has prevailed during the present war of holding meetings in training camps, on transports, and, when opportunity occurs, even near the firing line, for mutual converse, friendly discussion, and for the exchange of reminiscences, is to be commended. It cements the tie that binds, it adds to the comradeship of the camp, it makes the good soldier a better one, it provides a concrete medium of receiving and sending fraternal greetings, and keeps the institution of Freemasonry evergreen. To adopt a special greeting to their brethren in New Zealand would induce a thrill of pride and pleasure to the representatives of ninety Lodges "somewhere in France." It would recall to their minds pleasing events of many past years and inspire their hearts with future hopes, when with sheathed swords they would return to their distant homes to meet their families, their friends, and to greet their Masonic brethren once more with the firm hand-clasp of a true brotherhood, and with fervent hopes of the enjoyment of all the blessings of a lasting peace. By all means, brethren, foster your fraternal gatherings within the camp, on shipboard, or, if it pleases you, at the cannon's mouth.

THE EXECUTIVE OFFICER.

A weak link in the chain of administration of Masonic Lodges, friendly societies, and all kindred or semi-private organisations is apt to develop in the "executive officer," but we shall confine our remarks to Masonic Lodges and Chapters. The mode of election not infrequently tends to promote the weakness. There are two causes which operate unfavourably : Firstly, the election of a brother on a popularity rather than a qualification basis; secondly, the frequent changes in the office. In larger towns, where, owing to numbers and professional qualifications, the selection is greater, there is not the same difficulty, but in smaller Lodges and Chapters much is often left to be desired. As an illustration, we would put a pertinent question : In how many Lodges and Chapters were the registers written up to, say, the 31st December, or even the 30th September last? And yet this is one of the most important of books. It virtually contains the history of each member, so far as his chronological connection with the body is concerned. A W. brother, who a short time ago delivered an address in a P.Ms. Lodge on the duties of Secretary, said : "It has been held, and may be said to be an almost established custom, that if a brother serves two years as Sec. to the satisfaction of the Lodge, that he can command the office of J.W. or S.D. at least. This keeps other worthy brethren back for a year, interferes with the regular promotion of the other brethren, and generally interferes with the scheme of advancement." We do not admit the "established custom" but the lecturer might have added, "and tends to the dislocation of the executive administration of the Lodge." The panacea for much of the evil would be the general adoption of what is the law under the I.C., and elect only P.Ms. as Secretaries. The only answer to this is the difficulty of obtaining the services of qualified P.Ms. in small Lodges. That this is not a difficulty under the I.C. is in evidence from the fact that the enactment continues and gives satisfaction, and it will be evident that a Lodge or Chapter having a P.M. or P.Z. respectively for Secretary or Scribe, the risk of frequent change is reduced to a minimum, and even where the executive officer possessed no special qualifications, a continuance in office will in course of time render him familiar with the work, which in a Masonic Lodge is not in any sense of an intricate character and does not require special professional attainments. If the election of a P.M. as Sec. became general law, it would largely, if not quite, eliminate the "popular" element from the election, and all the chances of a long retention of office would make for able administration by the executive officer.

FREEMASONS AT TRENTHAM CAMP.

W. Bro. Staff Sergeant-Major James Williams, the representative of the G.L. of New Zealand in Trentham Camp, writes the CRAFTSMAN as follows : " In the first place, I must tell you how deeply we are indebted to the Salvation Army in general, and to Captain-Chaplain Gray in particular, for the use of a meeting room. This room was far too small for us, so they kindly gave us permission to enlarge it. This was done by a working bee of the brethren, and then the Army furnished it afresh, so that we now feel we have a permanent home in camp.

"We meet every Wednesday at 7 p.m., and though the calls of duty make the attendance of individuals very irregular, we rarely have an attendance of under twenty, and have had over thirty sign the attendance book.

"I would like to remind secretaries of lodges that it is necessary to either advise me when any of their members are coming into camp, or else furnish them with a letter to hand to me, as I have come across quite a number of brethren who have been in camp a long time before I have got into touch with them. The best way for brethren to find members is to meet at the rear of the Salvation Army Institute every Wednesday evening at 7 o'clock, and a small Square and Compass is now displayed over the door of the meeting room."

Letters should be addressed to—
Staff-Sergeant-Major Williams,
Trentham Military Camp,
Wellington.

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

The twenty-fifth annual convocation of Sup. Chapter will be held in the Masonic Hall, Princess Street, Auckland, on Wednesday, 7th February, instant. The afternoon session will commence at 2 p.m. for the despatch of business, which will consist of the usual order, with the addition of a report from the Special Committee on the revision of ritual. This Committee will sit in Auckland on Monday evening, 5th inst., and Tuesday, which it is anticipated will allow sufficient time to complete their labours and prepare a report for submission to G Chapter. Not any of the reports or recommendations received from sub-committees are of a very drastic character.

On the evening of the 7th the installation of the M.E. 1st G.Prin.—presumably R.E. Comp. M. J. Harris, D.G.Z.—and other G. Principals will take place. The retiring G.Z., M.E. Comp. T. Ross, will install his successor, and the new incumbent of the chair will install those of his Principals who are present and invest such G. Officers as may be in attendance.

N.B.—Morning dress will be worn at the afternoon meeting.

OUR TRAVELLING REPRESENTATIVE.

We regret to have to state that Bro. Rev. T. Porritt, after many years' association with the N.Z. CRAFTSMAN as its travelling representative, has been compelled by age and infirmity to sever his connection with the Masonic Newspaper Company. From one end of the Dominion to the other our venerable brother has ever been held in the highest esteem, and his dignified presence and genial manner will be missed by those subscribers and brethren who have become accustomed to his periodical visits. Though he has passed the allotted age of man and is now closely verging on fourscore years, neither his mental faculties nor his ardour for Freemasonry have diminished in the slightest degree. The spirit is exceedingly willing, but the flesh is beginning to rebel. The long association of the writer with Bro. Porritt has not only been of a most harmonious character, but it has been most encouraging as an example. Whatever work had to be accomplished was ever performed by our brother without the slightest suspicion of ostentation, and in many instances with a self-sacrifice the extent of which will never be known beyond himself. If there is one brother who has always endeavoured to live the life of a perfect Mason, our late representative is that man. We feel sure that all who know him will heartily endorse the hope that the evening of his life may be placid and happy—"a lusty winter, frosty, but kindly."

News and Notes.

LODGE TOREA, Granity, through its Secretary—W. Bro. J. Green—extends very kind and hearty greetings to the Editor and "Staff" of the CRAFTSMAN. The good wishes are accepted with thanks, and cordially reciprocated.

A FREEMASON'S education is not really complete until he has been exalted into the R.A., and Dr. Hopkins in his "Lectures on Freemasonry," says: "I would urge everyone to proceed to that sublime and exalted Degree, by which alone his cravings for Masonic lore can be satisfied, his doubts explained, and the completeness of the system be fully developed."

THE 7th February and the figure 7 must be important in the horoscope of M.E. Comp. W. B. Scandrett, P.G.Z., of Invercargill. It is the 77th anniversary of his birthday, the jubilee of his admission into Southern Cross Lodge, then under the E.C. On the 7th May, 59 years ago, he arrived in New Zealand, and 40 years ago on that date he was elected W.M. of Southern Cross Lodge.

WE acknowledge with thanks receipt of the annual Dunlop Calendar, which, in accordance with usual custom, is embellished with an original picture. This year it is entitled "Well done, Anzac," and represents a lady in décolleté costume admiring a V.C. order on a soldier's coat. The soldier has a very tired look, which

is natural, and the lady has a florid countenance, which is not quite natural. Otherwise the suggestion is distinctly good.

THE credit balances of the several funds of the G.L. of N.Z. were as follows on the 31st December last :— General Fund, £2,600 8s. 4d.; Benevolence, £2,212 12s. 7d. ; Annuity, £28,591 5s. 10d.; War Fund, £9,772 13s.

IN last issue reference was made to a meeting of "Warner Lodge," Chingford, England, where a number of New Zealanders were candidates in a Masonic ceremony. Bro. J. Wilson, of Rangitikei Lodge, whose son was present at the Warner Lodge, has kindly sent us a card of the ceremony, which we note was "initiation," and the following New Zealand soldiers were amongst the candidates :—Lieut. G. E. H. Beamish, Staff-Sgt. W. R. Gibson, Q.M.-Sgt. L. F. Robinson, Corpl. W. B. Morris, Corpl. L. E. Tatton.

R.W. BRO. GEO. H. POWLEY, P.D.G.M., celebrated his golden wedding on the 25th December last, he having been married on that date in the year 1866 in the Lambeth Chapel, St. George's, Southwark, London. We do not suppose our R.W. brother will see another matrimonial jubilee, but the CRAFTSMAN heartily wishes him and his good wife many more happy years of wedded life.

FEBRUARY being a short month will necessitate our going to press early. Matter for insertion should be sent not later than the 20th of the month.

THE quarterly meeting of the Wellington Rose Croix Chapter, A. and A. Rite, held on the 20th ult., was an excellent one, ably presided over by Ill. Bro. Surgeon-General Henderson, 30 deg., M.W.S., who conducted the ceremony of perfecting four candidates, assisted by his officers and Ill. Bro. Rev. T. Porritt.

OUR acknowledgments are made to Bro. and Mrs. Charles A. Conover, of Coldwater, Michigan, for New Year's greetings, which we cordially reciprocate, and metaphorically extend our hands across the sea.

THE G.L. of Scotland has appointed R.W. Bro. T. Ross, P.D.G.M., its representative near the G.L. of New Zealand, in succession to the late Bro. Barron. The honorary rank of P.G.W. of Scotland has also been conferred upon Bro. Ross.

FROM a chatty little letter we learn that Bro. Geo. Barclay has been "right in the thick of it," but came through all right except for a temporary deafness caused by the bursting of high-explosive shells. He receives the CRAFTSMAN with unfailing regularity," and it gives a lot of pleasure to a number of craftsmen.

CANTERBURY CHIPS.

The special appeal made to the Lodges of the Canterbury district on behalf of the British Red Cross Society will total over £1,000, which sum is to be sent direct to the British headquarters of the Society. This result reflects credit alike upon the originators of the scheme and upon the lodges of the district for their handsome response.

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Here is a point of Masonic etiquette, or custom, for discussion. A local brother, who may be called X., was recently appointed to represent an American G.L. "at or near" the G.L. of New Zealand. Shortly after his acceptance of the commission the G.L. electing him conferred upon him the title of P.G.W. The question is, is this brother entitled, by virtue of his rank in an American Lodge, to the prefix of "R.W." in the New Zealand jurisdiction, or would he become entitled to that honour only when and if he visits the locality of the conferring G.L.?

* * * * *

A little discussion has occurred of late upon the point of the qualifications desirable in the Master of a Lodge of Research. A Lodge of Research sets itself a special mission in connection with Masonry—the inquiry into historical associations, the elucidation and explanation of points of practice, and the interpretation of the ethics of Freemasonry—so that its work is necessarily of a literary character. Accordingly, there are those who hold that the Master of such a Lodge should be well qualified to guide the activities of his brethren in their literary enquiries and productions, so that the whole of the brethren might benefit from his guiding skill and care. The normal procedure in most regular Lodges is for promotion to become almost standardised, with the result that the Senior Warden naturally steps, in due course, into the Master's chair. Should this course be applied to Lodges of Research, or should their Masters be specially selected because of the

distinctive functions of such a Lodge? The advocates of special selection would seem to have the balance of argument on their side, but the particular Lodge recently concerned decided to follow the normal course.

* * * * *

Avon Lodge will come of age in July of this year. The District G. Stewards' Lodge, which finally merged into the present Avon Lodge, was founded on 16th July, 1896, after a meeting held on 3rd July, in which it was decided to form such a Lodge. The old title prevailed until 1903, when the present title of Lodge Avon was taken. Needless to say, designs for a fitting celebration of the event will be formulated.

* * * * *

Somewhat of a rush of work has been experienced by Lodge Avon. In December three initiates were received, and on 4th January both the 2nd. and 3rd Degrees were worked, three brethren being passed and two raised. An early start was made, however, and the work, which was carried out very smoothly and impressively, was completed in time for that, enjoyable "Fourth" for which Avon is now justly well known.

* * * * *

The foregoing, however, did not complete the list of Avon's work, for two other initiates of some standing desiring to be passed, the request had to be made to Lodge St. Augustine for assistance. W. Bro. H. W. Wauchop was happy to respond, and accordingly on 9th January he and his officers kindly passed the two brethren. There was a good attendance of Avon brethren, and a pleasant and profitable time was spent.

* * * * *

A few words on behalf of country Lodges were spoken in the refectory of the St. Augustine Lodge on 9th January, when visitors were welcomed from the Dunstan and Teviot Lodges of Central Otago. The old adage of the need for going from home to learn news was well illustrated, when the Dunstan representative, in referring to the working of country Lodges as compared with city Lodges, said that he had recently seen the Teviot Lodge work the 3rd Degree, and visitors from Dunedin had assured him that it was one of the very best and most impressive workings they had ever seen. Bro. Orchard, of the Teviot Lodge, expressed his gratification at hearing this opinion expressed of his Lodge, and said that, though in the country, they aimed at doing their work just as well as it could be done, and he believed his Lodge had acquired some reputation for its workings.

