

The New Zealand Craftsman

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The New Zealand Craftsman

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

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

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DATES OF FULL MOON, 1918.

18th December—Wednesday.

FROM THE EDITOR.

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

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

Anonymous communications help to swell the contents of the waste paper basket.

Write legibly and on one side of the paper only.

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Registered Office—Masonic Hall, Boulcott Street, Wellington.

WELLINGTON, DECEMBER 2, 1918.

A RETROSPECT AND GREETING.

IN December, 1914, the N.Z. CRAFTSMAN, in mentioning the near approach of the usual festive season, deplored the futility of tendering the ordinary seasonable greetings on that occasion. In offering brief comment on the previous five months of war, it said :

" . . . in the arbitrament of nations by force of arms, which, by man's inhumanity to man, is fostering not alone wholesale murder without limitation, but is producing such unspeakable atrocities as pale into insignificance and put to shame the barbarities of the ancient barbarian, a perusal of the newspaper press reveals that deeds of sickening horror and atrocity are being daily perpetrated in the name of civilised war, deeds that centuries of atonement, were it possible, could not expiate."

The hope was then expressed that before the next Christmastide came round "all strife would " be ended, and the bonds of brotherhood universal be drawn more closely." Unfortunately, not any of those hopes were realised, and with each recurring Christmas the outlook, if not darker, gave few, if any, gleams of light. During the long four years that have passed the CRAFTSMAN refrained from war comment except as it affected the craft of Freemasonry; but in an article we felt constrained to write in our last issue doubts were expressed as to whether Germany was yet prepared to surrender,

unless forced from within, and in the light of the startling events which have followed each other with astounding rapidity during the past few weeks that last sentence almost appears as the spirit of prophecy. The abandonment by her whilom friends and allies, the revolution of the German people, and the abdication of William Hohenzollern have forced the acceptance of the armistice, which must result in peace. May it be a peace which shall never again be disturbed by any nation of the earth. But in the peace felicitations which were so joyfully celebrated last month—almost under a temporary aberration of the public mind—there is one thought that should never be allowed oblivion under any circumstances. Notwithstanding the jubilation appeared so general in thousands of households, the sound of mourning was heard, and in each the expressive words of John Oxenham might have sensed the agony felt—

I know ! I know !—
 The ceaseless ache, the emptiness, the woe,—
 The pang of loss,—
 The strength that sinks beneath so sore a cross.
 " Heedless and careless, still the world wags on,
 And leaves me broken. Oh, my son ! my son!"
 Yet, think of this !-
 Yea, rather think on this !-
 He died as few men get the chance to die,
 Fighting to save the world's morality.
 He died the noblest death a man may die,
 Fighting for God, and right, and liberty ;
 And such a death is immortality.
 " He died unnoticed in the muddy trench."

Nay—God was with him, and he did not blench;
 Filled him with holy fires that nought could quench;
 And when He saw his work below was done,
 He gently called to him—" My son ! My son!"
 These should be the sons of the nation, and year by
 year their memory should be held in remembrance,
 evergreen, as heroes who have fought and died for
 God, and right, and liberty. And now that nation has
 ceased to war against nation, we can look forward to
 peace and tranquility, and hail the approaching
 festive season as we did of old, but with a chastened
 spirit over the great dangers escaped, and with all
 thanks to the Great Ruler of the Universe for his
 manifold favours. And in reciprocally offered
 greetings, from which we have been so long
 debarred, let us not forget our still absent brethren,
 and most cordially and heartily pray for their safe
 return to the land of their nativity or adoption, from
 which they have been parted so long.

N.Z. CRAFTSMAN.

It is only on very rare occasions that any reference to the N.Z. CRAFTSMAN has been made through its columns, but the present time is opportune to say a few words regarding its history and to make some explanation as to its administration during the past four years. For some few years prior to 1895 a series of the N.Z. CRAFTSMAN was published in Auckland by Messrs. Cleave and Co. in magazine form, but early in that year (1895) it was stated that Messrs. Cleave, not being satisfied with the support accorded, contemplated the cessation of publication, whereupon the late Bro. E. T. Gillon (the then editor of the Wellington " Evening Post ") discussed with Bro. H. J. Williams the question of acquiring Messrs. Cleave and Co's interest, forming a limited liability company, and publishing the paper in Wellington. The result of the discussion was the convention of a meeting of Wellington Freemasons, the ultimate formation of the N.Z. Masonic Newspaper Company, and the acquisition of the rights of Messrs. Cleave and Co., of Auckland. Bro. E. T. Gillon was appointed editor, with Bro. Williams as associate, the latter brother being also appointed secretary and manager. The first number of the new series was published on 1st June, 1895, and the publication has been continuous to the present time. After the first two months Bro. Gillon withdrew from the editorial chair by reason of illness, and the mantle fell on the shoulders of the present editor, and has been worn by him ever since. Three points of interest may be mentioned, as each is of somewhat unusual occurrence: (1) The journal has been regularly issued on the first of each month for the whole twenty-four years. (2) Messrs. Blundell Bros., of Wellington, who secured the first contract for printing, have held it to the present time. (3) The same brother has held the editorial and managerial position for the full term of twenty-three and a half years. Many difficulties—perhaps of a minor character—have been experienced during this long term, but they became accentuated almost with the advent of the great war. Probably in no branch of commerce has there been such an advance in prices as in paper of all kinds and printing material generally. In some cases it has advanced 500 per cent. Needless to say, the difficulty of obtaining labour became enhanced with the departure of each draft of men. For the past two years the editor has also added the duties of publisher to his other offices, and in this has had to rely almost entirely upon his own unaided efforts. Though the cost of publication has increased month by month, only one change has been made in the journal—viz., a diminution in the number of pictures and portraits

published. Though frequently urged to curtail the size, or increase the price, the management has resisted, with a steady optimism of being able to win through. The present issue, however, is the Christmas number, which has always been the specialty of the year, and with its eight additional pages and pictorial attractions has invariably induced the highest encomiums. On this occasion the increased cost has precluded the extension of former years, while illustrations are virtually prohibitive. Therefore in this instance we crave the consideration and sympathy of our readers, with the fervent hope that trade considerations will be entirely changed during the coming twelve months, and that in December of 1919 the N.Z. CRAFTSMAN may excel all its former efforts in volume and general excellence.

SUCCESSION TO OFFICE.

There has been ample evidence latterly that the "succession to office" policy, so generally adopted, is not productive of complete satisfaction, and one of its worst features is the too frequently accepted inference of the holders of office that each year they have a prior claim to the office immediately superior to that already held. A brother may have "pulled through" the duties of subordinate offices indifferently well, and still not possess one qualification for the Master's chair, and yet would most strongly resent any attempt to interfere with his presumed prior claim. In these days of higher education and a more comprehensive system of national enlightenment it is essential that the Master of a Masonic Lodge, who should both rule and teach, should be well qualified to perform these functions without exciting ridicule or bringing the institution of Freemasonry into contempt. There is no lack of information or instruction to guide the ambitious but incompetent brother. The compasses remind him that in every station in life he should limit his desires, and that, rising to eminence by merit, he may live respected and die regretted. On rising to the first of the principal chairs he is admonished to assiduously assist and support the W.M., and carefully instruct those who may be placed under his care. But if a Warden is in need of elementary instruction himself, how can he instruct those who may be placed under his care: We often wonder what the feelings of the brother must be on his attaining the Master's chair, and whose only claim is that of "succession," when that splendid charge is delivered specially to him on the night of installation, when his duties and responsibilities are so graphically portrayed. If it never dawned upon him before, he cannot escape the knowledge

propounded to him on that important occasion, that the honour, reputation, and usefulness of the Lodge will depend upon his skill and ability, and that it is his peculiar province to communicate light and instruction to his brethren. If a brother has any knowledge of his own limitations and impotence, such a clear pronouncement of his duties should wring his very soul. With the "succession" practice we have no objection, could all things be made equal, which they cannot. We most fully concur with the opinions expressed recently by a distinguished brother, who holds that the rulers of Freemasonry should be drawn from the very best material, for then only can their decisions and instructions "be received with respect and he attentively observed."

THE INFLUENZA EPIDEMIC.

Though the Dominion of New Zealand has occasionally been visited by mild epidemics, or those that have been limited to specific localities, nothing like the present widespread threefold species of influenza is within the remembrance of the oldest inhabitant. It has not only infected thousands of people and caused a heavy mortality, but it has completely paralysed business, and almost induced a state of panic. Government offices, merchants, insurance offices, shops, and factories have in many instances had to close down, and when even banks are necessitated to follow the same course, the serious and widespread nature of the affliction can be appreciated. In many instances Masonic Lodges followed the general example in suspending their meetings, and at one time it appeared that the December issue of the CRAFTSMAN would also go by default. That it is not so speaks volumes for the indefatigable efforts put forth by the officer in charge of Messrs. Blundell Bros. jobbing department, and that he was able to consummate the work with the small amount of assistance at his command. It thus goes without saying that the present issue will not in any way compare with the Christmas numbers of previous years. Many pages of matter must of necessity be jettisoned, but we hope our subscribers will not only recognise the full measure of our difficulties, but will also appreciate the great efforts that have been made to prevent the continuity of nearly twenty-four years from being broken.

NOTICE TO CORRESPONDENTS.

Owing to the difficulty of obtaining labour, and to our increased circulation, it has become necessary to go to press some days earlier than heretofore. Until further notice the date for closing press matter will

be the 20th of each month, In December, owing to the Christmas holidays, it will be necessary to close up about the 18th.

News and Notes.

A G.R.A. CHAPTER for Queensland was constituted on 31st October at Brisbane. A personal invitation was sent to the S.E. of the G. Chapter of New Zealand, but, as it did not reach him until 5th November, it was neither possible to attend nor send any congratulations.

THE G.Sec. of the G.L. of New South Wales (Bro. Arthur H. Bray), having been medically ordered complete rest, has been on extended holiday, which it is hoped will effect his complete restoration.

WE have omitted several Lodge reports, which came late to hand, as they have become ancient history.

R.W. BRO. W. MOYES and Bro. E. H. Short attended the Motueka Lodge installation on 24th October, and R.W. Bro. W. Moyes and W. Bros. J. A. Orsman, A. W. Oxley, and T. D. Milne, St. Cuthbert's Lodge, Colliugwood, on 26th October. R.W. Bro. Moyes conducted the installation in each Lodge.

IN the present age, when men are talking about Masonry becoming a world power, let us not forget that this can only be accomplished by setting an example of Masonic character in each community. Until Masons become Masons outside of the Lodgeroom as well as in it, there is no hope that Masonry will influence the world.

IN the year 1908 Lodge Victory, Nelson, purchased a half share in the Masonic Hall for the sum of £680. A special "building fund" was set up, to which contributions were invited, and with such success that the whole amount has been cleared off. The total amount paid for principal and interest amounted to £810 5s.

ON the agenda of Lodge St. John, Featherston, there were nine candidates on proposition, two of whom were down for ballot, and there were also four candidates for raising. May we suggest, *festina lente*.

LODGE BROOKLYN is to be congratulated on the substantial reduction made in connection with the liability on its hall property. A balance of assets was shown on 30th September amounting to £1,154 15s. 6d.

A NUMBER of Lodge reports are unavoidably held over, owing to the difficulty of getting this issue to press, for which the influenza epidemic is responsible.

"ON this, the regular night of meeting of Lodge Otaihape, No. 142, on Tuesday, 12th of November,

we humbly offer up our heartfelt thanks to T.G.A.O.T.U. for peace declared today; acclaim with pride the glorious deeds of our soldiers and sailors and their Allies; and affirm our loyalty and pride in King and Empire on the final victory for Freedom, Right, and Justice, and that a copy of this motion 'be sent to the Grand Secretary, Wellington."—Inserted by request. [The resolution is premature.—ED., C.]

AT the last regular meeting of Lodge Mataura, at the conclusion of V.W. Bro. W. V. Brown's address, Bro. P. Tait sang the solo, "The Holy City," in fine style. He was ably accompanied by Bro. Walton, of Gore, who very kindly came down especially to assist.

W. BRO. ROBERT BROWN, late of Lodge Wairaki, No. 145, is again in harness, having affiliated with Lodge Mataura, No. 174. This W. brother has been a tower of strength in the past, and his knowledge and ability will be of much use to, and be appreciated by, the brethren of No. 174.

AT the last regular meeting of Lodge Mataura, No. 174, V.W. Bro. W. W. Brown gave a most interesting and instructive address on "Jerusalem, the Holy City," tracing its history from 1400 B.C. 'to the entry of General Allenby this year, and detailing the many trials of the Chosen People of God. He pointed out that no nation that had conquered the Jews and despoiled Jerusalem had prospered, that General Allenby entered the city for the express purpose of restoring the city to the Jews, and that Jerusalem would ultimately become the centre of the world by Divine right. The V.W. brother was listened to with rapt attention by the brethren, and a most excellent address came to a close all too soon.

W. BRO. P. J. DE LA MARE, of Lodge Connaught, No. 187, BOW resident at Mataura, is very keen on Masonic work. It is quite a pleasure to see him at both regular and instruction meetings, and Lodge Mataura has greatly benefited thereby. Now that he is affiliating with No. 174 we predict that much will be heard of this W. brother in the Southland Provincial District.

THE opening of the Hawkes Bay Rose Croix Chapter, which was a fixture for 15th November in Wellington, had to be abandoned by reason of the influenza epidemic. Unfortunately, all the petitioners from Hawkes Bay assembled in the capital city, as the telegram notifying the postponement did not reach them in time.

THERE is practically no news from Southland this month. Influenza is rampant, and all meetings are abandoned.

CHRISTMAS AND MASONRY.

[By W. BRO. THE REV. J. G. GIBSON.]

There is a peculiar appropriateness in the association of the Christmas festive season with our Craft spirit. As a distinctively Christian festival there is no reliable mention of Christmas until about the end of the second century of the Christian era. And it does not appear to have been by any means a general custom even a hundred years later. During the reign of the persecutor Diocletian, while that tyrant was in the city 'of Nicomedia, he was told that the Christians of that place were holding a festival of the nativity in a certain building, and he closed the doors and destroyed them all by setting fire to the house. Nor does the actual day seem to have been at all uniform, for some held the celebration in May or April, and some in January. The probability is that the Christians in different places adopted as their own some custom already recognised in connection with pagan rites, and that this date varied in different places.

And the day finally adopted by the people of North Europe was evidently not the actual anniversary of the Incarnation. It is interesting, and especially so to Masons, to seek the reason why the Christmas festival was fixed for the 25th of December, which could not have been the actual anniversary of the events or Judea's plain. We find that the date coincides in a remarkable manner with that of the winter solstice, when death has reached in nature its deepest grave, and when the new life began to make itself felt in the life of the universe. Indeed, all around the date of the modern Christmas Day were assembled a number of pagan festivals, or rather a series of acts of the same festival, and it was most convenient that the Christian reading of the solstices should in the Christian way be accepted upon the basin of rites that were all over the world recognised in some way an explaining the mysteries of life and death.

The rites most used in connection with folk customs in the North of England are those of the Scandinavian wild hunt, which ends in -the sacrifice of the boar to Odin. At the winter solstice the old Norse forefathers of the English race believed that, during the period commencing 25th December, and terminating twelve days later, the eyes of man were most open to the phenomena of the occult powers. In fact, Christian observances are an overlay upon the ancient Scandinavian Yule-tide. With great wisdom the first missionaries were careful to retain all the truth that was taught by heathenism, while squeezing out the vile, the impure, the reasons that could not at

any time be recognised as in keeping with the doctrines in life of the Christian religion. It is not easy to find in any part of the world a religion that is wholly outside the limits of the Great Level.

There are fundamental principles which relate to the creational and redemptive work of T.G.A.O.T.U. which are common to all mankind; and it is wise to retain these while introducing means of improvement where these are admissible. Hence we have in our own circles two chief expressions of one foundation doctrine of sacrifice that is found pure and single, as we read it in the M.M. Degree, and that is the H.R.A. ceremony. And this again is differently rendered outside all Masonry. But in that of the M.M. and H.R.A., as in that which is in the bodies of Masons which form the great orders of Christian chivalry, there is a clear all-including legend which does not counter that of the Christian, or any other rendering.

We find, therefore, that in the Yule festival, with its Christian festival of the nativity includable, we have a Masonic Level upon which all true religions can build, although they may elaborate differently. The feast of the nativity is not a Masonic festival, but it is permissible to Masons in the light of the Masonic acceptance of the inner principle of the Yule festival.

The student of Scandinavian mythology is struck with the inner and inspiring unity of doctrine of that wonderful and a little obscure system. There is a wonderful similarity to the root between the Egyptian and the Scandinavian ideals of life. And they are both revived in the Christmas festivals. The more we modernise our observances of Yuletide, the more obscure becomes the meaning of the ancient rites. Take them, these rites, as we find them in that form that is most in accordance with their ancient character, and you will find that the old religion, or the old myth, is easily made to accord with the essential characteristic, to the new. All about the old Yule feast turned upon the light and heat. Even the bristled masker who reproduced the Scandinavian boar accords well with the central fact of the nativity. And it equally agrees with the teaching of the H.R.A., and that of the Knights Templar.

Equally, moreover, it agrees with the ancient mysteries of the solstices. The whole picture is that of the oncoming of light through darkness, the gift of life through sacrifice and death right through the old series of the ancient religions, and the mysteries by which these religions were 'fixed in the minds of their initiates is the lesson of the natural series of conditions. Man made perfect through suffering is the central ideal of the ancient mystery, although men have sought out many inventions which have had the effect of obscuring the revelation.

The position of light and fire in all these ancient customs that endear Christmas to us is wonderfully suggestive. In the North, fires are kept in with great care on Christmas Eve ; as the Yule log is brought in and laid upon the fire, and the lights are lit, it is thought very unlucky to extinguish either the fire or the candles. And it is amid the glare of the bright fire and of the assembled candles that the "boar's head" is placed upon -the weigh-bearing table. In the lights are the good luck of household; woe to him who shall give a light from his own house to even a neighbour!

Light is too precious to give away. It may kindle other lights, but must never be surrendered. And even at this feast, the feast of the winter solstice, there was blent in indissoluble way the idea of the sacrifice. With Odin was ever present the man with the boar's head. No sacrifice, no king, no winter pain, no joyous spring of a new birth ; no discipline, no better home of rest. For the Scandinavians had two heavens, one for the ordinary man who was not willing to risk his life; the other was for those who adventured, and at the end of all toil entered of the Master's Part first and second. The Master is dead; the Master lives.

May we not as true Masons remember, too, that the characteristic of manhood which appeals most to all our fellowmen is that which is grateful and hospitable. Woe to the churl on Christmas Eve : it was also woe to the miser in the days of merry wassail in the good old times of yore. Houses which have bolts at other times scarcely need hinges on Christmas Day.

Then we remember those we have at other times forgotten to serve. We are so filled with the spirit of light that we want to scatter some of it somewhere. Hence we help even those whom we would at ordinary times refuse as undeserving. We now think of the giving more than of the receiving.

Pile on the logs, open the old chimney corner, let the table sparkle with a thousand candles, burden the board with the steaming "boar's head," keep open the doors that the hungry may feast, turn your backs upon the old winter that is past, and expand under the influence to the coming joy of sacrifice, fill the wassail up, call in the "mummers " as your Scandinavian ancestors did to remind you of the Yule Host that T.G.A.O.T.U. leads, load the holly tree down with your blessings, banish the lower self that the better self may have room to grow; let this be true of you. "The people that dwell in darkness have seen a great light."— Queensland Freemason."

