

The New Zealand Craftsman

Vol. XXIII; No. 1.]

WELLINGTON, NEW ZEALAND, JUNE 1, 1917.

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

The New Zealand Craftsman

WILL BE PUBLISHED IN WELLINGTON ON THE FIRST DAY OF EVERY MONTH.

ANNUAL SUBSCRIPTION 10/-
" " IF PAID IN ADVANCE 7/6

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6th June—Wednesday	1st October—Monday
5th July—Thursday	30th October—Tuesday
3rd August—Friday	29th November—Thursday
1st September—Saturday	28th December—Friday

FROM THE EDITOR.

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

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Registered Office—Masonic Hall, Boulcott Street, Wellington.

WELLINGTON, JUNE 1, 1917.

" THE GOOD MEN DO LIVES AFTER THEM."



IT has become almost axiomatic to hear it said on the death of some person that he is forgotten in ten minutes, told his place is filled in half-an-hour. If in this practical world, with its advanced codes, this has become immutable law, then it savours strongly of unkindness, not, to the dead, but to their memory in the thoughts of the living. No one is happy in the contemplation that a life well spent in the exemplification of domestic and public virtues is so soon forgotten after demise. Nor does such forgetfulness conform to the poet's ideal, or to the lessons he would inculcate. Thus Longfellow has the well-known lines:—

"Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time."

That man does not tread in the footsteps of the " great " — or, as we prefer to designate it, the "good"—is largely due to the shortness of the public memory. Take, for example, one of the greatest and "good" men of the last century, the Right Hon. W. E. Gladstone. Notwithstanding his long life, largely devoted to the service of his country—and a most unselfish service—within a few short months he was virtually forgotten, and his great political example was rarely quoted or referred to except for political exigencies or to make political capital. And yet Shakespeare's quotation is so frequently paraphrased, "The good men do lives after them." Just here the question might be pertinent, what is the definition of the word "good"? And in reply it may be stated that there are few words in the vocabulary that are so prolific in definition. For our present purpose we select the following: " The quality of " doing good is to be kind, benevolent, humane, merciful." Collier says: "All quality that is good for anything is founded" originally in merit." Thus it would seem that the attributes necessary for being or doing good make the paraphrase of the caption of this article especially applicable to Freemasonry, in which body the events of good which are done during life are held in remembrance while memory lasts, and fully bears out that " a good name is better than precious ointment." We have many instances of those who have well and ably played their part in Freemasonry, who are held in evergreen remembrance by their brethren. The good they have done lives after them, and offers a shining example for emulation, even to those by whom they were not known. As one example of many, the M.W. Bro. who was first called to the chair of the G.L. of New Zealand was renowned in Freemasonry. He had filled the highest offices in his district under another constitution before the colonial G.L. was called into existence, and in all the offices he had held he had amply justified the suffrages of his brethren. As a Freemason he was charitable, humane and just, and sought every occasion of doing good. Indeed, he had all those attributes which so largely contribute to the making of the "perfect" Mason. By his confreres he was ever held in the highest esteem. To the Craft generally his many brilliant Masonic qualities were fully recognised and heartily appreciated, while his Masonic knowledge on all subjects was sufficient to ensure that his admonitions and instructions should be received with respect and be attentively received. The majority of the Brotherhood of the G.L. of New Zealand of to-day had no personal knowledge of the late M.W. Bro. Thomson, but at a recent meeting where his name and services were mentioned the reference was received with the greatest applause. "The "good he had done lived after him," in contradiction to the practice of the world; and his is not by any means a solitary case. Were any additional incentive required to practice the Masonic virtues of being charitable, humane and just, and seeking, every occasion of doing good, it might be found in the knowledge that when we have been translated to a higher sphere the good we have attempted to do will keep us in the remembrance of our brethren, and may, perchance, offer some little example and help to teach the lesson—

" That men may rise on stepping stones
Of their dead selves to higher things."

LEAVE WELL ALONE.



It is generally conceded by a majority of the brethren—most certainly by those most competent to judge—that the diction of our ritual, addresses, charges, etc., is exceedingly beautiful as well as extraordinarily apt for the purposes desired. Its beauty mainly lies in its simplicity and in the sincerity and devotional spirit which it breathes. In it there is an utter absence of any straining after florid expression with a view to sensational oratorical effect. The language employed is, indeed, beautiful for exactly similar reasons, though in lesser degree, to those which mark the Holy Writings as pre-eminently the grandest and the greatest of all literature. Is it not strange, then, that quite a number of those whose duty it is to expound this ritual should seek to embellish and improve upon it by interpolations or addenda of their own? Well, to students of human nature it is not at all strange, because they are aware that the average human being is morally convinced that, had he only had the opportunity of arranging and managing this world, he could have done much better than the Great Creator Himself. Philosophers will tell you that this overweening vanity on the part of the petty human being is not meant for irreverence in any way, but is a most useful trait, as making for human progress. There may be something in that; at the same time it would be difficult to find a decent category in which to classify the man who would publish an edition of the V. of S.L. containing amendments, interpolations and addenda embodying his own ideas and idiosyncracies. To return, however, to the question of our own ritual rendition, the substitution of a synonym or the alteration of a sentence, while retaining the meaning involved, is excusable enough when memory is slightly at fault, It is the interpolating of fancied improvements and the adding of phrases which is so greatly to be condemned; and this for two reasons. One is that it opens the door to wrong and unauthorised teaching; the other, that, except in very rare cases where the exceptionally skilled and gifted is in control, the literary harmony and contiguity are inevitably rudely disturbed, if not entirely destroyed. As an instance of the former, to take one out of very many which might be adduced, on several occasions the brother entrusted with the address to the newly installed Master has instructed him and also those present that he has been placed in a certain position "figuratively to represent the rising sun." This piece of gratuitous teaching, or supposed embellishment of the original, is not to be found in any authorised version of the address, and whence it originated is a mystery. But what is worse is that it is incorrect, a palpable misstatement of fact to anyone who will reason the matter out, and therefore erroneous instruction, calculated to disgust those who know and to amuse those too readily disposed to humorous criticism. The mental confusion responsible for the quick assimilation of this misstatement by the habitual interpolator of the ritual is quite easy of understanding. The new Master is admonished to symbolically imitate in his administration of his Lodge the beneficent effects of the "glorious luminary of Nature"; and in another place he is told that the symbolical reason for his occupying a certain position is that, as the sun, rising in the east, heralds the new day and does so many and great beneficent acts, so he, the Master, is where he is symbolically to do likewise as regards his Lodge, the brethren, and mankind generally. But this is not to say—nor is it anywhere said—that he figuratively represents the sun itself. The idea that it should be so is, indeed, too absurd to warrant labour of the point in its denial. As bearing out the second reason for condemning mutilation, amendments, or interpolations of the ritual at the whim or fancy of this or that exponent, one has only to recall how very rarely in literature collaboration is a success; or, again, how the unfinished posthumous works of authors, completed by some friendly writer, have almost invariably suffered in style and literary value because of that well-intentioned but alien touch. It is one thing to deliver an original address, and quite another, and far more difficult and unsatisfactory, to take another man's address and improve and polish it up. As a rule the latter results in the marring of the original and in an inharmonious literary effect disappointing to all concerned. It may be that this itching on the part of so many to "improve" the existing ritual is part of the insidious, if futile, Movement to "modernise" Masonry. But the Craft generally can take heart of grace, for of a surety a horde of Cook's tourists cannot modernise the Sphinx or the Pyramids, and Masonry is as ancient as are these. Our best advice to all brethren is, in dealing with the ritual, "to leave well alone."

THE following extracts from a circular issued by M.W. Bro. Malcolm Niccol, G.Sec., will explain the position as regards G.L. officers for the current year : "In consequence of the annual communication of G.L., which was convoked for 2nd May, 1917, at Invercargill, having lapsed, there has been no opportunity for the election and appointment of G.L. officials for the year 1917-18 in the ordinary statutory manner. To meet this emergency, and acting under directions from the M.W.G.M., I have obtained the resignations of all

brethren who were appointed or elected at the annual communication of G.L. held in Auckland on 10th May, 1916, in order that new officers may be appointed in their places." Under Rule 23 of the B. of C. these new appointments have now been made by the G.M. in accordance with—so far as the elected officers are concerned—the selection made for submission to the G.L. communication, 1917-18, by the B. of G.P.

News and Notes.

THE restricted train service between Wellington and its suburban districts will, of course, interfere considerably with the interchange of visits by the brethren of the respective localities. There are rumours, however, of a motor lorry service or something of the kind being substituted, which may alleviate the position. On special occasions the energy and enterprise of the Craft may well be relied upon to find a way out of existing difficulties.

WELLINGTON brethren will unite in condolence and sympathy with W. Bro. T. Kirker, so well known to the Craft in this city, but at present W.M. of the Robert Burns. Lodge, Christchurch, on the occasion of the recent death here of his mother. Mrs. Kirker had attained the advanced age of 84 years.

As hinted in the May issue, the editor of the CRAFTSMAN found himself able last, month to take a well-earned and much-needed rest holiday trip to Rotorua for a few weeks. While wishing him much accrued benefit therefrom, subscribers will, no doubt, generously overlook any shortcomings in this issue, due to the absence of the master mind and hand.

THE "Freemason" (England) says : The Irish bull is, happily, not yet extinct, and its humour occasionally lightens the burden of existence. An excellent illustration was given a few evenings since at the installation meeting of Ulster Lodge, No. 2972. A brother responding to one of the toasts, in a speech as eloquent as only an Irishman can make, was carried away by his flight of oratory and besought the brethren "to look back into the dim, distant future." And, strange to add, he was ignorant of the cause of the sudden outburst of uproarious laughter until he had taken his seat and made the enquiry of a brother seated next to him, when his own laugh was as hearty as any.

ELSEWHERE in this issue will be found an admirable address, delivered by its author, R.W. Bro. Keesing, before St. Andrew Kil. Lodge, No. 79, recently. We heartily commend its perusal by members of the Craft generally. Our thanks are due to R.W. Bro. McFarlane for his courtesy in forwarding us so excellent a Masonic paper.

THE newspaper "Press" is responsible for the following :— While travelling on an underground railway in London at the time of the outbreak of war, Mr. Malcolm Niccol, G.Sec. of the G.L. of New Zealand Freemasons, was robbed of a valuable gold watch presented to him by the Freemasons. Mr. Niccol has just attained the jubilee of his admission into Freemasonry, and occasion was taken recently by a number of his Masonic friends in Auckland, in celebration of the event, to present him with another gold watch, similar to that stolen from him.

LODGE HARVEY, Gore, has reduced the liability on its new building to £85, so that the Lodge is now within measurable distance of being free from debt.

AN article headed "Wairarapa Notes" in a local contemporary contained a report of the Masterton Lodge installation. If the writer is a member of the Craft it would be as well if the W.M. of Masterton Lodge drew his attention to the constitutional rule forbidding publication of Masonic matters in the ordinary press.

A CORRESPONDENT writes that the Masonic movement amongst the New Zealand troops at the front, which has resulted in the formation of an organisation to be known as the "New Zealand Expeditionary Force Masonic Association," has been warmly taken up at the various centres where portions of the Dominions' forces are congregated. At the Reserve Depot at Sling it has been decided to form a branch, and enquiries have also come from Boscombe, Brockenhurst, London, and other places. The headquarters of the association are with the New Zealand Division in the field in France.

A WIDE circle of Masonic friends will heartily congratulate R.W. Bro. A. Veitch, of Lodge Waterloo, No. 13, on his appointment by the M.W.G.M. as G.S.W. for the current year. Similar congratulations from Wellington brethren will be extended to M.W. Bro. G. Menzies, G.Supt. of W., W. Bro. E. P. Rishworth, G.D. of C. and W. Bro. R. M. Roberts, G.S. The Wellington members of the B. of G.P. and B. of B. respectively are W. Bro. J. T. King and W. Bro. J. P. Shand. The complete list of new G.L. officers is published in this issue.

THE members of the Waikaia Lodge of Instruction are most enthusiastic in their work, and have perfected themselves to such an extent that all the degrees have been studied and worked in a manner reflecting the highest credit on all concerned.

THERE was an excellent attendance at the annual meeting of St. Mark's Lodge, notwithstanding that it was held on the night of Anzac Day, and that there were no trains from Featherston, which precluded all the soldiers in camp from being present.

SOUTHLAND NOTES.

At the after meeting of Lodge St. John, W. Bro. Frain congratulated the W.M. on having invited W. brethren from other Lodges to assist in the ceremonial work. He thought the innovation was a good one, and would greatly encourage visiting. Bro. Frain's remarks were received with favour, and W.Ms. may try the experiment in their respective Lodges, with undoubted good results.

* * * *

Keen disappointment is felt by brethren over the postponement of G.L. communication. The committees had all been busy, and preparations for the reception of visitors and for their entertainment were well in hand. It is hoped that Invercargill will be the first town honoured with G.L. when matters are again normal.

* * * *

W. Bro. Robison (Lodge St. John) will vacate the chair of K.S. with a feeling of duty well done; at least, that is everyone else's opinion. The year has been specially attractive from many points. The evening in October last, when a "Burns Night" was carried through so successfully, will long be remembered by those brethren who were privileged to be present. Bro. Robison, moreover, has been assiduous as a visitor to all parts of the Southland District, and this pleasing duty has been well reciprocated.

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The Hall Committee of the three Invercargill Lodges would be well advised to renew the crockery. After visiting Waihopai, one is struck with the very handsome cups, saucers, and plates that adorn tire social board, and on returning to the town the very harlequin appearance is rather jarring. The writer noticed that the Stewards of St. John had hired a special set to serve their excellent oyster soup at last meeting.

* * * *

W. Bro. George Reed is still a hospital patient, though his friends will be pleased to know he is mending.

* * * *

W. Bro. J. Aitken has had a severe illness; he is still confined to his home.

* * * *

Bro. W. D. Skelton, who has recently returned from the front, was a visitor at the Gore installation last month, and gave a most interesting resume of life at Gallipoli and France. He has promised to be present at the installation meeting of Lodge St. John, and many will be glad to meet, him again after his adventurous career.

* * * *

A very interesting exhibit is to hand from Bro. Hector Fallow, at present, "somewhere in France." The exhibit is an invitation to attend Jeanne D'Arc Lodge, No. 5, to be held at the Grand Hotel du Nord, rue de Is Grosse, Horloge, Rouen, on Thursday, 22nd February, 1917, at 5.45 p.m. precisely. The invitation is handsomely printed in English on a folded sheet, folio size. The agenda paper is very extensive, and includes passing three brothers to the F.C. ; ballot for five young members; ballot for and if approved to initiate two candidates; and ballot for ten proposed candidates. Then follows dinner at 8.15 p.m. We trust Bro. Fallow was able to accept the invitation to be present.

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CANTERBURY CHIPS.

A very fine fraternal gathering of the Masons of Canterbury will take place in Christchurch on 13th June, when representatives of the Lodges of South Canterbury will pay a visit to the Lodges of North Canterbury. Some forty or fifty brethren from the South are expected, and a right royal greeting will be extended to them. The gathering will be held under the auspices of St. Augustine Lodge, and the various positions will be filled by the Masters of the city Lodges, while the Masters of country Lodges will be asked to assist in the work. The function will be a combined meeting of Masons, irrespective of Constitution. The Dist.G.L., E.C., will attend, and the Prov.G.L., N.Z.C., will also be present. A record gathering of Masons upon this unique occasion is anticipated.

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A novelty is promised for the June meeting of Civic Lodge, as on that occasion the Lodge will be officered by the original officers as at its establishment some nine years ago. The M.W. Bro. J. J. Dougall will be in the Chair of K.S., and the R W. Prov.G.M. Bro. J. Thornton will dignify the position of D.C.

* * * *

When Lodge Civic was established, the custom of a weekly luncheon together was adopted and continued for some years, till it gradually lapsed. Recently this has been revived, and the weekly luncheon has been well attended and much appreciated by brethren. In passing, it may be mentioned that regular "tables" of Masons are quite an established feature in this city in a number of hostelrys. Brethren who lunch in town have gradually accumulated a little coterie with much consequent pleasure to themselves.

* * * *

The visit paid by 30 brethren of Canterbury Lodge, in seven motor cars, to the Ashburton Lodge on 8th May, was a most conspicuous success, and resulted in the largest and finest gathering of Masons ever held in Ashburton. The degree worked was the Third, the Brother being the Rev. H. M. Rogers, the Anglican clergyman of the town. A feature of the occasion was the splendid musical programme provided both in Lodge and in the "Fourth." A great many brethren of the Lodge are members of the Commercial Travellers' Club Concert Party, and have been consistently practising for a monster concert to be given on 24th May. They were, therefore, in excellent voice, and gave a series of items described by one brother of experience as "the finest musical programme I ever heard at any Lodge." To mark the occasion, the Canterbury Lodge presented the Ashburton Lodge with a fine set of black ebony gavels, very beautifully inscribed. The W.M., W. Bro. S. A. Orchard, should feel proud of the fine showing made by his Lodge, but the Lodge would return the compliment by saying that he is fully worthy of the best support. Two of W. Bro. Orchard's brothers are soloists of fine capacity, and accompanied the party.