* * * * *

The balance-sheet of the Canterbury Lodge, 1048, E.C., reveals a prosperous state of affairs. The receipts for the year from all sources totalled £554 8s. 6d., the two main items being subscriptions £178, and contributions for benevolence £154 14s. 6d. The manner in which the Lodge discharges its obligations to benevolence is shown by the fact that £222 17s. 6d. was so disbursed—considerably over one-third of the payments made. A balance of £51, 15s. 6d. is carried forward on the year's working, and the balance of assets over liabilities is £1,174 3s. 2d.

* * * * *

News has been received that Major W. G. Wray (P.M., No. 1689, E.C.) has been wounded and awarded the Military Cross. Major Wray is an associate member of the Masters' and Past Masters' Lodge, of Christchurch, and at its last meeting the Lodge passed a motion of sympathy with the Major, but of hearty congratulation upon the honour bestowed upon him.

* * * * *

A most remarkable and unusual ease of forgetfulness recently landed a Christchurch Lodge in an awkward predicament, from which it escaped only by the exercise of some ingenuity and the doubling of offices, The I.P.M., on the night of the installation of his successor, completely forgot everything about it, and in place of soberly wending his way to the Temple, conducted his daughter to the delights of a giddy picture palace, where his enjoyment was all unalloyed by any consciousness of the dismay his absence was creating less than half a mile away. But next morning the reminder came. Then what an awakening. Stern conscience, it is said, has not yet absolved the offence.

* * * * *

W. Bro. Stout, of St. Mark Lodge, Carterton, has been in Christchurch for the past few weeks, and has been paying a number of visits to the local Lodges. He visited the last meeting of the Masters' and Past Masters' Lodge, and listened with appreciation to an interesting paper upon "The Apron," contributed by R.W. Frater A. Cadbury Jones, G.Sec., S.R.I.A. Subsequently in the refectory Bro. Stout expressed the pleasure he had had by attending the Lodge and by acquiring much food for thought from the paper.

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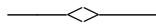
The admirable programme of the Masters' and Past Masters' Lodge is being prosecuted with steadfast patience. This Lodge aims at spreading Masonic knowledge, and makes it available to all brethren by welcoming them as associates at a nominal fee, for which they receive the printed proceedings, containing

valuable papers read at each meeting. The number of associates has latterly been growing, and at the last meeting on 17th January no fewer than twelve more were elected. The number of associates who attend the meetings is generally small, but as the proceedings are circularised this matters the loss, although attendance carries its own reward. The roll of associates (scattered throughout the country) extends now to over 200.

* * * * *

One of the finest gatherings held in Christchurch for some time was the meeting of the Canterbury Lodge, No. 1048, E.G., on 18th January, when over 130 brethren and visitors filled the Lodgeroom. The occasion was the last night of W. Bro. R. Kennett, and to show their appreciation of his sterling qualities the muster of visitors was exceptionally strong. The palm was carried off by Avon Lodge, who were present to the number of thirty-five—a new record for visiting in the Canterbury district. In the "Fourth"? both the Master and the Master-elect, Bro. S. A. Orchard, S.W. were heartily toasted. Of Bro. Orchard, W. Bro. Kennett said that the Lodge, in choosing him, had chosen wisely and well, and he was satisfied that under his care the Lodge would maintain its high standing and make even further progress.

MASONIC GEOMETRY.



By PERCY M. RAYMOND, 32 deg.



Nowhere is the wisdom of Freemasonry so evident as in her choice of geometry as a tangible means to express her profound philosophy of the soul. The fact goes without saying.

Yet many of us have struck out at first into the relations of forms and numbers, plunging into the depths of Euclid's forty-seventh problem with scarce a thought of what is involved in the definitions he gave us to commence with.

We learnt, for instance, that "a point" has neither length, breadth, nor thickness. We would idly repeat that "a straight line" is the shortest distance between two points. But aid we ever step to consider that a point, is actually inconceivable? Did it ever strike us that it is utterly impossible to construct a straight line, however accurate the ruler used? These facts also stand unquestioned; they require no proof. And while "a point" (with its development into a line, straight or curved), is the very cornerstone of all geometry, the principles underlying the definitions carry a tremendous significance into our magnificent philosophy. We know well what the point within the circle represents. Every church tells us what the cross typifies.

Truly the fundamental basis of all material expression, universal or individual, is wholly unimaginable. It lies beyond human touch and thought in the infinite ocean of eternal life. It has no source, no horizon; it cannot be measured; its invisible force, a power governed by Supreme Intelligence under the divine law of love. In this ocean we float, as in a sea of electricity. The effects of that power we dimly perceive in the machinery of our breath, which produces transitory reflections, visible in our physical form.

Again we come to the limit of physical expression, as a Mason and fine electrician tells me, in the law that proclaims that the sum of the forces exerted around a given point equals "zero." This does not imply that these forces amount to nothing; but rather we cannot express their infinite balance in any other way.

The student of Masonry soon realises ours is a progressive science. In the science of the body, properly taught, we learn the science of the soul. Moreover, an earnest student of its perfect symbols wins for himself a faith by which he can approach the Great Light even by the path of the spirit. The mathematics of Masonry is both exact and exacting.

Whatever the path taken, it leads us invariably further and further away from the material life, which is as much all illusion as "a straight line," impossible of construction. We learn there need be no crosses within the circle of the Master's great love. On the lower material plane only does the cross symbolise pain and trouble. Lifted into the realm of spirit, it regains its original meaning—universality.

Thought is the lever behind words and deeds. Therefore, let us keep it uplifted to the purifying and healing light of truth, thus redeeming our bodies, so that life shall become an unending song.—Exchange.

THE ORIGIN AND HISTORY OF THE R.A. DEGREE.



[A Paper read by COL. SIR WILLIAM WATTS, G.Supt., Dorset, at a meeting . of the Dorset Masters Lodge, No. 3366, Dorchester, England. Reprinted from the Lodge "Transactions."]

The Degree of the Holy B.A., as a subject for discussion at a Master Masons' Lodge, may give rise to some misapprehension—and to some it may appear to furnish the foundation of an idea that it might be .an indirect violation of the regulations and rules of general Freemasonry. I would therefore take this early opportunity of stating that the paper deals entirely with external matters as regards the rise and early constitution of R.A. Masonry, and in no way touches on the internal working, the ceremonies, or the mysteries attached to that Sublime Degree.

The ordinary Craft Freemason, immediately on taking the E.A. Degree, is put in possession of the Book of Constitutions, and has access to the knowledge of the rules and regulations therein contained, the first of which alludes to the organization of Ancient Masonry, consisting of three degrees only, including the Holy R.A. There can be only one correct construction of that paragraph—namely, that every Freemason who takes these ordinary Craft degrees has not completed his ordinary qualification of a "perfect " Mason until he has entered into contract and undertaken the obligations of the ceremony belonging to the Holy R.A., and therefore it is only natural, and perhaps wise, that he (the intending candidate) may know something of the foundations on which this branch of Masonry rests ; hence the Intention of this sketch.

Freemasonry in all its branches has few reliable records to establish its early origin and great history (at the present day fully established as a wide-world organisation), and in this the R.A. Degree is no exception; indeed, its rise and early beginnings are somewhat shrouded in mystery and conjecture.

The paucity of records may be due to many causes ; perhaps :—

- (a.) That secrecy was one of the first qualifications of a good Mason.
- (b.) That there were no regular systems with uniform regulations in early days.
- (c.) That the minutes of Lodges which were kept and preserved are often in a very imperfect form of detail.
- (d.) That the ritual was always of a manuscript and varied description, and closely held by its proud possessor.

From the union of two G.Ls. on St. John's Day, 27th December, 1813, the English Rite of Freemasonry has, on authority, been declared to consist of three degrees—the E.A., the F.C., and the M.M., including the Supreme Order of the Holy R.A.

Before that period the three degrees (above mentioned) were only recognised by the Premier G.L., although R.A. Masonry was used by many of the influential members from about the year 1760. Certain other degrees had also been partially incorporated into Masonic system by the bodies, but were not in any way officially acknowledged.

Therefore, R.A. Masonry was probably the first ceremony really and correctly incorporated with the Craft degrees, although before the earliest records of the Holy R.A. there were minutes relating to other degrees; but, on the other hand, typographical reference to the R.A., in 1744, places it in the position of being the earliest known of the additional degrees of Freemasonry.

Assuming that the constitution of the Third Degree of Craft Masonry dates approximately from 1717-20, as an outgrowth of the "Revival," the question to be solved is when the additional degree of the R.A. did appear? From general authority it is ascribed, not unsafely, at some twenty years after—about 1737-40.

Another point of much discussion respecting the R.A. in its earliest days was whether it was fabricated, by taking from the M.M.'s Degree a portion of the ritual, as previously performed, and then amplifying the ceremony in order to form a Fourth Degree; or was it entirely a new creation in itself ?

We have too little evidence of the past on this question. The subject is beset by so many and great difficulties that to render a satisfactory decision on a matter which has few reliable early records is almost an impossibility.

Some Masons of much authority are of an opinion that the RA. Degree originally was in' some form, an actual portion of the M.M.'s Degree, and this theory is, in a measure, justified by certain words and symbols found on T.Bs. depicted in the oldest Masonic works in existence.

Others believe that until the year 1740 the essential element of the R.A. constituted a component part of the M.M.'s Degree and was, in fact, the concluding part of the same.

Again, another opinion is that the difference which existed between the "ancient" and "modern" systems consisted entirely and solely in the mutilation of the Third Degree, and is put forward as a reason that the R.A. Degree was concocted by the Ancients in order to widen the breach and make the fine of distinction between them and the G.L. broader and more indelible.

Had the R.A. Degree then necessitated any integral portion of the Third Degree being severed from its normal conditions and entirely removed from that ritual, it can scarcely be believed, as far as M.Ms. are concerned, that they would have allowed such an action and procedure, and that the ceremony of the R.A. thus constructed would have been patronised by Lord Blaney, the G.M., and other influential members of G.L. in 1767 and after that date; but even if that had been the case, which is most unlikely, it cannot be held possible that brethren who held aloof from R.A. Masonry should have in any way become parties to such an arrangement.

The oldest minutes of R.A. Masonry which are preserved are those of the year 1762, at York, but the degree is also mentioned in the "Atholl" records of 4th March, 1752, which is generally considered to be the earliest reference in England; but it is also stated to have been mentioned in a Masonic work published in 1744, of which the following is an extract taken from a book entitled "A Serious and Impartial Inquiry into the Cause and Present Decay of Freemasonry in the Kingdom of Ireland," published in 1744, by Fifield Dassigny, M.D., of Dublin. The paragraph runs as follows:—

"I am informed, in that City of York, is held an assembly of Master Masons under the title of R.A. Masons who, as their qualifications and excellencies are superior to others, they receive a larger pay than Working Masons," etc., etc.

Bro. Findel, an eminent authority, says that he is perfectly certain the R.A. Degree was not known or practised in England until the middle of the eighteenth century, owing to the fact that there does not exist any earlier account of a R.A. Chapter or Lodge bearing a reliable date.

The degree did not for certain make its way into Ireland before 1751; in America it is reported in 1768; and also in Germany about 1780.

The early records from York, previously mentioned, came from a small minute book found in the old chests of the York Lodge in that city, and are entitled "The Minute Book belonging to the Most Sublime Degree, or Order, of the Holy R.A., appertaining: to the G.L. of All England, held at the City of York, 1762."

The rules and orders of same provided for 5s. to be paid by all members admitted to the G.L. of All England (York), with 1s. to the Sword Bearer.

The first three officers of the Chapter were the Master, Warden and Secretary of the York Lodge, No. 259, and the title "Chapter" was not used until 1768, the word "Lodge" being used till then, as for the Craft Degrees. The first minutes were as follows:—

"A Most Sublime, or R.A. Lodge, opened at the sign of the Punch Bowl, in Stongate, York, on Sunday, the 7th. of February, 1762. At this Lodge Bros. Burton, Palmer, Tasker and Dodgson petitioned to be raised to the Fourth Degree in Masonry, commonly called the Most Sublime or Holy R.A., were accepted, and accordingly made."

The R.A. Degree seems to have concentrated itself in Yorkshire only at this period, warrants being granted for meetings at Hull, Ripon and Knaresborough in 1770, and in this same year a warrant was also issued for the opening and holding of a Sublime R.A. Chapter in the Eraniskillen Regiment of Dragoons, "at all seasonable times," and when duly congregated to make R.A. Masons."

Visitors frequently visited this Chapter, and thus brethren from far and near were exalted, thereby spreading the knowledge of the degree far and wide.

On 20th June, 1780, certain resolutions were introduced and confirmed by the G.L. of York, giving authority of jurisdiction over the five degrees of the Order of Freemasonry—viz., the rite containing the First or E.A.; Second or F.C.; Third, the M.M.; Fourth, Knight Templar; and Fifth, the Sublime Degree of the Holy R.A.; but here it should be mentioned that the G.L. of York was the only body that ever recognised the Knight Templar Degree, which soon afterward collapsed as a part of pure Ancient Masonry.