Poetry.

MASONIC TYLER'S TOAST.

—◇—
" Are you charged in the West?"
" Are you charged in the South?"
The Worshipful Master cries.
" We are charged in the West,"
" We are charged in the South,"
Are the Wardens' prompt replies.
Then to our final toast to-night
Our glasses freely drain—
Happy to meet, sorry to part,
Happy to meet again.

The Masons' social brotherhood,
Around the festive board,
Reveals a wealth more precious far
Than miser's selfish hoard.
We freely share the priceless store
Which generous hearts contain—
Happy to meet, sorry to part,
Happy to meet again.

We meet as Masons, free and true;
And when our task is done •
A merry song or social glass
Is not unduly won.
And only at our farewell pledge
Is pleasure tinged with pain—
Happy to meet, sorry to part,
Happy to meet again.

Amidst our mirth we drink to all
Poor Masons o'er the 'world;
On every shore our flag of love
Is gloriously unfurled.
We prize each brother, fair or dark,
Who bears no moral stain—
Happy to meet, sorry to part,
Happy to meet again.

The Mason feels the noble truth.
The Scottish peasant told :
The rank is but a guinea stamp,
The man himself's the gold.
We meet the rich and poor alike,
And equal rights maintain—
Happy to meet, sorry to part,
Happy to meet again.

Dear Brethren of the Mystic Tie,
The night is wailing fast ;
Our task is done, our feast is o'er,
This toast must be the last.
Good night, good night, once more,
Once more that farewell strain—
Happy to meet, sorry to part,

Happy to meet again.

—" The Freemason," London.

Correspondence.

TURNING TO THE EAST.

—
TO THE EDITOR.

DEAR SIR AND BRO.,—I am glad to find that some of my letters are causing other brethren to write. I do not expect every brother to agree with all I may express, but discussion is beneficial to all of us, and, I think, tends to add interest to the CRAFTSMAN. Let me, however, hasten to assure W. Bro. J. W. Warren that he has altogether misunderstood my reference to High Church innovation. As a Freemason I could never be guilty of sneering at any form of religious belief. I have always thought that the counsel to "avoid every topic of religious or political discussion" implies that we must also tolerate all, and respect every brother's religious belief, whether he is Christian, Jew, Parsee, Mohammedan, Hindu, or any other. To me one of the greatest charms of Freemasonry has always been that it is the only institution in the world in which all creeds can meet in truly fraternal fellowship and pay adoration and homage to the Almighty Father. I alluded to this as "High Church" because it is within my own knowledge that the practice was first introduced into R.A. Chapters by one who is a High Churchman. I contend that it is not only an innovation, but out of place in a body which acknowledges no sectarian differences, and, further, that if the attitude is to be adopted for one prayer it should be adopted for all prayers. I quite agree with him that it is an "old and historic custom." It is, indeed, so old that it antedates Christianity by several thousands of years, for it was the practice in the mysteries of Bacchus, themselves a development of the original sun-worship. Moreover, if Bro. Warren had fully studied these origins of our mysteries, he would not have mistaken the allusion to "that bright Morning Star." It does not mean what he apparently thinks it does, nor is it correct to say "peace and salvation" - it should be "peace and tranquility." As to my writing under a nom de plume, I have always held that what is written is of much greater importance than the name of the writer. You are, however, at liberty to give him my real name, if he desires to know it, and I shall be glad to communicate with him privately on the rather interesting subject he has, perhaps inadvertently, touched-upon.—Yours fraternally,
PENTALPHA.

OUR MASONIC PARLIAMENT.

—
TO THE EDITOR.

DEAR SIR AND BRO.,—As one who has been present at nearly all the communications of G.L. held in the last twenty years, I feel impelled to raise my voice in favour of having our Masonic Parliament made more representative of the wisdom of the Constitution than it now is.

Time was when G.L. consisted chiefly of the greybeards of the Craft—the sturdy veterans who were chiefly instrumental in setting up the banner of independence of the Mother Constitutions, and who were elected representatives of their Lodges by reason of their known Masonic experience and enthusiasm. But we have altered all that. The hand of the Destroyer has, alas, taken a large proportion of the members of that splendid band of well instructed Masons away from the scene of their earthly labours, and others have reached an age when they cannot be expected to give G.L. the benefit of their ripe knowledge and experience.

The representation system adopted many years ago—at the instance of the late M.W. Bro. Burton, was it not?—excellent as it is in many ways, has not made for the aggregation in G.L. of the concentrated wisdom of the Craft. True, it does ensure a splendid attendance at the communications, but that is not everything. Its result is to make G.L. consist mainly of the sitting Masters of the territory. Without disrespect to those brethren, they may fairly be described as the least competent, amongst those eligible, for legislation on Masonic law. No one will contend that a newly fledged Master, whose study has necessarily been mainly directed merely to the acquisition of knowledge of ritual in order to fit himself for the direction of his Lodge and its monthly work, possibly to the exclusion of matters of Masonic history and philosophy, is better fitted to adjudicate upon the matters dealt with by G.L. than those who have preceded him in the chair, and since their relief from ceremonial work have had leisure to look deeper into the larger matters of the institution. It has however, come about that representation of his Lodge in our Masonic Parliament is looked upon as the special prerogative of the sitting Master (though he may not have been in office more than a month), and the election of an older member to the office is the exception to the general rule. No one grudges the young Master the annual excursion, or blames him for taking advantage of his privilege, but the net result is that G.L. now comprises, in general, the least experienced of those qualified for carrying out its work.

Another result is that, as every Master—or nearly every Master—feels it his duty and his privilege to attend G.L., the expense of the communications has become exceedingly heavy and quite out of proportion to the value of the work accomplished. Certainly it involves an expenditure of Masonic funds in travelling expenses that comes under the heading of economic waste, and a large proportion of which could well be devoted to purposes more beneficial to the Craft. Moreover, the representation of every Lodge in New Zealand has made G.L. an unwieldy body, in which the deliberation is carried on, for the most part, by the remaining small nucleus of "old hands," and the voting done in silence by the relatively uninstructed many.

Were the author of the representation system still with us, I feel sure that he would say that his plan, excellent as it was for his immediate purpose of stimulating interest in G.L., has outgrown its usefulness, and that the time has come for a further measure of reform. What direction that reform should take is a matter that could, I submit, profitably be discussed by Masonic enthusiasts in the columns of the CRAFTSMAN, with a view to ultimate action in G.L. itself. That method seems to me essential to good results, inasmuch as, until the proposals crystallise themselves, time would only be wasted by throwing the question down on the floor of G.L. for discussion, seeing that it could not possibly be decided at one communication, and the adjournment of a debate to another year would only mean useless procrastination.

As a tentative scheme I would suggest that the remedy is the partition of this Masonic territory into districts of moderate size—say, by subdivision of each province—each district to return one representative; or, perhaps, the return by each province of a given number of representatives, the members of each Lodge to vote individually in the election. Such a plan should lead to the return of brethren of proved experience and standing. It would not debar the selection of sitting Masters, where they were men of outstanding capability and knowledge, nor need it prevent Masters from exercising their immemorial right of attending G.L. if they chose, in addition to the district representatives, though it would mean doing so at their own expense, unless returned by the district. In that respect their position would differ in no wise from that of Masters in office under other Constitutions which have no representative system, or of registered P. Ms. under our own Constitution.

I fear, Bro. Editor, that I have trespassed to some extent upon your space, but the subject seemed to me to be of sufficient importance to call for discussion, and I hope to see it ventilated further,

with profit to the Craft. — Yours fraternally,
REFORMER.

NEED FOR UNIFORMITY.

—◇—
TO THE EDITOR.

DEAR SIR AND BRO.,— A striking inconsistency in the instruction given to candidates in our Lodges impresses any brother who does much visiting, and must be not only bewildering to initiates, but liable to hamper them when they come in time to be examined on visiting Lodges to which they are strangers. I refer to the instruction given them as to their mode of answering the examining Master, or any brother by whom they are required to "prove themselves." In one set of Lodges they are gravely informed that they must always "throw the challenge back" ; in another no such injunction is given. What must be the opinion of the novice who has been enjoined to "throw back " as to the instruction he hears in another Lodge which omits such a direction? Must he not feel either pity or contempt of an officer who omits what he has been taught to believe is an all-important essential feature of Masonic tests? And when he has noted the discrepancy in method as between different Lodges, must he not feel concern, if called upon to undergo examination, as to which mode he should adopt, and whether, if he fails to hit upon the procedure of the particular Lodge he desires to enter, he may not be turned down? Even in the Lodges of our national Constitution there is no regularity on the point. Personally, I am not biased in favour of either method, but I do plead for uniformity. Could not either the B. of G.P. or G.L. itself give some direction on the point? And don't you think that, for the credit of the institution, it is worth while to bring about such consistency—to have either all Lodges instruct their new members to "throw back," or none ?—Yours fraternally, AN ACTIVE P.M.

THE PILLARS AT THE PORCHWAY OR ENTRANCE.

—◇—
TO THE EDITOR.

DEAR SIR AND BRO.,— There is a contention abroad that the pillars which stood at the p. or e. of K.S.'s Temple are designated " left " and " right " in relation to the person entering. I contend that they are designated in relation to the building. Thus the left pillar would be on the right of the person entering. Will you, please, state which view is correct?—Yours fraternally,

282 Rintoul Street, Wellington South.
PRECEPTOR.

[On page 129, G.L. of New Zealand Ritual, the position is explained.—ED. C.]

AMERICAN INDIANS AS MASONS.

A writer in the "Masonic Journal of South Africa" gives the following interesting account of Freemasonry among the American Indians. Legends which have a Masonic colouring are numerous among the American Indians. Some of them cause the inquirer to hesitate and consider before he puts them aside as being only characteristic of mystic, social, and benevolent societies among the aborigines. The signs and words startle one by their evident proximity to those known in Freemasonry. George Copway, one of the Ojibway Tribe, which dwelt on the north-western shore of Lake Superior, was a highly educated Indian. He was a member of the Masonic Brotherhood. He asserted that the elements of Freemasonry had long been known among the tribes of the forest. He stated that the proficient in the art wore a small badge of cloth adorned with wampum and surrounded by a fringe of feathers. On its face was a device of a finger pointing to a long road, emblematical of a future life of instruction. This badge was worn nearest the skin, on the breast. It was the Indian's diploma, the voucher of his character, the mystic credential of his standing.

There was a similarity in some points which characterised the principal festivals of the Iroquois, some which obtain among us Freemasons of the present day. The Indian perambulated round their council room, which was always an oblong square, while the wigwams in which they lived were circular. At each round of the procession, which followed the course of the sun, it stopped at the East, where the three oldest chiefs were seated, dressed in the most ancient costume of the nation. Each time certain questions were asked of those venerables and answers returned. The procession consisted of nine males, two of whom were the bearers of the animal to be sacrificed to the Great Spirit, "Ho-wah-ne-o," whom they recognised as their Creator, Preserver, and Benefactor. They never used the full word, "Ho-wah-ne-o," but simply said "Ne-o," even at their most sacred festival. The meaning of "Ho-wah" is "Jehovah."

Eli S. Parker, a full-blooded chief of the Six Nations, grandson of the renowned Red Jacket, who was once Grand Orator of the G.L. of Illinois, some years ago alluded to himself at a Masonic banquet at a Western city as follows :-

"I am almost the sole remaining scion of what was once a noble race, but which is now as rapidly

disappearing as the dew before the morning sun. I found my race wasting away, and I asked myself : 'Where shall I find home and sympathy when our last council fire is extinguished? I said : 'I will knock at the door of Masonry and see if the white race will recognise me as they did my ancestors, when we were strong and they were weak.' I knocked at the door of the Blue Lodge and found brotherhood around its altar. I went before the Great Light in the Chapter and found companionship beneath the Royal Arch. I entered the Encampment, and there found valiant Sir Knights willing to shield me, regardless of race or nation. I feel assured that when my glass is run out, Masonic sympathisers will cluster round my coffin and drop into my lonely grave the ever-green acacia, sweet emblem of a better meeting. If my race shall altogether disappear from the continent, I have the consoling hope that our memory will not perish, but will remain in the names of our lakes and rivers, your towns and cities, and will call up memories otherwise forgotten. I have in my possession a memento which highly prize. I wear it near my heart. It came to me from my ancestors as their successor in office. It was a present from George Washington to my grandfather, Red Jacket, when your nation was in its infancy."

As he spoke he removed the wampum from his neck and drew from his bosom a large, massive medal in an oval form, and passed it round. On the side of this medal were engraved in full length the figures of Red Jacket in costume, presenting the pipe of peace, and Washington, with right hand extended, in the act of receiving it. On the other side were Masonic emblems, with the date, 1782.

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OBITUARY.

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—
BRO. W. DENHOLM.
—

It is with regret that we have to record the death of Bro. W. Denholm, of Lodge Victoria, No. 21, who passed away at the ripe age of 82 years. The late brother joined the Lodge in 1879, and was senior member at the time of his demise. W. Bros. H. J. and E. J. Bull are both sons-in-law of the deceased, to whom we extend our deepest sympathy.

—
BRO. GEORGE HAYES GIBSON.
—

A Lodge of Sorrow was held at the Temple, Hawera, on 28th September, when some 120 brethren assembled to pay their last tribute of respect to the late Bro. George Hayes Gibson. A full Masonic ceremony was very ably conducted by the W.M. of Lodge Hawera and W. Bros. Hunt and F. G. Kimbell. Our late brother was highly esteemed as one worthy of the best, and the funeral was full evidence of that, it being one of the largest seen in Hawera for several years.

—
W. BRO. ROBT. PRENTICE, P.O.D. OF C.
—

Word was received on 18th November of the death of W. Bro. Robt. Prentice, P.G.D. of C. "Bob" was one of the most popular members in Southland. His geniality was proverbial, and, being possessed of a rich baritone voice and an ever-ready willingness to assist at entertainments, his loss will be sadly regretted by the townspeople of Invercargill. Lodge St. John mourns the death of a worthy brother, and brethren throughout Southland will share the feelings of sympathy and regret.

—
W. BRO. DR. W. BEY, AGED 67.
—

We deeply regret to chronicle that W. Bro. Colonel W. Bey, of Greytown, succumbed last month to the dread fiend that has been ravaging the Dominion. Our late brother, who was the son-in-law of W. Bro. Rev. T. Porritt, was initiated in Lodge Greytown, and passed through the Master's chair in that Lodge. He was also a member of Wairarapa R.A. Chapter, wherein he became 1st Prin. many

years ago, and likewise held membership in Wellington Rose Croix Chapter, A. and A. Rite. The late Bro. Bey had been a resident of the Wairarapa for upwards of thirty years, and was held in the highest esteem by all classes in the district. As the medical man in a large country district, he had led a very strenuous life, and since the commencement of the war had been on the military medical staff. Recently he lost his only son, who was killed in France, and the bereavement was a very heavy blow. He will be mourned and missed throughout the Lower Wairarapa district.

—
BRO. W. J. INGLE.
—

At the August meeting of Lodge Ruapehu the sad news was received that one of its most esteemed members (Bro. W. J. Ingle) had made the supreme sacrifice "somewhere in France." The late Bro. Ingle joined the Medical Corps of the 12th Reinforcements, and left New Zealand on 6th May, 1916. In his capacity of dispenser he had to return on a hospital ship. Three days from Colombo he was taken ill, and remained on the sick list until Lyttelton was reached. He remained in New Zealand on sick leave for six months, and then left for the front with the 231d Reinforcements. After reaching his destination he had the privilege of rejoining his old contingent, the 12th. Although several opportunities were presented for returning home, he steadily refused them all, deeming it his duty to "carry on." In due course he reached the firing line, and went through some exciting experiences. At the time of his death he was with his company in camp resting some nine miles behind the firing line. On Sunday, 28th July., he had just got a cup of cocoa, and called on his mates to join him, when he was struck by a piece of shell, which rendered him unconscious, and he died two hours later. The Secretary of the N.Z.E.F. Masonic Association (Rev. Bro. Hardie Fox), writing from France under date 8th August, 1918, after referring to our late brother's death from wounds, continued : "As Secretary of the N.Z.E.F. -Masonic Association, I came in touch with Bro. Ingle a good deal, and he ever proved himself a willing and worthy brother ; indeed, I mourn his loss. On the evening of 26th July Bro. Ingle was present at our Association gathering, when a flashlight photo was taken, which came out fairly well. I am

sending a copy of this photo to the late Bro. Ingle's family."

W. BRO. W. H. SHORT, P.M.

This well-known brother of Lodge Victory, No. 40, Nelson, passed away at the Nelson Hospital on the evening of 18th November, being a victim to the prevailing pneumonia epidemic. Although of a retiring disposition, he was a sincere worker in the cause of Freemasonry, and was greatly respected. Bro. Short was installed as Master in 1894, and at the time of his death was Chaplain of his Lodge. He was a P.Prin. of Victory R.A. Chapter, and was the elected Mark Master for the present term. Bro. Short was married, but had no family. He leaves a wife, an aged father, and sister. The funeral took place on the 20th, and a short Masonic service was read by R. W. Bro. Wm. Moyes, P.Prov.G.M.

**INTERPRETATION OF THE FIRST SEVEN
VERSES OF
THE TWELFTH CHAPTER OF
ECCLESIASTES.**

◇

" Remember now thy Creator in the clays of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. While the sun or the light or the moon or the stars be not darkened, nor the clouds return after the rain.

" In the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few. And those that look out of the windows shall be darkened, and the doors shall be shut in the streets.

" When the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of the music shall be brought low.

" Also when they shall be afraid of that which is high, and fear shall be in the way, and the almond tree shall flourish, and the grasshopper shall lie a burden, and desire shall fail because man goeth to his long home, and the mourners go about the streets.

" Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

" Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

We have been repeating this passage for many fleeting years. Have we discovered all the jewels hidden beneath the surface? It is, of course, a vivid picture of old age, when the blood runs sluggish and the body is ripening for the tomb.

The keepers of the house are the hands. The strong men that bow themselves are the limbs bent with age. The darkening of "those that look out of the windows " alludes to the failing eyesight. The "doors shut in the streets" are the lips closed over the toothless gums, and when the teeth are missing the "sound of the grinding is low." "And he shall rise up at the voice of the birds "has reference to the time when the luxury of strong and steady nerves has departed, and every sound annoys and even the grasshopper is a burden. "And all the daughters of the music shall be brought low." The ears are the daughters of the music, and they are brought low as the hearing fails. "They shall be afraid of that which is high, and fears shall be in the way",— is the childish timidity of old age. "And the almond tree shall flourish." In order to understand this allusion, we must remember that the almond tree blossoms in the winter time. At this season it is covered with a mass of white bloom. And so, in the winter of life the hair becomes whitened and the head is frosted and crowned with its silvery crest, the harbinger of the fast-approaching time when the body shall again become dust and the unfettered soul shall seek its heavenly harbour. The loosening of the silver cord has reference to the spinal cord, from its silvery appearance; the golden bowl is the brain ; the pitcher at the fountain refers to the clipping up of the vital fluid, drop by drop, and flue wheel is the heart—the force pump which draws the water from the cistern.

I know of no passage in the Bible, or any other book, richer in beautiful imagery or more redolent of striking metaphor than that contained in the first seven verses of the twelfth chapter of Ecclesiastes.—

[Communicated.]

WHAT AN APPRENTICE OUGHT TO KNOW.

◇

[By BRO. HAL RIVIERE, of Georgia, in " The Builder."]