* * * *

Many brethren on being installed into K.S. Chair, will have felt what W. Bro. W. A. Johnstone expressed on being installed W.M. of Lodge Timaru, on 20th April. He then found, he said, that the whole of the 21 years he had been a Mason, he had been only on the porchway of Masonry, and what he had learned that night was too sacred to be thought lightly about.

* * * *

By the way, a good record in Masonry is held by W. Bro. Johnstone's father. In July he will complete fifty years' continuous membership in one Lodge, the Nightcaps Lodge, and doubtless that event will be duly noticed by our northern friends.

* * * *

The half-century mark has also lately been chalked up here in Christchurch by W. Bro. W. Cummings, but in his case it is 50 years a Mason, and not of the one Lodge. W. Bro. Cummings was made a Mason in England, but has for many years been a valued member of the Robert Burns Lodge and librarian of the Masters' and Past-Masters' Lodge. At the last meeting of the Robert Burns Lodge the health of the veteran was fittingly toasted.

* * * *

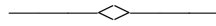
At the last meeting of Avon Lodge, word of his well being was received from Sergt.-Major Billson, who reported his safe arrival at Sling Camp, after an interesting voyage. He visited two Lodges—a Dutch and a

Scottish—at Capetown, and reported very hearty treatment from the brethren there. Meetings of Masons were also held on board.

* * * *

Bowling and Masonry are very much combined in Christchurch, as well as in other parts of New Zealand. This was very clearly shown at the "Fourth" Degree of the Robert Burns Lodge on 15th May, when the initial steps for the formation of a Masonic bowling tournament were taken. W. Bro. A. H. Hobbs, of the Concord Lodge, was considering the matter of a match between a rink from his Lodge and one from Robert Burns Lodge, when the chairman, W. Bro. R. W. Eastwood, who was acting in the absence of W. Bro. T. Kirker, suggested that the other Lodges in Christchurch be asked to participate, and that an annual tournament be instituted. The matter was enthusiastically taken up by the W.Ms. present, and delegates were appointed from each of the Lodges represented to act as a committee in the carrying out of arrangements. W. Bro. L. B. Hart (Avon Lodge) promised a challenge cup, to be called the "Hart Challenge Cup," and the S.W. of Lodge Unanimity agreed to bring the matter before the Lyttelton members. It is proposed to hold the tournament in the spring and to make it an annual function, at which the lady friends of the members will be asked to assist. W. Bro. R. W. Eastwood was appointed as convener of the committee. It is expected that every Lodge in Christchurch and Lyttelton, with probably the country Lodges, will take part, and that the gathering will be another tie to bring Masons in the district together.

FAITHFULNESS TO THE CRAFT.



[A Paper by R.W. BRO. KEESING, of Lodge St. Andrew Kil., No. 79.]

BRETHREN,—What motive or motives influenced you to become members of the Craft? It is not at all probable that you were acquainted with the inner workings of our Lodge or the beauties of our ritual or ceremonies, and yet you gave a solemn pledge "that you were prompted to solicit the privileges of membership not through any coercion or undue persuasion, but by a favourable opinion pre-conceived of the institution, a general desire for knowledge, and a sincere wish to render yourselves more extensively serviceable to your fellow creatures.

Brethren, there is but one way by which you could have conceived a favourable opinion of our institution, and that is by having contact with men who were members of the Craft, by witnessing the kindly comradeship, the brotherhood, that was exhibited by them towards each other, by noting that they were good parents, husbands, and citizens, and by hearing of the many acts of kindness and thoughtfulness that they performed when occasion was presented to them. With these things in view it was natural that your good instincts would prompt you to seek closer companionship with these men whose lives and actions you admired. You have a desire for knowledge and to be more serviceable to your fellow men. Without any doubt, if you attend to your Lodge and your Masonic duties, and if you so conduct yourself as to command the respect and admiration of others, you will obtain a better knowledge of yourself and increase your ability to be of service to your fellows. Cultivate the noble principles upon which our society is founded—Brotherly Love, Relief, and Truth.

"Brotherly Love," Brethren : Think of that principle often, and always when you think of it remember that there is no surer way to happiness than proving your love for the Parent God by extending a brotherly love to his children, your fellow men. It is said, 'Life is like a mirror.' If you smile into your mirror it will smile back at you, and so it is with life. Every smile you give, every good or kind act you do, is reflected back upon you. Once possessed of that great principle, that great emotion, "Brotherly Love," the heart must prompt relief to the needy you may meet, for there can be no truth in the former if the latter does not result. "Truth" ! What a great, what an all-embracing word is "Truth" ! Shakespeare says : "To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man."

Brethren, the glorious teachings of our Craft should impress us now more than ever before. The practice of Freemasonry should level all men to a common platform from which they may influence for good not only the individual, but by their united endeavours communities—aye, and even nations. Let us determine to cultivate truth, to avoid hypocrisy and sham, and to be honest and earnest in our endeavours to be more extensively useful to our fellow creatures. Let us as Freemasons awaken to the serious responsibilities and duties which devolve upon a body of intelligent men who preach and practise such noble principles as we do. Brethren, awake to the fact that if we are not faithful to our professions we are hypocrites. If we neglect that great Masonic principle, "Truth," then the community in which we live must be expected to do likewise. If

we profess and do not perform, what result must we look for. Brethren, the answer to that question is "Germany." Have the Freemasons of Germany been faithful? Have they practised the principles of Brotherly Love, Relief, and Truth? The answer to that question is now being written in blood. Our Craft is largely represented in Germany, and we know that members of the Craft are numerous among their ruling classes. Therefore, brethren, let us take the lesson seriously to our hearts and determine as a powerful organisation to save our nation from a like fate by being faithful to our teachings. In Germany God is forsaken, and worldly power and wealth are erected in His place. The great and only religion recognised is "Might is right." What does that mean? It means that the power to do is its own justification for doing. It means that the doer is not responsible for his acts to God or man; that if he be strong enough, he is justified and entitled to perpetrate any act, however contemptible, however dastardly, however inhuman, until he meets with a stronger power to deprive him of his might. This is the position taken up by Germany to-day, and this is the exact antithesis of Freemasonry.

Brotherly Love, Relief, and Troth will preserve and ennoble our nation and our Empire so that they shall never suffer the shame and degradation which is now being experienced by Germany.

Brethren, the object of my short paper to-night is to endeavour to stimulate you to a keener sense of duty. I want you to recognise that when you became Freemasons you took upon yourselves serious responsibilities. The man who becomes a member of the Craft as a form of amusement only never should have been admitted. Such a man never was fit and proper to be a Freemason. A man of sound judgment knows how to distinguish between the time for serious considerations and the time for conviviality, and the latter is much more enjoyed when the former has been duly attended to. Brethren, I am sure I am voicing the wishes of the rulers of this Lodge when I say that it is open to every member to help in the good work we aim at. Every member should feel it his bounden duty to attend his Lodge every meeting if possible. Every member meets with some experience at some time or another, which would be of interest to the brethren, and possibly educational. Why should he not commit it to writing and submit it to the W.M., with an offer if he thinks desirable to read or recount it on some Lodge night? Many interesting and profitable items might be produced in such a way. The officers cannot be expected to make all the attractions of the meetings. They are elected to preside over, to conduct our ceremonies, and to control the deliberations of the Lodge, but they are not expected to do all the deliberating; the brethren on the floor should take an intelligent part in all matters under discussion. It has been said that some brethren tire of attending to hear the same ritual repeated. May I advise you, brethren, to each procure a copy of that same ritual and study it. Practice reading it aloud, as though doing the work in the Lodge. Put your heart into it, and very soon the lovely teachings will have got into your heart. I have listened to the ritual for about thirty-seven years, and have never tired. I am of opinion that only he tires who listens to the words without digesting and assimilating the sentiment's. Nevertheless, I feel sure that the W.M. would give due consideration to any suitable item submitted to him by a brother for rendering either in Lodge or the refectory. In any case, brethren, I ask you to remember your obligation to attend your Lodge whenever possible, if within the length of your c.t. I would again impress upon you to practise outside of the Lodge those excellent precepts you are taught in it. You will thus retain your own self respect and command the respect of others. As evil communications corrupt good manners, so in reverse the communication of good manners will break down evil and corruption. Let each of us adopt the role of missionary and go into the world determined to influence some at least by the practice of our Masonic virtues, by the example of good living, by assisting the weak and aiding the strong in their endeavours for good. Let us never forget God, as the Germans have done. Let us pray that He may be pleased to bless our efforts to maintain justice and morality among the nations. May he bless our nation with success and the world with peace, and return to us at an early day in honour and safety our loved ones who are away.

THE PROVINCIAL GRAND LODGE OF CANTERBURY.

—◇—
"THE CARE OF OUR INITIATES."
—

[W. BRO. S. PARNWELL SMITH, P.Prov.G.D. of C., read the Quarterly Address at the Meeting held on 17th April.]

The subject that I have chosen for my address to-night is entitled "The Care of Our Initiates." It is a subject to which I have given much careful thought and attention, and one to which, I think, all Masters of Lodges should devote more consideration.

We find, however, that most of our Masters are so fully occupied with the making of Masons, and so much engrossed with this all-important work, that they pay little or no attention to an initiate after he has passed through his three degrees.

You will find (I am speaking now of the Craft as a body) that it is our one thought and aim to get as many eligible men as possible into our ranks. That is right, and should be so, for the more Masons we can make the better for our country, our laws, and our nation. It must be evident to the Craft in general that the greater the number of Masons in a community the better the conditions of life must be, owing to their individual and united influence.

But, whilst we are anxious to make Masons, we should not be content merely with getting men into our ranks; we should certainly see to it that their entry into Masonry should be a permanent and lasting one. We are, however, faced with this undeniable fact, that a large number of men, and good men, too, enter our ranks, take a certain interest in our Order, and after a short period gradually drift away. Do we ever ask ourselves why this is so, or do we endeavour to rectify it? Is it that the conditions are such as to offer little or no inducement for them to hold it permanently, or is it that there is a want that the individual cannot explain, and which we do not put before him?

We put a man through his three degrees, and then practically forget all about him, so anxious are we to proceed to the next initiation. If he cares to come along and see certain degrees worked over and over again, that is good; but a man wants something more than that. He wants something to induce him to come to our monthly meetings, and that something we do, not supply. We duly impress our initiates with the fact that they are expected to make a daily advancement in Masonic knowledge, but do we expect them to make that advancement by their own individual efforts? Have they the means whereby to do so, or should it not be our duty to give them opportunities of improving their knowledge of Masonry and provide the necessary means for them to do so?

You may reply that they have the Lodge of Instruction for this purpose. To my mind the Lodge of Instruction, as at present constituted, is a misnomer. What instruction does an initiate get there? He comes along and sees a degree worked, often in a slipshod manner; hears the Preceptor praise, or find fault, as the case may be, and that is all. Lodges of Instruction should be called Lodges of Rehearsal, where certain officers and members are given certain ritual work to learn, and then come along to rehearse the same, or perhaps the degree to be worked the succeeding Lodge night may be gone through, and that is called instruction.

I asked a very respected P.M. the other week why the Lodge was just, perfect and regular, why Jacob's ladder rested on the V. of S.L., and what was the symbolism of the Mosaic pavement on the floor of the Lodge? Not one of these questions could he answer, and yet he attends Lodge of Instruction and takes a prominent part therein.

Just here I would like to draw a comparison between the Church and our Order. When a man signifies his intention to join a church he is waited upon by the minister of that particular church, and he is spoken to in regard of what is required of him as a member. He is prepared to some extent for his entry, and generally made to feel that he is already a member. Do many of our Masters take that interest in our initiates? When a man has become a regular member of a church, and is for any length of time absent from its meetings and services, he is waited upon by officers of the church to find out the reason for his absence, and an endeavour is made to ensure his more regular attendance. Do we bother ourselves to any great extent to get members to attend regularly?

Again, you will find certain classes set up in connection with a church for the teaching and study of its doctrines and aims, at which one can make daily advancement in its principles and history. Now I come to the chief point in connection with our initiates. I consider that certain classes should be formed in connection with every Lodge, in which initiates and others could get a knowledge of our Masonic symbolism and history, and where they could ask for, and be given, an explanation of everything in connection with the working of the various degrees. I would go still further, and say that certain Lodge nights should be set apart for lectures on Masonic subjects. We have plenty of P.Ms. who could teach the rudiments a Masonry at these classes or lectures, and duly impress them on our initiates, so as to induce those initiates to go still further in their search for knowledge.

I feel quite sure that these classes or meetings would be largely attended by initiates and members, and, moreover, they would be greatly appreciated by one and all. Also, the Craft as a whole would be able to attain a greater knowledge of its teachings and aims. Members, too, who are seeking a daily advancement in Masonic knowledge could be offered an opportunity of attaining this end.

In conclusion, I hope that this initial paper on an important subject may produce some little food for thought amongst Masters of Lodges, and that we may be able to look forward in the near future for practical results on the lines indicated.

NOTHING FOR NOTHING.

—◇—
[By BRO. A. J. HEIGHWAY.]

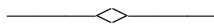
You'll get nothing out of Masonry—if you put nothing into it. That's the way with life, too. No man in this world ever got anything really worth while without paying the price for it. The athlete secures his muscles by work ; the student wins the prize by work; the business man achieves success by work ; and the Mason gets the best out of Masonry by work. Cheap bargains never are satisfactory. The better worth while a thing is, the heavier is the price demanded.

It is no different with Masonry. You get nothing for nothing there. There is a price to pay. What are the two sides of this bargain—Masonry and the price demanded? What is Masonry ? It is a broad humanitarianism. It is a compelling agency to good deeds; it is a common solvent of creeds, a dissipator of dogma; by its agency men meet "upon the level," mingle in responsive love and fraternal peace. It soothes the inward mind and excites to a wide compassion. It leads the thought up to God, on to the future, out to humanity. It will do all this for you—if you pay the price. The price is not small—it requires a definite effort on the part of every individual. The price is responsiveness—responsiveness to the teaching of the Craft, and responsiveness to the appeal of humanity. The teachings of the Craft give you the principles of conduct, and humanity gives you the opportunity for their practice.

This "Humanity," now : Humanity is a big and wide conception, and if you are going to wait till you can do a deed that will benefit the whole of humanity at one swoop—well, you'll wait some time. But don't forget that it's you and your neighbour—in the Lodge and out of it—who make up humanity. So start in now and do the good deeds that come handy.

Masonry is like everything else really worth while in this, too, that the more you put in the more you get out. That isn't the case with quite everything, even with gold-mines, but it does apply in Masonry. The more deeply a brother studies its teachings, the more faithfully he applies its principles, the more energy he puts forth, the greater will be his return. Look at this in relation to your Lodge. There are two sorts of brethren you will notice—the workers and the drones. The worker is the enthusiast who pours forth his energy unsparingly, who always has the good of his Lodge or of a brother at heart, and works keenly to that end. He is a joyous, cheerful soul, at whose coming all faces light up, and round whom the very life of the Lodge revolves. The drone, on the other -hand, sits back, and is prepared to receive rather than give. He makes no stir to penetrate the mysteries of the Ritual and the Craft, responds to no appeal to his spirit or to his mind, remains in intellectual stagnation, when he might be vibrating with life. Neither in a beehive nor in a Lodge is a drone popular. It is against reason that he should be. Life is a mutual sort of business. We none of us give much for nothing. It can't be done, really. There is mutual giving in friendship, and there must be mutual giving in Masonry. If a brother complains that he is getting very little out of Masonry, he should pause and inquire what he is putting into it? He'll get nothing back, unless he gives something out. He might ask, "What can I give?" Well, even if his abilities are not great, he can give a sympathetic understanding to the ritual, a regular attendance at Lodge, a cheerful mien and friendly advances to brethren to whom he may not formerly have spoken; he might make a point of discovering the good in every fellow brother, and perhaps will discover chances of lending quiet assistance. And it must be remembered that these gifts to Masonry are on a relative and not on an absolute basis. We can't all be Masters, but it is mere truth to say that cheerful and loyal floor members can do even more for the general harmony of the Lodge than can the Master. A cheerful word or a sympathetic understanding extended from one floor member to another may be of priceless worth—may smooth a rough path, or soothe a troubled mind. And if this atmosphere of "giving" were prevalent, each brother would find that he was "receiving" in return. The more he called upon his nature for sympathy to others, the greater capacity for sympathy would he discover in himself. The more he practised Masonic principles, the greater would he find his comprehension and understanding of them to be. In paying out the price he would be discovering the return. The more he put into Masonry, the more would he get back. Energy always recoups itself. The athlete's energy yields muscle, the student's energy, brain, and the Mason's energy the greatest of all—character and nobility of soul. Therefore, give that ye may receive.