From this time the degree appeared to slowly but steadily work its way throughout the country, and amongst the records of antiquity appear the "London " Chapter, " conducted by regular Masons." Its first minutes ran:—

" We the Companions E.G. and C.P., commonly called the R.A., being this 12th day of June, 1785, in full Chapter assembled, having duly considered and maturely deliberated on the state of the Chapter,' have come to the following resolutions : method of opening this Chapter provides for the co-operation of three Principals, two Scribes and Principal Sojourner, after which the ' Procession shall begin.' The Excellent Grande' were stated to be clothed in proper robes, caps for their heads, and adorned with suitable jewels, but no aprons."

The G. or R.A. Chapter of the Holy R.A. of Jerusalem was formerly constituted in 1768 by the authority of Lord Blaney, then the immediate P.G.M. of the regular G.L., and a document termed the " Charter of Compact " was produced, which included in its contents the regulations that were to govern that body; amongst them it appeared that R.A. Masons were to be deemed "Masters in Operative Masonry," but as the brethren were not required by these regulations to have passed the chairs in the Craft degrees previous to their exaltation, it is probable that the phrase referred to the M.Ms. of the Third Degree, and not to Installed Masters. (Previously only brethren who had passed the Craft chairs had been considered qualified to be exalted to the R.A. Degree.)

The first warrants issued by this G. Chapter were dated 13th January, 1769, and were :-

- (a.) To Bro. John Brooks, at his residence.
- (b.) To Euphrates, Garden of Eden, and at Manchester.
- (c.) To Nativity Lodge at Burnley.
- (d.) To Cana, or First Miracle Lodge, at Lancaster.

The year 1772 was remarkable for the installation of many distinguished Masons, including in their number H.R.H. the Duke of Cumberland, as "Perpetual Patron" ; Lord Blaney, G.M. of England ; and Bro. Dunckerley", so well known in Masonry in general, and in Dorset in particular, as this province was one of those over which he presided.

Dunckerley has been credited with being the originator and founder of R.A. Masonry, but this was not the case; he did yeoman service in the general promotion of the degree and placing it on a basis of organisation and efficiency; but this worthy brother, in spite of his good work, does not appear to have been altogether a popular man, as in the minutes, contained in the second volume of G. Chapter Records of 1776, it is recorded "that it was resolved that a `polite' letter be written to Bro. Dunckerley informing him of the disapprobation of G. Chapter because he had exalted brethren to Colchester without a dispensation."

Dunckerley's zeal and energy may have been greater than his discretion, and although his companions had cause to complain of his conduct in some matters, he did much to advance the R.A. work. At one time or the other he ruled over no less than eighteen provinces as G.Supt. He was let Principal and chief founder of many Chapters, and issued many warrants for the foundation of same, one of these being to Amity Chapter at Poole.

The regulations of G. Chapter were first printed and published in 1778, and were entitled "Abstract of the Laws of the Society of R.A. Masons, London."

From 1817 the career of Sup. G. Chapter has been one of much prosperity ; and it may be said with gratification that throughout the past century considerable and rapid progress has been made in promoting and making known the principles of the supreme terms of importance with the other three Craft degrees, and also in its gaining a recognition of being the culminating point of a Mason's career in a general and authorised sense as approved of and supported by the G.L. of the British constitutions.

Undoubtedly the greatest advance in the increase of the degree has taken place during the past ten years, during which time approximately two hundred and fifty Chapters have been founded and consecrated. This increase speaks for itself, both as regards its popularity, and also as to the high position it should take in Freemasonry.

As a M.M. is not fully instructed in the ceremonies and knowledge of Freemasonry until he takes the R.A. Degree, so truly denominated the essence of Freemasonry, the keystone of the Masonic structure, and the summit of perfection of ancient Masonry, it is only right that he should be encouraged to know something of the origin and history of the degree, if only in a preliminary outline such as this short paper allows. This is

my object, and I cannot better conclude than by quoting the words of Dr. Hopkins in his lectures on Freemasonry :—

"I would urge everyone, having made himself acquainted with the three Craft ceremonies, and having gone through a necessary probation, to proceed to that sublime and exalted degree by which alone his cravings for Masonic lore can be satisfied, his doubts explained, and the completeness of the system fully developed."

— The Chronicle."

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RELIGION OF MASONRY.

—◇—

There has been a needless expenditure of ingenuity and talent, by a large number of Masonic orators and essayists, in the endeavour to prove that Masonry is not religion. This has undoubtedly arisen from a well-intended but erroneous view that has been taken of the connection between religion and Masonry, and from a fear that if the complete disseverance of the two was not made manifest, the opponents of Masonry would be enabled successfully to establish a theory which they have been fond of advancing, that the Masons were disposed to substitute the teachings of their order for the truths of Christianity. Now I have never for a moment believed that any such unwarrantable assumption, as that Masonry is intended to be a substitute for Christianity, could ever obtain admission into any well-regulated mind, and, therefore, I am not disposed to yield, on the subject of the religious character of Masonry, quite so much as has been yielded by more timid brethren. On the contrary, I contend, without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution; that it is indebted solely to the religious element which it contains for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good. But that I may be truly understood, it will be well first to agree upon the true definition of religion. There is nothing more illogical than to reason upon undefined terms. Webster has given four distinct definitions of religion :

1. Religion, in a comprehensive sense, includes, he says, a belief in the being and perfections of God, in the revelation of His will to man; in man's obligations to obey His commands ; in a state of reward and punishment, and in man's accountableness to God ; and also true godliness or piety of life, with the practice of all moral duties.
2. His second definition is that religion, as distinct from theology, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command, or from love to God and His law.
3. Again, he says that religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to His will.

4. And, lastly, he defines religion to be any system of faith or worship ; and in this sense, he says, religion comprehends the belief and worship of Pagans and Mohammedans as well as of Christians—any religion consisting in the belief of a superior power, or powers, governing the world, and in the worship of such power or powers. And it is in this sense that we speak of the Turkish religion, or the Jewish religion, as well as of the Christian religion.

Now, it is plain that, in either of the first three senses in which we may take the word religion (and they do not very materially differ from each other). Masonry may rightfully claim to be called a religious institution. Closely and accurately examined, it will be found to answer to any one of the requirements of either of these three definitions. So much does it "include a. belief in the being and perfection of God," that the public profession of such a faith is essentially necessary to gain admission into the Order. No disbeliever in the existence of God can be a Mason. The "revelation of His will to man " is technically called the "spiritual, moral, and Masonic trestle board" of every Mason, according to the rules and designs of which he is to erect the spiritual edifice of his eternal life. A "state of reward and punishment" is necessarily included in the very idea of an obligation, which, without the belief in such a state, could be of no binding force or efficacy. And "true godliness or piety of life" is inculcated as the invariable duty of every Mason, from the inception of the first to the end of the very last degree that he takes. So again, in reference to the second and third definitions, all this practical piety and performance of the ditties we owe to God and to our fellow men arise from and are founded on a principle of obedience to the divine will. Whence else, or from what other will could they have arisen ? It is the voice of the G.A.O.T.U. symbolised to us in every ceremony of our ritual, and from every portion of the furniture of our lodge, that speaks to the true Mason, commanding him to fear God and to love the brethren. It is idle to say that the Mason does good simply in obedience to the statutes of the Order. These very statutes owe their sanction to the Masonic idea of the nature and perfections of God, which idea has come down- to us from the earliest history of the institution, and the promulgation of which idea was the very object and design of its origin.

But it must be confessed that the fourth definition does not appear to be strictly applicable to Masonry. It has no pretension to assume a place among the religions of the world as a sectarian "system of faith and worship," in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism. In this meaning of the word we do not and cannot speak of the Masonic religion, nor say of a man that he is not a Christian, but a Mason. Here it is that the opponents of Freemasonry have assumed mistaken ground, in confounding the idea of a religious institution with that of the Christian religion as a peculiar form of worship, and in supposing, because Masonry teaches religious truth, that it is offered as a substitute for Christian truth and Christian obligation. Its warmest and most enlightened friends have never advanced nor supported such a claim. Freemasonry is not Christianity, nor a substitute for it. It is not intended to supersede it nor any other form of worship or system of faith. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth—not enough to do away with the necessity of the Christian scheme of salvation, but more than enough to show, to demonstration, that it is, in every philosophical sense of the word, a religious institution, and one, too, in which the true Christian Mason will find, if he earnestly seeks for them, abundant types and shadows of his own exalted and divinely inspired faith.

The tendency of all true Masonry is toward religion. If it makes any progress, its progress is to that holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories—all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution?

But, besides, Masonry is, in all its forms, thoroughly tinged with a true devotional spirit. We open and close our lodges with prayer ; we invoke the blessing of the Most High upon all our labours; we demand of our neophytes a profession of trusting belief in the existence and the superintending care of God; and we teach them to bow with humility and reverence at His awful name, while His holy law is widely opened upon our altars. Freemasonry is thus identified with religion; and although a man may be eminently religious without being a Mason, it is impossible that a Mason can be "true and trusty to his Order unless he is a respecter of religion and an observer of religious principle.

But the religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew ; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and patriarchal priesthood—in which all men may agree, and in which no man can differ. It inculcates the practice of virtue,

but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be "the way, the truth, and the life." In so far, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward, and, as the handmaid of religion, it may, and often does, act as the porch that introduces its votaries into the temple of divine truth.

Masonry, then, is, indeed, a religious institution, and on this ground mainly, if not alone, should the religious Mason defend it.—"Masonic Home Journal."

MASONIC TOASTS.

SENTIMENTS APPROPRIATE TO THE "FOURTH" DEGREE.

"THE MASONIC IDEAL."

[By the REV. WILLIAM ANGUS, D.G.C., S.C.]

It is a pleasure to be permitted to speak on the subject of Freemasonry. Yet, it is an honour beset with danger. The danger lies in the fact that there are two popular ideas about the object and aim of the Craft, and it is so easy to put the emphasis in the wrong place. According to one idea, Freemasonry is regarded as a kind of dignified amusement, while the other seems to indicate that it is a cryptic education. The first theory is expressed in the request, "Tell us a story," the other, in the somewhat pathetic appeal, "Do *say* something useful," and in his anxiety to please the "more expert brother" may so easily say something that is neither amusing nor useful. Of course, it is just as easy to ride the high horse of special wisdom and so become incomprehensible save to that elect few who pretend to have "no use for the 'Fourth' Degree."

But the fact is, Freemasonry must always be a subject of interest, touching as it does the inner life 'of most nations, ancient and modern. And the time-honoured "Fourth" Degree is just as essential to its continuance as are the immemorial ceremonies which constitute its character as a secret society. At all times and in each place Freemasonry is essentially the same—a great brotherhood. The Order places its emphasis upon human solidarity and on the fraternal aspirations of the race in the "Fourth" Degree a man transcends the limitations of the profane world; he ceases to become a mere Briton, Boer, or Hebrew, and becomes, without any possibility of dispute, a brother. It were impossible for a man to be a good Mason and yet to mistake his Masonic identity.

I heard recently of an Irishman who had just got on to an Adderley Street tram-car, and before he could capture a seat in what he called the 'belly contrivance,' it leaped forward in its usual manner and landed him in the lap of an aesthetic female, who was thereby rendered limper than usual by the impact of his 15st. 10lb. Rising with the alacrity of a man on his honour, he began to say the things he ought, when just as suddenly as it had gone on the "billy" thing stopped dead, and our Irish friend sat squat as any toad upon the capacious person of a portly female on the other side. 'Sir,' said she, with rising wrath, "what do you think you are?" "Sure, madam," he replied, "when I came into the car I thought I was an Irishman, but it seems that I am a Laplander." This was a clear case of mistaken identity.

The founders of our Order decided to make every initiate conscious of his identity, of his unfailing relation to every other Mason throughout the wide world. They so manipulated their seemingly antagonistic material : a pagan hero-builder, a Jewish shrine, and a Christian environment, that they provided for the spirit of every age a world confederation based on the Fatherly regard of the G.A.O.T.U. That is what Freemasonry is, a universal brotherhood, a society of men which is founded on Brotherly Love, Relief and Truth. The initiate finds a brother in every M.M., and in every Lodge a real fellowship. Bro. S. W., I hear murmurs from the dark corners; though the brethren in those distant regions have changed their glasses, they seem to dissent from the sentiment. I gather that they have sought an entrance to the Lodge Nonpareil, No. 999, S.C. (which in this instance means "select coterie"), and that they were regarded as Cowans ! Well, well, no human ideal has ever yet been perfectly realised.

Not many months ago I came across one such Masonic abortion. For six years it had "made" no initiate, and it had no use for the 'Fourth' Degree. In the elegant language of the Secretary, every candidate for Masonic fellowship had been "pipped." The W.M. said he was not to blame; it was a bad heritage; each member to whom I spoke saddled "somebody else" with the onus.

I was forcibly reminded of the young lady who tripped into a music store and demanded of the assistant, "Have you 'Kissed Me in the Moonlight'?" "No, miss," said he stammeringly, "it must have been the other clerk, I've only been here a fortnight."

But, brethren, while we may not always practise what we preach, it is a satisfaction to know that all such Masonic excrescences suffer speedy pruning at the hands of Time, the old gardener; indeed, they all do fade as a leaf. Happily it is so, for no Masonic Lodge should be able to exclude a man of moral character, or "pip" a man who can pay his dues; fact, it should be the aim and ambition of every M.M. to extend the fellowship in all legitimate ways, so that good men may find a ready entrance into the Order.