Masonry teaches by allegories and symbols, and it is your part to extract from them the truths that will lie of service to you in the building of an upright Masonic character. If you perceive only the stories that Masonry presents to you and do not see more deeply into what they are designed to teach, you will miss the best part of Masonry; yet you may comfort yourself with the thought that by far the great majority of Masons are no wiser than yourself. But if by pondering the allegories and symbols of these

degrees you find the hidden truth, a new world of wisdom, strengths, and beauty will be revealed to you.

In order to understand the symbols of the three degrees it is necessary for you to know that, broadly speaking, Masonry has come from two general sources. One of these was the societies of stonemasons who flourished in mediaeval times, and were the builders of those great cathedrals which are being destroyed in France and Belgium to-day. These societies gradually ceased to be bands of operative workers, and admitted men not really connected with the actual work of building. By 1717 Masonic Lodges had become purely speculative. We, as Masons, no longer build temples and cathedrals of stone, but we build spiritual temples, temples of character, temples of upright manhood and integrity.

The second great source from which Masonry derived its symbolism was the ancient mysteries. In every ancient nation that attained any degree of civilisation were secret organisations known as the Mysteries, having initiation ceremonies. These organisations were composed of the wisest men of those nations, and all the higher knowledge of religion, art, and science was taught in them alone. Men waited and laboured for years to become prepared or worthy to be initiated into the Mysteries. It is said that the great philosopher, Pythagoras, waited for twenty years to be initiated into the mysteries of Egypt. Moses seems also to have been an Egyptian initiate, while St. John the Baptist came from the Jewish sect called Essenes, which practised the mystical rites. It has claimed that Jesus of Nazareth was an Essene, His teachings conforming somewhat closely to their practices.

In the ancient mysteries of India the candidate might receive the first degree as early as eight years of age. Then began a severe system of mental and moral training to fit him for advancement; for with every degree it was intended that he should attain more perfection. He was invested with a three-ply cord called the zennar, emblematic of their triune God. The candidate was kept a long time in darkness before taking a degree, to reflect upon the seriousness of the step he was about to take. Truly wanting light, he was taught to worship God as the source of light. He was conducted regularly round the room, usually a cave or grotto hewn out of solid rock, passing from east to west by way of the south, his right side next the altar. The priests chanted, "I copy the example of the sun and follow his benevolent course." He next made a declaration that he would keep himself pure, that he would be obedient, and would maintain secrecy. After that he was divested of his shoes and clothed in a white

linen robe. We read in the book of Ruth that it was a custom in Israel that, to confirm a contract or agreement, a man took off his shoe and gave it to his neighbour.

Masonry demands that a candidate be prepared. This preparation should be mental and moral as well as physical. Our Order subscribes to no system of religious doctrine, but it requires that every man who presents himself as a candidate for initiation shall declare a belief in one God, all-wise, all-powerful, all-good, who reveals himself to mankind; also teaches that there is life beyond the grave.

The candidate must come of his own free will; must be a man, free born, twenty-one years of age, able to read and write, and his moral qualities must be such as will bear a rigid investigation by a committee of Master Masons appointed for that purpose. Masonry tries to exclude those who come through mere curiosity or through a desire for business or social gain. To be a member of the Investigating Committee is one of the most serious duties a Mason is called upon to perform, and every candidate deserves careful consideration.

Masonry invites no man. He knocks at the door of the Lodge of his own free will. Gold cannot buy, rank cannot demand; neither can learning guarantee admission, unless a reputation for generosity, truthfulness, and rectitude of conduct be coupled with it.

The great virtue of secrecy is necessary in our Order, so that Masons will appreciate the lessons taught. As a secret shared between two people binds them together, so the secrets of our Fraternity binds the brethren together. If our teachings of beautiful truths were scattered broadcast. Wrought the world, they would become commonplace; so they are taught under secrecy, only to those deemed worthy to receive and practise them.

Nothing can more torture a man than the pangs of remorse that a guilty conscience can force upon him. Sharp instruments may torture the flesh, but unless the torture be unto death a few short days will suffice to heal the wound, and only the scars remain to remind of the agony endured. But the torture of a guilty conscience is not so. Memory of pledge violated, evil deeds done, kind actions left undone, comes to us after years have passed; comes as we lie upon our beds and chase sleep from our eyes, and makes our bed a hell; comes amid our innocent social pleasures and turns our joys to pain. A face, a word, or an odour may bring back the hateful incidents of a scene that no subsequent life of purity and holiness and rectitude of conduct can banish from the memory. Brother, guard well your actions, that henceforth no memory of evil deeds disturb your peace or rack your mind and conscience!

Prayer to Almighty God becomes a duty as well as the privilege of every Mason. Prayer that has become merely a bed-time custom is not a prayer. The object and effect of prayer are to bring the soul into conscious harmony with the all-wise Father, whose laws are true and just, and-righteous altogether. "Prayer is the soul's sincere desire," so says the old song. Prayer reveals a man to himself. For what do you pray? On what do you meditate? What thought do you ponder and keep within your heart? Be sure that it will find expression in your outer life; for "the within is ceaselessly becoming the without." Guard well your thoughts, the source of all your deeds and actions.

The trust of a Mason is in God. So ever place your trust in God and walk uprightly through life, fearing no danger. Know that a man's worst enemy is himself, and that one with God is a majority.

Masonic light is the object of every Mason's search. He seeks it in the Holy Bible, that inestimable gift from God to man, which is given us as a rule and guide for our faith and practice; seeks in the great book of nature; seeks in the hearts and lives of men. If he realise that Masonic light is a symbol for truth, if he sees beyond the symbol to the truth itself, comprehending it by the light of knowledge and wisdom, then the full glory of Masonic light will shine in his heart, and he will go forth to bear the light aloft and let it shine among men.

The candidate symbolises the progress of a man from ignorance to knowledge, and also the progress of the human race from savagery to civilisation. Cares and temptations of business and pleasure throw obstacles in the way of men and of nations, and challenge their capability and integrity. Both individuals and nations must overcome obstacles and demonstrate their right to advance to broader fields of usefulness.

While demanding that all Masons yield obedience to the tenets of the Order, Masonry requires no act or belief that will conflict with any of the exalted duties that a man owes to God, his country, his neighbour, his family, or himself. Reverence for God, patriotism, and brotherly love are so frequently inculcated and so forcibly recommended in the Lodge that the Mason who does not practise those virtues is recreant to the trust imposed in him by his brethren. Truth being the centre of all Masonic teaching, and the highest principles of reverence; patriotism, and charity being founded upon truth, it follows that he who lives up to the highest principles of Masonic duty will naturally practise all moral, social, and religious virtues.

He who is in conscience bound to perform an act, to accomplish a purpose, or to keep a secret, is bound by ties, though invisible, that are stronger than any

bonds that could be forged or contrived by man. The release of the candidate from the last ties that bind him to the world he has left outside the Lodge-room, coupled with the reception of light, is a symbol of a new birth, a birth from the darkness of ignorance and superstition to the light of wisdom, tolerance, generosity, and all commendable virtues.

Charity should be a distinguishing characteristic of every Mason. It is in the practice of this .virtue that man most nearly reveals his kinship to Clod. Hear Buddha on the charitable man :—

"The charitable man is loved by all ; his friendship is prized highly ; in death his heart is at rest and full of joy, for he suffers not from repentance ; he receives the opening flower of his reward and the fruit that ripens from it. The charitable man has found the paths of salvation. He is like the man who plants a sapling, securing thereby the shade, the flowers, and the fruit in future years. Even so is the result of charity, even so is the joy of bins who helps those in need of assistance."

If the virtues of Temperance, Fortitude, Prudence, and Justice were practised by all mankind, then charity, as an act of almsgiving, would cease : for ignorance and intemperance and injustice would be banished from the world, and the woes of misery and penury that follow them would then give place to joy. But the poor we have with us always ; so as we minister om charity, let us remember that it is not only those who are in straitened financial circumstances that need on' assistance, but that the poor in spirit, the despondent, the discouraged, may be heartened and lifted up by kind and encouraging words. Let us give bountifully of our love and sympathy to every brother in distress.

LIGHT.

Light is a symbol of know ledge. May every Mason strive incessantly for light, and especially for the eternal light; when a society is assembled anywhere to do good, they require an influential person to communicate the light of experience, instruct them, and point out the way they should go, or bring light to them. This may be done symbolically by suddenly lighting up a dark room with torches.

He who thus introduces the light into the Lodge must be a worthy man, and experienced in the Craft. "Lux," Latin for light. It has been applied to Freemasonry because Masonry is a fountain of intelligence, wisdom, and light. It is a favourite word in Freemasonry.

Light.—And God said : "Let there be light, and there was light." In this expression there is more sublimity than in any sentence ever written by uninspired man. "Let it be, and it is," or "light was." You may search

the productions of man in vain for a sentence of equal beauty and sublimity.

"Let there be light"—it came :
Thick darkness fled before it, and the spray
Of the dark waters leaped up to the day
Of that first heaven-sent flame.
—" Scottish Rite Bulletin."

THAT M.E. Comp. M. J. Harris, P.G.Z., has established himself as a prime favourite in Gisborne was evinced on the occasion of his visit to the installation meetings in September, when the members and companions of Abercorn Lodge and the Gisborne Chapter took the opportunity of presenting him with a silver cigarette case suitably engraved. By special request the presentation was made by the P.G.M., Bro. Nicholson, who is himself a member of Abercorn Lodge.

QUALITY—NOT QUANTITY.

[By J. L. CARSON in the " Virginia Masonic Journal."]

In this paper I want forcibly to urge to your most attentive consideration the fact that it is not on numbers that the success of Freemasonry depends. Believe me when I say, after many years of intimate association with the Order, from experience gained in many jurisdictions, Lodges, and degrees, and an extensive and long-continued consideration of its peculiar and interesting aspects, backed up by a love and veneration for it, which, though feeble and faulty in many respects, is second to none, that it is the quality of our members which we should look to, and not their numbers, as alone contributing as well to the nobility and security of our institution as a whole, as to the success and reputation of those integral and component parts of it.

The objects, aims, and teachings of Freemasonry are very high and comprehensive. Her science is no longer operative, but speculative, and as such she invites her sons to utilise not only the revelations of the universe, but the intellectual faculties with which they have been endowed, towards a contemplation of the Mighty Light which shone upon the darkness of chaotic void and constructed the stupendous edifice of this mundane sphere. She asks us to view this structure of Time, with its massive pillars and great foundations laid in the Creation week, and maintained throughout the progress of human destinies by the wondrous fiats of the natural laws which baffle finite intellect, as an emanation of the Deity—the Great Architect of the world's colossal form—and the Grand Geometrician who maintains,

by the harmony of his perfect plans, the symmetry and superhuman beauty of nature's loveliness, of which the more we see as we ascend the staircase of life, the greater appears to be the majesty of the Mighty Builder, and the more acutely we become impressed with the fragility and impotency of ourselves. But Freemasonry brings us further still she seeks that in our circumambulation of the Lodge below view its transitory edifice, and these fleeting environments of Time, as also a forecast of the enduring Temple of Eternity, the everlasting residence of the Most High; and that, as the craftsmen of old worked in the quarries of Tyre and the forests of Lebanon, and further prepared and polished the material. that with aptitude and exactness the stones and beams might be fitted for the building of the Solomonic temple at Jerusalem, and being directed and kept in order by the wisdom, strength, and mechanical harmony of the Grand Masters, so we are taught in the ceremonies of our symbolic Craft to work and to prepare in the quarries and forests of life, to polish and to fit ourselves under the All-Seeing Eye of the Supreme Grand Master, for places side by side with other stones similarly denuded of the excrescences of vice, in the Eternal Temple of the Heavenly Jerusalem, the Grand Lodge Above, Free and Accepted by the Most, High, when the Lodge below shall have for over ceased its labours and time shall be no more.

Freemasonry thus brings before us the Omnipotence, Omniscience, and Omnipresence of the Deity, the common Father of all, and we are bound to love and venerate Him as such : and likewise she teaches that we are concomitantly bound to recognise the great human family, being His children, as our brethren, and to be guided in our actions through life by a recognition of these principles and :in acknowledgment of corresponding obligations. Freemasonry knows no particular creed or party, divests herself of all sectarian prejudices, religious bigotries, polemical strifes, political differences and animosities, or social watches and distinctions (though, of course, paying honour where honour is due), and insists alone upon the common connecting bonds which should link us together here, the uncertainty and instability of our condition in the Lodge below, all alike being brothers of the dust ; she bids us contemplate the awful and solemn fact of the immortality of the soul, that as we look forward to be raised from mortality to incorruptibility, so our feet should press firmly the rounds of Jacob's Ladder—faith, hope, and charity—while we endeavour to ascend; practising the grand principles of brotherly love, relief, and truth to all our brethren, the practical emanations of those great virtues, "prudence directing us, temperance chastening us, fortitude supporting us, and justice the guide of all

our actions," over evincing to the Most High, loyalty to the powers that be, love to our fellows, industry, integrity, and self-control. Such being the noble and comprehensive aims of our time-honoured institution, the Universal Brotherhood, that has been often so ruthlessly assailed, and ever bears unflinchingly. And unhurt, the brunt and violence of opposing storm, need we feel surprised if occasionally. to our sorrow and dismay, we find departures from her straight and undeviating precepts, lack of zeal, or a deficiency of those capacious sympathies which should ever characterise a truly Masonic heart?

No; until the Lodge below is transmuted into the Lodge above, the frailties, imperfections, and backslidings incidental to everything mundane will, alas, occasionally blemish the exterior of our fair form, and temporarily disturb the homogeneity and moral cohesion of its structure. As there are occasional but only transitory disturbances from the laws of nature, so there will be deviations from the fixed principles of Freemasonry, and perturbations in integral portions of her domain. Let us not be disheartened by failures, ever how lamentable; but let us be the more careful to bring within our portals none but those of whom we may have reasonable expectation that they may be a credit rather than the reverse; such men as may at all events seem to have the characteristics of which a good Mason should be formed and be prepared in the heart, the true chamber of Masonic preparation. Unless a man has reverence for T.G.A.O.T.U., some good solid sense so as to recognise his obligations to others and to himself, and somewhat of the spirit of love and kindness of disposition, how can it be expected that any ceremonial or symbolic teaching will make him a worthy pillar in the phenomenal state of our grand speculative structure? Brethren, pardon me for dwelling on the advice I humbly tender you: be more careful of your quality than of your quantity; don't, through mistaken zeal, augment your Lodge roll at the expense of the fibre you admit to it. Seek but those who are likely to be actuated by charity, devotion, honour, and straightforwardness, and that you believe will bind themselves to the Order as the Order does to all true and trusty brethren, mutually and reciprocally hand to hand, foot to foot, shoulder to shoulder, in the great and oftentimes difficult labour of life.

TYRE OF THE PHOENICIANS.

—◇—
[By FRED P. CREE.]

Off the coast of Asia, some one hundred and twenty miles north-west of Jerusalem, lies a barren, rocky

island over the greater part of which now washes the sea : but on this island once stood the greatest city of the then known world ; here once entered the commerce and culture of earth ; through the streets of this city passed the peoples of all races ; from it went out the light of science, literature, and the arts—for this was the site of Tyre of the Phoenicians, the city of Hiram the King.

To us moderns, the word "city" at once brings a mental picture of tall buildings, chimneys belching smoke, long trains of cars hurrying here and there to depots, and, perhaps, great steamships slowly steaming to port. Not such, however, was this queen of the ancient world in the days of Hiram. Nestled on its rocky island. surrounded by the sea, and connected with the shore by a bridge of boats some three miles long, it presented a picture of white houses, two or three stories in height, palaces rising above deep, green foliage, and no smoke, save from the sacred fires from its temples.

Hiram ruled the world, not by the sword, as Rome ruled, but by commerce. Into the little port—for a modern ship could not find shelter in either harbour—came the wealth of the world of his day. In its markets was to be found the tin from far-away Spain, the copper of Cypress, rams from Arabia, grain from Judea, linen from Egypt,, dyes from Greece, and ivory from the Persian Gulf. Here all races met to interchange their goods, and from Tyre went out the Dionysic artificers to design temples, palaces, and buildings for the surrounding kings.

Egypt perfected much, but it was from Tyre that her knowledge was diffused to other lauds. There her sombre designs of temples were modified into the ideas that later gave us the buildings of Greece by joining with them the ideas of other lands. The sailors of Tyre penetrated to the far distant shores of the sea that washed their island. In their ships (scarce more than forty feet was the largest) they sailed into the far Atlantic and up even to England. So it is not strange that the great city grew from its island site up the main land shore and over near-by isles, until the palaces of its merchant princes were more luxurious than the dwellings of many kings.

But as to the city itself. Let us picture it as we see it from the hills of the shore. To the north lies the harbour known as the Sidonian, to the south that known as the Egyptian. Both were about three thousand feet in area, protected by a sea wall, and closed by night with an iron beam. The two harbours were connected by a canal that ran through the centre of the city, and along this canal, closed at places by bridges, were the clocks and the market of the world. Picture a wide street, strange boats with lowered masts on either side of a wide canal some forty feet wide that ran down its centre, and is

crossed here and there by a bridge ; thousands of slaves—black, yellow, white—labouring at great bales of goods. Here piles of crude tin, here great heaps of ivory, there a cage of strange birds, and the babble of a thousand different languages, and you have a faint idea of this great street, the marketplace of earth in the clays of Solomon. There is no place like it on earth to-day.

Let us gaze front this picture to the temples. The most interesting is that of Melcarth, the great god of the city, and in it Herodotus tells us he saw a pillar of emerald that shone by night of its own lustre. In front of this temple stood two tall pillars—one dedicated to winter, the other to summer. The next most interesting temple is that of Afradite, whose orgastic worship afterwards brought disgrace on the city, and who has led to the word Phoenicia being associated with wicked devil worship and caused to be forgotten that this race gave us the letters which we now form into our words. This temple stood apart from the main street, and was even more beautiful than the great temple. There were some twenty other temples in the city, and across another island, connected with the main island by a stone bridge, stood the palace of Hiram the King.

Such was this strange city. Succeeding races have despoiled its ruins, until to-day the traveller passes it as uninteresting, and not until one searches through the histories of other lands does he discover that on this island once stood a city that played a great part in the diffusion of the arts and sciences among the various races of man.—" The Master Mason."

FREEMASONRY IN ST. HELENA.

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[By BRO. J. L. CARSON.]

The Island of St. Helena is small, its area being only forty-five square miles, and undiscovered until 1501. It became a dependency of Great Britain in 1651. The old East India Company secured a charter of possession in 1673, and governed the island until 1834, when it became a Crown Colony.

Jamestown, the capital, has a population of about 3,000—the total population of the island being under 5,000 — composed of military and government officials, "Yamstacks," residents principally descended from European and Asiatic settlers. And "Capeboys" from the African negroes of the West Coast, who were bought and brought ashore from slave ships previous to 1834, when England purchased all the slaves for about £20,000, and gave them their freedom. Jamestown is picturesquely situated in a deep valley at the head of the bay, a ladder six hundred feet long leading from the town

up the face of an almost perpendicular cliff to the top of Ladder Hill, the seat of the Garrison. Longwood, where Napoleon lived during his exile, and where he died, can be reached by a good road from the top of Ladder Hill, or by a drive of three miles up the valley from Jamestown. This is the Mecca of all visitors to the island.

St. Helena has a very fine climate, the oak and banana, Scotch pines and bamboos, willows and orange trees, poplars and lemon trees grow side by side. Farmers raise three crops of potatoes annually, two of which they export. Here you find doves, partridges, and sparrows, and as a strange freak of nature the rats build their nests in high trees. There are no bees, no lakes, no fresh water fish in the rivers; but round the coast are found no less than sixty-five species of salt-water fish, in which a large export trade is cultivated.