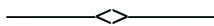
THE WELLINGTON UNITED BOARD OF ENQUIRY AND BOARD OF CASUAL RELIEF.



The annual meeting of the Wellington United Board of Enquiry was held on 15th April. W. Bro. Neilsen, President, congratulated the members of the Board on the excellent work which had been done during the year, and thanked them for the interest they had displayed in furthering the business of the Board. The election of officers resulted in W. Bro. J. Firth being elected President; W. Bro. W. C. Robinson, Vice-President; and W. Bro. Henry Hobbs re-elected Secretary. W. Bro. Neilsen and the Secretary were accorded votes of thanks for their services during the year. Owing to the increased cost in the working expenses of the Board, the levy for the year was fixed at the old rate of £1 5s. per Lodge. Each Lodge also to pay the sum of 2s. 6d. per candidate forwarded to the Board for consideration. During the year 99 candidates had been considered by the Board, of whom 92 were recommended, 4 not recommended, and 3 withdrawn.

Correspondence

MORE LIGHT.



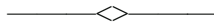
TO THE EDITOR.

DEAR SIR AND BRO.,—Can you oblige by throwing some more light on the following cryptic paragraph in the report of the Prov.G.M. of the Wellington District to G.L. in connection with this year's communication of that body? "The old system of allowing each Lodge to arrange the details of its own ceremonial work, whilst carefully observing ancient charges and landmarks, was, I consider, preferable to the schoolboy-like lessons now so often in evidence." On the face of it, if this is meant as a reflection on the ceremonial working in the Lodges in this district, speaking with considerable experience, I have no hesitation in terming it both unjust and unwarranted. The Lodges very closely conform to the scheme as laid down for their instruction and guidance in the Ritual of the G.L. of New Zealand. If it is a criticism and a belittlement of the Ritual of the G.L. of New Zealand, coming where it does, and not as a private communication to the B. of G.P., it would seem to be in questionable taste on the part of a brother whom G.L. has delighted to so signally honour.—Yours fraternally,

A. M.M. OF MANY YEARS' STANDING.

[We had not seen the paragraph until you drew our attention to it. Like yourself, we quite fail to grasp its meaning.—ED. C.]

OBITUARY.



THE LATE BRO. HENRY SAINT-GEORGE.

We are indebted to R.W. Bro. Bingham for the following extended notice concerning the death of the late Bro. Henry Saint-George, so well known here as the Examiner to Trinity College. The reference is taken from the London "Freemason's Chronicle" :—On the 29th ult., Bro. Henry Saint-George, who was organist of the Authors Lodge and Chapter, No. 3456, and the St. Leonard Chapter, No. 1766, died on his return from India. He had had a perilous voyage, and had arrived a day sooner than was expected. Unfortunately, the strain he had endured in examining students, both in the plains and hills of India, for the Trinity College of Music, as well as the anxieties of the voyage, undermined his health, and he succumbed from the malady, although only just fifty years of age. His death is a great loss to his Mother Lodge, as he had always, when in England, taken an active part in whatever was going on. During nine years he had been an examiner for Trinity College, and, in that capacity, had toured through Canada, Australasia, New Zealand, and India. He had been elected a member of the Authors' Club in 1910, his qualifications being that he was the author of "The Bow, its History and Use"; "The Place of Science in Music"; "Fiddles, their Selection, Preservation and Betterment"; and "The Young Man from Stratford," dealing with the Shakespeare-Bacon controversy. At

the Authors' Club Monday night discussions he was a fluent speaker, and had a remarkable gift of expressing himself tersely and eloquently. He had recently been engaged as an extension lecturer for the Selborne Society, and at one time he was a prominent member of the Paddington Conservative Association, speaking forcibly at their meetings. Moreover, he was a good draughtsman, and made many water colour sketches of the different places he visited, besides bringing back with him a large collection of photographs he had taken of Masonic temples in different parts of the Empire. His zeal as a Freemason dated from his initiation in the Authors' Lodge, on 20th March, 1912. He took his Second Degree the following April, and the Third in May. Bro. Saint-George was exalted in the St. Leonard Chapter, No. 1766, on 11th March, 1914. Although so recently a Mason, he was amongst the most zealous of its votaries. Wherever he went in his extensive travels, he visited the Masonic Lodge of the locality. He was fond of saying that, wherever he was received as a guest, he was expected to do three things, namely, make a speech, play the organ, and play a solo on the viol d'amore, for Bro. Saint-George was a remarkable violinist, and, apart from that, had an extraordinary knowledge of obsolete string instruments, being a good executant on the viol d'amore and viola da gamba. The Ladies' Nights of the Authors' Lodge, in which he took part, will be remembered by all who attended them, as he and Mrs. Saint-George were active in providing the musical programme. But he never wished to put himself forward, saying that if anyone else wished to appear, he would stand aside. He was a man of broad views, generous disposition, and, like all brethren who have travelled far, was profoundly impressed with the greatness of the future, not only of the British Empire, but of British Freemasonry. The funeral took place at Paddington Cemetery, Willesden Lane, on the 1st February, and the Authors' Lodge and Chapter sent a wreath, as did the St. Leonard Chapter, the last rites being attended by a deputation of brethren, who placed a sprig of acacia in the grave. The greatest sympathy is felt with the widow and her son in their bereavement, and brethren in different parts of the Empire who have been acquainted with Bro. Saint-George will be grieved to hear of his premature death.

NOTES ON THE MASONIC APRON.

Bro. A. Cadbury Jones, Secretary-General of the Societas Rosicruciana in Anglia, lectured recently in Bradford on "The Masonic Apron," and we are now privileged to make the following extracts from the lecture then delivered. After dealing with the origin of the apron and its symbolical meaning, particularly as regards Freemasonry, Bro. A. Cadbury Jones proceeded :—

Among the Israelites the girdle formed a part of the investiture of the priest. In Persia, where the mysteries of Mithras were observed, a white apron was placed upon the candidate; while in Hindustan a sash, termed the sacred zenner, was used. The Essenes used a white robe bordered with a blue riband, the emblem of holiness, and, coming to more modern times, we are informed by Koempfer that the Japanese in certain of their rites invest the candidate with a white apron. In some of the Scandinavian ceremonies a white shield was used, but the instruction given was very similar to that used by Masons. And so in all ages and amongst all peoples—Indian, Persian, Jewish, Ethiopian, and Egyptian—the apron has always been a badge of distinction.

Eumolpus of Thrace was an initiate of Ceres, at Eleusis (1350 B.C.), and was appointed High Priest. The office remained in his family for 1,200 years. He it was who instituted the lamb's skin as a symbol of peace and goodwill. Hence our ancient brethren insisted on our badge being worn only when love and harmony prevailed.

With regard to the M.M. Apron, the three rosettes denote not only that the wearer has passed the Third Degree, but they also represent the Sacred Delta, or Supreme Triangle, which in ancient religious systems was a symbol of Truth; and those who made a declaration upon it were conscious of the solemnity attached thereto, as well as of a penalty attending a violation of an obligation. The symbol is well known to all students of antiquity; it was the sacred sign of the great Triad, and, in modern times, of the Trinity.

Then we have two ribands, which are the ends of the stole worn by the higher priesthood. In Egypt this was placed upon the aprons in a manner very similar to that of to-day. As the clothing became more extended the stole was lengthened, until it was eventually hung from the shoulders, and finally suspended round the neck

with the long ends hanging over the gown. At one period the stole became so common amongst all classes of priests that the Council of Laodicea forbade its use by the inferior orders of clergy. In our churches we note that it is worn by ordained priests with the ends hanging, while the minor clergy wear it sash fashion over the left shoulder.

From the ends of the Masonic stole depend fringes or tassels, each of which consists of seven ropes or cords. It is commonly supposed that these are relics of the tie band; in some of the earlier aprons the tassels are missing, and where there were tassels they were supposed to be the ragged ends of the tie. But this supposition is not correct.

The tassels, by regulation of G.L., are divided into seven ropes or drops; these are reminiscent of the seven stoles of Isis, which were the equivalent of the seven stepped ladder, or the seven altar steps in the mysteries of Mithras. Then there was the seven-fold division of things, which implied that each of the seven planets has special influence over the seven ages of man. Amongst the Hebrews the tassel or fringe was of great importance; the Talmud is explicit, for it explains that the precept concerning the fringe is so great that he who diligently observes it is regarded in the same light as if he had kept the whole Law. The virtue of these in recalling the attention of the wearers to the Divine commands, and preserving them from sins they had been on the point of committing, is said to be very great. (Numbers xv., 39, and Deuteronomy xxii., 12.)

We may therefore conclude that the apron is intended to remind us of our moral and social welfare, and above all of those exalted precepts which are enshrined in our ritual—precepts which have descended to us from the remotest times (as we put it, from time immemorial), and whose meaning is never to defame, slander, or injure a brother, but to defend him and his while mortal life shall last, and thus extol the Creator, T.G.A.O.T.U. Whose beneficence protects us, Whose love sustains us, and Whose motto is Charity—Charity of word, Charity of thought, and Charity of deed.—" The Freemason,"

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FREEMASONRY IN KATHIAWAR, BOMBAY PRESIDENCY.

The annual installation meeting of Lodge Kathiawar was held in the Masonic Hall on Saturday, 10th March, when H.H. Sir Ranjitsinghji, Jam Sahib, was installed as W.M. for the ensuing year by the D.D.G.M. who had come up from Bombay specially for the purpose. There was a good attendance of members, the proceedings being ably supervised by the retiring Master (W. Bro. H. J. Anti). and the .See. (W. Bro. G. M. Munshi). After the meeting the members adjourned to the banquet, where covers were laid for sixty guests, many of them being invited for the occasion and comprising the principal residents of Rajkot -and district. In the course of the evening H.H. the Jam Sahib announced a donation from himself of Rs.5,000 towards the funds of the- Lodge, for which he was thanked.

[The above cutting from the "Times of India" of 17th March refers to the old Cambridge cricketer, Ranji, the Jam Sahib of Nauanaggar, Kathiawar, Bombay Presidency. He is a Rajput by caste—a high caste of Hinduism. Lodge Kathiawar belongs to the English Constitution.]

Poetry.

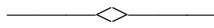
SOME TIME AT EVE.

Some time at eve, when the tide is low,
I shall slip my moorings and sail away
With no response to a friendly hail,
In the silent hush of the twilight pale,
When the night stoops down to embrace the day -
And the voices call in the water's flow—
Some time at, eve, when the water is low.
I shall slip my mooring and sail away
Through purple shadows that darkly trail
O'er the ebbing tide of the unknown sea,
And a ripple of waters to tell the tale
Of a lonely voyager, sailing away
To mystic isles, where at anchor lay
The craft of those who have sailed before,
O'er the unknown sea to the unknown shore
A few who have watched me sail away,
Will miss my craft from the busy bay;
Some friendly barks that we anchored near,
Some loving souls that my heart held dear,
In silent sorrow will drop a tear ;
But I shall have peacefully furled my sail
In mooring sheltered from storm and aale,
And greeted the friends who have sailed before
O'er the unknown sea to the unknown shore.
—LiZzie Hardy Clark in " Dalruth Masonic
Calendar."

THREE GATES,

If you are tempted to reveal
A tale someone to you has told
About another, let it pass
Before you speak, Three Gates of Gold.
Three narrow gates—First, "Is it true ?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is the last and narrowest, " Is it kind ?"
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may her—Exchange.

NEARING THE JOURNEY'S END.



A little more tired at close of day ;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for a brother's name ;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold
A little more zest in the days of old;
A broader view and a saner mind,
And a little more love for all mankind ;
A little more careful of what we say ;
And so we are faring- a-down the way.

A little more love for the friends of youth ;
A little less zeal for established truth ; •
A little more charity in our views;
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream ;
A little more real the things unseen ;
A little bit nearer to those ahead,
With visions of those long-loved and dead;
And so we are going where all must go,
To the place the living may never know.

A little more laughter, a little more tears,
And we shall have told our increasing years ;
The book is closed, and the prayers are said,
And we are a part of the countless dead.
Thrice happy, then, if some soul can say:
" I live because he has passed my way.'

— M.C.L., in " Brotherhood."

THE OPPORTUNITY OR FREEMASONRY.

The horror of the European War hangs like a pall over the world. It would seem that the veneer of Christianity and civilisation had been stripped from mankind, and that humanity stands revealed in more than primitive barbarity. War has lost its glamour. No longer man pits his personal strength and powers against his antagonist in fair and open combat, but, entrenched behind barriers at heretofore inconceivable distances, he pumps his death-dealing missiles into the ranks of his enemies with as little thought as the miller's boy pours the grain into the hopper.

The veriest coward, skulking deep in the depths of the ocean, may hurl a bolt that will consign thousands of his unsuspecting fellows to unknelt graves; or flying far above and beyond the lines of his foes, drop death and destruction upon the heads and homes of his hapless women and children.

Such, in outline, is the picture of war in the boasted twentieth century —war more merciless, less scrupulous than any other in written annals.

It is to this feast of horrors that the nations of the Old World seem to be inviting, impelling ours. May the Power of Peace so subdue our passions that we decline the invitation.

But there is another side to the picture. No man knows to what depths of sorrow and suffering, through how many weary months, perhaps years, this war will drag its awful horror. Yet all men know that after clouds conies sunshine ; after darkness, light.

When the end has come and the cost is counted, nations will want to civilise, not Mexicanise, their subjects. Who shall lead in the great work of binding up the wounds and healing the differences of the peoples ?

This question cannot be answered in the spirit of narrowness and bigotry; the fair and open-minded man will admit that there are at least a trinity of forces that are entitled to strive to harmonise and pacify the world, so diverse, so incongruous, so antagonistic now and in times past, that to enumerate them in the same sentence seems ridiculous.

Masonry, least in numbers, will claim her place because her first tenet is so broad that all men can stand thereon. "Brotherly love teaches us to regard the whole human species as one family; the high, the low, the rich, the poor, who as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle Freemasonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at perpetual strife. "

Masonry has been too provincial. She refuses, even in this country, to unite her States in one Grand Jurisdiction.

With many of the Masons of the Old World we refuse even to fraternise.

Though professing the broad tenet, we have looked askance at brethren of every other tongue or race.

The second power, the greatest numerically, is the Roman Catholic Church, which holds sway over perhaps sixty per cent. of the people at war. Her voice must be for universal peace, for her people are a large part of every so-called Christian nation on earth.

The other factor in the problem are the Socialists, who teach the common brotherhood of man and the abolition of war. It has been claimed that their growing power made several monarchs willing to hasten the war.

The Socialists are the bitter foes of Catholicism, and as a class scorn Masonry.

Will, then, Masonry, in the spirit of its tenets, forget her animosities, magnify her agreements, minimise her differences, and make common cause in beating swords into plough-shares and spears into pruning hooks ?

Universal peace should be the universal slogan. Is Masonry prepared to embrace her golden opportunity?

—A. C. Bagnall, in the "Masonic Bulletin," America.

MASONRY : ITS RITUALISM.

Every organisation has its extended form and its inward vital essence. The form is the natural protection of all that which, dwelling within, gives life, beauty, excellence and worth. Nature abounds in examples. The plant has its organs arranged so as to prevent the destruction of the more delicate parts, that its life may be preserved to accomplish the end of its being.

Man is "so fearfully and wonderfully made" that every part is "fitly framed " to protect the vital organs, to facilitate action and produce power. The bones composing the skeleton are hollow, that lightness may be secured without weakness.

Constant contact with, and the observation of, the beauties of nature lead to the adoption of a similar plan in the construction of every successful human institution. Masonry has such a form, rendered almost divinely beautiful by its inward stores of essential power and vitality. Having existed for a time " whereof the memory of man rtumeth not to the contrary," its origin is veiled in the deepest mysteries of antiquity. To reach the source of this ethical Nile, sage and philosopher have struggled in vain. Friend and foe, one to sustain and the other to annihilate, have embarked in fruitless expeditions to discover this humane and beneficent North Pole. This coy maiden, " with countenance demure and modest grace," though leaving abundant evidence of her benignant reign, has baffled all the attempts of her curious friends and malicious enemies to discover the land or the time of her birth, but upon every near approach of curiosity, knowledge, or opposition, hides among the dense mazes of the remotest antiquity. Though her origin is thus obscured, her exceeding great wealth of beauty and of worth presents Masonry to the world as worthy of all imitation and study.

ITS RITUALISM.—Masonry Seizes upon an operative art to teach and enforce a speculative science. Its outward form— its body—is its ritualism, which for unnumbered ages has been and is still in substance the same. While differing in its less important minutia; in different lands, it is, nevertheless, the protection and covering of a soul or essence, which differs neither "jot nor tittle" among all the peoples of the whole world. Human beings throughout the world, varying in the unimportant incidents of dress, colour, stature and habits,

are, in the essential structure of their inner powers of body and soul, the same; at least similar, *Hic et ubique*—here and elsewhere.