When properly understood, Masonry is a mission. It is a complement to the prosaic side of life, a relief from the crush of existence, a refuge from the claims of one's self. The ceremonies of Masonry are a response to a man's aesthetic sense, an appeal to the imagination. The ritual excites reverence, obedience and the sense of order, while the "Fourth" Degree satisfies the universal craving for fellowship.

When a man has passed the I.G. he has found sanctuary, he has turned aside from the world's worries and found refuge from life's little ironies, for, ideally, the Lodge is a place where a man may think aloud and where he may speak without the repetition of his word to his own hurt.

Masonry is the one confederation among men which has no isms, for it has no parties and no hostile subjects of debate.

The political canvasser was doing a house-to-house visitation to anticipate the election chances. At one house a somewhat masculine female responded to his knock. "Is your husband at home?" "No" "When will he be home?" "Don't know!" "Ta what party does -he belong?" asked the persistent agent. "Young man," she replied, "you take a good look at me; I'm the party that belongs to."

The creed of Masonry is expressed in one word—"brotherhood." That is the party to which the M.M. belongs.

Anciently in operative masonry the non-professional had an interest in architecture or in the material progress of the city. Two centuries ago, when the modern G.L. was founded, the non-professional or speculative Mason found fellowship in the Order with the representative men of his time, and under the seal of secrecy he was able freely to discuss topics in days when it was dangerous to parade one's opinions. Today we are entirely speculative, or symbolic, Masons, and the Order is either a real brotherhood or it is an outworn system, a society that has outlived its usefulness. Each brother is responsible for the tone of the Lodge, with each rests the honour of all, and march-big altogether we form a column of mutual defence and support, thus realising the highest ideal of the Order.

Then, brethren, be upstanding; let light shine in the dark corners—to what we expect to find—the Masonic ideal, the anticipation of that glorious time when man to man the world o'er shall brother be. With honours, brethren, taking your time from the W.M.—"The Masonic Journal," South Africa.

MASON AND PERSIAN KING.

There is one incident in the life of the great King and Mason, Cyrus, which will ever be of interest, and which Dore himself has vividly pictured in one of his famous Bible illustrations; it is that of 'Artaxerxes Granting Liberty to the Jews.' The scene portrayed in the picture is a most touching one, the story of which is briefly this:—

Artaxerxes, a later King of Persia than Cyrus, gave to Ezra a proclamation, allowing all the Judaeans in Babylon to return if they desired, with all their possessions, to Jerusalem. Supplies of food and precious metals were donated by the monarch, and Ezra was given authority to appoint magistrates and judges to enforce the laws of Moses. The history of the captives who returned to Jerusalem from Babylon in the reign of Cyrus is shrouded in darkness for more than fifty years after the foundations of the temple were laid. Cyrus was succeeded by Cambyses on the Persian throne; Pseudo-Sinerdis, Darius, and Xerxes followed, leaving lasting impressions of their reigns, but the Biblical narrative does not even tell us where or how Zerubbabel met his death.

It is generally believed that the prophet Malachi lived in the reign of Xerxes, and he depicts the inhabitants of Jerusalem at that time as neither prosperous nor virtuous. More knowledge of the condition of the Judaeans in the reign of Artaxerxes is afforded by the Book of Ezra. Armed with the King's letter he induced

1,754 of his countrymen to accompany him to Jerusalem. For four months they braved the dangers of desert and mountain on their journey, of savage beasts and savage men, but they reached their destination in safety. They deposited the gold and silver, worth, according to the Biblical narrative, about £600,000, in the newly erected Temple.

Ezra found that inter-marriages with the surrounding tribes, a custom deprecated again and again in earlier eras, had corrupted the settlers. The men who had been taken captive by Nebuchadnezzar had no sooner returned to their homes than, their sons wedded women of the Hittites, Canaanites, Jebusites, and even the Moabites and Ammonites, foes immemorial of the descendants of Jacob. Ezra was so chagrined that he tore his clothes, fell on his knees, wept, and prayed. His emotion converted the people, and, although a slight opposition was manifested, the men who had taken foreign wives agreed to put them aside and to contract no more marriages with women not of the twelve tribes. A commission appointed at Ezra's instigation sat for two months, and discovered 113 illegal marriages.

It is probable that Ezra's following were the men who attempted to rebuild the walls about Jerusalem. Artaxerxes had given the new leader only ecclesiastical authority, and when he learned that the vassal city was being put in a state of defence he promptly ordered the labour to be stopped; the walls already built were destroyed, and the gates burned. We have no further details of Ezra's life in the book bearing his name, but it seems probable that he must have lost prestige among his countrymen because of Artaxerxes' sudden rebuke in checking the work of fortifying the city. Masonry in those days was at its fraternal zenith, the story of which is an unwritten chapter in ancient history.—"The Freemason," London, England.

Correspondence

THE FEATHERSTON MASONIC CLUB.

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TO THE EDITOR.

DEAR SIR AND BRO. — I noted your paragraph at the foot of the report of Masonic doings at Featherston. No Lodge meeting has been held in this camp since I have been here. The Masonic Club meets weekly in the Salvation Army Institute, but only meets as a club, and, so far has always met under the presidency of W. Bro. Everton, the present Master of St. John's Lodge, Featherston. The working of the degree referred to in the report took place in St. John's Lodge Room, Featherston at a meeting of that Lodge, when the W.M. handed the gavel to W. Bro. Powell. Yours fraternally,

SAMUEL S. GREEN, Chap.Capt.

[We are very pleased to have this explanation.—ED. C.]

AN EXTRACT.

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TO THE EDITOR.

DEAR SIR AND BRO. — I thought the item, "The Fourth Degree," in the "Dominion Afloat," might interest your readers, so have taken the liberty of forwarding same to you, in the hope that you might like to reprint same in your paper. My son, who was on board the "Aparima," forwarded it to me, and I have just received it this morning.—Yours fraternally,

CONSTANT READER.

Wellington, 17th January, 1917.

THE FOURTH DEGREE.

For refreshment after labour, and the old-time harmony,
We in a room adjoining opened in the fourth degree.
With us were brethren in khaki, business-like in their attire,
And non-coms. proud of stripes new-gained, and full of martial fire;
And others, lesser units, in the every-day routine—
Full many a peg unduly squared, and many a might-have-been ;
But on the level all sat down around a well spread board

In the spirit of old harmony, free-will and one accord.

When the toasts were duly honoured, and the visitors replied,
The captain prosed an empire, and the Anzac heroes vied;
The subs in like strain followed, and from them took their cue,
Though all gave praise ungrudgingly, and credit where 'twas due,
Until the Master rose and said, " Our brother at the rear
Might draw some nearer to the front, for we would like to hear
A word from him ere he goes hence; might be worth his while
To speak out for his brethren who are in the rank and file."

And answering the Master, the other simply told
How for the great adventure he with others had enrolled :
"I heard the call as many hoard, and dared not turn aside
Mayhap 'twas something in the blood, mayhap 'twas native pride.
My folk had helped to baulk the foe's implacable design,
And were with those that kept intact the long unbroken line;
Since then but one desire was ever present in my heart,
That with them in this enterprise I, too, may have a part.

Should I get through, whate'er the price, my great reward would be
To get back to my Mother Lodge, so far across the sea;
To sit with those who led me from the shades of darksome night,
And brought me forth with solemn rite into the glorious light,
Who taught me in the mystic death that life would never cease,
That one passed from this warring sphere to one of lasting peace.
He ceased, arid on the company a solemn stillness fell,
Till the Master, in a kindly voice, broke on the silent spell :
"Our brother, like our Kipling, keeps his mother's memory green,
And every widow's son will do who keeps his records clean.
None are so honoured as the first who formed the mystic tie
And taught the working tools to use, and the ancient rules apply;
And though he sail o'er all the seas and roam from shore to shore,
Their admonitions reach him, as they did in days of yore;
And he in spirit' answers them, set free from selfish bonds.
He at each ancient landmark with willing voice responds;
So may we at the last landmark awaken to the call,
And rising in our Order, greet the Master of us all."

—Walter Munro.

A HANDSOME GIFT.

MASTER'S COLLAR FOR LODGE AVON, 185.

Some little time back it was mooted in Lodge Avon that a Master's collar should be procured, to bear a medallion, with the name and year of each W.M. and to so act as a permanent and visible record of the Lodge history. On hearing of this proposal, Bro. G. K. Whale, who had but recently been initiated, conceived the idea of himself making such a present to the Lodge. The idea was duly executed, and on the evening of 4th January, after Bro. Whale had been raised to the degree of a M.M., and when responding to the toast of his health in the " fourth," he asked W.M. Bro. L. B. Hart to accept from him the collar as an earnest of his high appreciation of Masonry,

The task of proposing the toast of Bro. Whale was entrusted to the Secretary of the Lodge, Bro. B. Falck, with whom he is closely associated in business. Nothing had ever impressed him so much, said Bro. Falck, as the change, which had come over Bro. Whale so soon as the light of Masonry burst upon him. It had given him a new and clearer conception of the possibilities of humanity, and his whole bearing and manner had changed. In conversation with Bro. Whale he had found that he had been greatly impressed with the principles of Masonry, and particularly remembered a remark in the speech made by W. Bro. A. S. Tarrant at his initiation, when he told him that in viewing a brother's actions everything good would be Masonic and

everything bad would not be Masonic; that he would perhaps see something done that was not right, but that he would pass by as not being Masonic. Bro. Whale had the very highest conceptions of Masonry as a craft and as a guide in life, and he gladly welcomed him to the ranks of Master Masons, knowing full well that he would be a credit to the Lodge.

Bro. Whale, who was received with applause, thanked Bro. Falck for his remarks, which had simply covered much that he had himself intended to say, particularly with reference to the words spoken by W. Bro. Tarrant. Those sentences had conic to him at a very appropriate time, and had sunk into his mind so that they would never be forgotten. Masonry was filling a great need in his life, and when he learned that the Lodge aimed at securing a Master's collar, he thought he would like to present such a collar to the Lodge, upon the occasion of his being raised, to mark the appreciation he had of membership of the Craft. The design of the collar had taken some time, and owing to the Christmas rush in his business the collar was not quite complete, but it was sufficiently advanced to be shown to them. He desired the collar to be a permanent memorial, and he estimated that it would give room for seventy medallions of the type designed. Avon Lodge had grown out of the old G. Stewards' Lodge, which was first formed in 1896. The names of the W.Ms. of that Lodge were recorded on a gold plate on the back of the collar, and the W.Ms. of Avon Lodge were each given a plate on the front. He was proud to be a member of Avon .Lodge, and had desired to make his present of as permanent a character as possible.

Hearty applause greeted Bro. Whale as he carried the handsome collar to the W.M. and presented it to him.

W. Bro. L. B. Hart said that he could only thank Bro: Whale very, very heartily indeed, on his own behalf and on behalf of the Lodge, for his very handsome gift. Every time a brother's eye fell upon this collar in this year and in the future, the thoughts of brethren would recur to Bro. Whale. It was a splendid gift kind worthy both of their new brother and of the Craft. The spirit actuating the gift was specially to be commended, and showed that Bro. Whale was a brother of whom they might well be proud.

The collar is beautifully designed and executed. Several trials were necessary before the final happy idea was struck. At the apex of the Master's collar is a solid gold medallion, bearing the title of Avon Lodge, 185, with the five-pointed star in the middle. Running from left to right above this are the smaller medallions, connected with the figure 8 in imitation of the C.T. The medallions are circles with the compass and the square set out in relief, and each duly engraved with the W.M.'s name any year of office. Round the inside and outside edges of the collar runs a continuous silver curb chain. The whole design is expressive of solidity and simplicity, while the materials used convey the lessons of genuine worth.

Some interest attaches to the names already engraved on this collar. They are :—

Stewards Lodge—William Mitchell Clarke, 1896-7 ; Benjamin M. Moorhouse, 1897-8 ; Alfred J. Martin, 1898-9; Rudolph J. Nark, 1899-90 ; Charles A. Myrhe, 1900-1 ; Frederick Waymouth, 1901-2; Lennwin Alfred Slater, 1902-3.

Avon Lodge.—Bryden Scott Collier, 1903-4; Hubert T. Whittingham, 1994-5; Francis Martin Collins, 1905-6; Walter George Cookson, 1906-7 ; Henry Bylove Sorensen, 1907-8 ; Thomas Leslie Crook, 1908-9; Sydney Parnell Smith, 1909-10 ; David Main, 1910-11; Arthur Saywell Tarrant, 1911-12; Norman Wood, 1912-13; James Murphy, 1913-14; Reginald Dunsterville Vincent, 1914-15; John Rankin Buchanan, 1915-16 ; Leonard Brannan Hart, 1916-17.

The box to hold the collar is designed to be as permanent as the collar itself. It is composed of solid half-inch walnut, lined and padded with silk. A silver shield on the lid is engraved, "Avon Lodge, 185."

At the meeting of Lodge Avon on 1st February, R. W. Bro. Prov. G.M. Jno. Thornton will invest W. Bro. L. B. Hart with the new collar.

THE NORTH CANTERBURY UNITED BOARD OF ENQUIRY.

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TWELFTH ANNUAL REPORT.

Christchurch, 3rd January, 1917.

DEAR SIR AND BRO.,—Herewith we have pleasure in placing before you the report of the Board's work for the year, which ended on 31st December last.