In 1764 the "Ancient" G.L. of England chartered Lodge No. 132, which lapsed after a few years' struggle. The "Modern" G.L. chartered Lodge No. 568 in 1798, and its Warrant was signed by the celebrated G.Sec., Bro. Wm. White, and issued to F. Robson, S. Fraser, and D. Hamilton, to hold a Lodge "to be opened in a house on said Island," for "such a sum of money as may suit the convenience of the Lodge and reasonably be expected towards the Grand Charity."

Lieut.-Col. Francis Robson was Lieutenant-Governor of the Island in 1801-3, and "Prov.G.M. of St. Helena." He was succeeded in 1803 by David Kay, M.D., who was Dep.G.M. for many years. In 1813, at the revision of English Lodges consequent upon the "Union," the Lodge became No. 588, and was erased in 1832, not having been heard of, or from, for years. "St. Helena Lodge," No. 718—now 488—was warranted in 1843, while the "Old Rock Lodge." No. 1214 (now 912) received its Charter in 1862. Both these Lodges still meet regularly in the little Masonic Hall in Jamestown, and are another link in the great chain of Freemasonry that circles the globe. They carry in their minute books the names of visitors from all parts of the world, and here, indeed, Masons from the East give the right hand of fellowship to brethren from the West. It is just a place where one expects "to part to meet no more" until the great meeting in the Grand Lodge Above.

May T.G.A.O.T.U. ever be kind to those worthy hospitable brethren who keep the old flag of Freemasonry flying in lonely St. Helena.—" The Freemason," London.

**SUBSCRIPTIONS ACKNOWLEDGED TO 20th
NOVEMBER, 1918.**

J. Baird (Kokonga), C. S. Stemson 17/- (Kingsland).
 Rev. C. Thomas 10/- (Auckland), T. Kennedy
 (Dargaville), J. N. Carson, R. M. Henderson
 (Lyttelton), J. R. Palmer, G. Parkinson 30/-, P.
 Strachan 15/-, J. G. Williams (Denniston), W.
 Robertson (Brookside), D. Wilkinson, A. A.
 Readdie, F. E. South, W. W. Williamson. G. R.
 Knibb, G. H. Patrick. G. T. Gale, F. J. Paterson. J.
 Dean (Geraldine), Baxter Bros. (Ruapuna), W.
 McClea 10 - (Christchurch), J. Robertson
 (Waimate), A. McDougall. R. G. V. Parker
 (Wellington), W. Keller 25/-, A. Cowie 27/6. H. A.
 Thompson 27/6, H. M. Coulson 27/6, J. J. Breeze
 10/10, W. Shannon, A. A. Andrews. G. Yeale
 (Hokitika), B. Bagley (Dannevirke), W. C. Hyde
 10/- (Nelson), E. Warnes 17/6, J. Steer 17/6, H. G.
 Clear 18/4, A. Naylor, R. H. Richmond 15/, G. R.
 Harker 15/-, Capt. Colclough 15/-, J. R. Simpson
 17/6, R. Williams 20/-, W. J. Watson, F.
 Barrowman, F. A. Kitchingham, G. F. Moss, J.
 Tennant, J. S. Nash, A. Fairhall, E. Larcombe
 (Greymouth), G. H. Clapham. G. T. Adamson 27/6
 (Ross). G. W. Palmer 26/8 (Wanganui), G. D. H.
 Smith (Hamua), T. H. McVilly 42/6 (Victoria), H.
 M. Thorpe (Ngaruawahia), W. Hindmarsh 15/-, W.
 H. Nicholas 37/6, R. Lochore 27/6, A.P. Mori 12/6,
 N. A. Gandel 10/-, M. N. Rivers 35/-, W. J.
 Robinson, J. B. Auld (Reefton), E. Barter 20/-
 (Rangiora). Dr. Telford 22/6, G. Brown, E.
 Dumpleton, R. Dale, H. L. Neilson, S. Pendleton. A.
 D. Robertson, J. Watson, L. Y. Rasmussen
 (Blackball), D. Armstrong. (Ngahere), S. F.
 Tomlinson (Cobden), H. Griffiths. J. Richards, P.
 Dafforn, J. S. Nimmo, J. Rogers. W. Dando
 (Brunnerton). A. J. Boddy (Runanga), W. Hewitson,
 W. Watson (Burnett's Face), H. W. Farrier 38/10
 (Rangiora).

(All 7/6 except those otherwise noted.)

Reports.

[Secretaries and Scribes are requested to forward
Reports.]

CRAFT LODGES.

SOUTHLAND.

Taringatura, No. 100.—The regular meeting was held on 21st October. W. Bro. S. E. Griffiths presiding, with a good attendance of brethren and

two visitors. A volume of business was transacted, including the election of W.M. and officers for the ensuing term, our present W.M. (W. Bro. S. E. Griffiths) being re-elected for another term. The annual report and balance-sheet was adopted. Two brethren were passed to the Second Degree by the W.M., assisted by P.Ms. Bros. Johnson (Secrets), Walker (S.E. Address), M. Beer (W.Ts.), and W. A. Roxburgh (Final Charge). A vote of two guineas was granted for an appeal. The widow of our much respected late Sec. (Bro. W. H. Clark, P.M.) presented the Lodge with two bound volumes of Lodge notices, installation programmes, and menu cards—a collection for many long years. It will be remembered that our late brother was an artist of great merit in compiling a toast list with poetic quotations. The menu cards and toast lists were much sought after at every installation of Lodge Taringatura. Our late brother had also a library of some hundreds of books, some of which were of considerable value, part of which has been disposed of in Dunedin. A vote of thanks was passed to Mrs. Clark for her generosity. The Lodge was closed at 10.45 p.m.—[Lodge Correspondent.]

Mataura, No. 171.—Visitation has been the order of the day between Lodges Harvey, No. 49. and Mataura. At the last regular meeting of this Lodge W. Bro. E. C. Smith, accompanied by Bro. Walton and others, were in attendance. and on the following Wednesday W. Bro. J. N. West, accompanied by his officers and brethren, visited Lodge Harvey, and, at the invitation of W. Bro. A. G. Clark, assisted in the ceremony of initiation. This particular ceremony was of especial interest in that one of the candidates was a Lewis, and his father (W. Bro. Ray), who was in attendance, has been one who has taken a very great interest in the Craft, and it is very gratifying to see a son following in so worthy a father's footsteps.— [Lodge Correspondent.]

OTAGO.

Oamaru Kil., No. 82.—The installation meeting was held in Oamaru on 23rd October and brought a large gathering of brethren from town and country, the local Lodges also being well represented. Much regret, however, was expressed for the absence of the R.W. Prov.G.M. (Bro. R. Hawcridge), who, unfortunately was detained at the last moment by a variety of causes. The ceremony was exceedingly well performed by W. Bro. J. Taylor, an old P.M. of the Lodge, assisted by a number of old P.Ms., who showed by their proficiency that they had not forgotten the teachings of their youth, while the experienced and systematic methods of W. Bro. D. Miller as D. of C. caused every part to come

smoothly and in due order. The several addresses to the W.M., Wardens, and brethren were given very impressively by W. Bros. D. Miller, J. C. Dickson, and William Bee respectively. The W. Installing Master presented the Charter, and W. Bros. W. Miller and J. Crombie obligated and invested the officers. A word of praise is also due to the Chaplain of the Lodge (W. Bro. W. Miller), who is always impressive in the earnest manner in which he performs his duties. Bro. David A. Bee was installed as W.M., and invested his I.P.M., W. Bro. J. Crombie ; and the following brethren were invested in their several offices : S.W., Bro. W. Brown; J.W., Bro. J. Maclaren : Treas.. W. Bro. G. M. Procter ; Sec., W. Bro. J. M. Brown ; Chaplain. W. Bro. W. Miller ; D. of C.. W. Bro. D. Miller; S.D., Bro. G. Puttick ; J.D., Bro. A. Riach ; I.G., Bro. W. Shirkey : Organist. Bro. J. B. Fergusson ; Ss.. Bros. E. Hambleton. J. Toner, and H. L. Familton ; Tyler, Bro. J. C. Walker; Auditors, W. Bros, C. A. La Roche and W. G. Davies. A liberal collection was taken up for the W. and O. and A.M. Fund. Two candidates were elected. A large number of telegrams, apologising for absence and tendering hearty congratulations, were read. Congratulations and good wishes were given by many visitors and members of the Lodge, and finally, by the prompt and excellent manner in which the ceremony was conducted, the Lodge was closed at an early hour, which enabled the brethren and visitors especially to have a good time in the refectory without being detained too late.—[Lodge Correspondent.]

Oceanic, No, 154.—The annual meeting for the installation of the W.M. and the investiture of officers was held in the St. Kilda Masonic Hall on the 16th ult. The Lodge was tyled at 4 p.m., and after the ordinary business R.W. Bro. R. Hawcridge, Prov.G.M., accompanied by the G.L. officers, was received, The V.\.[-elect took the usual Obs., and a B. of I.M. was formed, when the Prov.G.M. installed Bro. William Henry Mills as W.M. for the ensuing year. Bro. Mills having invested his I.P.M. (Bro. A. Walker), the Board was closed and the Lodge called off. On resuming in the evening, there was a ery large and representative attendance, not only the New Zealand G.L. being well represented, but the Dist. and Prov.G.Ms. of the other Constitutions, well supported by their own G.L. officers, were present. After the usual proclamation and salutes in the various degrees, and the presentation of the W.Ts. by W. Bros. J. Couchman, J. Bissland, and J. A. P. Fredric, the R.W. Prov.G.M. presented the W.M. with the Charter and B. of C., and R.W. Bro. T. Ross. P.D.G.M., addressed him. R.W. Bro. A. Stoneham, P.Prov.G.M., then invested Bro. H. F. Harris as S.W., and Bro. M. J. Pierce as J.W. R.W.

Bro. A. Flett, P.Prov.G.M., addressed the Wardens. W. Bro, Hay, G.S.B., then invested the following officers : Sec., W. Bro. W. Jacobsen ; D. of C., W: Bro. H. W. S. Hellyer; Chaplain, Bro. A. D. Edgar ; Organist, Bro. C. G. Titchener. The Treas. (Bro. A. J. Runciman) is at present in camp. R.W. Bro. A. Fieldwick, P.G.W., then invested : S.D., Bro. W. H. Riddle; J.D., Bro. W. S. McCrorie; I.G., Bro. J. H. Ching; Tyler, Bro. C. Tilleyshort. R.W. Bro. E. G. H. Watts, P.Prov.G.M., addressed the brethren. R.W. Bro. A. Stoneham presented the I.P.M. (W. Bro. A. Walker) with a P.M.'s jewel, and in so doing referred to the successful year that Bro. Walker had just had. Bro. Walker carried with him in his retirement from the chair the best wishes of every member of the Lodge. Bro. Walker thanked W. Bro. Stoneham for his kind words, the Lodge for their gift, and the P.Ms. and officers for the manner in which they had supported him. The usual collection for the G.L. W. and O. and A.M. Fund having been taken up, congratulations were conveyed to the W.M. by the visitors, and the Lodge closed. W. Bro. H. W. S. Hellyer, P.G.D., was an excellent G.D. of C. The Oceanic choir, under Bro. C. G. Titchener, rendered the usual odes, greatly assisted by the brethren of St. Andrew's orchestra, who also contributed a couple of selections during the ceremony. Bro. H. Holland acted as Trumpeter. The usual installation supper was afterwards held in the St. Kilda Town Hall, the usual toasts being honoured and a very hearty time spent. The speech of the evening was undoubtedly the one made by the Prov.G.M. when he proposed " Our Brethren at the Front." It was not only the manner in which it was delivered, but the matter contained therein was full of information and instruction. Musical and other items were contributed by the St. Andrew's orchestra, the W.M., W. Bros. J. Dobbie. J. D. Cameron, W. Jacobsen, Bros. Long, Johnson. Jacobs, and others. The gathering broke up just before midnight, special cars being provided for the visitors.—[Lodge Correspondent.]

CANTERBURY.

Kaikoura, No. 60.—Our monthly meeting took place on 17th October, when the attendance of members was exceptionally good, and we were honoured by several visiting brethren. The business consisted of two passings, one of the candidates being a member of our neighbouring Lodge, Amuri. W. Bro. Richardson conducted the ceremony, which, according to the visitors, was carried out in very good style. The following brethren assisted in the work : Bro. Robinson, J.W., communicated the S. and S. ; Bro. S. T. Harris gave the Charge after Investiture : Bro. O. G. Harris, J.S., the S.E. Charge :

W. Bro. J. Johnston, the W.Ts. ; Bro. Stanlake, S.W., the Final Charge ; and Bro. Gibson. D. of C., explained the T.B. A happy time was spent in the refectory. In addition to the usual toasts, we were treated to some very acceptable vocal items from a visitor of Lodge Scinde. Also the brethren present took the opportunity of saying farewell to Bro. Gibson, who goes into camp shortly. W. Bro. Morrison, in his usual capable style, proposed the test to Bro. Gibson, and, in addition, asked him to accept a present from his brethren as a small mark of their appreciation of the manner in which he had worked for the Lodge, at the same time pointing out that the departing brother, although a very young Mason, had been fortunate enough to be given a fairly important part in the Lodge, and what he had done he had done well. Bro. Gibson replied, thanking the brethren very sincerely.—[Lodge Correspondent.]

Amuri, No. 184.—There was a good attendance at the Masonic Hall, Rotherham, on 25th October, when Bro. C. E. Derrett was installed in the Chair of K.S. W. Bro. D. W. Hunter presided, and after the transaction of formal business, V.W. Bro. F. C. B. Bishop, Dep.Prov.G.M., accompanied by Prov. G.L. officers, were received. W. Bro. Hunter presented the W.M.-elect, who took the usual Ob. A B. of I.M. being opened by the V.W. Installing Master, Bro. Derrett was installed in the chair, the W.Ts. being presented by W. Bro. Baldwin, P.Prov.G.W., P.D. of C. The W.Ts. were presented by W. Bros. Hunter (Lodge Amuri), Powis (P.M., Lodge Cheviot), and Hobbs, P.G. Supt. of W. The Dep. Prov.G.M. presented the Warrant, Constitution, and By-laws, and impressively addressed the W.M. The Wardens (Bros. H. B. Davison, S.W., and Britton, J.W.) were invested by W. Bro. Hood, Pres., Prov. B. of B.; and they were addressed by W. Bro. F. Collins, Prov. G.W. The remaining officers—viz., Chaplain, Rev. Bro: J. H. Thomson ; Treas. W. Bro. Munro, P.M., ; S.D., Bro. P. R. Dunbar ; J.D., Bro. J. Gallagher ; D. of C., W. Bro. Goulding, P.M., ; I.G., Bro. B. Hampton ; Steward, Bro. Castles ; Tyler, Bro. P. McDougall ; Organist, W. Bro. Jones—were then invested by W. Bro. F. Collins, Prov.G.W. The brethren were addressed by W. Bro. A. H. Hobbs, P.G. Supt. of W., P.P.G.W., in an eloquent manner. A collection in aid of the W. and O. and A.M. Fund realised £4 2s. 9d. W. Bro. A. H. Hobbs, on behalf of the brethren, presented W. Bro. Hunter with a handsome jewel as a mark of appreciation of the good work done during the past two years. W. Bro. Hunter suitably responded. An adjournment was made to partake of the good things provided. The usual pleasant time was spent, several musical brethren contributing. This being the last occasion

on which we should meet V.W. Bro. Bishop as Prov.G.Sec., W. Bro. Collins eulogistically referred to the many years of good work done by our distinguished brother, and congratulated him on being elected Prov.G.M., at the same time handing over in a jocular manner a "silver cup" on behalf of Prov.G.L. —[Lodge Correspondent.]

MARLBOROUGH AND NELSON.

Victory, No. 40.—The regular meeting was held on the 14th ult., and was well attended, though the prevailing epidemic prevented a good number assembling. The Third Degree was conferred upon three brethren. There was also a thanksgiving service on the satisfactory ending of the war. The W.M. (Bro. C. M. Whelan) delivered a stirring address, which was supported by W. Bro. Dimant (of Lodge Southern Star), whilst W. Bro. H. Wilson (of lodge Ionic. Dunedin) gave a prayer. One nomination was received for membership, and Bro. Dr. A. C. McKillop (Lodge Spey, Kingussie, Scotland) and Bro. D. Dawson (Lodge St. Andrew. S.C., Dunedin) applied for affiliation. The Sec. reported that the final payments had been paid off the mortgage, and that the Lodge was quite clear of debt. The Sec. reported that great help had been received from voluntary contributions, sixty-four members having contributed £160 to finally dispose of the mortgage. The following resolution was carried : "That this Lodge expresses its satisfaction at the fact that the Lodge has succeeded in paying off its indebtedness of £680 on the Masonic Hall. " W. Bro. W. H. Short, at time of -writing, was very seriously ill with pneumonia. At the suggestion of the Prov.G. M., all Lodge meetings and exercises have been cancelled for the time being. Lodge Forest has suspended its installation indefinitely. It was to have taken place on 20th November.—[Lodge Correspondent.]

Motueka, No. 117.—The installation meeting was held on 24th October. There was a good attendance. The ceremony of installation was carried out by R.W. Bro. W. Moyes, P.P.G.M., on behalf of R.W. Bro. Mills, P.G.M., who was unable to be present. Bro. Geo. T. Heath was duly installed in the Chair of K.S., and the following are his officers for the ensuing year : S.W., Bro. W. Nicholson ; J.W., Bro. C. Knapp ; Treas., Bro. T. G. Brougham ; Sec., Bro. W. McInnes Chaplain, Bro. Geo. Budden ; S.D., Bro. Massey Thompson ; J.D., Bro. Geo. Chapman ; I.G., Bro. — Powell ; D. of C., Bro. R. H Shaw-Thompson ; Tyler, Bro. F. G. Knapp. A pleasant time was spent in the " Fourth " Degree.—[Lodge Correspondent.]

HAWKE'S BAY.

Scinde, No. 5.—The monthly meeting was held on 15th October, the W.M. presiding over a good attendance. The Lodge was opened by W. Bro. A. E. Currie. Two ballots were taken both of which proved clear. The W.M. then proceeded with the ceremony of passing Bro. Pollock (of Lodge Otago Kil) and Bro. Stichbury, and was assisted in the work as follows : Ob and Secrets, W. Bro. A. E. Currie : S.E. Corner, W. Bro. C. L. Thomas. D. of C. ; W.Ts., Bro. H. E. K. Bourgeois, J.D. ; the Final Charge being excellently rendered by Bro. R. V. C. Harris, J.W. Notice of motion relating to the Lodge property was given by R.W. Bro. H. L. Harston, P.G.M., and the collection on behalf of the Lodge Benevolent Fund having been taken up, the Lodge was closed and an adjournment made to the refectory, where a pleasant hour was spent.—[Lodge Correspondent.]

Victoria, No. 21.—An emergency meeting was held on 29th October, W. Bro. W. G. Jarvis presiding over a satisfactory attendance. The business was to initiate three candidates. The W. M. was assisted in the ceremonial work by the following. P.Ms. : Bros. Jas. Redshaw, W. A. Wilkie, A. W. Kirk, J. B. Andrew, E. J. Bull, Jas. Archer; and Bros. Jos. Rockwell, Organist, and H. Bate, S.W. The Lodge was closed.