The catholicity of Masonry is shown by the precepts and practices which characterise its work among those of every clime, race, or tongue. Its universality and antiquity convince unbelievers of its excellence and disarm ignorant antagonists. An institution based upon a false foundation or inculcating dangerous or corrupt principles cannot become universal nor exist, for a long period without supposing humanity to be ignorant, corrupt, or vile. Those, therefore, who would, through ignorance, ridicule our excellent institution, or through malice attempt to destroy it, must concede that their own race is their worst enemy. On the other hand, those who uphold its sublime precepts know that it leads to the strongest manhood where mercy always seasons justice.

After thus reviewing the incontestable proofs of its worth and strength, we can profitably contemplate its form and the means of increasing its usefulness and accelerate its progress. As a sound body is essential to the existence and usefulness of a sound mind, so ritualism, the body of Masonry, must be definitely understood and faithfully adhered to in order that the tenets of our institution may be kept in a salutary condition before whose lives are impressed with their influence. Thousands of years have perfected the forms and ceremonies of the several degrees in Masonry. They come to us hallowed by the memories of the past and sanctioned by immemorial usages, and it is hardly probable that in obscure Lodges, whose members are often ignorant of the meaning or philosophy of these symbols and rites, any improvements can be made in the ancient landmarks, historical and traditional ceremonies of the institution. The closest adherents to the ritual are the brightest and most useful Masons, and Lodges becoming most perfect in the standard work are most successful, attract the best men, and receive most advantages from a full attendance of the membership. When has the true Masonic heart, wearied and grown tired of the careful, effective initiation of the neophyte When did the delineation of the beauties of operative and speculative Masonry to the wondering F.C. lose its freshness? To whom has the story of the widow's son, with its sad pathos, its thrilling tragedy, and its sublime lessons of life, death and immortality, ever been told, and the heart and the pulse beat not the quicker? Our ritualism, then, is the outward organism used to protect, foster and maintain those noble tenets which have made memorable the noblest of human societies. It, therefore, becomes the duty of Lodge and individual craftsmen everywhere and at all times to preserve in their primitive purity the several ceremonies of the institution, neither adding to nor taking therefrom.—" Scottish Rite Bulletin."

THE SQUARE.



We have been thinking of late very much about the deep and impressive significancy of a square. It is one of the leading emblems used in the Masonic institution, and is not only indispensable in the operations of practical Masonry and other mechanical pursuits requiring accuracy of workmanship, but its significancy in moral instruction is of that substantial and impressive character which is essential to success. Of all our emblems it is the chief. In all our rehearsals it is named first. It stands at the head of the list, and next in importance to the great Book of God. And why? We wish we could tell to the readers of the "Bulletin" the wonderful properties of the square, or repeat to them its lessons of priceless wisdom.

A square is an angle of ninety degrees, or the fourth part of a circle. It is an instrument which consists essentially in having at least one straight edge at right angles to another." In mechanical labours it is used for the purpose of testing the accuracy of angles and ascertaining their completeness, or the fitness of parts to fill their places in the whole. As, whether timber or stone is square, and therefore prepared to be put into the building.

As used in the Lodge in the mystic labours it means Truth and Virtue. It represents Truth—absolute, unerring, eternal Truth; and as such is applied to the moral workmanship of the Craft, to test its accuracy and fitness. If it will not endure the application of the square, then it is not good work, and must be rejected; nor is he who performed it a good workman. He is not yet a Master, but only an Apprentice, or at most a F.C. He cannot, or does not, make work which will stand examination by the square—by truth—and hence his education is incomplete.

Masonry teaches us to subdue the passions, to conquer our appetites, do justly to all men, and obey the commands of the Master—God. Until we can do all this our work is not square, and we should be continued in our apprenticeship. The practice of advancing an Apprentice to the position of a F.C., whose business is to

test the work and who are presumed to be proficient themselves, is a practice ruinous to the best interest of the members, and not at all creditable to the professions we make.

But to make men Masters, whose work is neither a square nor an oblong, but only fitted to be cast among the rubbish, is to depart essentially and fatally from the precepts of the fathers. What does that degree imply? That the candidate has learned to handle the axe, chisel, or mallet, or all of them? No, but that they have produced perfect specimens of work, and not only so, but that they are able to apply the required tests, and tell when the work is perfect. The rough corners of the native ashlar must be removed; profanity, falsehood, intemperance and every moral deformity which disfigures the moral character must be removed; and the heart, disposition, tempers, life, affections—all so chastened, subdued and elevated that they will endure the application of the square—Truth, Divine Truth. Then, and not until then, according to the genius of Masonry, should the tyro be advanced to honours or distinctions.

Truth is unbending, unchangeable, eternal. It is the same to-day that it was when our ancient brethren were toiling in the mountains of Lebanon, or placing the capstone upon the glorious edifice in Jerusalem. "Fear God and keep His commandments," is the perpetual rule of human action. And human action that will not abide the test of that square will not be suitable for the spiritual temple in the heavens.

The square, in Masonic language, is also synonymous with Virtue—"the square of truth and virtue." Human action must be directed by these; human character must be formed of them. To be truthful and virtuous—this should be, must be, the aim of every faithful and upright Mason.

We fear our work is not finished with reference to the square; nor is that instrument applied to it as it should be. We go too fast; we hurry things—don't wait and watch and try. Anything will do if it will only bear an outside polish, whether square or not. We fear unless we are careful our structure will begin to lean—perhaps totter—it may be, fall—unless we are more careful in preparing the material that is presented at our temples for the application of the square.

Then, brethren, understand how to use the square and apply it to every rough ashler and find out if it is free from spot or blemish, and if it will make a perfect ashler fit for that temple not made by hands eternal in the heavens.—"Scottish Rite Bulletin,"

SYMBOLISM

Symbolism is the language of the world, and yet, strange to say, it is only in Freemasonry, as the grand successor of all ancient mysteries that this fact is fully appreciated and acknowledged. What is an idea or a thought? Who can answer? We know of no reply, and can make no reply except by a symbol, which is a word. Words printed or written are but the symbols of sound, and sound, to become intelligible, is but the expression of letters. We think, for instance, of God; that is, we think of the great creative intelligence which brought the world and us into existence, and we do not know by what He calls Himself, but we do know that He makes Himself manifest to our natures by His own spiritual power and influence.

You, could not know that I was thinking of Him unless I gave you a symbol of my thought, and such a symbol as you could understand, and knowing that you know Him by a certain name, I give the sound of that name and write G O D, which being pronounced or sounded gives the word "God." Nine-tenths of religion is expressed by symbols. For instance, the Christians use the Cross, which is the emblem of sacrifice and suffering. They use bread and wine as emblems of flesh and blood, and they use water in baptism as the emblem of purification.

Other religions have also their symbols of sacrifice and offerings, and without this symbolism all religion would become at once a silent faith without a single word to express it. The ancient astrologists, who forgot and lost more than the world has ever learned since, taught altogether by symbolism, and as for the ancient mysteries of the philosophers, which taught more in their alphabet than we have learned in our most complete works, they had no language but symbols. It is not strange, therefore, that our fraternity, springing from the womb of science now unknown, should have symbols instead of words; and what a glorious and simple symbolism it is! Brother, have you ever taken up a square and compass Masonically, and sat down and studied them? Just think of the world of thought that clusters around them in the lessons of the several degrees of Masonry. They convey a morality in the First Degree that has no equal in any code of morals extant; and in the Seventh Degree, or R.A., the compass tells a story of God that we can find nowhere else outside of the Great Light. Take up the plumb and just let your mind roam over all it teaches, and then ask

yourself if you will ever be able to live up to all that this one single symbol teaches. So with every other; there is a volume in each, and were we a preacher we think we could take the Masonic symbols for texts and talk to our fellow-men for a century without becoming exhausted. Yet how sad it is to see a Master explain these symbols with about as much feeling as a daily labourer would tell an apprentice how to knock corners off of a stone with a common hammer. After all, Masonry has its first and only home in the heart and soul, and unless the Mason is one there originally, all the degrees in the world will not make him one, and if his heart is not all right he is only so much "dead wood" in a Lodge-room.

Brethren, study your symbols ; there is a whole world in them.—"Louisville Bulletin."

Reports

Secretarial and Scribes are requested to forward Reports.]

CRAFT LODGES.

SOUTHLAND.

Southern Cross, No. 9.—The Lodge held its regular meeting on Friday, 4th May. There was a fair attendance of members and visiting brethren. The very impressive ceremony of raising was carried out in an admirable manner, W. Bro. W. A. Stout being assisted by W. Bro. J. Critchfield (T.H.), W. Bro. Pilcher (W.Ts.), W. Bro. Roberts (Explanation of Ss.), W. Bro. Lowry (Final Charge). The V. of S.L. on which the candidate had been obligated was presented by R.W. Bro. W. Smith. The election of officers was held the same evening. Two new members were elected and one proposed. At the after-meeting W. Bro. W. Robison proposed the toast of the W.M., and eulogised W. Bro. Stout for the high standard of work and conduct he had maintained in the Lodge during his year of office. In replying, Bro. Stout mentioned the strenuous times through which all Lodges, along with other organisations, were passing. It was not to be expected that there would be many new members when so many young men were answering the call of their country. He thought if a Master maintained the standard of his Lodge without going backward, that was as much as could be expected of him. A very pleasant social hour was spent. The installation meeting takes place on Friday, 1st June, Bro. I. Copeland being the W.M.-elect.

Harvey, No. 49.—The installation of Bro. David Dickie Steadman as W.M. of Lodge Harvey, Gore, took place on 11th April, the officiating officer being W. Bro. E. C. Smith, of the same Lodge, who elected to give the Prov.G.M. a rest. W. Bro. Walter Gee, P.G.D., acted most efficiently as D. of C., contributing much to the success of the meeting, which was most successful in every detail. W. Bro. G. J. Anderson read the Ancient Charges most impressively, and W. Bro. Smith conducted the B. of I.M. The presentation of W.Ts. was in the able hands of W. Bros. MacGibbon, Keating and Young. The Prov.G.M., R.W. Bro. A. Le Hoyles, was impressed into the service to give the address to the W.M., and the following brethren were invested by quite a number of investors : S.W., Bro. A. G. Clarke ; J.W., Bro. T. J. Sherborne, jun.; Sec., W. Bro. W. Gee, P.M.; Treas., W. Bro. James Boyne, P.M.; Chaplain, Bro. Rev. J. M. Simpson; D. of C., W. Bro. A. A. MacGibbon, P.M.; Organist, Bro. J. Scorgie; S.D., Bro. H. C. MacGibbon; J.D., Bro. W. Kirker; I.G., Bro. D. Cook; Tyler, W. Bro. H. Geisig. W. Bro. F. Young gave the charge to the Wardens, and the Installing Master impressively addressed the brethren. A banquet was subsequently held in Brice's Rooms, and a good time was spent.—[Lodge Correspondent.]

St. John, No. 94.—On Friday, 20th April, there was a very large attendance. One candidate was initiated, and the election of officers was also carried out. It was interesting to note that there was competition for I.G. (three nominees), and also for Stewards there were six nominations for three vacancies, necessitating a ballot in each case. Bro. Bonifant, S.W., is the Master-elect. Official visits were received from G.L., Victoria, No. 147, and Southern Cross, No. 9, each having good representation. At the close of the evening R.W. Bro. Le Hoyles, Prov.G.M., paid a well deserved compliment to W. Bro. Robison concerning the progress of the Lodge during the past year. A very pleasant after-meeting was also well attended. Amongst visitors were W.

Bro. Rusden, from Lodge Fortitude, W. Bro. Beer, .Lodge Taringatura; W. Bro. Prain, Lodge Waihopai ; R.W. Bro. Timpany, Lodge Mokoreta ; and Bro. Drurie, Lodge Brooklyn; besides those paying official visits.—[Lodge Correspondent.]

Taringatura, No. 100.—The usual monthly meeting on 7th May was well attended, about thirty brethren being in attendance. Bro. H. Beir occupied the chair, and was supported by a goodly array of P.Ms. and all his officers. Correspondence was dealt with and accounts passed for payment, and W. Bro. Graham's notice of motion re the hall, after being discussed, was withdrawn without prejudice to its being brought forward at some future meeting. One candidate and a joining member (formerly a P.M. of this Lodge) were proposed. The special business was the initiation of two candidates. The ceremony was performed by the W.M., assisted by W. Bros. D. Walker (Ss.), Roxburgh (Charity Lecture), Clark (Prep.), Johnson (ancient Charge), while Bro. S. E. Griffiths presented the W.Ts. The W.M., on behalf of the Lodge, expressed good wishes for a speedy return after victory to Bro. John Chartres, the eighth member of the Lodge to don the King's uniform, and who was present in khaki. The W.M.'s expressions were heartily endorsed by the members, and Bro. Chartres suitably replied. Eight of our members are now on active service, and several more have been called up. All names are to be inscribed on the Lodge roll of honour. After H.G.W. the Lodge closed about 10.45 p.m.—[Lodge Correspondent.]

Victoria, No. 147.—The regular meeting on Friday, 11th May, was well attended. As is usual in this Lodge, most of the chairs in the East were occupied. Four candidates were passed to the F.C. Degree. W. Bro. A. Wilson was assisted in the ceremonial work by W. Bro. A. McNeil, who delivered the Charge in the S.E.; W. Bro. S. Craig, Charge after Passing ; the W.Ts. being presented by the Master and Wardens. The Prov.G.M., R.W. Bro. A. Le Hoyles, was present, and before leaving the Lodge made pleasing reference to the W.M. and officers of Lodge Victoria during the year. Excellent though their work had been, he exhorted the officers-elect to strive to do even better. Bro. J. Buchanan is the Master-elect. The Prov.G.M., in a short address at the after-meeting, spoke favourably on the position of G.L. funds. The Benevolent Fund was nearly £30,000, and the Special War Fund had exceeded £10,000. Still there was need for more, and he counselled those Lodges that had been dilatory in these matters to look to their laurels. He also expressed, on behalf of himself and Southland brethren, the disappointment felt over the unavoidable postponement of G.L. communication. He trusted that in the very near future the G.M. and several G.L. officers would pay a visit to Invercargill, and thus in some measure make up for the loss. In speaking of local matters, he was sure that W. Bro. Alex. Wilson would vacate the chair with a satisfaction of duty well done. The Lodge had prospered under his care, and the ancient landmarks had been well guarded. His remarks were well appreciated by all present.

Waihopai, No. 189.—The Lodge held its regular meeting on Monday, 16th April, when one candidate was initiated. W. Bro. Gilchrist, W.M., was assisted in the ceremonial by W.. Bros. Todd, Haggitt and Gilchrist. Owing to an important public meeting in Invercargill, several brethren were unable to be present. A noticeable absentee was Bro. Organist. The work was faithfully and impressively carried out, but the lack of music was very apparent. Lodge Southern Cross paid an official visit, W. Bro. Stout being attended by several officers and brethren. After the initiation ceremony the election of officers for the ensuing year took place. On this occasion there are quite a few unusual changes, due in some measure to the operations of the military ballot. Bro. Vernon Smith, S.W., is the Master-elect. The annual installation takes place in May. — Lodge Correspondent.]

OTAGO.

Kurow, No. 164.—The W.M. (W. Bro. H. Barclay) presided over a fair attendance of members and visitors at the regular monthly Meeting, held on 3rd May. Two brethren were affiliated, and one candidate was passed to the degree of F.C., the W.M. receiving valuable assistance from W. Bro. C. L. Ayson and W. Bro. A. N. Hayes, while W. Bro. R. C. Gillies supplied the musical part of the ceremony. Reference was made to the death of Bro. Deal, and W. Bro. A. N. Hayes moved that the Lodge tender its sincere sympathy to the relatives, and instruct the Sec. to write to W. Bros. H. G. and W. P. Deal, of Daman], expressing the condolence of members of this Lodge. The W.M. organised a party to pay a fraternal visit to Cromwell Kil. Lodge, No. 98, on 11th April (a journey of 100 miles), but owing to heavy rains the trip was abandoned. A

party comprising W. Bro. A. N. Hayes, W. Bro. C. L. Ayson, and Bros. J. D. Collins and G. P. Martin paid a fraternal visit to South Rakaia, No. 31, to honour Bro. Edwards, W.M.-elect (a former member of this Lodge). The W.M., accompanied by W. Bro. A. N. Hayes, journeyed to Oamaru to attend the installation ceremony of Waitaki, No. 11. Both parties were well received, and had a very enjoyable outing. Although our Lodge is situated at the end of a branch line among the snowy mountains, we are always pleased to greet visitors, and if the atmosphere is cold it is compensated by a hearty welcome. The W.M. is instilling enthusiasm into members, and holds weekly Lodges of Instruction for that purpose.—[Lodge Correspondent.]

CANTERBURY.