The number of propositions submitted to and dealt with by the Board (eighty-two) is slightly more than last year. Of these, seventy-seven were recommended, three withdrawn, and two not recommended. This shows a higher percentage of recommendations than in former years, which we are inclined to believe is the result of brethren being more cautious, knowing that proposals would be closely scrutinised by the Board.

EMPTY STOCKING FUND.—The brethren will note that this branch of the Board's work has been well responded to by the members of the subscribing Lodges.

Considering the many calls upon the time of the delegates in these strenuous days, the attendance book shows that the brethren continue to take a very keen interest in the Board's work, the average attendance being 20.6.

On several occasions it has been difficult to arrive at a decision, owing to the brevity of correspondence from proposers and seconders of candidates in Lodges situated at a distance. To assist brethren in supplying the information required by the Board, a new circular has been adopted, which we hope will be of assistance.

There has been no change in the number of constituent Lodges, which remains at twenty-three, including the Masters' and Past Masters'.

Your Board is gratified to note that a similar Board has been established at Timaru, the required information leading to this result having been supplied by our Secretary.

At this meeting the offices of President, Vice-President and Secretary, as well as two members of the Advisory Committee, become vacant, and it will be necessary to elect successors.

Again we desire to thank the Secretaries of the various Lodges for their uniform courtesy and co-operation in the work the Board was founded to carry out.—Yours faithfully, and fraternally,

S. C. BINGHAM, P.Prov.G.M., President.

A. H. HOBBS, G.Supt. of W., Vice-President.

R. BALDWIN, Secretary.

ON A TRANSPORT.

AN UNUSUAL MASON'S MEETING.

W. Bro. F. C. B. Bishop, Sec. of the Prov.G.L. of Canterbury, has received the following interesting letter from Bro. Lieut. T. J. Ennis, N.Z.F.A., written on board a transport bound for England :—

"Masonry is very much alive on board. A number of us had sat together in Lodge in Featherston, and arranged to meet during the voyage for mutual instruction. Other Masons became known, and we formed a Lodge of Instruction. Everybody coming forward was strictly examined by two of those of us who knew each other by having "sat" together, and I can tell you their examination was no easy one. I have never had to get through a test like we put them through. We meet twice a week, and filled in the time very profitably and pleasantly with readings from Masonic books and papers one of the brethren had on board. Officers' positions were rolling ones. The Master dropped out of the chair after each meeting and became I.P.M. at the next one, a new Outer Guard being elected for each meeting.

"The Lodgeroom was away down in the bowels of the ship in one of the holds, hung round with screens and draped with flags. The seats were crates with mattresses for cushions and M.'s, S.W.'s and J.W.'s desks, empty cases, and the altar a cheese crate (with two cheeses in) beflagged. I enclose a photo we had taken of our Lodgeroom. Note the candlesticks, gavels, etc. They are wooden, made by the Chinese ship's carpenter. We all think he is on the square, because when he was being told what to make and how, he said, "Me know, allee same Fleemason." However, none of us were game to try to prove him.

Hence you will see that Masons meet in queer places, but, I think, not in stranger places than we did.

A CHANGE IN PROCEDURE.

GRAND LODGE OF ENGLAND.

The following letter was read at the quarterly communication of the Dist.G.L. of Canterbury, E.C., in October last, and as the change of procedure concerns all constitutions, we publish the letter of the G.Sec. of England for general information :—

"26th August, 1916."

DEAR SIR AND BRO.,—There are two, points of practice on which questions arise not infrequently, and in regard to which, in order that you may be fully informed and uniformity may be observed, I think it well to offer some remarks.

"The first has reference to the conferment of the Second and/or Third Degrees in Lodges under the jurisdiction of G.Ls. which are recognised by this G.L., where one or more degrees have been conferred in England, and the passing and/or raising of brethren in this country who have had one or more degrees conferred on them in similar Lodges abroad.

"Formerly, if a brother took either of his degrees in a Lodge under a foreign G.L., after being initiated in a Lodge under the G.L. of England, he was compelled to have two certificates, as the custom was (and the practice appears to have had no higher authority than custom) not to grant English certificates in respect of degrees conferred in Lodges under foreign G.Ls. (which expression includes those in Ireland and Scotland) on brethren initiated in Lodges under the G.L. of England. Rule 200, Book of Constitutions provides that 'a brother who shall have obtained a G.L. certificate for the First or Second Degree shall, after he has been regularly advanced to a superior degree, be entitled to exchange that certificate for one of the superior degree,' but there is no stipulation that the superior degree must have been conferred in an English Lodge. The question turns solely on the words 'regularly advanced,' and on submitting the point to the G. Registrar, he was advised that, in his opinion, when the Second and/or Third Degrees are conferred by Lodges acting under foreign constitutions, which are recognised by this G.L., the brother has been 'regularly advanced' within the meaning of the rule.

"This will obviate, in future, the necessity for two certificates, and in making application to this office for a certificate for the superior degree, that previously issued for the First or Second Degree must be returned, and, in addition, a letter from the Lodge must be sent stating that the degree or degrees has or have been conferred. The G.L. of the particular constitution must also certify that such Lodge is a duly constituted Lodge acting regularly within its jurisdiction.

"It was, further, the practice not to confer degrees on brethren from foreign constitutions unless and until they became subscribing members of an English Lodge. This practice, in some cases, has been found very inconvenient, and a candidate, residing here temporarily, often demurred to paying the fee for joining a Lodge of which he did not wish permanently to become a member. The Book of Constitutions nowhere enacts that degrees shall be conferred solely on members of Lodges under the jurisdiction of the G.L. of England, and on this point the G. Registrar advises there is nothing in the Book of Constitutions to prevent a brother who has been initiated in a Lodge under a recognised constitution abroad, and who is only temporarily staying in this country, having conferred upon him his Second and/or Third Degrees, as a matter of favour or convenience, in an English Lodge without first becoming a member of such Lodge. The procedure will be uniform with that set out above, a request made by the brother's mother Lodge that the degree or degrees may be conferred being furnished, and the certificate of such degree or degrees having been conferred will, of course, be countersigned by this G.L. for transmission to the foreign Lodge.

" The second matter to which I wish to direct your attention is with regard to the construction of Rule 130, Book of Constitutions, and the G. Registrar, in this case, is of opinion that it is not necessary, although desirable, that the Master-elect should be installed in the chair at the regular meeting at which the minutes of the preceding meeting are confirmed so far as they relate to his election, and, further, that it is not necessary he should be installed at a regular meeting of the Lodge. He may be installed at an emergency meeting duly convened and held for that purpose. The material point is that if the whole process of election—ballot and confirmation of the minute of election—is carried out with the full knowledge and sanction of the members, as prescribed by Rule 130, the formal ceremony of installation may take place on any future convenient occasion, but the provisions of Rule 9, Book of Constitutions, must not be overlooked should the actual installation be postponed, and it should be noted that the Master must serve the full period of one year (unless the installation meeting has been postponed by dispensation under Rule 165) in order to qualify, as a P.M., to sit and vote in G.L. There is no provision for dispensation being granted to treat any less period of service as sufficient qualification.—Yours faithfully and fraternally, E. LETCHWORTH, G.S."

CURIOSITY.

[By BRO. N. J. HEIGHWAY.]

Should young Masons be curious? Should they, after initiation, settle back into a complacent dullness, and accept everything they see without the conception of a mental "why-for?" or should they bring to the Craft that keenness of vision and mental alertness which the newness of their experience should produce? Should it form part of the unwritten but important -duties of a Master or I.P.M. to tend and guide the curiosity of an initiate?

There are two kinds of curiosity. There is the "Paul Pry" kind of itch summed up in the American conception of Mr. Butt-in-ski. This type is objectionable to British passivity of temperament, and the unfortunate possessor may well be informed that he must walk before he can run—in other words, that the stages of his knowledge must be slow. But there is a curiosity which may be termed a legitimate desire for knowledge. This initiate desires to know something of the history of Masonry, its philosophy, the breadth of its appeal to humanity, its ethics, and its working basis of morality. A phrase from the ritual which has so impressed him as he passed through his degrees may form the basis of his demand for knowledge, for is he not there urged "to endeavour to make a daily advancement in Masonic knowledge"?

What steps does Masonry take to fulfil its own exhortation? What facilities does it offer the new brother to imbibe knowledge? Some stirrings of curiosity must be felt by every new-made brother, but for every one whose desire endures till he has won access to some of the literature on the subject, there must be dozens whose small seed of curiosity fades and dies. Masonry is losing by this. That is so much potential power and force gone to waste. The M.M. Degree is not the end of a Mason's life—it is but the beginning. I do not mean here specially that there is the chain of office to which lie should aspire. Leaving that on one side, and supposing that the new brother never passes beyond the great and noble body of M.Ms., he is still entitled to access to that knowledge of the fundamentals of Masonry which, if generally possessed, would immeasurably raise the average standard and power of Masonry.

Lodges, in their own interests, should see to it that the legitimate curiosity of brethren upon Masonic subjects is satisfied. This may be done in three ways—by the provision of a library, by means of lectures, and by means of study circles. In the cases of centres, a combined library available for members of all Lodges would be preferable, but Lodges where this was impossible could provide some few standard works which would serve as a means of enlightenment. Lectures might be made far more numerous than they are. They need not always deal with abstract theories; there is a lot of practical and popular matter in connection with Masonry which would supply many interesting lectures—lectures, too, that would appeal to the brother who was not conscious of any desire for knowledge. In place of being bored, this brother would turn to his neighbour and say, "I didn't know that—I'm glad I came." In Lodge of Instruction, too, a five or ten-minute explanation from a P.M. or keen student would supply much material of interest and instruction to others. Then study-circles—as yet, I believe, unknown in New Zealand—have been performing a quiet and meritorious work in Britain and the United States. Two or three enthusiasts can form a study-circle—go through any Masonic work, study its teachings, think over them, and give expression to their thoughts. It is this last point that blocks many. We must have many thinking Masons, but they are shy in expressing themselves. If they would conquer their shyness, and occasionally throw us from their knowledge a few crumbs—in lodge, in instruction, or in the fourth—we floor members would vastly appreciate it.

All over the world at the present time the desire for Masonic study and knowledge has been stimulated. The Masonic press of Britain, America, and Australasia reveals this. For instance, a special committee was appointed by the South Australasian Board of General Purposes to investigate the subject of increased facilities for imparting a fuller measure of Masonic knowledge to members of the Craft. The old tag says "Knowledge is power," and it is indisputable that greater Masonic knowledge amongst Masons will mean greater Masonic power. The end of all education, Masonic or otherwise, is the perfection of the individual, and the individual standard of New Zealand Masonry would respond immediately to increased Masonic knowledge. The "wish to know" is present amongst our brethren, and that wish should be met by the rulers of the Craft. I am quite convinced that a series of energetic Masters who devoted themselves to this spread of knowledge could raise up a Lodge famed for its devotion, its intellectual energy; its mental vigour, and its splendid practice of Masonic ideals.

The curiosity of a new brother is distinctly a seed worthy of cultivation. First impressions are keenest, and iron is easily moulded when hot.

WE MUST DISAGREE.

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The fact that a petitioner for the degrees is a Roman Catholic should not influence the investigating committee in their action. That Masonry unites men of every country, sect, and opinion is one of the fundamental principles of the Craft, and if the petitioner be a good man and true, and has faith in God, and if he is desirable material otherwise, his religion should not be a bar.—Decision of G.M. Kellogg of Wisconsin, affirmed by G.L.

In our humble opinion, Bro. Kellogg has made a ruling which should not stand. It is well known to both Catholics and non-Catholics that Freemasonry has been placed under the ban by the so-called "universal church," the first "bull" having been issued by Pope Clement XII. in 1738, and the latest, to our knowledge, by Pope Pius X. in 1913.

As the confessional is one of the main tenets of Catholicism, we cannot conceive how a member of that faith can take the obligations of Freemasonry without perjuring himself—either in the church or in the lodge. And the perjurer has no place in Freemasonry.—Masonic Sun.

HAPPY NEW YEAR.

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[By REV. WILLIAM S. SAYRES, D.D., Chaplain of Palestine Lodge, Detroit, Mich.]

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New men, not a New Year, is our wish. We need to have new thoughts, new attitudes, new souls, new characters, new light, new understanding of life, its problems and possibilities, new power to see the beautiful, the true, the good and the spiritual.

The new is the characteristic motive of humanity. It runs through history. Even this little earth is new, as worlds go, in the stellar universe, which itself is moving on through space to "that great far-off divine event toward which all creation moves." It is true there is constant change of form in nature. Minerals are disintegrating, as witness radio-activity. Rocks are dissolving, leaves wither, metals are oxidising. The world is burning up, but only to liberate forces to fashion new and better forms. The world is ever being newly erected, and creation is not yet completed. In society, government, politics, business, science, the same progress is going on. Mankind is in the process of being created. It is not yet complete. We are all, since the beginning of our present era, looking ever more strenuously for the new and the highest. We are in a state of expectancy. Hope is the watchword and the inspiration of all activity, the cause of human restlessness. We are opening new land, felling -old forests, tunnelling mountains. We have an air of having newly arrived here. Our faces are turned toward the light. We are always seeking more light. It is our Masonic aspiration.