The regular meeting was held on 5th November, there being a satisfactory attendance. One candidate was balloted for and elected. A circular appeal was presented on behalf of the "Cheer-O" Hutment Fund. After consideration the sum of £10 10s. was voted to the fund, which was later supplemented by a W. brother with a cheque for £10 10s. Three candidates were raised to the degree of M.M. by the W.M. (Bro. W. G. Jarvis), who was assisted by the following P.Ms. : Bros. A. W. Kirk, Jas. Archer, H. W. Whitton, Hy. Hill, E. J. Bull, E. Chegwiddden, J. B. Andrew, W. A. Wilkie; and Bros. H. Funke and H. Bate. Two candidates were proposed for membership.— [Lodge Correspondent.]

AUCKLAND.

Abercorn, No. 76.—The annual installation took place in Abercorn Hall, Gisborne, on 3rd September, when Bro. Charles Matthews was installed as W.M. by M.W. Bro. Oliver Nicholson, P.G.M. There was a large attendance of members and visitors, including the W.M., officers, and brethren of Lodges Turanganui, No. 1480, E.C., and Montrose, No. 722. S.C. The following brethren assisted in the ceremony : R.W. Bros. G. Powley, M. J. Harris, and W. R. Leighton, and W. Bros. J. S. Hope, M. G. Pasco (W.M., Lodge Turanganui), W. L. Clayton

(W.M., Lodge Montrose), and W. T. Essen. The W.M. invested his officers as follows : S.W., Bro. G. R. Grant; J.W., Bro. F. Foote ; Treas., W. Bro. D. G. Robertson ; Sec., R.W. Bro. G. T. Bull; D. of C., W. Bro. T. Corson; Organist, W. Bro. A. T. Hookey ; Chaplain, Bro. Rev. W. T. Drake ; S.D., Bro. W. R. Oxenham; J.D., Bro. J. B. Cutlebert ; I.G., Bro. V. C. R. Mitford; S.S., Bro. A. H. Collin; A.Ss., Bros. York and Leslie. In investing the Deacons the W.M. said that the Lodge was proud of the fact that both were men who had fought in France, and lately returned. The collection taken up for the Annuity Fund amounted to £40 1s. 9d. A pleasant hour was spent in social intercourse after the Lodge was closed, and, in replying to the toast of G.L., M.W. Bro. Nicholson gave us one of his straight talks on practical Freemasonry and the duties we owe to the Craft, which was greatly appreciated.—[Lodge Correspondent.] [Too late for November issue.—ED. C.]

Waipa, No. 119.—The installation was held at Te Awamutu on Friday, 18th October, in the presence of a very large number of members and visitors, 65 being recorded and 17 sister Lodges being represented. The ceremony was performed by M.W. Bro. O. Nicholson, P.G.M., Prov.G.M., assisted by G.L. officers, the presenting officers being W. Bro. H. N. Forsythe (Lodge Beta Waikato, No. 12), and W. Bro. J. M. Browning (Lodge Waipa). Bro. J. Morgan was duly installed in the Chair of K.S., and he invested W. Bro. Wm. Jeffery as I.P.M. W. Bro. Jeffery invested the following officers: — W. Bro. H. Y. Collins ; S.W., Bro. A. Young; J.W., Bro. I. G. Armstrong; Treas., Bro. A. E. Patterson ; Sec., Bro. C. G. Downes ; Chaplain, Bro. H. Innes Jones; Organist, Bro. J. Marshall; D. of C., Bro. J. Bathurst; S.D., Bro. F. J. Gilbert; J.D., Bro. W. Mensforth ; I.G., Bro. E. E. Phillips; Tyler, W. Bro. H. Dawson; S.S., Bro. J. M. Spear ; J.S., Bro. J. Strachan. The address to the W.M. was given by R.W. Bro. Geo. H. Powley, and to the Wardens by R.W. Bro. J. W. Cochrane, G. Supt. of W. ; while M.W. Bro. O. Nicholson delivered an impressive address to the brethren. V.W. Bro. W. R. T. Leighton, P.G.D. of C., carried out the duties of D. of C. in his usual capable manner. The W.Ts. were presented by W. Bros. H. Benner (Lodge Maniapoto), H. Lewis (Lodge Alpha), and A. G. Sanford (W.M., Lodge Tawhiri). The W.M. thanked those who had assisted in the ceremony, and the sincerity of his remarks created a very favourable impression. The brethren present after the closing, adjourned to the supper-room of the 'Coven Hall, where an excellent cold repast was partaken of and a most enjoyable hour spent. One of the most pleasing items of the evening was the presentation by M.W. Bro. O.

Nicholson of jewels to W. Bros. J. M. Browning and W. Jeffery, both of whom well deserve the handsome tokens of esteem presented to them.— [Lodge Correspondent.]

TARANAKI.

Hawera, No. 34.—The monthly meeting was held at the Temple on 1st October, when W. Bro. E. C. Hayton presided over a large assembly of brethren. The work was two initiations, the candidates proving to be much above the average, which made the work all the more pleasant. The W.M. was ably assisted by W. Bro. Till, who gave the N.E. Corner ; W. Bro. Keen (R. for Prep.) ; W. Bro. Hosking (W.Ts.) ; and W. Bro. Till (Final Charge). Ballots were taken for one joining member, and also for two candidates. A vote of sympathy was passed to the wife and family of our late Bro. George Hayes Gibson. After Lodge was closed, a pleasant hour and a half was spent in the refectory.

An emergency meeting was held at the Temple on 15th October, when two candidates were initiated into Freemasonry. The W.M. delivered the Ob, and Secrets, and was ably assisted by W. Bros. Hunt, Till, Evans, and Magnusson.—[Lodge Correspondent.]

RUAPEHU.

Manawatu Kil., No. 47.—At the regular meeting on 10th October the principal business consisted of the initiation of two candidates. Bro. D. E. Dustin, W.M., conducted the ceremony, assisted by W. Bros. Hopwood, Clarke, Mundy, and R.W. Bro. W. H. Smith. The W.Ts. were presented by Bro. Moodie (W.M., Lodge United Manawatu, No. 1721, E.C.). At an emergency meeting the previous month two candidates were passed, the T.B. being most ably delivered by Bro. E. V. West, J.W., and at this meeting he also faultlessly gave the 1st T.B. Lecture.—[Lodge Correspondent.]

St. Andrew Kil., No. 79.—Three candidates were down for passing on 14th November, but only one put in an appearance, the prevailing epidemic having temporarily laid the other two aside. The Lodge was under the control of the I.P.M. (W. Bro. R. W. Green), who was assisted in the ceremony by the Dep. G.M. (R.W. Bro. Keesing), the Dist.G.M. (R. W. Bro. D. McFarlane) and W. Bro. Richardson. In view of the glorious war news to hand during the week, the acting-W.M. referred appropriately and briefly to the great cause we had for gratitude to T.G.A.O.T.U. for the successful progress of the war. He then called upon the Dep.G.M. to offer up a prayer of thanksgiving for the victories vouched to

our arms in battle. Those who know our old and esteemed brother can imagine in what fitting language he gave expression to the deep feelings of humility and gratitude that filled our hearts. W. Bro. Green followed the Dep.G.M., and reminded the brethren, in the words of the Charge after Initiation, of the allegiance we as Freemasons owed to the Sovereign of our native land and the indissoluble attachment to his country that is implanted in the breast of every Britisher. He then called upon the brethren to join in singing the National Anthem, after which the Lodge proceeded to the business of the evening. A ballot was taken, and was successful, for an affiliating member. A very interesting and satisfactory report from the President of the United Board of Enquiry, giving an account to the fifth year of working, was read to the Lodge, and afforded additional proof, if such were needed, of the excellent work performed by the Board since its inception. R.W. Bro. D. McFarlane (President) and W. Bros. Gordon, Richardson, and Meuli were re-elected for a further term as the Lodge representatives on the Board, and thanks were recorded for their past services. At our last meeting we were lamenting the fact of our Sec. (W. Bro. N. G. Armstrong) having to leave us to go into camp. We are now in the happy position of looking forward to his early relinquishment of active service in the army and a renewal of his active service in the Craft.—[Lodge Correspondent.]

Ruapehu, No. 128.—The monthly meeting, held on 17th October, was unusually well attended, over fifty members and visitors signing the attendance book. The dais on this occasion was not large enough to accommodate all the P.Ms. present. A circular appeal was favourably received. A dispensation having been granted for the purpose, a candidate (on leave- from camp) was balloted for and initiated. The ceremony was performed by the P.Ms. of the Lodge, W. Bro. F. G. Hilton being in the chair. He was assisted by W. Bros. J. Robson as D. of C. ; A. J. Could, S.W. ; N. A. Nielsen, J.W. ; J. J. McDonald, S.D. ; W. R. Snellgrove, J.D. ; H. J. Cameron, I.G. The work throughout was exceedingly well done. A movement is on to make some necessary improvements to the Freemasons' Hall, and a sub-committee was set up to draft plans, etc., and report later.—[Lodge Correspondent.]

Huia, No. 171.—An emergency meeting took place on 24th October. The ceremonial work consisted of the initiation of two candidates. The unique position occurred of the W.M. being alone in the East, all P.Ms. being prostrated with the prevailing epidemic. However, the floor members filled the breach. The

W.M. obligated; N.E. Corner, Bro. Slipper ; W.Ts., Bro. Stubbs; Prep. Charge, Bro. Lachlan ; Final Charge, Bro. Brougham; Lecture on 1st T.B., Bro. Lachlan, J.D.

The ordinary monthly meeting was held on 7th November, the night in question being signalised by one of the most tempestuous gales ever experienced in the history of this Lodge, the attendance being very limited. The raising of a brother constituted the business, and was carried out by the following officers : W.M., Ob. ; W.Ts., Bro. Gallichan, I.P.M. ; Charge after Raising, W. Bro. Turner (including Signs and Tokens); Exhort, and T.U., by W. Bro. Stone. D. of C. ; Final Charge, by the W.M. (W. Bro. Manning). One candidate passed the ballot, and one was also proposed. The officers and brethren desire to thank Bro. Porteous, the Organist of Manawatu Kil., for services rendered in the unavoidable absence of W. Bro. Graham, whose ministrations to the sick have kept him continuously going day and night in the dispensary.—[Lodge Correspondent.]

WELLINGTON.

Waiwhetu, No. 176.—The usual monthly meeting was held on 13th November, when, owing to the prevailing epidemic, there was a very poor attendance, only one visitor signing the book. Contrary to the usual attendance of brethren from the camp, there were only two put in an appearance (W. Bro. Williams and the candidate), although arrangements had been made for a large attendance, owing to the candidate being a lieutenant of the permanent staff ; but all leave being stopped, they could not get down. This meeting was the first after the installation, and therefore the first with the new officers in the chair, and they acquitted themselves very well indeed. W. Bro. Harman obligated and communicated the S., T., and W.; Bro. Carver, S.W., invested; W. Bro. Teagle, I.P.M., gave the Charge alter Investiture; Bro. Carver, the N.E. Charge; and Bro. Purdy, J.W., the W.Ts. W. Bro. Williams, D. of C., gave the Charge after Initiation. Two propositions for membership were received, and a successful ballot was taken for a joining P.M. Numerous apologies were received from brethren who were laid up with influenza.— [Lodge Correspondent.]

ROYAL ARCH CHAPTERS.

Victoria, No. 4.—The monthly convocation was held on 31st October, V.E. Comp. Jas. Bowes, Z., presiding over a large attendance of members and visitors. One candidate was elected and advanced to the degree of M.M.M. by Bro. H. L. Harston,

P.W.M.M., who was assisted by W. Bros. L. Freedman, R. Bishop, Jas. Bowes, and Bro. A. J. Turville. V.E. Comp. R. Bishop presented V.E. Comp. J. Bowes, E. Comps. A. J. Turville and W. A. Wilkie with their G. Chapter certificates. R.E. Comp. Thos. Hobson was nominated for D.G.Z., and V.E. Comp. Jas. Redshaw for 2nd G. Soj. The Chapter was closed, and the companions adjourned to the refectory, where a social hour was spent, the usual Masonic toasts being honoured.—[Chapter Correspondent.]

Otago, No. 7, and Maori, No. 8.—The joint installation of these Chapters took place in the St. Kilda Masonic Hall on 2nd November, and, as usual, a large number of companions were in attendance. R.E. Comp. E. Lane. G. Supt. of Otago, as the Installing Principal, was called upon to do a good deal of the work in connection therewith. Immediately after his reception he presented to V.E. Comp. R. Hawcridge a P. Mark Master's jewel, the recipient being called away at an early hour to attend another meeting. Then the G.Supt. sprung a surprise on those present by the presentation to V.E. Comp. A. Stoneham (Otago Chapter) of a framed photograph of Oamaru companions who had assisted in the ceremony of conferring the degrees of Royal Ark Mariners and Red Cross Knights on the members of Otago Chapter. In thanking the donors' for their thoughtful gift, V.E. Comp. Stoneham assured R.E. Comp. Lane that the framed photograph would occupy a prominent place on the walls of the Chapter-room. For the positions of V.E. 1st Prins. E. Comps. A. McKenzie (Otago) and J. G. Ross (Maori) were installed. The 2nd Prins. were E. Comps. J. Pringle (Otago) and C. F. J. Bell (Maori), and the 3rd Prins. E. Comps. J. A. McPhee (Otago) and A. J. Jordan (Maori). To V.E. Comp. H. W. S. Hellyer, G.S.N., was entrusted the investiture of Officers, who made it an occasion for very lucidly explaining to each officer the duties relating thereto. Once again V.E. Comp. J. J. H. Dumsday was D. of C., and gloried in the work. At the joint installation in 1917 E. Comp. J. G. Ross was then en route to France, and wrote wishing the members of his (Maori) Chapter H.G.W. for the coming year. This year he is back again with us, and it was his good pleasure to learn on his arrival in Wellington that he had been chosen as 1st Prin. Z. of Maori Chapter. Needless to say, a good deal was expected from him in the refectory as to his experiences while engaged in Red Cross work, and those present were treated to quite an instructive insight as to what those who were engaged fighting on the Western front had to contend with.—[Chapter Correspondent.]

Victory, No. 12.—The installation took place on 25th October under very favourable circumstances, the number present being a record. It was regretted that circumstances prevented the attendance of M.E. Comp. T. Porritt, G.Supt., but the installation was ably carried out by M.E. Comp. H. J. Williams, G.S.E., assisted by V.E. Comps. G. Russell, W. Noyes, B. H. Moller, and A. W. Oxley. V.E. Comp. C. B. Harton acted as D. of C., and E. Comp. G. A. Edmonds as Organist. V.E. Comp. S. F. Bolton was installed into the chair of 1st Prin. ; E. Comp. L. Reynolds, as 2nd Prin. ; E. Comp. C. M. Whelan as 3rd Prin. Officers were invested as follows : S.E., V.E. Comp. R. W. Stiles; S.N., V.E. Comp. W. H. Short ; Treas., V.E. Comp. B. H. Moller ; Supt. of W., V.E. Comp. C. B. Harton ; 1st Soj., E. Comp. A. G. Shrimpton ; 2nd Soj., E. Comp. H. H. Edwards; 3rd Soj., E. Comp. W. C. Hyde ; Organist, E. Comp. G. A. Edmonds; 1st Steward, E. Comp. T. Houlker; 2nd Steward, E. Comp. L. M. Estcourt; Janitor, E. Comp. C. W. Moore. The officers appointed for the Mark and Excellent Lodges are as follows":—Mark Lodge Officers—W.M.M., Bro. W. H. Short ; S.W., Bro. L. Reynolds; J.W., Bro., C. M. Whelan; M.O., Bro. A. G. Shrimpton; S.O., Bro. H. H. Edwards; J.O., Bro. L. M. Estcourt ; S.D., Bro. W. C. Hyde; J.D., Bro. V. N. Granville ; Chaplain, Bro. S. F. Bolton; Organist, Bro. G. A. Edmonds ; I.G., Bro. J. R. Gankrodger. Excellent Lodge officers — Bro. T. D. Milne; S.W., Bro. C. M. Whelan; J.W., Bro. W. C. Hyde ; Capt. 3rd Veil, Bro. H. H. Edwards; Capt. 2nd Veil, Bro. H. P. Stephenson; Capt. 1st Veil, Bro. G. A. Edmonds; Conductor, Bro. T. Houlker ; Chaplain, Bro. J. H. Ching ; I.G., Bro. H. Collins. Resolutions of sympathy were passed to M.E. Comps. Porritt and Williams, who had sickness in their families. Ten applications were made for companionship—four from Victory, five from Forest, and one from Motueka Lodge. The newly installed 1st Prin. delivered an excellent address. At the conclusion of the ceremony there was the usual repast, and several toasts were honoured. The Victory Glee Club contributed several items.—[Chapter Correspondent.]

Waimate, No. 16.—The regular meeting took place on 29th October, V.E. Comp. Jas. Manchester, 1st Prin., presiding. The principal business was the installation of E. Comp. E. R. Beckett as 2nd Prin. H., he having been in camp on the occasion of the annual installation. The ceremony was ably carried out by V.E. Comp. A. T. Hoskins, P.G.St.B., with V.E. Comp. A. Colville as G.D. of C. Two brethren were proposed for membership. At the close of the Chapter a happy hour was spent in the refectory, where opportunity was taken of speeding the departing companion and of welcoming Comp. A. S.

Blake, safely returned, who gave some very interesting remarks on his experiences abroad. He specially eulogised the N.Z.E.F. Masonic Association.—[Chapter Correspondent.]

Wanganui, No. 23.—The monthly convocation was held on 7th November. V.E. Comp. F. Symes presided, with V.E. Comp. G. G. Bullock acting H., and E. Comp. J. R. Foster, J. The work should have been the acknowledgment of two brethren, but, owing to the influenza epidemic, they were unable to be present. Five Ark Mariners' diplomas and one R.A. diploma (a visiting companion) were presented to the several companions; also a 1st Prin.'s diploma to V.E. Comp. F. Symes, by visiting Comp. W. R. Snelgrove, of Ruapehu Chapter. Two brethren of Lodge Moutoa were proposed for R.A. Masonry. Sympathy was extended to E. Comp. F. B. King, 4 Courtenay Place, Wellington, in his illness, and wishing him a speedy recovery. R.E. Comp. G. S. Gordon, G.Supt., presented to the Chapter, on behalf of Comp. D. Munro (at present at the front), a unique gavel from Palestine. V.E. Comp. F. Symes acknowledged, and will reply on behalf of the Chapter. The Chapter closed at 8.30 p.m.—[Chapter Correspondent.]

Gisborne, No. 36.—The annual convocation was held in Abercorn Hall on 2nd September, when V.E. Comp. D. G. Robertson was installed as Z., E. Comp. A. T. Hookey, H., and E. Comp. T. Corson as J. The installing officer was M.E. Comp. M. J. Harris, P.G.Z., assisted by two other P.G.Zs. in the persons of M.E. Comps. Oliver Nicholson and G. Powley, E. Comp. W. R. Leighton acting as D. of C. The addresses to the Principals were given by the installing officer. The officers were invested and addressed by M.E. Comp. Nicholson, and the address to the companions given by M.E. Comp. Powley. The following officers were invested : S.E., V.E. Comp. G. T. Bull; S.N., E. Comp. F. G. Rowley; Treas., V.E. Comp. A. J. Fyson ; 1st Soj., E. Comp. A. B. Gilmour ; 2nd Soj., E. Comp. C. Blackburn ; 3rd Soj., E. Comp. C. Matthews ; Ss., Comps. Mitford and Pike; Janitor, E. Comp. Coleman.—[Chapter Correspondent.] [Too late for November issue.—ED. C.]