Southern Cross, No. 6.—The regular monthly meeting was held at Kaiapoi on the evening of Thursday, 3rd May. The W.M., W. Bro. Baynon, presided over a good attendance of members. The W.M., officers, and brethren of Lodge Ashley were announced and admitted in due form. The work for the evening was the initiation of two candidates. The W.M. gave the Ob., and, assisted by W. Bro. Withers, of Ashley, communicated the Ss. The S.W., Bro. Croft, instructed by the W.M., invested the candidates, and W. Bro. W. A. Gribble gave the C.A. W. Bro. Hoskin delivered the N.E. Charge, and W. Bro. J. Stanton explained the R. for Prep. On the candidates' re-entry the S.W. delivered the Final Charge. The Standing Committee was instructed to meet and formulate some plan to place the Lodges in a better financial position, and report to next Lodge meeting. A pleasant innovation was a musical interlude, given by Bros. Croft, Broadley, and Best while the candidates retired, which was much appreciated by all. At the close of the Lodge an adjournment was made to the refectory, where a pleasant hour was spent, contributed to mainly by musical brethren.—[Lodge Correspondent.]

Concord, No. 39.—The regular monthly meeting was held at the Masonic Hall, Frank Street, Papanui, on Wednesday, 28th March. W. Bro. T. H. North presided, and as this was his last night in the chair prior to installation, there was a record attendance of visiting Masters and brethren. W. Bro. North fully deserved the high compliment paid him by such a fine gathering, as he has worthily upheld the honour and reputation of Concord Lodge during his term as Master. He has been most assiduous in carrying out his onerous duties, and by his fair and impartial judgment has won the respect of all with whom he has come in contact. The year just closed has been a strenuous one for Concord Lodge—as it has been for all Lodges—owing to brethren leaving for the front. We are pleased to report that during the year we have not had to mourn the loss in action of any who are fighting for King and Country, and it is our sincere hope that it will not be long ere we will have the joy of welcoming them all back again in our midst, safe and sound. The election of W.M. and officers for the ensuing year resulted in Bro. J. W. H. Francis, S.W., to be W.M., the other officers "going up one." W. Bro. A. H. Hobbs, who has been Preceptor for a number of years, intimated that he did not seek re-election, and W. Bro. H. Wilson was elected in his stead. W. Bro. Hobbs will be missed very much at instruction meetings, as he has always been most regular in his attendances, and has been responsible in no small degree for the high standard of work for which Concord is famed. By his kindly and tactful assistance to the officers in their work he has ensured that the coming W.Ms. will be worthy successors to the P.Ms. of the Lodge. I feel sure that W. Bro. Hobbs will not lose interest in our instruction meetings, and expect we will often have his company at these gatherings. In W. Bro. Wilson we have a very able successor, and I can assure him that he will have the hearty support of all. The work for the evening consisted in conferring the Third Degree on one candidate. W. Bro. T. H. North, W.M., obligated the candidate, and W. Bro. Wilson, I.P.M., communicated the S. T. and, W. W. Bro. R. Baldwin invested our brother with badge of M.M., the "charge after" being rendered by W. Bro. S. Orchard, Master of Canterbury Lodge. The T.H. was very ably given by W. Bro. A. H. Hobbs and W. Bro. W. Gasson. W. Bro. Bottrell, Master of Civic Lodge, presented and explained the W.Ts., the Final Charge being given by W. Bro. R. Baldwin. One candidate was elected a member on the ballot. We are hoping to have a good gathering on 23rd May on the occasion of the installation of Bro. Francis as W.M. and investiture of his officers.—[Lodge Correspondent.]

Christchurch, No. 91.—The monthly communication was held on 24th April in the Masonic Hall, W. Bro. James Mitchell (Master) presiding. One brother was passed to the Second Degree, the following taking part in the ceremony:—Charge after Investiture, W. Bro. J. W. Roberts, P.M.; Charge in the S.E., W. Bro. F. Adams, P.M.; W.Ts., W. Bro. Johnston (Master Crown Lodge); the Final Charge being delivered by Bro. Sheffield, S.W. The W.M. obligated the candidate and communicated the Ss. of the degree. The Lodge

having been closed in due form, the usual pleasant hour was spent in the refectory by visitors and brethren.—
[Lodge Correspondent.]

St. Augustine, No. 99.—The regular monthly meeting took place on Wednesday, 2nd May, W. Bro. James Manchester, W.M., presiding. The work of the evening consisted of passing Bro. Malthus, and was carried out by the W.M., who gave the Ob., assisted by W. Bro. Thos. Manchester, I.P.M., Ss. ; W. Bro. Shackleton, Treas., S.E. Charge in old Scotch form ; Final Charge, W. Bro. Colville, D. of C., and W.Ts., Bro. E. Beckett, J.W. Votes of condolence were passed with Bro. M. Cochrane on the decease of his wife, and with J.W. Bro. Beckett on that of his eldest brother. A letter of congratulation was ordered to be sent to W. Bro. H. P. Fraser, the father of the Lodge, on attaining his eightieth birthday. A pleasant hour was spent in the refectory.

An emergency meeting of the Lodge was held on Wednesday, 9th May, to initiate Mr. Benjamin Watkin. The work on this occasion was carried out by the W.M. and officers of Lodge Caledonian, No. 16, Timaru. The Lodge having been duly opened by W. Bro. Jas. Manchester, W.M., W. Bro. A. Kennedy, W.M. of Lodge Caledonian, accompanied by Bro. Cranston, S.W., Bro. G. Glue' J.W., Bro. Collins, S.D., Bro. McLean, J.D., Bro. Hunt, Chaplain, Bro. Randall, I.G., and twelve of the brethren, escorted by two worthy and venturesome brethren of Lodge Methven, No. 51, was received in due and ancient form. W. Bro. Manchester at once handed the gavel to W. Bro. Kennedy, with the request that he and his officers would carry out the work of the evening. Bro. Kennedy gracefully acceded to the request, and his officers having taken their various offices, the work was duly proceeded with and carried out in a satisfactory manner. The work was allotted as follows :—Ob. and Ss., W. Bro. Kennedy, W.M.; Apron Charge, Bro. Randall, I.G. ; N.E. Charge, Bro. Glue, J.W. ; at the presentation of salver, W. Bro. Hoskins sang " Charity " ; R. for Prep., Bro. Cranston, S.W.; W.Ts., Bro. Collins, S.D. ; and Final Charge by W. Bro. Burns, P.M., D. of C. The T.B. was very correctly given by Bro. McGuinness, J.D., Lodge Methven, No. 51. The Lodge having been closed down, an adjournment was made to the refectory, where a real Caledonian night was spent, for the visitors well and worthily upheld the title of their Lodge by songs and anecdotes drawn from Auld Scottish sources. One of the stories related drew from a brother of Lodge St. Augustine, who hails from the Palatine Country, the " Yorkshireman's Toast," which I may perhaps be allowed to quote :— " Hear all, see all, and say nothing. Sup all, and pay nothing. And when you do owt for nowt, do it for tha'sen." After a very pleasant time thus spent in harmony, our visitors departed for home shortly before midnight.—[Lodge Correspondent.]

Robert Burns, No. 139.—The regular monthly meeting was held in the Masonic Hall, Christchurch, on 15th May. The chair was occupied by W. Bro. R. W. Eastwodd, P.M., in the absence of the W.M., W. Bro. T. Kirker, who has sustained a severe loss in the death of his mother in Wellington. A vote of condolence with the W.M. was passed in silence, the brethren standing at F. After the transaction of formal business the W.M. enquired whether any brother present was desirous of being raised to a higher degree, whereupon one brother presented himself. The W.M. was assisted during the ceremony by the following brethren : W. Bro. L. B. Hart, W.M., Lodge Avon, Inv.; W. Bro. T. Newburgh, Sec., Raising; W. Bro. R. L. Bush, Light of M.M.; W. Bro. W. M. Robinson, Ss. ; Bros. T. W. N. Wilson, S.W., and A. Hunter, J.W., T.H.; W. Bro. J. C. Watson, Ex. Ss. ; W. Bro. Bottrell, Civic Lodge, W.Ts. ; and W. Bro. H. Wyatt, Chaplain, Final Charge. The Lodge was then closed, and the brethren present, who included a number of country visitors, adjourned to the refectory, where the time was passed in the usual happy Burns manner.

Avon, No. 185.—P.M.'s night on the evening of the 3rd May brought together a good attendance of brethren, who were pleased to welcome also a goodly number of visitors. The Lodge was officered as follows :— W.M., W. Bro. T. M. Collins ; I.P.M., W. Bro. E. Nordon; Chaplain, W. Bro. H. B. Sorensen; S.W., W. Bro. W. G. Cookson ; .14., Bro. S. K. Bassett; Treas., W. Bro. C. A. Myrhe ; Sec., Bro. B. Falck; S.D., W. Bro. N. Wood; J.D., W. Bro. D. Main; I.G., W. Bro. J. R. Buchanan. The work for the evening was the Third Degree, into which two brethren were raised, the officers in every case showing that they had by no means allowed the lapse of years to dim their memories. The brethren were obligated by the W.111., who also gave the Exhortation, assisted by W. Bro. Myhre. The Explanation of the S. and S. was given by the W.M., assisted by W. Bro. Bottrell (Lodge Civic). The Address after Investiture was given by W. Bro. North; the Address on the Apron by W. Bro. J. Hood ; the T.B. by W. Bro. Cookson ; Further S. and S., W. Bro. E. Nordon; the

W.Ts. by W. Bro. Bottrell; and the Final Charge by W. Bro. Fry. Before closing the 'Lodge the W.M. in the chair thanked the W.M., W. Bro, L. B. Hart, for allowing the P.Ms. the privilege of working the degree. Apologies for absence were received from W. Bros. Whittingham, Crook and Vaughan. Several propositions for affiliation and one new member were received, after which, in the "Fourth," the usual pleasant hour was spent.—[Lodge Correspondent.]

HAWKES BAY.

Victoria, No. 21.—The regular monthly meeting was held on 1st May in the Masonic Hall, when W. Bro. Harry Hill presided over a very large attendance of members and visitors. The business paper was a record one for the Lodge, including four ballots, two notices of motion, read bye-laws, election of W.M. and officers, and the raising of two candidates. The ceremonial work was carried out by the following P.Ms. :—S.W., W. Bro. W. A. Wilkie ; J.W., W. Bro. W. A. Kirk ; S.D., W. Bro. Jas. Redshaw, P.G.S. ; J.D., W. Bro. E. Chegwidden ; I.G., W. Bro. Jas. Archer. The manner in which the veterans acquitted themselves gave one the impression that they were all candidates aspiring for the chair in the E. The final address to the candidates was very impressively delivered by W. Bro. L. Freedman, P.G.S.D. (Scinde Lodge, No. 5). The election of W.M. for the ensuing term resulted in W. Bro. W. A. Wilkie, P.M., being unanimously elected to again preside in the E., and he will have with him the following officers :—Bros. W. G. Jarvis, H. Bate, W. Bros. E. Chegwidden, J. Redshaw, W. A. Kirk and H. W. Whitton, Bros. J. Rockell, H. F. Funke, W. E. Yates, Geo. Bennett, Jas. Berry, P. J. Russell and Geo. Robson. One proposition was received for membership. The Lodge was then closed, and the brethren adjourned to the refectory, where a pleasant hour was spent, the proceedings being enlivened by several fine selections by the Lodge orchestra.—[Lodge Correspondent.]

AUCKLAND.

Ponsonby, No. 54.—The regular meeting was held in the Masonic Hall on Tuesday, 1st May. There was a large attendance of members and visitors, W.M. Bro. L. C. E. Hamann presiding. After receiving visiting W. brethren and brethren, there being no work excepting to elect two auditors, for which positions W. Bro. Johansen and Bro. J. T. Johnston were elected. After receiving H.G.W. from visiting brethren, Lodge was closed at 8.20. Bro. Philphot (Organist) and Bro. Brough having arranged a musical programme, the Fourth Degree was one of the best ever held here. The first item was a flute solo by Master Gilman (a pupil of Bro. Geo. Poore), which was heartily encored. Songs by Bros. Fogarty, Jas. Littler, Lewis, Brough, duets by Bros. Fogarty and Littler, also by Bros. Lewis and Littler, were each encored. It was indeed a musical treat, thanks to Bro. Philphot managing.—[Lodge Correspondent.]

Piako, No. 160.—The regular meeting was held on 4th April. The business was the passing of a brother, the ceremony being performed by the W.M., W. Bro. R. Palmer, assisted by his officers and P.Ms. The work was performed very creditably, taking into consideration the fact that this is the first degree work done since the installation, and that the officers were all new to their work. A brother gave notice of motion at next meeting " That the joining or affiliation fee charged by the Lodge be reduced to 5s." It was decided that a letter be written to W. Bro. S. S. Allen, who is away on active service, congratulating him on his promotion to the rank of lieutenant-colonel. At the close of the meeting the brethren adjourned to the refectory, where the usual toasts were honoured, and a pleasant hour was spent.

The regular monthly meeting was held in the Lodgeroom, Morrinsville, on 2nd May. The business of the evening was the initiation of one candidate, the ceremony being performed by the W.M., assisted by his officers and P.Ms. In accordance with notice of motion duly given, it was moved, seconded, and carried unanimously, "That the joining or affiliation fee charged by this Lodge, as stated in the schedule of fees, be reduced to 5s." The fee charged up to the present has been 30s., and it was the feeling of the brethren that there should be no affiliation fee charged at all, but as G.L. makes a charge of 5s. for each joining member it would be necessary to charge this amount, as the Lodge is only a comparatively new one, and is financially just getting firmly on its feet. The meeting closed at 10 p.m., when the brethren adjourned to the refectory, where a pleasant hour was spent.—[Lodge Correspondent.]

TARANAKI.

Stratford, No. 75.—The regular monthly meeting was held in the Lodgeroom on 16th May, W. Bro. W. H. Besley, W.M., presiding over a fair attendance of brethren. A candidate was proposed for initiation. W. Bro. A. W. Reid, who had been first Master of the Lodge at its consecration twenty-five years ago, and who, together with five other esteemed brethren, has been made a life member, returned thanks for the honour conferred upon him, and promised on a future occasion to favour the brethren with reminiscences of the early years of the Lodge. As the J.W. Bro. Spilman, will be shortly leaving Stratford to take up professional duties at Palmerston, the W.M. congratulated him on his promotion, and expressed his regret and that of the brethren on losing the valuable assistance of Bro. Spilman. The departing brother is to be presented with an address from the Lodge in appreciation of his worth and zeal in the Craft. A lecture was read by Bro. Chaplain on "The Connection of British and Continental Freemasonry and Roman Catholicism." The W.M. mentioned that several books had been donated to the library. In the refectory afterwards a pleasant hour was spent. The health of the departing J.W., Bro. Spilman, was drunk, and best wishes were expressed for his happiness and prosperity in his new home.—[Lodge Correspondent.]

RUAPEHU

St. Andrew Kil., No. 79.—At the monthly meeting, held on Thursday, 10th inst., a large gathering of brethren of our own and sister Lodges were present, as well as a fair number of visitors from other parts of the Dominion. The W.M., Bro. A. E. King, occupied the chair. After routine business had been transacted, the W.M. called upon R. W. Bro. Keesing; who gave an address upon "Faithfulness to the Craft." This address will be found in another column of this issue. The R.W. Bro.'s remarks were listened to with great interest and attention by the brethren, and he was warmly complimented upon the able discourse. Nominations for office for the next twelve months were received, and to show that the interest and desire for office in St. Andrew Kil. is being maintained, no less than 12 brethren are nominated for the position of I.G. After H.G.W. from visiting brethren, the Lodge was closed, and those present adjourned to the refectory. The hour spent there proved a very enjoyable and instructive "Fourth." The health of the Lecturer was proposed in an eloquent and impressive manner by W. Bro. G. S. Gordon, who during his remarks, referred to R.W. Bro. Keesing's long association with our Lodge, extending as it did over a period of 37 years. The R.W. Bro. in replying, took the opportunity of impressing upon the younger members the need for a close and careful study of the teachings of our Ritual. He himself had, until quite recently, attended Lodge consistently, and he assured the brethren that the more one attended and studied the teachings of the Craft, the more the hidden mysteries and beauties of our Ceremonial would be revealed. The other toasts, "Our Brethren at the Front" and "The Visitors" were entrusted to junior members, and they handled their subjects in a manner which well merited the complimentary remarks from those brethren to whose lot it fell to respond. Musical items were also given, and one and all felt on leaving that a profitable and instructive evening had been spent at St. Andrew Kil.—[Lodge Correspondent.]

Kimbolton, No. 123.—The usual monthly meeting was held in the Lodgeroom, Kimbolton Road, on the 10th May, there being an unusually good muster of members. There being no degree work on hand, a Lodge of Instruction in the First Degree was held. Upon adjourning to the refectory, W. Bro. J. M. Turnbull read a most interesting paper on "The Masonic Life History of R.W. Bro. T. A. Peterkin." At its conclusion, the toast of the R.W. Bro. was taken with musical honours and three times three. The toast was responded to by W. Bro. Jarrett, P.M. of Lodge Waiwhetu, No. 176, and S.W. during R.W. Bro. Peterkin's Mastership of that Lodge, who entertained the brethren with many intimate and personal recollections of our R.W. Brother. It being the last meeting of the Lodge prior to W. Bro. Jarrett going into camp, on his journey to the front, advantage was taken to present him with a small token of the esteem and regard in which he is held by the brethren of the Lodge, and to wish him every success and a safe return.— [Lodge Correspondent.]