It is the stirring of the life of God in us, and it will never rest in this world, perhaps not even in the next world until it issues in perfection. Even perfection is an undeterminate word. Shall we ever attain our ideals and stop growing? Evidently we are being prepared for great things bye-and-bye. The way to be new is to abandon the present, the outworn, the commonplace, and to rest never until we do things which we cannot now dream of, but which will rise peak on peak as we go upward. To be new is to abandon selfishness and become generous, to outgrow narrowness, greed, self opinion, pride, coarseness; and increase in new virtues.

Let this motto then be ours in our own Lodge for the opening yeas—"New Life, not New Days, like the old."—"Square and Compass."

THE OLD TIMER.

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By ROE FULNERSON, 32 deg., K. G. C.H.

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"Some year's work, eh, Old Timer?" questioned the retiring Venerable Master. "I broke the record for this lodge. No man ever came within ten of putting as many of them through as I did!"

"Is that so?" said the Old Timer, briefly, puffing his cigar. "What are you dreaming about?" queried the V.M. "I don't believe you even heard me."

"Yes," said the Old Timer, with a far-away look in his eyes. "I heard you all right, and I guess I was dreaming a little, Sit down, and I will tell you what I was thinking about.

"Over in war-stricken Alsace-Lorraine there is, or was, an old cathedral at Strasburg, and it was about a legend of this cathedral that I was dreaming.

"The legend recites that once every year, as the deep-toned bell tolls out the witching hour of low 12, the spirits of the 'ancient stonemasons, by whose skilful hands the magnificent and sacred edifice was erected, issue from the tomb to inspect the result of their former labours.

"Up from the gloomy vaults they come, along the majestic aisles and across the checkered marble pavements with noiseless step and slow.

"The apprentices still bear their heavy burdens, the craftsmen carry their tools, and the masters their squares, compasses, and scrolls of plan and design.

"They stream forth in a long and shadowy train, wind three times around the noble walls of the cathedral, and then vanish until another year shall call them forth again. This privilege is granted the ancient craftsman by the Supreme Architect, it is said, as a reward for labour well done and a trust faithfully reposed. The spirits look upon their work in the witchery of the sliver moonlight, and find it good. So runs the legend. "Now, my brother, as you spoke of all the members you had added to this lodge in your Masonic zeal, I wondered how you would view them were you able to come again years from now and inspect the stones you had added to this speculative building we are constructing here.

"When the witching hour of low 12 boomed out on the midnight air and this lodge reassembled, I wondered if you could view your work with as much happiness then as now.

"When the gavel, in your hands as phantom master, fell I wondered if the occasion to you would be one of pleasure or of pain.

"I wondered if you would have more of pleasure in the good men you have added to the building, or more of pain for those you chose hastily, constructed badly, and inserted in the spiritual temple, in a careless manner, with little thought as to whether they were fitted well to the Overseer's square.

"I wondered if the Supreme Architect of the Unseen Temple were to sit beside you and view with all-seeing eye the phantoms of the men you have put into Masonry file past, if He would place His hand on your head and pronounce that solemn benediction, 'Well done, thou good and faithful servant!'

"To my mind rose the vision of those craftsmen who had idled away their time in cafes and rum shops ; to those who had taken the name of the Lord their God in vain; to those who had allowed the clinging arms of the wanton to lure them from their own firesides; to those who had taken more than their just due when dealing with their brethren, and to those who sought gain of purse rather than gaits of knowledge in entering here.

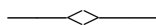
"I wondered, when these phantoms of whom you are now so proud stood naked before their Maker and all the secrets of their lives revealed, if you would feel the same pride you now have in them.

"I wondered if then you would not take more pride in the beauty of the work of some humble brother than you now take in the worldly standing of some others.

"I wondered if—oh, what's the use! I was simply sitting here wondering, as old men will, if young men would ever realise how little quantity counts in an institution like this compared to quality ! That was all, that was all."

The Old Timer paused to relight his cigar, and the Junior Venerable Master walked slowly and thoughtfully away.--Ex:

MASONIC POLITICS,



There seems to be too much of what is called "Masonic Politics" in many things that are done at the present day, and the result is anything except harmony and good feeling. In order to defeat a candidate, those who call themselves Masons do not hesitate to slander and cry down the character of the brother, regardless of the

fact whether such slander may or may not injure him in his business relations, if they can only succeed in defeating him for the office aimed at, This may be Masonic politics but it is not Masonry. Friendships, of years may be shaken by such a course, and those who have learned to look upon a brother in Masonry as almost a brother in fact, suddenly find that they have lost confidence in him, And why ? Not because the brother has done anything to merit this lack of confidence, but because the tongue of the scandaliser has been at work. The initials H.T.W.S.S.T.K.S. may be well interpreted, "He that whispers scandal seeks to kill society." Masonic politics, both in the high and low grades, are unworthy the great cause for which Masonry was founded. It matters little whether it is used to carry an election in a subordinate or G.L. ; if scandal and falsehood are the fundamental principles which actuate the Masonic politicians, then the whole thing is not only wrong, but criminal. It is easy to whisper and insinuate, and it very often happens that the insinuation does its intended work without any attempt on the part of the listener to enquire as to the truth of the story or the credibility of the person who utters it. Many are far too apt to believe evil of another rather than the good; but this should not be the characteristic of Masons. Generally the principal scandaliser does not openly say what he would have believed by others, but gets his agents to do the dirty work. Some of these agents may believe they are acting in good faith, but they do not take the trouble to enquire as to the truth of the reports they are spreading abroad or the honesty of him who started the suspicious story. Such actions do more to injure the cause of Masonry than many suppose, and only those who use Masonry for their own vile purposes would ever think of adopting such cowardly means to defeat an opponent. The honours only become so when won by merit; and if trickery be used, they are no longer honours, but ill gotten gains. —Exchange.

SUBSCRIPTIONS ACKNOWLEDGED TO 23rd JANUARY, 1917.

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S. Parlour 40/- (Morrinsville), R. Todd 20/- (Dunedin), J. R. Gaukrodger, W. Widdowson (Nelson), W. R. Snellgrove (Marton), T. Kirkor 27/6 (Christchurch), Major Barclay 10/6 (Auckland), V. E. Vennimere 5/10 (Brooklyn), R. M. Tinsley 20/- (Te Kuiti), A. Young 20/- (Mataroa), P. Ryan 10/- (Ormondville), T. Hitchcock 22/6 (Hamilton East), C. H. Crook (Napier), N. K. Hutchinson (Wanganui), J. Anderson (Sansons), E. Hambleton 10/- (Oamaru), W. Currie 21/- (Gisborne), F. W. Willey (Port Ahuriri), — Glasgow (Ohura), F. Stewart 5/- (Reefton), J. Young 15/- (Oaonui), G. B. Edwards (Rakaia), Rev. L. H. Penn, W. N. Waldin, W. J. Palmer, G. H. Suisted, W. W. Scott, W. Pickett 52/6, S. Gibson 13/4, J. O. Lilly 45/10, H. Mackay 37/6, T. Clark (Pahiatua), Gardner and Yeoman 26/8 (Pongaroa), A. Mabbott, C. E. Gibson (Raetihi), C. L. Bennett (Hataitai).

(All 7/6 but those noted.)

Reports.

[Secretaries and Scribes are requested to forward Reports.]

CRAFT LODGES.

SOUTHLAND.

Turingatura, No. 100.—As is usual, the attendance at the January meeting was smaller than the average, farming operations keeping so many members busy early and late. The special business was the conferring of the P.C. Degree on two brethren, one of whom started next morning to enter Trentham Camp as a member of the 25th Reinforcements. W. Bro. W. A. Roxburgh was nominated for the office of G.S., and on the motion of Bro. D. K. Fisher, Chaplain, a vote of sympathy was passed with Bro. G. E. Townson, who lost his eldest son in December, killed in action in France. It was agreed to have the regalia renovated. In the degree work, the W.M. was assisted by W. Bros. Johnson (Secrets and Ancient Charge), Walker (Address in S.E.), and Bro. S. E. Griffiths, S.W. presented the W.Ts. The Lodge closed about 10 p.m.— [Lodge Correspondent.]

Whiten, No. 108.—The regular meeting was held in the hall on 9th January, there being a good attendance of brethren. W. Bro. F. Tilley, W.M., occupied the chair. In re notice of motion, it was decided that, in accordance with recommendation of meeting to delegates to arrange for suitable entertainment of G.L.

delegates at the annual communication in May next at Invercargill, members of Lodge Winton be levied at 2s. per member. A motion for investment of Lodge Benovolent Funds in Government War Bonds, after discussion, was held over in order that further enquiries may be made. It was decided to nominate Rev. Bro. C. E. P. Webb, S.W., for the office of G. Chaplain, and W. Bro. T. Walker, Sec., for any office in G.L. The main business was an initiation. This was carried out by the W.M., assisted by brethren. W. Bro. T. Walker, Secrets ; W. Bro., J. R. Hamilton, I.P.M., N.E. Charge; W. Bro. W. Young, Prep.; Rev. Bro. C. E. P. Webb, W.Ts.; Bro. J. A. Broom, S.W., Ancient Charge. The usual pleasant half-hour was, spent in the refectory, when the usual Masonic toasts were duly honoured.—[Lodge Correspondent.]

CANTERBURY.

Southern Cross, No. 6.—The regular monthly meeting was held at Kaiapoi on 4th January. The W.M., Bro. C. E. Baynon, presided. On account of the holidays, the attendance was not up to the usual standard. The work was the initiation of one candidate, and the ceremony was performed in a manner which promises well for the success of degree work for the year just entered upon. The W.M. obligated the candidate and continued with Light and Secrets ; W. Bro. Stanton explained the R. for Prep.; the S.W., Bro. Croft, invested the candidate, after which W. Bro. W. A. Gribble, acting-S.W., gave the Charge. The W.M. then gave the Charge in the N.H., and W. Bro. T. Hoskin presented the W.Ts. On the candidate's re-admission, W. Bro. Gribble delivered the Final Charge. The Lodge was closed at an early hour, and an adjournment made to the refectory, where a social hour was spent.—[Lodge Correspondent.]

Concord, No. 39.—Owing to the regular Lodge night falling due in Christmas week, the December meeting was held on Wednesday, 20th December. W.M., W. Bro. North, presided over a very fair muster of members and visitors. One brother was elected a member of the Ledge. The First Degree was worked. The W.M. obligated the candidate and communicated the S., T. and W. of the degree. S.W., Bro. Francis, invested our brother with B. of C., the Charge after Investiture being given by W. Bro. Hadfield. The J.W., Bro. Nicholas, gave the N.E. Charge; the R. for Prep. were rendered by W. Bro. A. H. Hobbs; W. Bro. L. B. Hart, Master of Avon Lodge, gave the W.Ts.; the Final Charge being rendered by Bro. Francis, S.W. During the evening W. Bro. Baldwin, Sec., on behalf of Bro. Edwards, a member of our Lodge and also a member of the New Zealand troops in England, asked the W.M. to accept a series of views of Christchurch Priory and mason marks from tower of Christchurch Priory, England, suitably framed. The W.M. gladly accepted the gift on behalf of the Lodge, and asked W. Bro. Baldwin to convey to Bro., Edwards the grateful thanks of the members for his handsome present. The W.M., Bro. North, wished all present the compliments of the season, and expressed the sincere hope that the year 1917 would see an honourable peace established once more. — [Lodge Correspondent.]

Christchurch, No. 91.—The monthly meeting was held in the Masonic Hall on 20th December, W. Bro. Jas. Mitchell (Master) presiding over a good attendance of members. Routine business and nominations for G.L. having been dealt with, two brethren were passed to the Second Degree. The R. for Prep. were explained by W. Bro. Hopkinson, P.M.; the Ob. and Secrets were communicated by the W.M.; the Charge in the S.E. was given by W. Bro. Thomas, P.M. ; the Apron Charge by Bro. Jenner, J.W. ; the W.Ts. by W. Bro. J. W. Roberts, P.M.; the Final Charge being delivered by Bro. D. Sheffield, S.W. The Lodge having been closed, the usual convivial hour was spent in the refectory,—[Lodge Correspondent.]

Robert Burns, No. 139.—A fraternal visit was paid to Lodge Ashley at Rangiora on 14th December, when a large number of officers and brethren accompanied the W.M. The visit was the result of an invitation from Lodge Ashley for the Robert Burns Lodge to confer the Third Degree upon Bro. G. F. Coates. Upon arrival the visitors were welcomed, and officered the Lodge. The W.M., W. Bro. T. Kirker, was assisted in the ceremony by the following brethren : Bro. W. E. Rogers, J.D. (C. after I.); W. Bro. T. Newburgh, Sec. (Raising) ; W. Bro. R. W. Eastwood (Light of M.M.); W. Bro. R. I. Taylor, I.P.M. (Sub-Secrets); Bros. A. Hunter, S.W., and T. W. N. Wilson, J.W. (T.H.); Bro. G. Blackmore, S.D. (W.Ts.); and W. Bro. H. Wyatt, Chaplain (Charge after R). The Lodge was then closed, and the Ashley brethren entertained their town visitors in the usual hospitable manner, after which the visitors returned to Christchurch, having spent a very enjoyable evening.