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A. & A. RITE.

Wellington, No. 91.—The annual conclave was held in Wellington on 18th October, E. and P. Bro. A. Veitch, presiding, when there was an excellent attendance of brethren. E. and P. Bro. Ashwell, P.M.W.S., of Lathom Chapter, was also present. The routine business having been disposed of, Ill. Bro. Surgeon-General Henderson, C.B., 31 deg., with the assistance of Ill. Bro. Rev. Thos. Porritt, 30 deg., conducted the ceremony of installation, Ill. Bro. H. J. Williams, who is regarded as the father of the Chapter, being, unfortunately, absent owing to the serious illness of his son. E. and P. Bro. Reginald J. Foss was installed as M.W.S. The beautiful ceremony was impressively carried out, E. and P. Bro. Geo. Allport being the presenting officer. At the conclusion of the investiture and induction the M.W.S. then appointed his officers as follows : Prelate. E. and P. Bro. Rev. A. M. Johnson; 1st General, E. and P. Bro. J. Rod ; 2nd General, E. and P. Bro. Geo. Allport ; Recorder, E. and P. Bro. G. E. Smith, P.M.W.S. ; Marshal, E. and P. Bro. H. B. Bridge; Raphael, E. and P. Bro. H. H. Seaton ; D. of C., Ill. Bro. Rev. Thos. Porritt, 30 deg. ; Herald, E. and P. Bro. J. J. Esson ; Captain of the Guard, E. and P. Bro. G. Russell; Organist, E. and P. Bro. J. Cowley. After the "Nunc Dimittis" had been chanted, an adjournment to the refectory followed, where two pleasant and profitable hours were spent, Bro. Geo. Smith's quartette party making valuable contributions to the success of these proceedings. A feature of the many good speeches was the frequent reference to the general regret at the unavoidable absence of Ill. Bro. H. J. Williams, 30 deg., who has been so closely identified with the progress of the Chapter from its very earliest days, and who through many long years and a dark period of depression has been its main pillar and support. In commenting upon the prosperous condition of the Chapter the various speakers conceded that the credit was almost entirely due to Ill. Bro. Williams, who had been ably seconded by his esteemed colleague and dear friend, Ill. Bro. Rev. T. W. Porritt. It is seldom, indeed, that one hears such a spontaneous acknowledgment of indebtedness.—[Chapter Correspondent.]

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OF ANTIENT FREE AND ACCEPTED MASONS

207 Active Lodges, with an Approximate Membership of 15,000
on 31st December, 1917.

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

GRAND MASTER:

M.W. Bro. Hon. A. L. Herdman, of Christchurch.

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. C. J. W. Griffiths	1910-12
M.W. Bro. F. C. Binns (honoris causa) (deceased)	1911
M.W. Bro. M. Thompson	1912-14
M.W. Bro. John Joseph Dougall	1914-16
M.W. Bro. Oliver Nicholson	1916-18

PAST PRO-GRAND MASTERS:

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

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Canterbury Province—R.W. Bro. Kenneth MacKenzie.
Wellington—R.W. Bro. J. W. Ellison.
Otago—R.W. Bro. R. Hawcridge.
Southland—R.W. Bro. A. Le H. Hoyles.
West Coast—R.W. Bro. R. H. Richmond.
Hawkes Bay—R.W. Bro. H. L. Harston.
Nelson and Marlborough—R.W. Bro. C. H. Mills.
Taranaki—R.W. Bro. R. W. Sargent.
Ruapehu—R.W. Bro. David McFarlane.

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Grand Bible Bearers—W. Bro. M. A. Benney, W. Bro. W. H. Hobin.

Grand Sword Bearers—W. Bro. W. G. Hay, W. Bro. D. Galloway.

Grand Standard Bearers—W. Bro. J. M. Forrester, W. Bro. J. P. Keen.

Grand Organist—W. Bro. A. W. V. Vine.

Grand Pursuivants—W. Bro. W. S. Williams, W. Bro. H. E. Woodhead.

Grand Stewards—W. Bro. R. W. S. Eastwood, W. Bro. T. Kennedy, W. Bro. H. O. Searle, W. Bro. D. Scrimgeour, W. Bro. A. Erskine, W. Bro. T. F. Hewat, W. Bro. A. N. MacGibbon, W. Bro. D. Wilson, W. Bro. R. H. Lash, W. Bro. M. S. Montford, W. Bro. Louis de Launay, W. Bro. Chas. F. Spooner.

BOARD OF GENERAL PURPOSES.

(Meets on the last Friday in each month, at 7.30 p.m., in the Offices of Grand Lodge, Bank of New Zealand Buildings, Manners Street, Wellington.)

President—R.W. Bro. James J. Esson.

Members ex-officio—M.W. Bro. Hon. A. L. Herdman, G.M.; R.W. Bro. Judah H. Keesing, D.G.M.; W. Bro. Chas. M. Page, S.G.W.; W. Bro. Alfred E. Smith, J.G.W.; V.W. Bro. John T. King, G.Treas.; V.W. Bro. Chas. W. Nielsen, 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. Joseph G. Harkness, Richard Jenkins, S. T. S. Martin, E. J. Guinness, and E. P. Rishworth (Wellington District); W. Bros. J. E. Herbert and W. Coltman (Auckland District); W. Bro. Sidney F. Pawson (Canterbury Province); W. Bro. A. Steele (Otago District); W. Bro. W. R. Rusden (Southland District); W. Bro. John Hurt (West Coast District); W. Bro. John A. Miller (Hawkes Bay District); W. Bro. George Bray (Ruapehu District); W. Bro. Noel Paton (Nelson and Marlborough District); W. Bro. Frank S. Johns (Taranaki District).

BOARD OF BENEVOLENCE:

President—R.W. Bro. Herbert H. Seaton.

Members ex-officio—M.W. Bro. Hon. A. L. Herdman, G.M.; R.W. Bro. Judah H. Keesing, D.G.M.; V.W. Bro. Chas. W. Nielsen, 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. J. H. Jerram, E. D. Alexander, Arthur A. George, W. A. Baudinet, and James McLachlan (Wellington District); W. Bros. T. Corson and N. A. Winter (Auckland District); W. Bro. Charles J. Talbot (Canterbury Province); W. Bro. W. J. Hill (Otago District); W. Bro. J. J. Griffiths (Southland District); W. Bro. F. Hobbs (West Coast District); W. Bro. W. A. Wilkie (Hawkes Bay District); W. Bro. Cyril L. Dymock (Ruapehu District); W. Bro. A. Weaver (Nelson and Marlborough District); W. Bro. F. G. Kimbell (Taranaki District).

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

Chairman—W. Bro. J. G. Harkness.

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

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

THE SPECIAL (WAR) BENEVOLENT FUND.

TRUSTEES OF GRAND LODGE FUNDS AND PROPERTY

M.W. Bro. H. J. Williams, P.G.M.
R.W. Bro. T. A. Peterkin, P.D.G.M.
R.W. Bro. J. W. Ellison, Prov.G.M.
R.W. Bro. A. Veitch, P.G.W.
R.W. Bro. H. H. Seaton, P.G.W.

MALCOLM NICCOL, Grand Secretary.

Postal Address:—Box 1047, G.P.O.

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NORTH ISLAND.

CRAFT LODGES.

(Under Grand Lodge of New Zealand)

PROVINCE OF AUCKLAND, 48 LODGES.

(M.W. Bro. O. Nicholson, P.G.M.)

Ara, No. 1:—Founded 1842, meets Freemasons' Hall, Princes Street, Auckland, second Wednesday in month (except January), 7.30 p.m. Installation June. W.M., Bro. C. M. Luke; S.W., Bro. J. Paterson; J.W., Bro. D. Duncan; Sec., W. Bro. M. A. Benney, P.M., 14 Railway Street, Newmarket.

St. Andrew, No. 8:—Founded 1861, meets Freemasons' Hall, Auckland, third Tuesday in month, 7.45 p.m. Installation July. W.M., Bro. C. A. Coppins; S.W., Bro. W. Perry; J.W., Bro. J. E. Knight; Sec., Bro. J. P. McPhail, 48 Phoenix Chambers, Queen St., Auckland.

United Service, No. 10:—Founded 1864, meets in Freemasons' Hall, Princes Street, Auckland, last Wednesday in month, 7.30 p.m. Installation June. W.M., Bro. A. W. Morris, P.M.; S.W., Bro. M. Berry; J.W., Bro. A. C. Hallett; Sec., W. Bro. W. Talby, P.M., 62 Wellesley Street W., Auckland.

Beta-Waikato, No. 12:—Founded 1865, meets Masonic Hall, Hamilton, Waikato, Thursday on or before full moon, 7.30 p.m. Installation Thursday on or after 24th June. W.M., Bro. H. N. Forsythe; S.W., Bro. R. English; J.W., Bro. E. Bryant; Sec., Bro. Chas. Speight, Box 48, Hamilton.

Sir Walter Scott, No. 15:—Founded 1870, meets Freemasons' Hall, Mackay St., Thames, third Tuesday in month, 7.30 p.m. Installation March. W.M., Bro. J. E. Ensell; S.W., Bro. W. G. Morrison; J.W., Bro. H. C. Cordes; Sec., Bro. W. Bongard, P.M.

Coromandel, No. 17:—Founded (456, I.C.) 1872. Manukau, No. 24:—Founded 1876, meets Masonic Hall, Princes St., Onehunga, first Wednesday in month. Installation March. W.M., Bro. J. E. Cowell; S.W., Bro. R. H. Gibbons; J.W., Bro. W. M. Fyfe; Sec., W. Bro. C. M. Page, Quay St., Auckland.

Albion, No. 45:—Founded 1883, meets in Masonic Hall, Devonport, second Thursday in month. Installation June. W.M., Bro. J. E. Hammond; S.W., Bro. H. A. Harris; J.W., Bro. C. L. Jewell; Sec., W. Bro. F. H. Hounsell, P.M., 68 Callopo Road, Devonport.

Te Aroha, No. 52:—Meets Masonic Hall, Te Aroha, Thursday nearest full moon, 7.30 p.m. Installation March. W.M., Bro. J. Simpson; S.W., Bro. H. Dalton; J.W., Bro. — Whyte; Sec., Bro. J. Motley.

Ponsonby, No. 54:—Founded 1890, meets Masonic Hall, Jervois Road, Ponsonby, first Tuesday in month, 7.30 p.m. Installation first Tuesday in July. W.M., Bro. C. E. Dutton; S.W., Bro. W. J. Stancombe; J.W., Bro. F. S. Shell; Sec., W. Bro. L. C. E. Hamann, P.M., 86 Jervois Road, Auckland.

Wairoa, No. 55:—Meets in Lodgeroom, Arthur St., Ellerslie, third Monday in month. Installation April. W.M., Bro. E. R. Pilkington; S.W., Bro. G. V. Westbrooke; J.W., Bro. A. C. Hill; 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 April. W.M., Bro. T. D. Campbell; S.W., Bro. T. H. Shove; J.W., Bro. W. Crawford; Sec., W. Bro. H. Willis, P.M., P.O. Papakura.

Franklin, No. 58:—Founded 1885, meets Masonic Hall, Pukekohe, Monday nearest full moon. Installation November. W.M., Bro. H. S. Valentine; S.W., Bro. T. S. Shipperd; J.W., Bro. C. E. Shipperd; Sec., W. Bro. J. F. Deane, P.M., Box 28, Pukekohe.

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

Abercorn, No. 76:—Founded 1886, meets Abercorn Hall, Ormond Rd., Gisborne, first Tuesday in month. Installation September. W.M., Bro. C. Matthews; S.W., Bro. G. R. Grant; J.W., Bro. F. Foote; Sec., R.W. Bro. G. T. Bull, P.G.W., P.O. Box 208, Gisborne.

Mangonui, No. 78:—Founded 1892, meets Masonic Hall, Kaitaia, Wednesday nearest full moon. Installation February. W.M., Bro. H. A. Munn; S.W., Bro. A. Logan; J.W., Bro. J. Clarke; Sec., Bro. F. H. S. Matthews, P.M., Kaitaia.

Alpha, No. 81:—Founded 1881, meets at Masonic Hall, Cambridge, Wednesday on or before full moon. Installation March. W.M., Bro. H. Lewis; S.W., Bro. J. Douce; J.W., Bro. H. H. Speight; Sec., W. Bro. G. Olland, Cambridge.

Auckland, No. 87:—Founded 1893, meets in Masonic Hall, Eden Terrace, fourth Tuesday each month. Installation May. W.M., Bro. E. H. Taylor; S.W., Bro. A. N. McKelvey; J.W., Bro. F. J. Rea; Sec., Bro. W. S. Williams, 12 Wynyard Road, Mount Eden.

Waiuku, No. 90:—Founded 1893. Ohaeawai, No. 101:—Meets Masonic Hall, Ohaeawai, Saturday nearest full moon, 7.30 p.m. Installation November. W.M., Bro. J. Mackereth; S.W., Bro. R. Cleave; J.W., Bro. J. Cook; Sec., W. Bro. H. Cheeseman, Keri Keri, Bay of Islands.

Whangarei, No. 102:—Meets in Freemasons' Hall, John Street, Whangarei, Monday nearest full moon in each month. Installation April. W.M., Bro. D. W. Jack; S.W., Bro. W. H. Gillespie; J.W., Bro. A. L. Oakley; Sec., Bro. A. L. Lambly, Kensington Road, Whangarei.

Ohinemuri, No. 107:—Founded 1896, meets Masonic Hall, Paeroa, Wednesday on or before full moon. Installation November. W.M., Bro. G. E. Allen; S.W., Bro. J. G. McDougall; J.W., Bro. B. Gwilliam; Sec., Bro. C. B. Gentil, P.M., Paeroa.

Waihi, No. 112:—Founded 1898, meets in Masonic Hall, Waihi, Monday nearest full moon in month. Installation April. W.M., Bro. John Say; S.W., Bro. D. Smeaton; J.W., Bro. T. Larsen; Sec., W. Bro. A. T. Ellis, Box 31, Waihi.

Taupiri, No. 118:—Founded 1900, meets in Masonic Hall, Huntly, Wednesday nearest full moon every month. Installation October. W.M., Bro. A. Shand; S.W., Bro. F. Harris; J.W., Bro. R. T. Hill; Sec., Bro. W. A. Joll, P.M., Taupiri.

Waipa, No. 119:—Founded 25th Sept., 1901; meets Masonic Hall, Te Awamutu, every Friday of full moon (or nearest Friday after), 7.30 p.m. Installation Oct. W.M., Bro. J. Morgan; S.W., Bro. A. Young; J.W., Bro. L. G. Armstrong; Sec., Bro. C. G. Downs, Box 35, Te Awamutu.

Hobson, No. 120:—Founded 1901, meets Masonic Hall, Aratapu, Tuesday on or before full moon. Installation 29th January. W.M., Bro. R. E. Cordes; S.W., Bro. J. H. McCarroll; J.W., Bro. D. E. Fraser; Sec., Bro. J. J. Jackson, 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. W. L. Foxcroft; S.W., Bro. W. E. Crump; J.W., Bro. B. P. Andrews; Sec., Bro. W. H. Gifford, Tauranga.

Hikurangi, No. 140. Rotorua, No. 153:—Founded 1907, meets Masonic Hall, Fenton Street, Rotorua, Tuesday nearest full moon, 7.30 p.m. Installation August. W.M., Bro. J. W. Webber; S.W., Bro. W. T. Pakes; J.W., Bro. J. F. Reeve; Sec., Bro. W. Montgomery, P.O. Box 37, Rotorua.

Piako, No. 160:—Founded 1908, meets Masonic Hall, Morrinsville, Wednesday on or before full moon, 7.30 p.m. Installation March. W.M., Bro. S. B. Sims; S.W., Bro. J. W. Clark; J.W., Bro. W. Morrice; Sec., Bro. F. A. Pickett, Morrinsville.

Plunket, No. 163:—Founded 1910, meets Masonic Hall, Te Kuiti, Wednesday on or before full moon, 7.30 p.m. Installation April. W.M., Bro. A. F. Howarth; S.W., Bro. A. Pettigrew; J.W., Bro. R. Ormsby; Sec., Bro. H. L. Tempest, P.O. Box 109, Te Kuiti.

Karori, No. 165 (Raglan). Tawhiri, No. 166:—Founded November, 1909, meets at Frankton Tuesday after full moon, 7.30 p.m. Installation November. W.M., Bro. A. G. Sandford; S.W., Bro. W. Hyde; J.W., Bro. F. Truman; Sec., Bro. C. N. Flyer, P.M., Box 6, Mail Room, Frankton Junction.

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

Nau Mai, No. 177:—Founded 1910, meets Lodgeroom, Hakiha St., Taumarunui, first Wednesday in month. Installation Nov. W.M., Bro. J. I. Monfries; S.W., Bro. R. Beeche; J.W., Bro. W. Wilson; Sec., Bro. E. T. Hughes, P.M., P.O. Box 4, Taumarunui.

Marsden, No. 169 (Maungaturoto). Waitakerei, No. 170 (Henderson). Waipu, No. 179.

Onewa, No. 182 (Northcote). Te Marama, No. 186:—Founded 1911, meets Masonic Temple, Ngaruawahia, Monday nearest full moon. Installation Oct. W.M., Bro. P. C. Gould; S.W., Bro. H. M. Thorpe; J.W., Bro. E. H. Todd; Sec., Bro. R. E. Bell, Box 63, Ngaruawahia.

Tirau, No. 193:—Founded 20th March, 1915, 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). Maniapoto, No. 206:—Founded 1916, meets Lodgeroom, Otorohanga, Tuesday on or before full moon, 8 p.m. Installation October. W.M., Bro. C. J. N. Miller; S.W., Bro. J. Heerdegen; J.W., Bro. T. G. Hosking; Sec., Bro. C. H. Lord, P.O. Box 24, Otorohanga.

Raumai, No. 207 (Raumai). Irish Constitution. Ara, No. 348, I.C.:—Founded 6th September, 1842, meets Freemasons' Hall, Princes Street, Auckland, first Monday in month (January excepted), 7.30 p.m. Installation 24th June (St. John's Day), high noon. W.M., Bro. A. J. Vercoe; S.W., Bro. W. G. Fletcher; J.W., Bro. T. L. Hogg; Sec., W. Bro. W. H. Patterson, P.M., c/o P.O. Box 340, Auckland.

PROVINCE OF HAWKES BAY: 10 LODGES.

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

Scinde, No. 5:—Founded 1858, meets Masonic Hall, Tennyson Street, Napier, third Tuesday in month. Installation Wednesday following third Tuesday in June. W.M., Bro. A. E. Currie; S.W., Bro. A. J. Turville; J.W., Bro. R. V. C. Harris; Sec., W. Bro. L. Freedman, P.G.D., P.O. Box 109, Napier.

Victoria, No. 21:—Founded 1871, meets in Masonic Hall, Munroe Street, Napier, first Tuesday in month (except January), 7.30 p.m. Installation first Wednesday in June. W.M., Bro. W. G. Jarvis; S.W., Bro. H. Bate; J.W., Bro. H. F. Funke; Sec., W. Bro. Jas. Redshaw, P.G.S., P.O. Box 196, Napier.

Bedford, No. 25:—Founded 1878, meets Masonic Hall, Waipukurau, first Wednesday in month, 7.30 p.m. Installation April. W.M., Bro. H. T. Newling; S.W., Bro. H. Hobson; J.W., Bro. G. E. W. Gay; Sec., W. Bro. J. W. Elliott, P.M., P.O. Box 5, Waipukurau.