Huia, No. 171.—The monthly meeting was held on the 3rd May, when a considerable amount of business was disposed of, including the investiture of the Sec. and the Tyler. The ceremonial work consisted of the initiation of a candidate, carried out as follows:—Ob., by W. Bro. Gallichan; S.S., W. Bro. Spooner; N.E. Corner, W. Bro. Stone; Investiture, by the S.W., Bro. Manning; Prep. Charge, W. Bro. Smith; W.Ts., Bro. Stanley; Final Charge, by the W.M.; Lecture on the 1st T.B., by the S.W., Bro. Manning. At the request of the W.M. of the Lodge, W. Bro. Dawick, Lodge Kil., presented several diplomas to the brethren who were entitled to receive the same, and expressed a hope that the recipients would value them, and that their zeal for

Masonry would never abate as the years rolled by. H.G.W. were offered, and a few minutes were spent together in the refectory. Since the foregoing meeting was held, it is my sad duty to report the loss the Lodge has sustained by the sudden passing away of one of our oldest members of the Lodge, in the person of Bro. J. Currie, an unassuming but genuine man and a Mason in the true sense of the term. For many years he had been employed in the Public Service as an engine-driver on the railway. He was stricken down while at work, and expired twelve hours later. A Masonic funeral was held on Sunday afternoon, the great cortege which proceeded to the cemetery consisting of the members of the Railway Department, kindred societies, and Masonic brethren, which rendered it a very imposing sight, and was evidence of the esteem in which the late brother was held. The last sad rites at the graveside were carried out by the W.M., W. Bro. Gallichan, assisted by W. Bro. Spooner, W. Bro. Smith, and the Chaplain, Bro. Canton, all of which forcibly reminds us that we are all passing hence to that bourne from which no traveller ever returns.—[Lodge Correspondent.]

Waimarino, No. 175.—The attendance at the Lodgeroom on 14th May was, owing to weather conditions, not quite as good as usual. The principal business of the evening was the passing of one brother to the F.C. Degree, the ceremony being conducted by the W.M., Bro. A. Mabbott. The Address in the S.E. Corner was given by W. Bro. W. H. Tustin; the W.Ts. by Bro. J. C. Goodger, J.W. ; and the Final Charge by Bro. Peter Hansen, S.W. The usual harmony prevailed in the "Fourth," the toast most enthusiastically drunk being that of a leading brother who is about to don khaki, still further increasing the Lodge's high percentage of members with the colours.—[Lodge Correspondent.]

WELLINGTON.

St. Mark, No. 53.—Met in annual session on the anniversary of the patron Saint —25th April—W. Bro. Robert Stout presiding. The attendance of visitors was good, all the Wairarapa Lodges being represented. Visitors from a distance included M.W. Bro. H. J. Williams, R.W. Bro. J. W. Ellison, Prov. G.M., W. Bros. A. Veitch, G.D., H. Preston, G.B.B., and Dr. Morice. R.W. Bro. J. Moncrieff, P.D.G.M., was also present. The Prov.G.M. conducted the ceremony, installing W. Bro. Robert Stout for a second term. W. Bro. G. Hyde made a most efficient D. of C., while Bro. Sergeant Christie manipulated the trumpet. The W.Ts. were presented by W. Bros. Everton, Hughes, and Kershaw. The following officers were invested by the W.M. :—S.W., Bro. A. J. Rayne; J.W., Bro. Knox-Smith; Treas., W. Bro. T. H. Hughes, P.M. ; Sec., W. Bro. A. Phillpotts, P.M. ; S.D., Bro. A. W. Birss; J.D., Bro. J. Linton; Chaplain, Bro. W. A. Kitchen; I.G., Bro. A. J. Lindop ; Tyler, Bro. J. Stevens; S.S., Bro. W. J. E. Rae. W. Bro. A. Veitch ably addressed the W.M., R.W. Bro. J. Moncrieff gave the Wardens' Charge, while M. W. Bro. Williams was responsible for the address to the brethren. In the refectory the St. Mark brethren did the visitors well, which perhaps conduced to the very excellent addresses that followed. W. Bro. Roydhouse was very happy in dealing with the toast of G.L., and M. W. Bro. Williams dealt exhaustively with the subject in his reply.—[Lodge Correspondent.]

Ulster, No. 62.—There was a very large attendance of members and visitors at the meeting held in Freemasons' Hall, Petone, on 16th May. The principal business was the raising of a F.C. The ceremonial work was done by W. Bro. Leighton, the W.M. of Lodge Waiwhetu, and the other officers of that Lodge, assisted by R.W. Bro. Peterkin, D.G.M., and W. Bros. Guinness, McLauchlin and Rishworth. The T.H. was given by W. Bro. Hobbs, and the W.Ts. presented by Bro. Teagle, S.W. Bro. T. Mather, S.W., was elected as the incoming W.M. The Lodge was closed at 10 p.m., and an enjoyable hour was spent in the refectory, where the visitors were entertained and the usual toasts honoured. It is proposed to hold the installation meeting on Saturday, 23rd June, in place of the usual Wednesday, on account of the alterations in the train arrangements. This should suit the convenience of visitors from Wellington, as a train runs in from Petone shortly after 10 p.m. on Saturdays.—[Lodge Correspondent.]

Tararua, No. 67.—The regular meeting was held on Thursday evening, 3rd May, a dispensation being granted in order to be clear of Lodge Eketahuna's installation, when a large number of members accompanied the W.M. The Second Degree was conferred on two brethren. The W.M. obligated the candidates and communicated the S., T. and W. of the Degree. Bro. W. Thomson, acting-S.W., invested them with the F.C. Badges; W. Bro. A. Ross gave the S.E. Address, the W.Ts. being explained by the principal officers, and the Charge after Passing by W. Bro. T. F. Hewat, D. of C. The 2nd T.B. was explained by Bro. D. G. H. Smith, I.G. W. Bro. White-Scott, D.M., presented the Lodge with a set of gauntlets for the

W.M. and Wardens. These had been sent with a covering letter to him from an anonymous brother. The present was accepted with much pleasure. Two ballots for membership were taken and proved clear. A pleasant hour was spent in the refectory.—[Lodge Correspondent.]

Eketahuna, No. 92.—The installation of Bro. T. Knight took place on the 10th in the presence of the largest number of brethren seen here for years, seventy-one signing the attendance book. The Lodge was tyled at 6.30, and after the usual business had been transacted the visitors were received ; the Prov.G.M., R.W. Bro. Ellison, as Installing Master; W. Bro. Sexton (Lodge Tutanekai), acting-G.J.W. ; and W. Bro. Whitelaw (Lodge Tutanekai), acting-G.S.W. The customary proclamations and salutes were given in each degree. The W.Ts. in the Third Degree were given by W. Bro. Hughes (Lodge Masterton); in the Second Degree, by W. Bro. T. Riddel (Taranua) and the First Degree, by W. Bro. Gibson (Lodge Puketoi). After the presentation of the Charter and B. of C. the following officers were invested by W. Bro. Bowden :—D.M. W. Bro. Wilson ; S.W., W. Bro. Wilson ; J.W., Bro. W. Duff ; Tress., Bro. J. Harrison; Sec., Bro. R. Piekson; Chaplain, Bro. R. Ford-Hutchinson; Organist, Bro. T. T. Alan; D. of C., W. Bro. Rowden; S.D., Bro. W. Crocker ; J.D., Bro. H. E. Greathead; I.G., Bro. W. V. Waldin; S.S., Bro. F. E. Williams; J.S., Bro. J. Metcalfe ; Tyler, Bro. W. Todd. The address to the W.M. was given by W. Bro. Dempsey, to the Wardens by W. Bro. Wilson, and the brethren by 1P.M., W. Bro. Remnent. The collection for the W. and O. Fund amounted to £5 13s. 3d. In returning thanks the W.M. thanked all those who had come such a long way to the meeting, and also asked R.W. Bro. Ellison to present the I.P.M., W. Bro. Remnent, with a P.M.'s jewel, which he did in a few well-chosen remarks. H.G.W. were extended from Tutanekai, No. 156; Taranua, No. 67; Masterton, No. 19 ; Otangaki, No. 70 ; Ruahine, No. 80 ; and St. John, No. 37. After the Lodge was closed the brethren adjourned to the public hall, where an excellent repast was done full justice to and the usual Masonic toasts were duly honoured. The Tyler's toast brought a very pleasant installation to a close. Eighteen brethren visited the installation at Lodge Masterton, No. 19, on Tuesday, 15th May, and had a very pleasant time.—[Lodge Correspondent.]

Tutanekai, No. 156.—The regular monthly meeting was held in the Masonic Hall, Berhampore, on Thursday, 3rd May, in the presence of a large attendance of members and visitors, the W.M., Bro. Sexton, presiding. The business of the evening was the initiation of two candidates, who, having been presented in due form, were obligated by the W.M. The S. and S. were given by W. Bro. Shand, the Apron Charge by W. Bro. Whitelaw, N.E. Corner by the J.W., Preparation by the S.D., W.Ts. by W. Bro. Harrop, and the Final Charge by the S.W. After H.G.W. by the visitors, the brethren adjourned to the refectory, where a pleasant hour was spent in music, song, and story. —[Lodge Correspondent.]

Waiwhetu, No. 176.—The usual monthly meeting was held on Wednesday, 9th May, and, despite the weather being bad and the night turning out wet, there was a good attendance of brethren and a number of visitors from town, who journeyed out by motor car owing to the curtailment of the train service. After the routine business had been done and one brother balloted for as a joining brother, the ceremony of initiation was conferred on two candidates. W. Bro. Leighton, W.M., obligated, W. Bro. Guineas communicated the Ss., Bro. Teagle, S.W., invested, W. Bro. Ayson gave the Charge after Investiture, Bro. Purdy, S.D., gave the N.E. Charge, Bro. Carver, J.D., presented the W.Ts., and Bro. Teagle, S.W., gave the Charge after Initiation. On Wednesday, 16th May, the W.M., officers and a number of brethren journeyed to Petone to visit Lodge Ulster, No. 62, and, at the invitation of the W.M. of that Lodge, conferred the Third Degree on one candidate and spent a very profitable and enjoyable evening.

Whetu-Kairangi, No. 201.—The regular monthly meeting of the Lodge was held on Saturday, 12th inst., when W. Bro. Aston presided over a good attendance of members and visitors. A very interesting exhibit in the Lodgerooen was a plan of the new Lodgeroom proposed to be erected on the section acquired by the Lodge near the tram terminus at Seatoun. This plan, the result of a round table conference amongst members, had been licked into shape in a most commendable manner by that zealous member, Bro. Robertson, and the result appeared to give great satisfaction to the brethren. It is hoped to make a start with the erection of the building in the near future, and we are looking forward with confidence to holding our installation meeting in our own home. The site has a frontage to the tram line, so that the long walk visitors now have to undertake, together with the uneasiness and anxiety caused by the necessity of leaving the Lodge in time to catch the homeward car, should soon be things of the past, and we shall expect an increased number of visitors. The ceremonial business of the evening was the raising of a brother. W. Bro. Aston obligated and gave the Exhort. ; W. Bro. Boon, Fifteen F.Cs. ; V.W. Bro. Porritt, S., T. and W. ; Investiture, Bro. Fox and W. Bro. Aston; T.H., Bro. Robertson; Sub. S., Bro. Robertshaw ; W.Ts., Bro. Morris; Final Charge, W. Bro. Boon. On Wednesday, 16th inst., advantage was taken of the new motor- 'bus service, which the enterprise of the Miramar Borough Council has supplied, to pay a visit to Ulster Lodge. Eighteen of the brethren, with S.W. Bro. Fox at the steering-wheel, turned out for the occasion, and the trip was made under the most happy conditions. The greatest good feeling prevailed amongst the brethren, the driving was excellent, the ceremonial work at Ulster Lodge most interesting, while the warm welcome and hospitality of the Ulster

brethren made it hard for the visitors to say "good-bye." However, the home journey was another pleasure, and members separated, voting the visit one of the most enjoyable outings in their experience.— [Lodge Correspondent.]

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ROYAL ARCH CHAPTERS.

Manawatu, No. 11.—The regular convocation was held on 17th May. The business was to advance a candidate. W. Bro. J. Stones presided, and was assisted by W. Bro. Dawick; W. Bro. Storrie, W.M.M., obligated ; W. Bro. W. H. Smith, J.W. ; W. Bro. Gallichan, S.W.; Bro. J. Oliver, as M.O.; Bro. Cook, as J.O.; W. Bro. Dawick, S.O. ; W. Bro. W. S. Smith, S.D. ; Bro. Canton, J.D. After the ceremonial work had finished a discussion took place with regard to the remission of dues on the part of members of the Chapter engaged on active service. Finally it was decided to grant a remission to those who had actually reached the front, those who remain in service within the Dominion to contribute as usual, no exemption to be granted. A little variety was given in the refectory by W. Bro. W. H. Smith, who stressed the necessity of more instruction being given by officers to those newly admitted re the significance of steps and signs and its relationship to the Craft work. The offer of our worthy W. Bro. to attend and impart such information at rehearsals was gladly welcomed.—[Chapter Correspondent.]

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

GRAND MASTER:

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

PAST GRAND MASTERS:

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

PAST PRO-GRAND MASTERS:

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

GRAND LODGE OFFICERS, 1916-17:

Deputy Grand Master—R.W. Bro. J. J. Clark, Dunedin.

Provincial Grand Masters of Districts—

Auckland—At present vacant.

Wellington—R.W. Bro. John W. Ellison.

Southland—R.W. Bro. A. LeH. Hoyles.

Taranaki—R.W. Bro. R. W. Sargent.

Canterbury Province—R.W. Bro. John Thornton.

Otago—R.W. Bro. A. W. Flett.

Hawkes Bay—R.W. Bro. H. L. Harston.

Nelson and Marlborough—R.W. Bro. Claude H. Mills.

West Coast—R.W. Bro. R. H. Richmond.

Ruapehu—R.W. Bro. D. J. F. McFarlane.

Senior Grand Warden—R.W. Bro. Alex. Veitch, Wellington.

Junior Grand Warden—R.W. Bro. R. B. B. Willis, Southbridge.

Grand Chaplains—V.W. Bro. Rev. Canon E. J. McFarland, B.A., V.W. Bro. W. W. Brown.

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

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

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

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

Senior Grand Deacons—W. Bro. Geo. Yemm, W. Bro. W. A. Carter.

Junior Grand Deacons—W. Bro. W. T. Dawick, W. Bro. H. W. S. Hellyer.

Grand Superintendents of Works—W. Bro. Gavin Menzies, W. Bro. Ernest Mugridge.

Grand Directors of Ceremonies—W. Bro. Wm. R. T. Leighton, W. Bro. E. P. Rishworth.

Grand Bible-Bearers—W. Bro. John Richardson, W. Bro. J. H. Dumsday.

Grand Sword-Bearers—W. Bro. John C. Woodward, W. Bro. William Hall.

Grand Standard-Bearers—W. Bro. Fred W. Smith, W. Bro. William Henderson.

Grand Organist—W. Bro. Charles Campbell.

Grand Pursuivants—W. Bro. Albert J. Hoskins, W. Bro. Geo. Smart.

Grand Stewards—W. Bro. Joseph F. Deane, W. Bro. Jas. W. Anderson, W. Bro. Emanuel Haley, W. Bro. Thos. Foden, W. Bro. R. M. Roberts, W. Bro. R. Somerville, W. Bro. W. Roxburgh, W. Bro. N. P. Svenson, W. Bro. J. W. Ritchie, W. Bro. H. G. Webster, W. Bro. John Reid, W. Bro. John W. Stubbs.

BOARD OF GENERAL PURPOSES:

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

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

Members ex officio—M.W. Bro. Oliver Nicholson, G.M.; R.W. Bro. J. J. Clark, D.G.M.; R.W. Bro. Alex. Veitch, S.G.W.; R.W. Bro. R. B. B. Willis, J.G.W.; V.W. Bro. E. R. Davis, G.Treas.; V.W. Bro. Geo. A. Gribbin, G.Reg.; all P.G.Ms. and P.Pro.-G.Ms.; all P.D.G.Ms.; all Prov.G.Ms. and P.Prov.G.Ms.; the immediate P.Pres. of the Board.