The regular monthly meeting was held on 19th December, when W. Bro. T. Kershaw, W.M., presided over a good attendance of members. The usual routine business having been transacted, the ceremonial work, consisting of the raising of a brother, was undertaken by the W.M., who was assisted during the ceremony by brethren as follows : W. Bro. North, W.M.; Lodge Concord (Charge after I.) ; W. Bro. R. H. Taylor, I.P.M. (Raising and Light of ?A.M.) W. Bro. R. W. Eastwood (Sub-Secrets and Final Charge); Bros. A. Hunter, S.W., and T. W. N. Wilson, J.W. (T.Ff.); and W. Bro. L. B. Hart, W.M., Lodge Avon (W.Ts.). After H.G.W. had been received, the brethren adjourned to the refectory, where the usual " Fourth " was partaken of.— [Lodge Correspondent.]

Amuri, No. 184.—The regular meeting was held on 5th January, W. Bro. Hunter, W.M., presiding over a moderate attendance. The usual business being disposed of, a brother was raised to the Sublime Degree, the work being participated in by the following members : Ob., Exhort. and Emblems, W. Bro. Hunter; W. Bro. Munro gave the T.H. and further Signs; the W.Ts. were explained by Bro. R. J. Lewis, D. of C.; the Final Charge being given by Bro. C. E. Denett, J.W. The Lodge's Roll of Honour is still being added to. W. Bro. Thomson, who has just completed his year of I.P.M., having responded to the call to the colours, left last week for Trentham. His valuable assistance in the Lodge will be greatly missed. A brother was proposed for affiliation. The Lodge being duly closed, an how's social intercourse was enjoyed in the refectory.—[Lodge Correspondent.]

Avon, No. 185.—The regular meeting held on 4th January, and presided over by W. Bro. T. B. Hart, attracted a gathering of eighty-two brethren and visitors—a very good beginning, indeed, for the New Year. Owing to the pressure of work on hand, the Second and Third Degrees were worked, an early start being made. Three brethren were passed and two raised. The working throughout was very capably done, that in the Third Degree being especially so. In the Second Degree the Address after Investiture was given by W. Bro. Kirker, of Robert Burns Lodge; the S.E. Corner by W. Bro. J. R. Buchanan; the W.Ts. by W. Bro. T. North, of Concord Lodge; and the Charge after Passing by W. Bro. Buddon, of Conyers Lodge. In the Third Degree W. Bro. L. B. Hart and W. Bro. F. M. Collins gave the Exhort. and Ob. The Address after Investiture was given by W. Bro. T. North; the T.H. by W. Bro. Pengelly ; further Signs and Secrets by W. Bro. E. Nordon; the W.Ts. by W. Bro. Bottrell, of Civic Lodge; and the Final Charge by W. Bro. Kirker. A very fine address on the Apron, from an American ritual, given by W. Bro. J. Hood, constituted an innovation that was very impressive. The resignation of Bro. A. L. Sutton from the office of S.D. was accepted with regret, as he found it impossible for business reasons to attend. A programme of musical items and recitations in the refectory brought a very happy evening to a close.—[Lodge Correspondent.]

AUCKLAND.

Ponsonby, No. 54.—The regular meeting was held in the Masonic Hall, Jervon's Road, on 5th December, and a very nice evening was spent. We were favoured by G.L. representatives in the persons of R.W. Bro. Wetherilt, R.W. Bro. D. B. Wallace and R.W. Bro. Leighton, G.D. of C. There were four W.Ms. and twenty-three P.Ms. present—seventy-two brethren in all. Bro. J. H. Philphot officiated at the organ. The business was raising one brother. The W.M., Bro. L. Hamann, was assisted by R.W. Bro. Wallace, who continued the Apron Charge after the S.W., adding quite a number of explanations concerning it and its ornaments. W. Bro. Leighton, G.D. of C., delivered the Exhortation. On the candidate's readmission he was raised by W. Bro. Koenig to the H. and S. Degree of a M.M. The Ss. were explained and illustrated by W. Bro. A. N. Bowden. The T.H. was given by the W.M. After receiving H.G.W. from all the visitors, Lodge closed in P., L. and H. Allow me, on behalf of the W.M., officers and brethren, to wish you and all your staff a happy New Year.—[The Editor, on behalf of the staff, heartily reciprocates.—ED.C.]

An emergency meeting was held in the Masonic Hall on 22nd December. In the absence of the W.M., W. Bro. T. McNab occupied the chair. He was assisted by W. Bro. R. H. Arthur as S.W.; Bro. Q. E. Dutton as J.W.; Bro. O. I. Lovegrove, S.D. ; Bro. Stancombe, J.D.; Bro. C. H. Cook, I.G.; W. Bro. H. Nutt, D. of C.; Bro. W. T. Smith, H.S. (preparing the candidate); W. Bro. F. A. Koenig, Sec. After investiture by the S.W., W. Bro. J. W. Swales addressed Bro. W. J. Davies; The C. Charge was delivered by R.W. Bro. Barlass (W.M., Lodge Ponsonby, No. 708, S.C.); the Prep. Charge was explained by W. Bro. Nutt; the W.Ts. presented by the J.W.; and the Ancient Charge delivered by W. Bro. R. H. Arthur.—[Lodge Correspondent.]

TARANAKI.

Moa, No. 110.—The regular meeting was held on 12th January, the brethren making a very creditable stand from an attendance point of view. The principal business was a Third Degree, and in the course of the ceremony the W.M. had the assistance of W. Bros. De Launay, Young, Branch, Surrey, Lightfoot, Hamerton, Alleman and Winfield and Bro. Hutton, J.D. A long discussion took place regarding a proposal that the Lodge take advantage of the Freemasons Act, 1903, but as its adoption would mean certain alterations in the bye-laws, it was decided to appoint a sub-committee to go into the question and report at next meeting. Nominations of officers for the ensuing year were received. Ballots will be necessary for several of the offices, but our W.M., Bro. Roberts, has been paid the compliment of being asked to take the chair for a second term. W. Bro. Roberts has had a very successful year of office, and has proved himself to be a good Master and one with a considerable amount of ability. It was decided to nominate W. Bro. De Launay for the position of G.S. Those who know the keen interest Bro. De Launay takes in Masonic matters and the great services he has rendered Lodge Moa in the past feel that his election to G.L. office would be a fitting recognition of the many acts of kindness, consideration and self-sacrifice on his part.—[Lodge Correspondent.]

WELLINGTON

St. Andrew, No. 32.—A regular meeting was held on 15th January at the Freemasons' Hall, when W. Bro. A. Schmidt, W.M., presided over an attendance of members and visitors that could not be regarded otherwise than satisfactory, in view of the season of the year and the sultry weather conditions. The visitors included the W.Ms. of Lodges Robert Burns (Christchurch), Tutanekai, Pacific, Brooklyn, W. Bro. J. P. Thomson (Scinde Lodge), and other brethren from various parts. The balance-sheet for the year was adopted as printed, and circulated without discussion. It disclosed some financial progress, which it may be fairly anticipated will continue if regard be paid to considerations of economy. One noticeable feature of the statement was the diminution in the item of outstanding dues. The ceremonial work arranged for the evening: (to initiate a candidate), who, it might be mentioned, favourably impressed those present by his attentiveness, was performed by the W.M., assisted by the officers, the addresses being rendered by Bro. J. C. Riddell, S.W. (Invest. and F.C.), W. Bro. A. W. Rowlands (Address after Invest.), W. Bro. F. C. Broomhall (N.E.), Bro. L. McGregor (Preparation), Bro. D. M. Wright (W.Ts.). In an interval the W.M. took the opportunity of imparting to the members present some information and admonition in connection with a movement understood to be afoot for the establishment of a branch of an unrecognised body, and made the position clear so far as it might affect brethren. Four candidates for initiation were proposed before closing, and H.G.W. having been tendered by the visitors present, Lodge was closed in due form, and an adjournment made to the refectory, where a musical programme resulted in speeches being perforce reduced to the minimum length.—[Lodge Correspondent.]

Ulster, No. 62.—The regular meeting was held at the Freemasons' Hall, Petone, on 17th January. There was a good attendance of members and visitors. The ceremonial business was initiation. This being the anniversary meeting, the P.Ms. took the chairs and conducted the ceremony, in accordance with the usual custom in this Lodge. W. Bro. Ross took the chair; W. Bro. Colquitt acted as S.W.; W. Bro. Davis, J.W. ; W. Bro. Castle, D. of C.; W. Bro. Macgregor, as S.W. ; W. Bro. afcRwen, as J.W. ; and W. Bro. Richards, as I.G. The ceremony was conducted by W. Bro. Ross, assisted by W. Bro. Jenkins. W. Bro. Macgregor gave the address on the L.S.; W. Bro. Matthews gave the Charge in N.E. ; the Mode of Prep. was explained by W. Bro. Schwartz; the W.Ts. were presented by W. Bro. Castle; the Final Charge was given by W. Bro. Wylie ; and W. Bro. Colquitt gave the T.B. Lecture. A committee was set up to go into the whole financial position of the Lodge, and, if necessary, to suggest amendments to the by-laws. The Lodge was closed at 9.45, after which the members adjourned to the refectory, where the visitors were entertained and the usual toasts honoured.— [Lodge Correspondent.]

Tararua, No. 67.—The monthly meeting was held on the 11th inst., a good muster of brethren being present, despite the Dominion Bowling Tournament and other attractions. The W.M., Bro. T. Riddell, presided. Besides ordinary business, a first notice of candidature, a proposal for affiliation of a well-known W. brother, and a second notice and ballot (which proved clear), the special work was. to raise a brother. The Ob., Exhort., Charge and Ss. were given by the W.M. The T.H. and Ss. have been worthily given for many

years by W. Bro. Hewat, D. of C., but the bowling tourney having taken him away, Bro. King, S.W., was entrusted with them, and made a splendid ritual effort. The W.Ts. were given by Bro. Vaughan, J.W., whilst W. Bro. Bacon, I.P.M., delivered the Final Charge; and then, the Lodge having closed, an adjournment to the refectory was made and a happy hour spent, during which time W. Bro. Geo. Moore, who was instrumental in getting our Charter, presented the Lodge with a splendid framed enlarged photograph of himself. Another brother has gone into camp, where at least his musical ability will be appreciated. A party will be visiting Lodge Hula, Palmerston North, on 1st February. Lodge Puketoi having assented to passing a brother who has recently gone to live near Pongaroa, it struck the W.M. that, as it was the best time of the year to reach Lodge Puketoi, it would be a good idea to get as many of the brethren as possible to go. Having gone so far, it rose to the possibility of Lodge Tararua, working the degree there, so arrangements went on apace. Well, there's many a slip, but the work was well and faithfully performed. Mishaps to two cars previous to starting prevented their going, and made affairs awkward, but by putting two brethren on the mail coach the party started in glorious weather. Makuri was reached in a drizzling rain, and one car turned back—couldn't manage the greasy road. No. 2 car, via Rakanui, arrived at 5 p.m. Car No. 3 arrived some time after the mail, but had a rather rough trip, as the road had become very treacherous. After a good wash and tea it was decided that we would all have to stay till daylight before the cars could tackle the job out, so landlady Brenton had her accommodation taxed beyond ordinary limits, as, although raining, it was dreadfully hot, so much so that one sheet sufficed for one in a bed ; so it can be imagined what three in one bed reached in temperature. Four o'clock in the morning saw us on the way home, which, after a few slips and slides and one compulsory stoppage, was reached at 7.30 a.m. We passed at Rakanui one of our local medico's car, he having had to be driven from there in a gig to near Pongaroa on an urgent charitable call at 10 p.m. during a pitch dark and raining night. Lodge Puketoi, after transacting its business, admitted the visitors, when W.M. Yeoman handed over the gavel, and the brother was passed; W.M., Bro. Riddell, giving the Ob. and Ss.; W. Bro. A. Ross the S.E. Address; W.Ts. by the principal officers; and the Final Charge by W. Bro. Griffiths. In the refectory reciprocal toasts were given, also a good programme of songs, recitations, etc., everyone feeling pleased he was there, even though home was a long way off for some.—[Lodge Correspondent.] [The trip to Pongaroa when constituting the Lodge still lingers in our memory.—ED. C.]

Tutanekal, No. 156.—The regular meeting was held in the Lodgeroom, Berhampore, on 11th January, the W.M. (W. Bro. Whitelaw) presiding over a large attendance of members and visitors, which included M.W. Bro. H. J. Williams. After routine business had been disposed of the W.M. handed the gavel to W. Bro. T. Kirker (W.M., Lodge Robert Burns, No. 139), who conducted the ceremony of passing an initiate. The S.W. invested; Bro. Howell delivered the S.E. Charge; the W.Ts. were presented by the W.M., S.W. and J.W. in concert ; whilst the J.W. gave the Final Charge. At the conclusion of the ceremonial W. Bro. Kirker handed back the gavel to W. Bro. Whitelaw, when the annual election of officers was proceeded with. M.W. Bro. H. J. Williams congratulated the W.M. on a very successful year's working. The Lodge was then closed, and an adjournment made for the "Fourth," when a "Maori Night " was celebrated. Lodge Hinemoa meeting falling on the same night, the W.M. and brethren of that Lodge accepted an invitation to be present. Tables were laid in the Lodgeroom, and all being ready, the W.M. and brethren of Lodge Hinemoa, to the number of sixty, were admitted. They filed in, with rolling eyes and lolling tongues, attired in Maori mats and feathered head-gear, and armed with battle-axes, meres, spears, and other wonderful implements of warfare. They were welcomed by the W.M., Bro. Whitelaw, in true Maori fashion. After the two W.Ms. had rubbed noses the war-feast commenced, and after full justice had been done to the good things provided, song and story whiled away the rest of the evening. At about 11.30 the whole assemblage joined in singing " Auld Lang Syne."—[Lodge Correspondent.]