Abercorn, No. 30:—Founded 1878, meets Masonic Hall, Waipawa, third Monday in month, 7.30 p.m. Installation third Wednesday in March. W.M., Bro. G. H. Hunt; S.W., Bro. J. Milburn; J.W., Bro. E. Bott; Sec., Bro. S. W. Strang, P.O. Box 33, Waipawa.

Rawhiti, No. 66:—Founded 1890, meets Freemasons' Hall, High Street, Dannevirke, third Thursday in month, 7.30 p.m. Installation May. W.M., Bro. C. L. Thomson; S.W., Bro. D. N. Wilson; J.W., Bro. W. Dobson; Sec., Bro. C. T. Brown, P.O. Box 77, Dannevirke.

Heretaunga, No. 73:—Founded 1878, meets Masonic Hall, Hastings, second Tuesday in month, 7.30 p.m. Installation second Wednesday in July. W.M., Bro. C. H. Martin; S.W., Bro. J. E. Jones; J.W., Bro. H. R. Wright; Sec., Bro. T. Morgan, P.M., P.O. Box 3, Hastings.

Ruahine, No. 80:—Founded 1886, meets Masonic Hall, Woodville, Tuesday on or before full moon, 7.30 p.m. Installation fourth Wednesday in June. W.M., Bro. R. E. Toogood; S.W., Bro. John Elder; J.W., Bro. R. A. Offwood; Sec., W. Bro. A. Stevenson, School, Woodville.

Lion, No. 114:—Founded 1899, meets in Masonic Hall, Ormondville, Monday on or nearest full moon, 7.30 p.m. Installation third Wednesday in April. W.M., Bro. H. N. Benson; S.W., Bro. T. Fothergill; J.W., Bro. W. Chadwick; Sec., W. Bro. D. Wilson, Box 12, Ormondville.

Waikaremoana, No. 158:—Founded 1909, meets Masonic Hall, Wairoa, H.B., Tuesday nearest full moon, 7.30 p.m. Installation first Tuesday in December. W.M., Bro. J. W. B. Macdonald; S.W., Bro. W. Taylor; J.W., Bro. J. P. Moore; Sec., Bro. E. L. Thomson, P.O. Box 1, Wairoa.

Ruataniwha, No. 172:—Founded 1910, meets Masonic Hall, Takapau, Friday on or before full moon, 7 p.m. Installation third Wednesday in August. W.M., Bro. J. W. Watkins; S.W., Bro. W. Hobson; J.W., Bro. R. B. May; 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 1875, meets second Wednesday in month. Installation March. W.M., Bro. E. C. Wood; S.W., Bro. J. R. Paterson; J.W., Bro. F. G. Davies; Sec., W. Bro. J. J. Holtham, P.M.

Hawera, No. 34:—Founded 1880, meets in Temple, Union Street, Hawera, first Tuesday in month, 7.30 p.m. Installation July. W.M., W. Bro. E. C. Hayton; S.W., Bro. Colin Brown; J.W., Bro. J. L. Martin; Sec., W. Bro. Alan R. Thompson, P.M., Morrissey Street, Hawera.

Ngamotu, No. 48:—Founded 1883, meets Masonic Hall, Robe Street, New Plymouth, fourth Wednesday in month (except December, second Thursday), 7.30 p.m. Installation September. W.M., W. Bro. W. S. Gilbert; S.W., Bro. E. Bary; J.W., Bro. R. I. Pentecost; Sec., Bro. W. H. Haddrell, P.M., Westown, New Plymouth.

Stratford, No. 75:—Founded 1892, meets Masonic Hall, Stratford, third Wednesday in month. Installation March. W.M., Bro. J. H. Ashton; S.W., Bro. R. M. Peattie; J.W., Bro. E. A. Drake; Sec., Bro. J. McAllister, P.M., P.O. Box 103, Stratford.

St. John's, No. 95:—Founded 1892, meets Masonic Hall, Eltham, third Tuesday in month, 7.30 p.m. Installation February. W.M., Bro. G. H. Buckridge; S.W., Bro. J. W. Harrison; J.W., Bro. C. B. Martin; Sec., W. Bro. J. L. Weir, Eltham.

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

Ikaroa, No. 115:—Founded 1896, meets Lodge-room, Opunake, Tuesday nearest full moon, 7.30 p.m. Installation November. W.M., Bro. O. A. Mullon; S.W., Bro. G. Hammond; J.W., Bro. D. Penny; Sec., Bro. G. W. Rogers, P.M., P.O. Box 19.

Kaponga, No. —

RUAPEHU DISTRICT: 16 LODGES.

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

Rangitikei, No. 38:—Founded 1880, meets Masonic Hall, Bulls, Tuesday before full moon. Installation Oct. W.M., Bro. L. R. McKelvie; S.W., Bro. A. K. Drew; J.W., Bro. G. Wilson; Sec., Bro. T. King, P.M., P.O. Box 5, Bulls.

Feilding, No. 41:—Founded 1881, meets Masonic Temple, Feilding, second Monday in month. Installation July. W.M., W. Bro. W. A. Bell; S.W., Bro. W. W. Andrews; J.W., Bro. A. J. Geary; Sec., Bro. D. S. Thomson, P.O. Box 77, Feilding.

Manawatu Kil., No. 47:—Founded 1883, meets Masonic Hall, Church St., Palmerston N., second Thursday in month. Installation second Wednesday in April. W.M., Bro. D. E. Dustin; S.W., Bro. E. Tucker; J.W., Bro. E. V. West; Sec., W. Bro. C. E. Rush, P.M., Box 92, Palmerston N.

Otagaki, No. 70:—Founded 1891, meets Masonic Hall, Ashhurst, Wednesday nearest full moon, 7.30 p.m. Installation August. W.M., Bro. J. T. Robson; S.W., Bro. S. H. Snell; J.W., Bro. A. O. F. Maul; Sec., Bro. H. C. Simms, P.M.

Rangaitira, No. 71:—Founded 1891, meets Masonic Hall, Hunterville, Rangitikei, Friday on or before full moon. Installation March. W.M., Bro. F. H. Powell; S.W., Bro. R. Dukeson; J.W., Bro. C. R. Dean; Sec., Bro. R. A. Campbell, P.M.

St. Andrew Kil., No. 79:—Founded 1896, meets Freemasons' Hall, Wanganui, second Thursday in month (excepting December, first Thursday). Installation second Thursday in July. W.M., Bro. J. E. M. Rose; S.W., Bro. John McFarlane; J.W., Bro. Percy Evans; Sec., Bro. N. G. Armstrong, P.O. Box 236, Wanganui.

Kimbolton, No. 128:—Founded 1902, meets Masonic Hall, Kimbolton, Thursday nearest full moon. Installation February. W.M., Bro. C. G. Hansen; S.W., Bro. L. J. Verry; J.W., Bro. F. S. Savage; Sec. (acting), Bro. E. S. Davies, P.O. Box 3, Kimbolton.

Ruapehu, No. 128 (formerly No. 2317, E.C.):—Founded 1885, meets 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. Moggidge, P.M.

Te Awahou, No. 142:—Founded 1906, meets Masonic Hall, Liddle St., Foxton, second Tuesday in month. Installation May. W.M., Bro. J. J. W. Stevenson; S.W., Bro. S. E. Cowley; J.W., Bro. W. Renton; Sec., Bro. A. E. Wainwright, Box 7, Foxton.

Otaihape, No. 142:—Founded 13th December, 1905, meets in Masonic Hotel, Taihape, Tuesday on or before full moon, 7.45 p.m. Installation May. W.M., Bro. F. Varnam; S.W., Bro. B. A. Fraser; J.W., Bro. L. B. H. de Lautour; Sec., Bro. H. Mercer.

Rongotea, No. 146:—Founded 1906, meets Masonic Hall, Rongotea, Wednesday before full moon. Installation April. W.M., Bro. W. Amon; S.W., Bro. W. G. Baylis; J.W., Bro. H. B. Thompson; Sec., Bro. H. Illingworth.

Huia, No. 171:—Founded 1910, meets Masonic Hall, Church St. E., Palmerston N., first Thursday in month. Installation March. W.M., Bro. J. F. Manning; S.W., Bro. N. D. Stubbs; J.W., Bro. J. B. Lauchlan; Sec., Bro. H. C. Le Grange, P.O. Box 214, Palmerston N.

Waimarino, No. 175:—Founded 1910, meets Masonic Hall, Ward St., Raetihi, Monday nearest full moon, 7.30 p.m. Installation October. W.M., Bro. A. Mabbott; S.W., Bro. J. C. Goodger; J.W., Bro. A. C. Drury; Sec., Bro. A. W. Ashwell, P.O. Box 82, Raetihi.

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

Moutoa, No. 195:—Constituted 24th April, 1913, meets Masonic Hall, Gonville, fourth Thursday in month (excepting December, third Thursday). Installation fourth Thursday in April. W.M., Bro. F. Symes; S.W., Bro. F. Bourne; J.W., Bro. J. C. Arnold; Sec., W. Bro. Neil P. Svenson, P.M., 139 Victoria Avenue, Wanganui.

Ngaruhoe, No. 205:—Constituted 26th May, 1916, meets Masonic Hall, Mire Street, Ohakune, Tuesday nearest full moon, 7.30 p.m. Installation May. W.M., Bro. A. C. Yelland; S.W., Bro. M. Vance; J.W., Bro. Dr. W. J. Feltham; Sec., Bro. Rev. W. J. Weller, Miro Street, Ohakune.

PROVINCE OF WELLINGTON: 23 LODGES.

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

N.Z. Pacific, No. 2:—Founded 1842, meets Masonic Hall, Wellington, fourth Monday in month, 7.30 p.m. No meeting December. Installation March. W.M., Bro. E. H. Webb; S.W., Bro. J. H. Hutchins; J.W., Bro. G. W. A. Clark; Sec., W. Bro. J. H. Worboys, P.M., Kilbirnie.

Waterloo, No. 13:—Founded 1866, meets Masonic Hall, Wellington, second Monday in month, 7.30 p.m. Installation September. W.M., Bro. W. A. Parton; S.W., Bro. F. H. Mather; J.W., Bro. W. Berry; Sec., Bro. G. E. Smith, P.M., P.O. Box 811, Wellington.

Masterton, No. 10:—Founded 1873, meets Masonic Hall, Bannister Street, Masterton, second Wednesday in month, 8 p.m. Installation May. W.M., Bro. O. N. C. Pragnell; S.W., Bro. C. W. Perrin; J.W., Bro. S. D. Pearce; Sec., W. Bro. R. J. Young, P.M., Masterton.

St. Andrew, No. 82:—Founded 1879, meets Masonic Hall, Wellington, third Monday in month, 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. R. Hutchison; S.W., Bro. A. Greening; J.W., Bro. G. Lawrence; Sec., W. Bro. A. T. Wells, P.M., P.O. Box 661, Wellington.

St. John, No. 37:—Founded 1880, meets Masonic Hall, Wakefield St., Featherston, second Monday in month, 7.30 p.m. Installation October. W.M., Bro. M. H. Kendall; S.W., Bro. G. Campbell; J.W., Bro. E. A. Merlet; Sec., W. Bro. F. C. Everton, P.M.

Leinster, No. 44:—Founded 1882, meets Masonic Hall, Wellington, first Monday in month, 7.30 p.m. Installation July. W.M., Bro. R. J. Shakes; S.W., Bro. W. J. Garrett; J.W., Bro. D. Parnell; Sec., W. Bro. W. A. Baudinet, P.M., P.O. Box 223. "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. J. A. Rayne; S.W., Bro. J. J. Knox-Smith; J.W., Bro. A. J. Lindop; acting-Sec., W. Bro. A. Phillipotts, Box 7, Carterton.

Ulster, No. 62:—Founded 1888, meets Masonic Hall, Petone, third Wednesday in month. Installation June. W.M., Bro. A. G. Steffenson; S.W., Bro. Y. G. Carver; J.W., Bro. P. McBride; Sec., W. Bro. R. Wylie, 49 Victoria Street, Petone.

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

Otaki, No. 72:—Founded 1891, meets Masonic Hall, Otaki, Wednesday nearest full moon, 8 p.m. (September meeting Tuesday). Installation November. W.M., Bro. W. Quayle; S.W., Bro. Windley; J.W., Bro. A. G. Williams; Sec., Bro. C. N. Swabey, P.M., Otaki Railway.

Greytown, No. 74:—Founded 1877, meets in Masonic Hall, Greytown, second Friday in month, 8 p.m. Installation St. John's Day (June). W.M., Bro. J. B. Bricknell; S.W., Bro. D. P. Lousby; J.W., Bro. W. A. Hutton; Sec., Bro. E. Larkin, P.M., Box 32, Greytown.

Eketahuna, No. 92:—Founded 1893, meets in Masonic Hall, Bengston Street, Eketahuna, second Friday in each month (except May, Installation second Thursday), 7.30 p.m. W.M., Bro. J. Kerr; S.W., Bro. W. Duff; J.W., Bro. W. C. Crocker; Sec., Bro. A. Rowden, P.M.

Hinemoa, No. 122:—Founded 1901, meets Masonic Hall, Wellington S., second Thursday, 7.30 p.m. Installation August. W.M., Bro. S. R. Shannon; S.W., Bro. G. Jones; J.W., Bro. S. L. Russell; Sec., Bro. W. L. Edman-son, 158, Lambton Quay.

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

Brooklyn, No. 132:—Founded October, 1903, meets Masonic Hall, Brooklyn, first Wednesday in month. Installation October. W.M., Bro. J. Barras; S.W., Bro. W. G. Faulkner; J.W., Bro. W. Parkin; Sec., Bro. M. W. Thew, P.M.

Horowhenua, No. 135:—Founded 1906, meets Druids' Hall, Levin, Thursday nearest full moon, 8 p.m. Installation Wednesday nearest in September. W.M., Bro. J. W. Middlemiss; S.W., Bro. A. J. Harding; J.W., Bro. R. Wall Sec., W. Bro. J. McIntyre, D.H. School, Levin.

Puketoi, No. 149:—Founded 1907, meets Masonic Hall, Pongaroa, Tuesday on or before full moon, 7.30 p.m. Installation February. W.M., Bro. J. H. Thomas; S.W., Bro. W. G. Neville; J.W., Bro. E. W. Clemens; Sec., W. Bro. W. Souness, P.M., P.O. Box 15, Pongaroa.

Waihenga, No. 150:—Founded October, 1907, meets Masonic Hall, Martinborough, first Wednesday in month, 7.30 p.m. Installation October. W.M., Bro. W. F. Gundrie; S.W., Bro. J. G. Chapman; J.W., Bro. J. T. Tilson; Sec., Bro. A. Macgregor, P.M.

Tutanekai, No. 156:—Founded 1908, meets Masonic Hall, Adelaide Rd., Berhampore, first Thursday in month (except January, when Lodge meets second Thursday), 7.30 p.m. Installation February. W.M., Bro. G. F. L. Lenzi; S.W., Bro. C. W. Martin; J.W., Bro. G. W. Key; Sec., Bro. E. Howell, 55 Glen Rd., Kelburn.

Waikohu, No. 176:—Founded 1910, meets Masonic Hall, Huia Street, Lower Hutt, second Wednesday in month, 7.30 p.m. Installation October. W.M., Bro. H. Harman; S.W., Bro. A. Carver; J.W., Bro. J. R. Purdy; Sec., W. Bro. Henry Hobbs, Hautana Square, Lower Hutt.

Otari, No. 190:—Founded 1912, meets Freemasons' Hall, Ngaio, second Tuesday in month, 7.30 p.m. Installation July. W.M., Bro. A. Ferguson; S.W., Bro. A. Tanner; J.W., Bro. J. T. Mair; Sec., W. Bro. J. R. Scrimgeour, P.M., Main Road, Ngaio.

Installed Masters' Lodge, No. 194:—Founded 5th October, 1912, meets Freemasons' Hall first Tuesday in November, *February, *April, *June, *August, *October. Installation October. W.M., Bro. W. H. Jones; S.W., Bro. H. H. Seaton; J.W., Bro. C. W. Neilsen; Sec., Bro. A. Schmidt, 2 Corunna Avenue. (*Open to visiting M.Ms.)

Whetu Kairangi, No. 201:—Founded 1914, meets at Masonic Hall, Seatoun, second Saturday each month, 7.30 p.m. Installation October. W.M., Bro. E. Morris, jun.; S.W., Bro. T. S. Robertson; J.W., Bro. G. F. Browne; Sec., W. Bro. T. O. Fox, P.M., Miramar.

SOUTH ISLAND.

MARLBOROUGH AND NELSON: 8 LODGES.

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

Victory, No. 40:—Founded 1881, meets Freemasons' Hall, Collingwood St., Nelson, second Thursday in month (except May, fourth Thursday), 7.30 p.m. Installation May. W.M., Bro. C. M. Whelan; S.W., Bro. L. Reynolds; J.W., Bro. A. G. Shrimpton; Sec., W. Bro. R. W. Stiles, P.O. Box 105, Nelson.

Wairau, No. 42:—Founded 1881 (formerly 663, S.C.; joined N.Z.C. 1890), meets Masonic Hall, Andrew Street, Blenheim, last Tuesday in month, 7.30 p.m. Installation June. W.M., Bro. W. W. Tylor; S.W., Bro. T. E. Cleator; J.W., Bro. A. E. Jellyman; Sec., W. Bro. C. Tunncliffe, Grove Road, Blenheim.

Hawera, No. 34:—Founded 1880, meets in Temple, Union Street, Hawera, first Tuesday in month, 7.30 p.m. Installation July. W.M., W. Bro. E. C. Hayton; S.W., Bro. Colin Brown; J.W., Bro. J. L. Martin; Sec., W. Bro. Alan R. Thompson, P.M., Morrissey Street, Hawera.

Ngamotu, No. 48:—Founded 1883, meets Masonic Hall, Robe Street, New Plymouth, fourth Wednesday in month (except December, second Thursday), 7.30 p.m. Installation September. W.M., W. Bro. W. S. Gilbert; S.W., Bro. E. Bary; J.W., Bro. R. I. Pentecost; Sec., Bro. W. H. Haddrell, P.M., Westown, New Plymouth.

Stratford, No. 75:—Founded 1892, meets Masonic Hall, Stratford, third Wednesday in month. Installation March. W.M., Bro. J. H. Ashton; S.W., Bro. R. M. Peattie; J.W., Bro. E. A. Drake; Sec., Bro. J. McAllister, P.M., P.O. Box 103, Stratford.

St. John's, No. 95:—Founded 1892, meets Masonic Hall, Eltham, third Tuesday in month, 7.30 p.m. Installation February. W.M., Bro. G. H. Buckridge; S.W., Bro. J. W. Harrison; J.W., Bro. C. B. Martin; Sec., W. Bro. J. L. Weir, Eltham.

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

Ikaroa, No. 115:—Founded 1896, meets Lodge-room, Opunake, Tuesday nearest full moon, 7.30 p.m. Installation November. W.M., Bro. O. A. Mullon; S.W., Bro. G. Hammond; J.W., Bro. D. Penny; Sec., Bro. G. W. Rogers, P.M., P.O. Box 19.

Kaponga, No. —

RUAPEHU DISTRICT: 16 LODGES.