Elected Members—W. Bros. F. H. Mueller, C. M. Page, D. B. Wallace, Morris Copeland, and Henry N. Garland (Auckland District); W. Bros. E. Nordon and McGregor B. Wright (Canterbury Province); W. Bro. J. T. King (Wellington District); W. Bro. H. G. Hunt (Otago District); W. Bro. A. N. MacGibbon (Southland District); W. Bro. A. James (Ruapehu District); W. Bro. D. Wilson (Hawkes Bay District); W. Bro. W. R. Hoperoft (West Coast District); W. Bro. Noel Paton (Nelson and Marlborough District); W. Bro. Jas. Phillips (Taranaki District).

BOARD OF BENEVOLENCE:

President—R.W. Bro. Joseph Catchpole.

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

Elected Members—W. Bros. Edward Bartley, A. I. Farmer, Arthur H. Waring, Wm. S. Williams, and H. J. Kallender (Auckland District); W. Bros. T. C. Hatton and Walter Gasson (Canterbury Province); R.W. Bro. A. Fieldwick (Otago District); W. Bro. J. P. Shand (Wellington District); W. Bro. David Dun (Southland District); W. Bro. W. J. Frew (Ruapehu District); W. Bro. Eric J. Green (Hawkes Bay District); W. Bro. W. J. Mumm (West Coast District); W. Bro. John L. Ching (Nelson and Marlborough District); W. Bro. Evan Evans (Taranaki District).

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

Chairman—R.W. Bro. Geo. H. Powley.

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

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

THE SPECIAL (WAR) BENEVOLENT FUND.

TRUSTEES OF GRAND LODGE FUNDS AND PROPERTY:

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

MALCOLM NICCOL, Grand Secretary.

The charge for Advertising Lodges, with names of officers, times and places of meeting, etc., is £1 per annum, payable yearly, in advance. Secretaries are requested to send corrections, and notify alterations when necessary. Lodges here given by name and number only do not advertise in the Journal.

NORTH ISLAND.

CRAFT LODGES.

(Under Grand Lodge of New Zealand)
PROVINCE OF AUCKLAND, 48 LODGES.

(R.W. Bro. M. McLean, Prov.G.M.)
Ara, No. 1:—Founded 1842, meets in the Freemasons' Hall, Princes Street, Auckland, on second Wednesday in each month (except in the month of January), at 7.30 p.m. Installation June. W.M., W. Bro. A. G. Graham; S.W., Bro. W. A. Fairclough; J.W., Bro. J. Dawson; Sec., W. Bro. Alex. I. Farmer, P.M., P.O. Box 151.
St. Andrew, No. 8:—Founded 1861, meets in Freemasons' Hall, Auckland, on third Tuesday in every month, 7.45 p.m. Installation July. W.M., Bro. C. A. Coppins; S.W., Bro. F. L. Connolly; J.W., Bro. P. H. Cole. Sec., Bro. J. P. McPhail, 43 Phoenix Chambers, Queen Street, Auckland.
United Service, No. 10:—Founded 1864, meets in the Freemasons' Hall, Princes Street, Auckland, on last Wednesday in every month, at 7.30 p.m. Installation June. W.M., W. Bro. William Talbot; S.W., W. Bro. John W. Swales, P.M.; J.W., W. Bro. Arthur W. Morris, P.M.; Sec., W. Bro. Thos. W. Allen, P.M., "Bryn Avel", Henderson.
Beta-Waikato, No. 12:—Founded 1865, meets Masonic Hall, Hamilton, Waikato, Thursday on or before full moon, at 7.30 p.m. Installation Thursday on or after 24th June. W.M., Bro. C. R. B. Speight; S.W., Bro. G. P. Rogers; J.W., Bro. R. A. Grigg; Sec., W. Bro. J. E. Hammond, Hamilton.
Sir Walter Scott, No. 15:—Founded 1870, meets in Freemasons' Hall, Thames, third Tuesday every month, 7.30 p.m. Installation March. W.M., Bro. W. E. Hale; S.W., Bro. J. E. Johnstone; J.W., Bro. W. C. Morrison; Sec., Bro. A. Burns, P.M.
Coromandel, No. 17:—Founded (456, I.C.) 1872.
Manukau, No. 24:—Founded 1876, meets in Masonic Hall, Princes Street, Onehunga, on first Wednesday each month. Installation March. W.M., Bro. D. C. Fraser; S.W., Bro. C. Simpson; J.W., Bro. J. E. Cowell; Sec., W. Bro. C. M. Page, Quay Street, Auckland.
Albion, No. 45:—Founded 1883, meets in Masonic Hall, Devonport, 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, Thursday nearest full moon, 7.30 p.m. Installation March. W.M., Bro. E. H. Hawken; S.W., Bro. W. Greening; J.W., Bro. G. T. Simpson; Sec., W. Bro. R. S. Hanna.
Ponsonby, No. 54:—Founded 1890, meets in Masonic Hall, Jervis Rd., Ponsonby, first Tuesday in month, 7.30 p.m. Installation first Tuesday in July. W.M., Bro. L. C. E. Hamann; S.W., Bro. C. T. Haynes; J.W., Bro. C. E. Dutton; Sec., W. Bro. F. A. Koening, 180 Ponsonby Rd., Auckland.
Wairoa, No. 55:—Meets in Lodgeroom, Arthur St., Ellerslie, third Monday in month. Installation April. W.M., Bro. A. J. S. D'Ewes; S.W., Bro. E. R. Pilkington; J.W., Bro. G. V. Westbrooke; Sec., W. Bro. H. Nutt, Jubilee Rd., Ellerslie.
Papakura, No. 56:—Founded 1855, meets in Masonic Hall, Papakura, Tuesday on or before full moon. Installation June. W.M., Bro. R. W. Mears; S.W., Bro. R. G. Mack; J.W., Bro. G. T. Bond; Sec., Bro. H. Willis, P.M.
Franklin, No. 58.
Hokianga, No. 69:—Founded 1891, meets at Masonic Hall, Kohokohu, 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, Kohokohu.
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, Kataia, Wednesday nearest full moon. Installation February. W.M., Bro. W. Sefton; S.W., Bro. H. A. Munn; J.W., Bro. A. Logan; Sec., Bro. L. J. Matthews, P.M., Lake Ohia, Mangonui.
Alpha, No. 81:—Founded 1881, meets at Masonic Hall, Cambridge, Wednesday on or before full moon. Installation March. W.M., Bro. H. H. Speight; S.W., Bro. H. Lewis; J.W., Bro. J. T. Douce; Sec., W. Bro. A. Curtain, Cambridge.

Auckland, No. 87:—Founded 1893, meets in Masonic Hall, Eden Terrace, fourth Tuesday each month. Installation May. W.M., Bro. W. G. Mason; S.W., Bro. Fred Mason; J.W., Bro. E. H. Taylor; Sec., W. Bro. W. S. Williams, P.M., 12 Wynyard Road, Mount Eden.
Waikuku, No. 90:—Founded 1893.
Ohaeawai, No. 101:—Meets in the Masonic Hall at Ohaeawai on the Saturday nearest full moon at 7.30 p.m. Installation in November. W.M., Bro. John Mackereth; S.W., Bro. Walter Mountain; J.W., Bro. Herbert Mountain; Sec., Bro. Thos. Read, Kawakawa.
Whangarei, No. 102:—Meets in Freemasons' Hall, John St., Whangarei, Monday nearest full moon in month. Installation April. W.M., Bro. R. R. McLennan; S.W., Bro. R. H. Allen; J.W., Bro. W. H. Gillespie; Sec., Bro. A. D. Lambly, Kensington Rd., 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. E. Ott; J.W., Bro. G. E. Allen; Sec., Bro. C. B. Gentil, P.M.
Waikihi, No. 112:—Founded 1898, meets in Masonic Hall, Waikihi, Monday nearest full moon in month. Installation April. W.M., Bro. H. de Berdt Fleming; S.W., Bro. J. Say; J.W., Bro. D. Smenton; Sec., W. Bro. A. T. Ellis, P.O. Box 31, Waikihi.
Taupiri, No. 118:—Founded 1900, meets in Masonic Hall, Huntly, Wednesday nearest full moon every month. Installation October. W.M., W. Bro. Thos. McMillan (Huntly); S.W., Bro. Alex. Shand; J.W., Bro. Fred Harris; Sec., W. Bro. W. A. Joll, Taupiri.
Waipa, No. 119:—Founded 25th September, 1901; meets in Masonic Hall, Te Awamutu, first Friday after full moon, 7.30 p.m. Installation October. W.M., Bro. G. Bishop; S.W., Bro. J. Browning; J.W., Bro. A. K. Bushy; Sec., Bro. W. Jeffery.
Hobson, No. 120:—Founded 1901, meets in Masonic Hall, Araratapu, Tuesday on or before full moon. Installation 29th January. W.M., W. Bro. D. Savident; S.W., Bro. S. L. Spanhake; J.W., Bro. J. H. Bergman; Sec., W. Bro. C. E. Smith, Te Kopuru.
Tauranga, No. 125:—Founded 1902, meets at Lodgeroom, First Avenue, Tauranga, Thursday on or before full moon, 7.30 p.m. prompt. Installation August. W.M., Bro. T. H. Phillips, I.P.M.; S.W., Bro. W. L. Foxcroft; J.W., Bro. W. E. Crump; 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.
Piako, No. 160:—Founded 1908, meets in Masonic Hall, Morrinsville, Wednesday on or before full moon every month, 7.30 p.m. Installation March. W.M., Bro. R. Parlour; S.W., Bro. N. D. Clifford; J.W., Bro. F. Pickett; Sec., Bro. C. M. Gummer, P.M., Box 1, Morrinsville.
Plunket, No. 163:—Founded 1910, meets in Masonic Hall, Te Kuiti, Wednesday on or before full moon, 7.30 p.m. Installation April. W.M., Bro. P. D. Hargreaves; S.W., Bro. A. F. Howarth; J.W., Bro. A. Pettigrew; Sec., Bro. H. L. Tempest, P.O. Box 109, Te Kuiti.
Kariari, No. 165 (Raglan).
Tawhiri, No. 166:—Founded November, 1909, meets at Frankton on Tuesday after full moon, at 7.30 p.m. Installation November. W.M., Bro. J. E. Herbert; S.W., Bro. F. W. Lufford; J.W., Bro. A. G. Sanford; Sec., Bro. C. N. Flyer, P.M., Box 6, Mail Room, Frankton Junction.
United Masters', No. 167 (Auckland).
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.
Nau Mai, No. 177:—Founded 1910, meets in Lodgeroom, Hakiha St., Taumarunui, first Wednesday every month. Installation November. W.M., Bro. F. Fanthorpe; S.W., Bro. J. F. Strang; J.W., Bro. J. I. Monfries; Sec., Bro. C. L. Pettit, Taumarunui.
Marsden, No. 169 (Maungaturoto).
Waitakerei, No. 170 (Henderson).
Waipu, No. 179.
Onewa, No. 182 (Northcote).
Te Marama, No. 186:—Founded 1911, meets at Ngaruawahia, Monday nearest full moon. Installation October. W.M., W. Bro. P. P. Bynon Powell; S.W., Bro. H. J. Sampson; J.W., Bro. P. C. Gould; Sec., Bro. Herbert M. Thorpe, c/o N.Z.D.A., Ngaruawahia.

Tirau, No. 193:—Founded 20th March, 1913, meets in Masonic Hall, Tirau, Thursday nearest full moon. Installation March. W.M., Bro. W. King; S.W., Bro. E. O. Amore; J.W., Bro. A. K. Weeks; Sec., Bro. W. F. Bell, Tirau.
Whakatane, No. 198.
Takapuna, No. 202.
Pono, No. 203 (Dargaville).
Titirangi, No. 204 (Avondale).
Maniopo, No. 206 (Otorohanga).
Raumai, No. 207 (Raumai).
Irish Constitution.
Ara, No. 348, I.C.:—Founded 6th September, 1842, meets in the Freemasons' Hall, Princes Street, Auckland, on first Monday in each month (January excepted), at 7.30 p.m. Installation 24th June (St. John's Day), high noon. W.M., W. Bro. R. J. Lusher; S.W., Bro. W. Wilson; J.W., Bro. A. J. Vercoe; Sec., W. Bro. W. H. Patterson, P.M., c/o P.O. Box 340.
PROVINCE OF HAWKES BAY: 10 LODGES.
(R.W. Bro. H. L. Harston, Prov.G.M.)
Scinde, No. 5:—Founded 1858, meets in the Masonic Hall, Tennyson Street, Napier, on third Tuesday in each month. Installation Wednesday following the third Tuesday in June. W.M., Bro. A. E. Currie; S.W., Bro. J. Bowes; J.W., Bro. A. E. Currie; Sec., W. Bro. L. Freedman, P.G.D., Emerson St., Napier.
Victoria, No. 21:—Founded 1871, meets in the Masonic Hall, Munroe Street, Napier, on first Tuesday in every month (except December and January), at 7.45 p.m. Installation first Wednesday in June. W.M., Bro. Harry Hill; S.W., W. Bro. W. A. Wilkie; J.W., Bro. W. G. Jarvis; Sec., Bro. Jas. Redshaw, P.M., P.O. Box 196, Napier.
Bedford, No. 25:—Founded 1878, meets at Masonic Hall, Waipukurau, Wednesday nearest full moon, 7.30 p.m. Installation Thursday nearest full moon in April. W.M., Bro. W. A. Chambers; S.W., Bro. H. J. Newling; J.W., Bro. H. Hobson; Sec., W. Bro. J. W. Elliott, P.M., Waipukurau.
Abercorn, No. 30:—Founded 1878, meets at Masonic Hall, Waipawa, Monday on or nearest full moon each month, 7.30 p.m. Installation second Monday in March. W.M., Bro. A. Parkin; S.W., Bro. S. Williams; J.W., Bro. J. Milburn; Sec., W. Bro. J. N. Watson, Johnson St., Waipawa.
Rawhiti, No. 66:—Founded 1890, meets in the Freemasons' Hall, High Street, Dannevirke, on third Thursday in each month, at 7.30 p.m. Installation May. W.M., Bro. John Cattanech 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 Masonic Hall, Ormondville, Monday on or nearest full moon, 7.30 p.m. Installation Wednesday nearest to April full moon. W.M., W. Bro. J. Snaddon; S.W., Bro. H. N. Benson; J.W., Bro. L. Meeking; Sec., W. Bro. D. Wilson, Box 12, Ormondville.
Waikaremoana, No. 158:—Founded 1909, meets in Masonic Hall, Wairoa, H.B., Tuesday nearest full moon every month, 7.30 p.m. Installation March. W.M., W. Bro. R. J. Sargison; S.W., Bro. J. W. B. Macdonald; J.W., Bro. W. Taylor; Sec., Bro. Rev. W. J. Simkin, P.O. Box 63, Wairoa.
Ruatihiwa, No. 172:—Founded 1910, meets Masonic Hall, Takapau, Friday on or before full moon every month, 7 p.m. Installation August. W.M., W. Bro. E. F. Stubbs; S.W., Bro. A. Chisholm; J.W., Bro. J. W. Watkins; Sec., Bro. E. Johnson, P.M., Takapau.

PROVINCE OF TARANAKI: 7 LODGES.

(R.W. Bro. R. W. Sargent, Prov.G.M.)
Patea Kil., No. 18:—Founded 1873, meets second Wednesday in month. Installation March. W.M., Bro. A. E. Christensen; S.W., Bro. E. C. Wood; J.W., Bro. J. R. Patterson; Sec., Bro. E. E. Jones.

Hawera, No. 84.—Founded 1880, meets in the Temple, Union St., Hawera, first Tuesday in month, 7.30 p.m. Installation July. W.M., W. Bro. H. D. Caplen (on active service); Acting W.M., W. Bro. J. W. Harding; S.W., Bro. L. S. Tarrant; J.W., Bro. E. C. Hayton; Sec., Bro. J. C. Cawsey, P.M., Box 60, 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 Masonic Hall, Stratford, third Wednesday in month. Installation March. W.M., Bro. W. H. Besley; S.W., Bro. J. H. Ashton; J.W., Bro. A. M. Spilman; Sec., Bro. T. Richardson.

St. John's, No. 95.—Founded 1892, meets in Masonic Hall, Eltham, third Tuesday in month, 7.30 p.m. Installation February. W.M., Bro. A. N. Rogers (Mangatoki); S.W., Bro. G. H. Buckeridge; J.W., Bro. J. W. Harrison; Sec., Bro. R. C. D. Lightbourne, P.M.

Moā, No. 110.—Founded 1896, meets in Freemasons' Hall, Inglewood, second Friday each month, 7.30 p.m. Installation March. W.M., Bro. J. Roberts; S.W., Bro. G. H. Taylor; J.W., Bro. J. Johnston; Sec., W. Bro. R. Branch, P.M., P.O. Box 84, 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. Mullen; J.W., Bro. G. Hammond; Sec., Bro. G. W. Rogers, P.M.

RUAPEHU DISTRICT: 16 LODGES.

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

Rangitikei, No. 38.—Founded 1880, meets at Masonic Hall, Bulls, Tuesday before full moon. Installation October. W.M., W. Bro. Fred Purnell; S.W., Bro. G. H. Hathaway; J.W., Bro. H. A. Fagan; Sec., Bro. Thomas King, P.M., Box 5, Bulls.