Waiwhetu, No. 176.—The monthly meeting was held on 10th January, the Lodge being opened by W. Bro. Leighton. A candidate for initiation was elected. Two candidates presented themselves for initiation. W. Bro. Leighton obligated; W. Bro. Oiliness communicated the Signs, Tokens and Words ; R.W. Bro. Peterkin gave the N.E. Charge ; W. Bro. Hobbs explained the R. for Prep.; Bro. Teagle, presented the W.Ts. ; and W. Bro. McIntyre gave the Charge after Initiation. A feature of the evening was that W. Bro. McIntyre, who gave the Charge after Initiation, was the brother of one of the candidates, and came from Levin to assist in the ceremony. The same candidate has for a good number of years assisted in the production of the CRAFTSMAN—[news to the Editor].

An emergency meeting was held on 17th January to raise, on behalf of Lodge Te Aroha, a brother who is in camp. Opportunity was also taken to raise two of our own brethren. W. Bro. Leighton obligated; W. Bros. Guinness and Hobbs gave the fifteen F.Cs. ; W. Bro. Hobbs communicated the Secrets ; W. Bro. Williams gave the Address after Investiture; R.W. Bro. Peterkin presented the W.Ts. ; and W. Bro. McLachlan explained the T.H. and Signs. Bro. Chapple, of Lodge Waihopai, No. 189, was presented with his certificate.— [Lodge Correspondent.]

Whetu Kairangi, No. 201.—The regular meeting was held in the Methodist Church, Worsler Bay, on 13th ult. W. Bro. Aston presided over a meeting which can only be described as disappointingly small, a large number of our members evidently baying engagements elsewhere. We trust next meeting will see a much larger attendance. The ceremonial business was the passing of a brother, at the request of Lodge Greymouth, W. Bro. Aston obligated and communicated the S., T. and W. ; W. Bro. Boon, acting-S.W., invested; Bro. Robertshaw delivered the S.E. Charge; W. Bro. Boon presented the W.Ts., and delivered the Charge after Passing. After H.G.W. from visiting brethren the Lodge closed, and members adjourned to spend a pleasant hour in the refectory.—[Lodge Correspondent.]

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

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

PAST GRAND MASTERS:

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

PAST PRO-GRAND MASTERS:

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

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

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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 Tailby; 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 Avel," Henderson.

Beta-Walkato, No. 12.—Founded 1865, meets Masonic Hall, Hamilton, Walkato, 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, Ouehunga, 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, second Thursday each month. Installation June. W.M., Bro. V. R. Anderson; S.W., Bro. M. G. King; J.W., Bro. P. W. McCallum; 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, 8.30 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, Jervis Road, Ponsonby, first Tuesday in month, 7.30 p.m. Installation May. W.M., Bro. L. C. B. Hamann; S.W., Bro. C. T. Haynes; J.W., Bro. C. B. Dutton; Sec., W. Bro. F. A. Koenig, 180 Ponsonby Rd., Auckland.

Waipara, No. 55.—Meets on third Monday in each month, Lodge Room, Arthur Street, Eilerslie. Installation April. W.M., Bro. A. Hewson; S.W., Bro. A. J. S. D'Arves; J.W., Bro. E. B. Pilkington; Sec., W. Bro. H. Nutt, Jubilee Road, Eilerslie.

Papakura, No. 56.—Founded 1865, meets in Masonic Hall, Papakura, Tuesday on or before full moon. Installation June. W.M., Bro. E. W. Meares; S.W., Bro. R. G. Mack; J.W., Bro. G. T. Bond; Sec., Bro. H. Willis, P.M.

Franklin, No. 58.—
Hokitanga, No. 60.—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. 70.—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. Watts; J.W., Bro. S. Foster; Sec., Bro. E. J. Matthews, P.M., Lake Ohia, Mangonui.

Alpha, No. 81.—Founded 1891, meets at Masonic Hall, Cambridge, on Wednesday nearest full moon. Installation March. W.M., Bro. J. C. Sawyers; 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 Mackereith; 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.

Waikoi, No. 112.—Founded 1898, meets in Masonic Hall, Waikoi, 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. 113.—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. Savidant; 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. I. 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. Wolf, Te Kuiti.

Karioti, No. 165 (Raglan).
Tawhiri, No. 166.—Founded November, 1909, meets at Frankton on Tuesday after full moon, at 7.30 p.m. Installation November. W.M., Bro. J. E. Herbert; S.W., Bro. P. W. Luxford; J.W., Bro. A. G. Sanford; Sec., Bro. C. N. Flyger, P.M., Box 8, Mail Room, Frankton Junction.

United Masters', No. 167 (Auckland).
Maungawhau, No. 168.—Founded 1909, meets in Lodgeroom, Woodside Rd., Mt. Eden, third Thursday each month. Installation November. W.M., Bro. P. M. Macfarlane; S.W., Bro. N. T. Williams; J.W., Bro. D. Smith; Sec., Bro. C. Hudson, Safe Deposit Buildings, High St., Auckland.

Marsden, No. 169 (Maungakuroto).
Waitakerei, No. 170 (Henderson).
Nau Mai, No. 177.—Founded 1910, meets in Lodgeroom, Haklaha Street, Taumarunui, first Wednesday every month. Installation November. W.M., Bro. E. T. Hughes; S.W., Bro. F. F. Fotherby; J.W., Bro. J. F. Strang; Sec., Bro. F. E. Grinlinton.

Waipa, No. 179.
Onewa, No. 182 (Northcote).
Te Marara, No. 186.—Founded 1911, meets at Ngarawahia, 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., Ngarawahia.

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

Whakatane, No. 198.—
Takapuna, No. 202.
Pono, No. 203 (Dargaville).
Titirangi, No. 204 (Ayondale).
Maniopotu, No. 206 (Otorohanga).

Irish Constitution.

Ara, No. 248, I.C.—Founded 6th September, 1942, 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. E. 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 840.

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. E. Bishop; S.W., Bro. J. Bowes; J.W., Bro. A. B. Currie; Sec., W. Bro. L. Freeman, 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. Wikkie; 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, Walpukurau, 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., Walpukurau.

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 1896, 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 Cattanauch Davidson; S.W., Bro. C. R. James; J.W., Bro. C. T. Brown; Sec., Bro. T. Paton, Albert St., Dannevirke.

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

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

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

Walkaremoana, No. 153.—Founded 1909, meets in the Masonic Hall, Waipara, H.B., on Tuesday nearest full moon in every month, at 7.30 p.m. Installation March. W.M., W. Bro. E. J. Green; S.W., Bro. J. W. Sargison; J.W., Bro. J. W. B. Macdonald; Sec., Bro. Rev. W. J. Slinkin, P.O. Box 63, Waipara.

Ruataniwha, No. 172.—Founded 1910, meets Masonic Hall, Takapuna, 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., Takapuna.

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. E. G. Davies.

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

Ngamotu, No. 48.—Founded 1883, 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., Westown, New Plymouth.

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

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

Ikaroa, No. 115.—Founded 1896, meets at Lodgeroom, Opunake, Tuesday nearest full moon, 7.30 p.m. Installation Nov. W.M., Bro. W. J. G. Todd; S.W., Bro. O. A. Mullon; 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. 38.—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. H. 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. F. C. Berry; Sec., Bro. R. A. Campbell, P.M.

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

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

Te Awahou, No. 133.—Founded 1906, meets in 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 18th 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. Gallichan; 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, Raetihi, 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, Raetihi.

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. Kreger; S.W., Bro. J. D. Mungo; J.W., Bro. J. W. Tompkins; Sec., Bro. D. Galloway, P.M., Mangaweka.

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

Ngauroho, No. 205.—Constituted 26th May, 1916, meets in Christie's Hall, Ohakune, Tuesday nearest full moon, 7.30 p.m. Installation May. W.M., Bro. W. G. Broome; S.W., Bro. T. P. Firman; J.W., Bro. A. C. Yelland; Sec., Bro. J. E. Hartland, Ohakune Junction.

PROVINCE OF WELLINGTON: 23 LODGES.

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

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

Waterloo, No. 13.—Founded 1866, meets in Masonic Hall, Wellington, 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 286, 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.

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

Otaki, No. 72.—Founded 1891, meets in 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. 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. W. Bro. J. McIntyre, D.H. School, Levin.

Puketot, 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. 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. Lenzini; 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. W. 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. Esso; 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, Worsley 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 756, 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. Bro. 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. Gankroger; 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. Hopcroft; S.W., Bro. F. W. Robinson; J.W., Bro. W. H. Thompson; Sec., Bro. R. A. Stewart, P.M.

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

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

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

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

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 in Masonic Hall, Granity, third Saturday each month, 7.30 p.m. Installation December. W.M., Bro. J. Taggart; S.W., Bro. W. S. McEwan; J.W., Bro. T. Worthington; Sec., Bro. J. Green, P.M.

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. F. 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 (Karamea).

PROVINCE OF CANTERBURY: 35 LODGES.

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

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

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

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

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

Progress, No. 22.—Founded 1876, meets at Masonic Hall, Southbridge, Tuesday on or before full moon 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 Masonic Hall, Geraldine, on third Wednesday in each month. Installation March. W.M., Bro. D. Wilkinson; S.W., Bro. F. R. Flatman; J.W., Bro. J. M. Sutherland; Sec., Bro. W. A. Sherratt, Geraldine.

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

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

South 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. Judkins; 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., W. 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 Aikman's Road, Christchurch.

Phoenix, No. 43 (Akaroa):

Methven, No. 61:

Kaikoura, No. 60:

Christchurch, No. 91.—Founded 1893, meets in St. Augustine's Hall, Christchurch, 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., 93 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.

Paroara, 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. Sherratt.

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. Arkle, 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. E. West; S.W., Bro. G. T. Lumsden; J.W., —; Sec., Bro. J. A. P. Frederic, No. 4 Union Street, Dunedin.

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

Oamaru Kil, No. 82.—Founded 1872, meets in Masonic Hall, Oamaru, 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. 83 (originally No. 659, S.C.)—Meets in Masonic Hall, Kaitangata, every fourth Wednesday. Installation February. W.M., Bro. S. Newburn, P.M.; S.W., Bro. T. Sharp; J.W., Bro. A. Fergusson; Sec., Bro. W. D. Paterson, P.M.

St. John, No. 84, Mosgiel.

Mount Ida, No. 97.—Founded 1868 (originally No. 1262, E.C.), meets in 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; Acting-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.L., Bro. R. Page; S.W., Bro. J. R. Peaver; 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. Arnott.

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

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

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

Oceanic, No. 154.—Meets in St. Kilda Masonic Hall, Dunedin, 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. Jacobson, 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., 825 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. 188.—Founded 1911, meets in the Oddfellows' Hall, Clinton, on Thursday nearest full moon in every month, at 7.30 p.m. Installation March. W.M., Bro. J. Wright; S.W., Bro. W. McIndoe; J.W., Bro. J. Steven; Sec., Bro. J. C. Borthwick, P.M., P.O. Box 26, Clinton.

Ionic, No. 191 (Green Island).
Morning Star, No. 192 (Mornington).
Strath-Tairi, 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. Croisbie, 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 Ophir, No. 85.—Founded 1864, meets in Masonic Hall, Queenstown, third Tuesday each month. Installation Feb. W.M., Bro. J. McNeill, 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. Dunlop; J.W., Bro. Thos. Pope; Sec., Bro. J. S. Jenkins, P.M., Box 16, Arrowtown.

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

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

Winton, No. 108.—Founded 1896, meets at Masonic Hall, Park St., Winton, Tuesday on or before full moon. Installation October. W.M., Bro. F. Tilley; S.W., Bro. J. A. Broom; J.W., Bro. Rev. C. S. Webb; 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. Tomkinson; 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. E. D. Fortune; S.W., Bro. C. C. Nicholas; J.W., Bro. W. Clark; Sec., W. Bro. L. F. Clapp, P.M.

Wairaki, No. 146 (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.
Waihopai, 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. L. 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. Ferens; 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. Sprott; S.W., Bro. H. Bastings; J.W., Bro. V. 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. Neilsen; Vice-Pres., W. Bro. J. Firth; Sec. and Treas., W. Bro. Henry Hobbs, Hautana Square, Lower Hutt.

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

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

ANCIENT AND ACCEPTED SCOTTISH RITE. GRAND LODGE OF FRANCE.

Veritas, No. 384.—Founded 1907, meets 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'Océan Francaise, No. 850.—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. 3); G.Reg., V.E. Comp. C. W. Neilsen (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. Haweridge (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. I. 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. Comp. J. W. Piper, 587 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. Barton; H., E. Comp. C. W. Neilsen; 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. 6 (Lyttelton).—Meets third Monday in September, November, January, March, May, and July. Installation September. Z., Comp. A. H. Thorpe, P.Z.; H., Comp. L. 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.

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