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

Manawatu Kil., No. 47.—Founded 1888, 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.

Rangatira, No. 71.—Founded 1891, meets in Masonic Hall, Hunterville, Rangitikei, Friday on or before full moon. Installation March. W.M., Bro. F. C. Berry; S.W., Bro. F. H. Powell; J.W., Bro. R. Dukeson; 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, Thursday nearest full moon. Installation February. W.M., Bro. W. McKay; S.W., Bro. C. G. Hansen; J.W., Bro. L. J. Verry; Sec., Bro. E. S. Davies, P.O. Box 3, Kimbolton.

Ruapehu, No. 128 (formerly No. 2317, E.C.)—Founded 1885, meets in Masonic Hall, Marton, Thursday nearest full moon. Installation February. W.M., Bro. E. R. Galpin; S.W., Bro. W. W. Thomas; J.W., Bro. A. J. Dixon; 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 Hotel, Taihape, Tuesday on or before full moon, 7.45 p.m. Installation May. W.M., Bro. F. W. Somerville; S.W., Bro. F. Varnam; J.W., Bro. N. E. Drayton; 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 in month. Installation March. W.M., Bro. A. W. Gallichan; S.W., Bro. J. F. Manning; J.W., —; Sec., Bro. H. C. Le Grange, Box 214, P.O., 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.

Ngauruhoe, 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. T. P. Firman; S.W., Bro. A. C. Yelland; J.W., Bro. M. Vance; 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, fourth Monday every month, 7.30 p.m. No meeting December. Installation March. W.M., Bro. J. Tamblin; S.W., Bro. R. H. Webb; J.W., Bro. J. H. Hutchings; Sec., W. Bro. J. H. Worboys, P.M., Kilbirnie.

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

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

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., W. Bro. A. T. Wells, P.M., Box 236, P.O., Wellington.

St. John, No. 37.—Founded 1880, meets in Masonic Hall, Wakefield Street, Featherston, second Monday each month, 7.30 p.m. Installation October. W.M., W. 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., W. Bro. W. A. Baudinet, P.M., Box 228, G.P.O. "Copper" collection each meeting for W. and O. and A.M. Fund.

St. Mark, No. 53.—Founded 1884, meets in Freemasons' Hall, Carterton, second Tuesday in month, 8 p.m. Installation April (St. Mark's Day). W.M., Bro. R. Stout; S.W., Bro. J. Rayne; J.W., Bro. Knox Smith; Sec., Bro. A. Phillipotts, P.M.

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

Tararua, No. 67.—Founded 1890, meets at Masonic Hall, Pahiataua, Thursday nearest full moon. Installation November. W.M., Bro. T. Riddell; S.W., Bro. R. V. King; J.W., Bro. A. A. Vaughan; 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., W. Bro. Watson; J.W., W. Bro. 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, Bengatong Street, Eketahuna, on Friday nearest full moon in each month (except May, Installation, on Thursday nearest full moon), at 7.30 p.m. W.M., Bro. J. Renment; S.W., Bro. T. Knight; J.W., Bro. J. Kerr; Sec., Bro. R. Dickson.

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

Coronation, No. 127.—Founded 1902, meets in Masonic Hall, Johnsonville, Saturday on or before full moon, 7.30 p.m. Installation July. W.M., Bro. R. Turner; S.W., Bro. A. H. Milnehall; J.W., Bro. K. M. Carter; Sec., Bro. W. S. Radcliffe, Box 4, P.O., Johnsonville.

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 1908, 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., W. Bro. J. McIntyre, D.H. School, Levin.

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

Waibenga, 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 Rd., Berhampore, first Thursday each month (except January, when Lodge meets second Thursday), 7.30 p.m. Installation February. W.M., Bro. J. W. Sexton; S.W., Bro. G. F. Lenzini; J.W., Bro. C. W. Martin; Sec., Bro. H. Ivory, Box 328, G.P.O., Wellington.

Waiwhetu, No. 176.—Founded 1910, meets in Masonic Hall, Hnia Street, Lower Hutt, second Wednesday every month, 7.30 p.m. Installation October. W.M., W. Bro. H. E. Leighton; S.W., Bro. H. G. Teagle; J.W., Bro. H. J. Harman; Sec., 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., W. 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 6th 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. Esion; J.W., Bro. W. H. Jones; Sec., Bro. G. Menzies, 24 Colombo St., 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 766, G.P.O.

SOUTH ISLAND.

MARLBOROUGH AND NELSON: 8 LODGES.

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

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

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

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

Marlborough Unanimity, No. 106.—Founded 1869 (formerly 1236, E.C.), joined N.Z.C. 1896, meets in 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.

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

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

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

St. Cuthbert's, No. 144.—Founded 1905, meets in Masonic Hall, Collingwood, Saturday nearest full moon, 7.30 p.m. Installation October. W.M., Bro. J. Hughes; S.W., Bro. R. Daniel; J.W., Bro. J. W. McKinnon; Sec., W. Bro. R. H. Lash, 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 St., Reefton, third Thursday each month, 7.30 p.m. Installation 25th January. W.M., Bro. F. W. Robinson; S.W., Bro. W. H. Thompson; J.W., Bro. J. B. Auld; Sec., Bro. R. A. Stewart, P.M., Reefton.

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

Kumara, No. 65.—Meets in Freemasons' Hall, Seddon St., Kumara, Tuesday nearest full moon, 8 p.m. Installation February. W.M., Bro. A. B. Glen; S.W., Bro. J. E. Wade; J.W., Bro. R. J. Burrell; Sec., Bro. W. H. Evenden, P.M.

Westland Kil., No. 88.—Founded 1867, meets in Freemasons' Hall, Hokitika, Wednesday nearest full moon, 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. J. Cameron; S.W., Bro. R. M. King; J.W., Bro. G. H. Chapman; Sec., Bro. H. M. Coulson, 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.

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

Torea, No. 121.—Founded 1900, meets in Masonic Hall, Granite, 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.

Kawathri-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. Henderoff; 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 Rd., Lyttelton, first Tuesday each month, 7.30 p.m. Installation February. W.M., Bro. D. E. L. Collett; S.W., Bro. R. J. Connal; J.W., Bro. C. H. Smith; Sec., Bro. W. G. Dennis, Box 34, Lyttelton.

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

Southern Cross, No. 6.—Founded 1858, meets in Masonic Hall, Kaiapoi, first Thursday in month, 7.30 p.m. Installation December. W.M., Bro. C. E. Baynon; S.W., Bro. R. H. Croft; J.W., Bro. F. J. Garnett; 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. Joyn; J.W., Bro. Geo. Tate; Sec., Bro. A. Calder.

South Rakaia, No. 31.—Founded 1879.

Lincoln, No. 33.—Founded 1890, meets in Masonic Hall, Lincoln, first Tuesday each month. No meeting in January. Installation October. W.M., Bro. W. T. Street; S.W., Bro. C. P. Agar; J.W., Bro. W. L. Morgan; Act-Sec., W. Bro. J. Jackson, P.O., Springfield.

Concord, No. 39.—Founded 1881, meets in Masonic Hall, Papanui, fourth Wednesday in month. Installation May. W.M., Bro. J. W. H. Francis; S.W., Bro. A. J. Nicholas; J.W., Bro. J. W. Beanland; Sec., Bro. R. Baldwin, P.M., 72 Aitman's Rd., Christchurch.

Phoenix, No. 43 (Akarua).

Methven, No. 51.

Kaikoura, No. 60.

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

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

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

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

Cheviot, No. 124.

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

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

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. Sherris.

St. Martin, No. 162 (Pleasant Point).
Ahurewa, No. 181.—Founded 1911, meets in Schoolroom, Dunsandel, Monday on or before full moon. Installation October. W.M., Bro. John D. Cameron; S.W., Bro. W. K. Cameron; J.W., Bro. Fredk. Smith; Sec., Bro. F. Lill, P.M., Box 1, Dunsandel.

Amuri, No. 184 (Culverden).
Avon, No. 185.—Meets in Masonic Hall, Christchurch, first Thursday each month. Installation September. W.M., Bro. L. B. Hart; S.W., Bro. W. E. Scott; J.W., Bro. S. K. Barrett; Sec., Bro. B. Falck, 138 Cashel Street, Christchurch.

Tawera, No. 188 (Oxford).
Timaru, No. 196 (Timaru).
Koranga, No. 197.—Founded 1913, meets in Caledonian Masonic Hall, Sophia St., Timaru fourth Tuesday every month, 7.30 p.m. Installation August. W.M., Bro. J. W. Soutar; S.W., Bro. A. McKenzie; J.W., Bro. R. Hyman; Sec., Bro. W. Gibb, Rhodes Street.
Erewhon, No. 200.—Opened 20th August, 1914, Mount Somers.

PROVINCE OF OTAGO: 27 LODGES.

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

Otago, No. 7.—Founded 1860, meets in Freemasons' Hall, King St. (opp. Museum), Dunedin, second Wednesday in month, 8 p.m. Installation October. W.M., Bro. J. W. Hardy; S.W., Bro. A. Griffiths; J.W., V. W. Bro. Rev. H. C. Fenton; Sec., Bro. D. C. Cameron, P.M., 49 Duke St., 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. Woodford; 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, Wednesday nearest full moon, 7.30 p.m. Installation April. W.M., Bro. W. Nicholson; S.W., Bro. H. S. Jackways; J.W., Bro. W. C. Dale; Sec., Bro. A. H. Hawkins, Tapanui.

Hiram, No. 46.—Founded 1883, meets in Masonic Hall, Cargill Rd., South Dunedin, fourth Tuesday in month. Installation October. W.M., Bro. G. T. Lumden; S.W., Bro. A. A. Austin; J.W., Bro. J. A. P. Fredric; Sec., Bro. W. Homan, 20 Surrey St., Forbury.

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. T. Sharp; S.W., Bro. A. Ferguson; J.W., Bro. W. D. Wilson; 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. 535, S.C.):—Meets in Lodgeroom, Melmore Ter., Cromwell, Wednesday nearest full moon, 7.30 p.m. Installation February. W.M., Bro. D. S. Middleton; S.W., Bro. J. P. Parcell; J.W., Bro. J. J. Halliday; Sec., Bro. W. R. 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, Tuesday on or nearest full moon in month, 7.30 p.m. Installation November. W.M., Bro. W. R. McKean; S.W., Bro. J. E. Menzies; J.W., Bro. R. Holden; Sec., Bro. H. E. Stevens.

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

Manuhierikia 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. McMash; Sec., Bro. Jas. Sheppard, P.M., Becks.

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

Teviot, No. 148:—Founded 1907, meets in Masonic Hall, Roxburgh, Saturday on or nearest full moon, 7.30 p.m. Installation March. W.M., Bro. A. F. Ridd; S.W., Bro. E. F. Allen; J.W., Bro. J. George; Sec., Bro. 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. Cannon; S.W., Bro. A. Walker; J.W., Bro. W. H. Mills; Sec., Bro. W. Jacobsen, P.M., Musselburgh.

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

Masters, No. 161.

Kurow, No. 164:—Founded May 13th, 1909; meets in Masonic Hall, Kurow, Thursday on or before full moon, 7.30 p.m. Installation September. W.M., Bro. H. Barclay; S.W., Bro. R. H. Appleby; J.W., Bro. W. Todd; Sec., Bro. W. W. Mercer.

Owaka, No. 180:—Founded 1911, meets in Masonic Hall, Owaka, Thursday nearest full moon every month, 7.30 p.m. Installation March. W.M., Bro. A. T. Heydon; S.W., Bro. J. Logan; J.W., Bro. R. Laverty; Sec., Bro. G. W. Geddes, Owaka.

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

Ionic, No. 191 (Green Island).

Morning Star, No. 192 (Mornington).

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

PROVINCE OF SOUTHLAND: 17 LODGES.

(R.W. Bro. A. Le H. 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., Bro. D. D. St-adman; S.W., Bro. A. G. Clarke; J.W., Bro. T. J. Sherborn, junr.; Sec., Bro. W. Gee, P.M.

Mokoreta, No. 63:—Founded 1888, meets in Masonic Temple, Wyndham, third Thursday every month, 8 p.m. Installation fourth Wednesday in September. W.M., Bro. R. Winning; S.W., Bro. H. N. Parker; J.W., Bro. Jas. Duncan; Act.-Sec., Bro. A. Crossbie, Box 28, Wyndham.

Fortitude, No. 64:—Founded 1888, meets at the Masonic Hall, Bluff, on second Wednesday in each month, at 7.30 p.m. Installation June. W.M., Bro. Chas. W. Bradshaw; S.W., Bro. J. C. Imlay; J.W., Bro. W. R. 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 in month. Installation February. W.M., Bro. J. McNeil, P.M.; S.W., Bro. A. Fraser; J.W., Bro. L. Curtis; Sec., Bro. W. D. Warren, P.M., Queenstown.

Arrow Kil, No. 86:—Meets Monday on or before full moon at Masonic Hall, Arrowtown. Installation February. W.M., Bro. F. F. Dunlop; S.W., Bro. T. Pope; J.W., —; 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., 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. E. P. 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. Tonkinson; J.W., Bro. Jas. Thomson; Sec., Bro. E. Matheson, Box 10, Otautau.

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

Wairaki, No. 145 (Nightcaps).

Victoria, No. 147:—Founded 1883, meets in Masonic Hall, Forth Street, Invercargill, second Friday every month. Installation June. W.M., Bro. John Kerse; S.W., Bro. A. Wilson; J.W., Bro. J. Buchanan; Sec., 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. I. Campbell; Sec., Bro. G. Gilchrist.

ENGLISH CRAFT LODGES.

Pacific Lodge, No. 1453, E.C., Reefton:—Founded 1873, meets in Masonic Hall, Reefton, Tuesday nearest full moon every month. Installation July. W.M., Bro. T. J. M. 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. W. 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 Masonic Hall, Boulcott St., third Tuesday in month, except December. Pres., W. Bro. J. Firth; Vice-Pres., W. Bro. W. C. Robinson; Sec. and Treas., W. Bro. H. Hobbs, Hautaua 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., Papete, 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. 350.—Dormant.

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

First Grand Principal Z.

M.E. Comp. Maurice Joseph Harris, Paeroa.

Grand Officers, 1917.

D.G.Z., R.E. Comp. J. H. Harkness, Westport.

G.H., R.E. Comp. J. Moncrieff, Carterton.

G.J., R.E. Comp. T. Hobson, Takapau.

G.S., V.E. Comp. N. McKenzie, Whangarei.

G.Treas., V.E. Comp. A. Veitch, Wellington.

G.Reg., V.E. Comp. C. W. Neilsen, Wellington.

1st G. Soj., V.E. Comp. H. W. S. Hellyer, Dunedin.

2nd G. Soj., V.E. Comp. G. H. Bullock, Wanganui.

3rd G. Soj., V.E. Comp. T. W. Lee, Christchurch.

G.Chanc., V.E. Comp. G. J. Wallace, Timaru.

G.Supt. of W., V.E. Comp. J. P. Shand, Wellington.

G.D. of C., V.E. Comp. A. H. Walker, Auckland.

G.Sd.B., V.E. Comp. W. Timpany, Invercargill.

G.St.B., V.E. Comp. W. J. Hill, Oamaru.

G. Organist, V.E. Comp. H. Harston, Napier.

Asst.-G.D. of C., V.E. Comp. G. Young, Inglewood.

Asst.-G.Sd.B., V.E. Comp. T. C. Hatton, Lyttelton.

Asst.-G.St.B., V.E. Comp. J. J. Breeze, Hokitika.

Asst.-G.Reg., V.E. Comp. J. W. Raffels, Dunedin.

Grand Superintendents.

Auckland (in charge of)—G.Z.

West Coast, N.I. (in charge of)—G.S.E.

Wellington—M.E. Comp. Rev. T. Porritt.

Canterbury—R.E. Comp. C. Flavell.

Otago—R.E. Comp. E. Lane.

Southland—R.E. Comp. F. A. Steans.

Westland (in charge of)—D.G.Z.

Hawkes Bay—R.E. Comp. R. A. Gillespie.

Supreme Committee.

Chairman, V.E. Comp. H. H. Seaton.

Members: The G.Prins., P.G.Ps., and G.Supts. (ex officio), Comps. Dement, Menzies, Rod, Shand, and Burgess.

HERBERT J. WILLIAMS, G.S.E.,
Box 8, G.P.O., Wellington.

NEW ZEALAND CHAPTERS.

St. Augustine, No. 1:—Founded November, 1869; meets in St. Augustine Hall, Christchurch, second Wednesday each month, 7.30 p.m. Installation October. Z., M.E. Comp. S. C. Bingham; H., E. Comp. J. A. Stables; J., E. Comp. A. K. Hollow; E., E. Comp. J. W. Piper, 537 Hereford Street, Linwood.