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

Rangitikei, No. 38:—Founded 1880, meets Masonic Hall, Bulls, Tuesday before full moon. Installation Oct. W.M., Bro. L. R. McKelvie; S.W., Bro. A. K. Drew; J.W., Bro. G. Wilson; Sec., Bro. T. King, P.M., P.O. Box 5, Bulls.

Feilding, No. 41:—Founded 1881, meets Masonic Temple, Feilding, second Monday in month. Installation July. W.M., W. Bro. W. A. Bell; S.W., Bro. W. W. Andrews; J.W., Bro. A. J. Geary; Sec., Bro. D. S. Thomson, P.O. Box 77, Feilding.

Manawatu Kil., No. 47:—Founded 1883, meets Masonic Hall, Church St., Palmerston N., second Thursday in month. Installation second Wednesday in April. W.M., Bro. D. E. Dustin; S.W., Bro. E. Tucker; J.W., Bro. E. V. West; Sec., W. Bro. C. E. Rush, P.M., Box 92, Palmerston N.

Otagaki, No. 70:—Founded 1891, meets Masonic Hall, Ashhurst, Wednesday nearest full moon, 7.30 p.m. Installation August. W.M., Bro. J. T. Robson; S.W., Bro. S. H. Snell; J.W., Bro. A. O. F. Maul; Sec., Bro. H. C. Simms, P.M.

Rangaitira, No. 71:—Founded 1891, meets Masonic Hall, Hunterville, Rangitikei, Friday on or before full moon. Installation March. W.M., Bro. F. H. Powell; S.W., Bro. R. Dukeson; J.W., Bro. C. R. Dean; Sec., Bro. R. A. Campbell, P.M.

St. Andrew Kil., No. 79:—Founded 1896, meets Freemasons' Hall, Wanganui, second Thursday in month (excepting December, first Thursday). Installation second Thursday in July. W.M., Bro. J. E. M. Rose; S.W., Bro. John McFarlane; J.W., Bro. Percy Evans; Sec., Bro. N. G. Armstrong, P.O. Box 236, Wanganui.

Kimbolton, No. 128:—Founded 1902, meets Masonic Hall, Kimbolton; Thursday nearest full moon. Installation February. W.M., Bro. C. G. Hansen; S.W., Bro. L. J. Verry; J.W., Bro. F. S. Savage; Sec. (acting), Bro. E. S. Davies, P.O. Box 3, Kimbolton.

Ruapehu, No. 128 (formerly No. 2317, E.C.):—Founded 1885, meets 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. Moggidge, P.M.

Te Awahou, No. 142:—Founded 1906, meets Masonic Hall, Liddle St., Foxton, second Tuesday in month. Installation May. W.M., Bro. J. J. W. Stevenson; S.W., Bro. S. E. Cowley; J.W., Bro. W. Renton; Sec., Bro. A. E. Wainwright, Box 7, Foxton.

Otaihape, No. 142:—Founded 13th December, 1905, meets in Masonic Hotel, Taihape, Tuesday on or before full moon, 7.45 p.m. Installation May. W.M., Bro. F. Varnam; S.W., Bro. B. A. Fraser; J.W., Bro. L. B. H. de Lautour; Sec., Bro. H. Mercer.

Rongotea, No. 146:—Founded 1906, meets Masonic Hall, Rongotea, Wednesday before full moon. Installation April. W.M., Bro. W. Amon; S.W., Bro. W. G. Baylis; J.W., Bro. H. B. Thompson; Sec., Bro. H. Illingworth.

Huia, No. 171:—Founded 1910, meets Masonic Hall, Church St. E., Palmerston N., first Thursday in month. Installation March. W.M., Bro. J. F. Manning; S.W., Bro. N. D. Stubbs; J.W., Bro. J. B. Lauchlan; Sec., Bro. H. C. Le Grange, P.O. Box 214, Palmerston N.

Waimarino, No. 175:—Founded 1910, meets Masonic Hall, Ward St., Raetihi, Monday nearest full moon, 7.30 p.m. Installation October. W.M., Bro. A. Mabbott; S.W., Bro. J. C. Goodger; J.W., Bro. A. C. Drury; Sec., Bro. A. W. Ashwell, P.O. Box 82, Raetihi.

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

Moutoa, No. 195:—Constituted 24th April, 1913, meets Masonic Hall, Gonville, fourth Thursday in month (excepting December, third Thursday). Installation fourth Thursday in April. W.M., Bro. F. Symes; S.W., Bro. F. Bourne; J.W., Bro. J. C. Arnold; Sec., W. Bro. Neil P. Svenson, P.M., 139 Victoria Avenue, Wanganui.

Ngaruhohe, No. 205:—Constituted 26th May, 1916, meets Masonic Hall, Mire Street, Ohakune, Tuesday nearest full moon, 7.30 p.m. Installation May. W.M., Bro. A. C. Yelland; S.W., Bro. M. Vance; J.W., Bro. Dr. W. J. Feltham; Sec., Bro. Rev. W. J. Weller, Miro Street, Ohakune.

PROVINCE OF WELLINGTON: 23 LODGES.

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

N.Z. Pacific, No. 2:—Founded 1842, meets Masonic Hall, Wellington, fourth Monday in month, 7.30 p.m. No meeting December. Installation March. W.M., Bro. E. H. Webb; S.W., Bro. J. H. Hutchins; J.W., Bro. G. W. A. Clark; Sec., W. Bro. J. H. Worboys, P.M., Kilbirnie.

Waterloo, No. 13:—Founded 1866, meets Masonic Hall, Wellington, second Monday in month, 7.30 p.m. Installation September. W.M., Bro. W. A. Parton; S.W., Bro. F. H. Mather; J.W., Bro. W. Berry; Sec., Bro. G. E. Smith, P.M., P.O. Box 811, Wellington.

Masterton, No. 10:—Founded 1873, meets Masonic Hall, Bannister Street, Masterton, second Wednesday in month, 8 p.m. Installation May. W.M., Bro. O. N. C. Pragnell; S.W., Bro. C. W. Perrin; J.W., Bro. S. D. Pearce; Sec., W. Bro. R. J. Young, P.M., Masterton.

St. Andrew, No. 82:—Founded 1879, meets Masonic Hall, Wellington, third Monday in month, 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. R. Hutchison; S.W., Bro. A. Greening; J.W., Bro. G. Lawrence; Sec., W. Bro. A. T. Wells, P.M., P.O. Box 661, Wellington.

St. John, No. 37:—Founded 1880, meets Masonic Hall, Wakefield St., Featherston, second Monday in month, 7.30 p.m. Installation October. W.M., W. Bro. M. H. Kendall; S.W., Bro. G. Campbell; J.W., Bro. E. A. Merlet; Sec., W. Bro. F. C. Everton, P.M.

Leinster, No. 44:—Founded 1882, meets Masonic Hall, Wellington, first Monday in month, 7.30 p.m. Installation July. W.M., Bro. R. J. Shakes; S.W., Bro. W. J. Garrett; J.W., Bro. D. Parnell; Sec., W. Bro. W. A. Baudinet, P.M., P.O. Box 223. "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. J. A. Rayne; S.W., Bro. J. J. Knox-Smith; J.W., Bro. A. J. Lindop; acting-Sec., W. Bro. A. Phillipotts, Box 7, Carterton.

Ulster, No. 62:—Founded 1888, meets Masonic Hall, Petone, third Wednesday in month. Installation June. W.M., Bro. A. G. Steffenson; S.W., Bro. Y. G. Carver; J.W., Bro. P. McBride; Sec., W. Bro. R. Wylie, 49 Victoria Street, Petone.

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

Otaki, No. 72:—Founded 1891, meets Masonic Hall, Otaki, Wednesday nearest full moon, 8 p.m. (September meeting Tuesday). Installation November. W.M., Bro. W. Quayle; S.W., Bro. Windley; J.W., Bro. A. G. Williams; Sec., Bro. C. N. Swabey, P.M., Otaki Railway.

Greytown, No. 74:—Founded 1877, meets in Masonic Hall, Greytown, second Friday in month, 8 p.m. Installation St. John's Day (June). W.M., Bro. J. B. Bricknell; S.W., Bro. D. P. Lousby; J.W., Bro. W. A. Hutton; Sec., Bro. E. Larkin, P.M., Box 32, Greytown.

Eketahuna, No. 92:—Founded 1893, meets in Masonic Hall, Bengston Street, Eketahuna, second Friday in each month (except May, Installation second Thursday), 7.30 p.m. W.M., Bro. J. Kerr; S.W., Bro. W. Duff; J.W., Bro. W. C. Crocker; Sec., Bro. A. Rowden, P.M.

Hinemoa, No. 122:—Founded 1901, meets Masonic Hall, Wellington S., second Thursday, 7.30 p.m. Installation August. W.M., Bro. S. R. Shannon; S.W., Bro. G. Jones; J.W., Bro. S. L. Russell; Sec., Bro. W. L. Edman-son, 158, Lambton Quay.

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

Brooklyn, No. 132:—Founded October, 1903, meets Masonic Hall, Brooklyn, first Wednesday in month. Installation October. W.M., Bro. J. Barras; S.W., Bro. W. G. Faulkner; J.W., Bro. W. Parkin; Sec., Bro. M. W. Thew, P.M.

Horowhenua, No. 135:—Founded 1906, meets Druids' Hall, Levin, Thursday nearest full moon, 8 p.m. Installation Wednesday nearest in September. W.M., Bro. J. W. Middlemiss; S.W., Bro. A. J. Harding; J.W., Bro. R. Wall Sec., W. Bro. J. McIntyre, D.H. School, Levin.

Puketoi, No. 149:—Founded 1907, meets Masonic Hall, Pongaroa, Tuesday on or before full moon, 7.30 p.m. Installation February. W.M., Bro. J. H. Thomas; S.W., Bro. W. G. Neville; J.W., Bro. E. W. Clemens; Sec., W. Bro. W. Souness, P.M., P.O. Box 15, Pongaroa.

Waihenga, No. 150:—Founded October, 1907, meets Masonic Hall, Martinborough, first Wednesday in month, 7.30 p.m. Installation October. W.M., Bro. W. F. Gundrie; S.W., Bro. J. G. Chapman; J.W., Bro. J. T. Tilson; Sec., Bro. A. Macgregor, P.M.

Tutanekai, No. 156:—Founded 1908, meets Masonic Hall, Adelaide Rd., Berhampore, first Thursday in month (except January, when Lodge meets second Thursday), 7.30 p.m. Installation February. W.M., Bro. G. F. L. Lenzi; S.W., Bro. C. W. Martin; J.W., Bro. G. W. Key; Sec., Bro. E. Howell, 55 Glen Rd., Kelburn.

Waiwhetu, No. 176:—Founded 1910, meets Masonic Hall, Huia Street, Lower Hutt, second Wednesday in month, 7.30 p.m. Installation October. W.M., W. Bro. H. Harman; S.W., Bro. A. Carver; J.W., Bro. J. R. Purdy; Sec., W. Bro. Henry Hobbs, Hautana Square, Lower Hutt.

Otari, No. 190:—Founded 1912, meets Freemasons' Hall, Ngaio, second Tuesday in month, 7.30 p.m. Installation July. W.M., Bro. A. Ferguson; S.W., Bro. A. Tanner; J.W., Bro. J. T. Mair; Sec., W. Bro. J. R. Scrimgeour, P.M., Main Road, Ngaio.

Installed Masters' Lodge, No. 194:—Founded 5th October, 1912, meets Freemasons' Hall first Tuesday in November, *February, *April, *June, *August, *October. Installation October. W.M., Bro. W. H. Jones; S.W., Bro. H. H. Seaton; J.W., Bro. C. W. Neilsen; Sec., Bro. A. Schmidt, 2 Corunna Avenue. (*Open to visiting M.Ms.)

Whetu Kairangi, No. 201:—Founded 1914, meets at Masonic Hall, Seatoun, second Saturday each month, 7.30 p.m. Installation October. W.M., Bro. E. Morris, jun.; S.W., Bro. T. S. Robertson; J.W., Bro. G. F. Browne; Sec., W. Bro. T. O. Fox, P.M., Miramar.

SOUTH ISLAND.

MARLBOROUGH AND NELSON: 8 LODGES.

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

Victory, No. 40:—Founded 1881, meets Freemasons' Hall, Collingwood St., Nelson, second Thursday in month (except May, fourth Thursday), 7.30 p.m. Installation May. W.M., Bro. C. M. Whelan; S.W., Bro. L. Reynolds; J.W., Bro. A. G. Shrimpton; Sec., W. Bro. R. W. Stiles, P.O. Box 105, Nelson.

Wairau, No. 42:—Founded 1881 (formerly 663, S.C.; joined N.Z.C. 1890), meets Masonic Hall, Andrew Street, Blenheim, last Tuesday in month, 7.30 p.m. Installation June. W.M., Bro. W. W. Tylor; S.W., Bro. T. E. Cleator; J.W., Bro. A. E. Jellyman; Sec., W. Bro. C. Tunncliffe, Grove Road, Blenheim.

Oamaru Kil., No. 82:—Founded 1872, meets in Masonic Hall, Oamaru, first Wednesday after full moon—each month. Installation Oct. W.M., Bro. D. A. Bee; S.W., Bro. W. Brown; J.W., Bro. J. MacLaren; 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 from 21st August, 1918. Installation February. W.M., Bro. A. Ferguson; S.W., Bro. J. Oliver; J.W., Bro. J. Richardson; Sec., W. Bro. W. D. Paterson, P.M.

St. John, No. 84 (Mosgiel).

Mount Ida, No. 97:—Founded 1868 (originally No. 1262, E.C.), meets Masonic Hall, Naseby, Wednesday nearest full moon. Installation February. W.M., Bro. J. Baird; S.W., Bro. E. Carey; J.W., Bro. T. C. Hore; Sec., Bro. A. E. Inder, P.M., P.O. Box 20, Naseby.

Cromwell Kil., No. 98 (originally No. 535, S.C.):—Meets Lodgeroom, Melmore Ter., Cromwell, Wednesday nearest full moon, 7.30 p.m. Installation February. W.M., Bro. J. P. Farrell; S.W., Bro. J. J. Halliday; J.W., Bro. R. A. Shore; Sec., W. Bro. W. Campbell, P.O. Box 27, Cromwell.

Dunstan, No. 103 (originally No. 407, S.C.):—Founded 1869, joined N.Z.C. 1895; meets Town Hall, Clyde, Tuesday on or nearest full moon, 7.30 p.m. Installation February. W.M., Bro. J. L. Davidson; S.W., Bro. R. Bringsans; J.W., Bro. D. McL. McInnes; Sec., Bro. H. E. Stevens.

Maori, No. 105:—Meets Masonic Hall, Ravensbourne, Dunedin, first Monday in month, 7.30 p.m. Installation March. W.M., Bro. A. Jordan; S.W., Bro. T. Harridge; J.W., Bro. D. McPhail; Sec., W. Bro. E. Tomkinson, P.M., Harbour Board, Dunedin.

Manuhierikia Kil., No. 109:—Founded 1896, meets Masonic Hall, Alexandra, Friday on or nearest full moon. Installation February. W.M., Bro. T. Adams; S.W., Bro. J. W. Theyers; J.W., Bro. L. Churchill; Sec., Bro. J. B. Arnott, P.M., P.O. Box 51, Alexandra.

St. Bathans's, No. 126:—Founded 11th November, 1902, meets Masonic Hall, Becks, Thursday nearest full moon, 8 p.m. Installation February. W.M., Bro. Rev. A. V. G. Chandler; S.W., Bro. O. Moen; J.W., Bro. J. Owens; Sec., W. Bro. J. Sheppard, Becks.

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

Teviot, No. 148:—Founded 1907, meets Masonic Hall, Roxburgh, Saturday on or nearest full moon, 8 p.m. Installation March. W.M., Bro. E. F. Allen; S.W., Bro. J. George; J.W., Bro. J. H. McKay; Act. Sec., Bro. H. Henderson, P.O. Box 43, Roxburgh.

Oceanic, No. 154:—Meets in St. Kilda Masonic Hall, Dunedin, third Wednesday each month, 7.30 p.m. Installation October. W.M., Bro. W. H. Mills; S.W., Bro. H. F. Harris; J.W., Bro. M. J. Pierce; Sec., Bro. W. Jacobsen, P.M., Musselburgh.

Haeremal, No. 155:—Founded 1907, meets in Masonic Hall, Great King St. (opp. Museum), Dunedin, third Monday in month, 7.45 p.m. Installation April. W.M., Bro. James Bissland; S.W., Bro. R. Johnson; J.W., Bro. G. Winter; Sec., W. Bro. C. F. J. Bell, P.M., 600 Castle Street, North Dunedin.

Masters, No. 161.

Kurov, No. 164:—Founded 18th May, 1909; meets in Masonic Hall, Kurov, Thursday on or before full moon, 7.30 p.m. Installation September. W.M., Bro. R. H. Appleby; S.W., Bro. J. Pringle; J.W., Bro. W. H. Smart; Sec., Bro. W. W. Mercer.

Owaka, No. 180:—Founded 1911, meets Masonic Hall, Owaka, Thursday nearest full moon, 7.30 p.m. Installation March. W.M., Bro. J. Logan; S.W., Bro. R. McG. Lavery; J.W., Bro. R. Barr; Sec., Bro. W. K. Hayward, P.O. Box 13, Owaka.

Clinton, No. 183:—Founded 1911, meets Odd-fellows' Hall, Clinton, Thursday nearest full moon, 7.30 p.m. Installation March. W.M., Bro. J. Steven; S.W., Bro. W. Brown; J.W., Bro. R. Shepherd; Sec., Bro. J. C. Borthwick, P.O. Box 26, Clinton.

Ionic, No. 191:—Founded 1912, meets in Kirkland Hall, Green Island, second Monday in month, at 7.30 p.m. Installation July. W.M., Bro. J. A. McPhee; S.W., Bro. W. T. Smellie; J.W., Bro. R. Benfell; Sec., W. Bro. S. F. Bridgeman, P.M., Green Island.

Morning Star, No. 192 (Morrington).

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

PROVINCE OF SOUTHLAND: 17 LODGES.

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

Southern Cross, No. 9:—Founded 1864, meets in Masonic Hall, Forth Street, Invercargill, first Friday in month, 7.45 p.m. Installation June. W.M., Bro. W. F. Irvine; S.W., Bro. L. L. Padget; J.W., Bro. H. J. Farrant; Sec., W. Bro. C. H. Roberts, Box 214, Invercargill, ton Street, East Gore.

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. A. G. Clarke; S.W., Bro. T. J. Sherborne, Jun.; J.W., Bro. R. P. Boyle; Sec., W. Bro. Walter Gee, P.M., Hal-

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. A. Jones; S.W., Bro. D. Allison; J.W., Bro. R. Richardson; Sec., Bro. S. Rice, P.O. Box 7, Wyndham.

Fortitude, No. 64:—Founded 1885, meets in Masonic Hall, Bluff, second Wednesday in month, 7.30 p.m. Installation June. W.M., Bro. R. C. Skipage; S.W., Bro. R. C. Harbord; J.W., Bro. Geo. Steel; Sec., Bro. E. Parker, P.M., Hazlewood, Bluff.

Aparima, No. 77:—Founded 1876, meets Masonic Hall, Riverton, Tuesday nearest full moon, 7.30 p.m. Installation August. W.M., Bro. W. J. Robinson; S.W., Bro. T. J. Price; J.W., Bro. S. L. McNeil; Sec., Bro. E. B. Gee, P.M., Riverton.

Lake Lodge of Ophi, No. 85:—Founded 1864, meets in Masonic Hall, Queenstown, third Tuesday in month. Installation February. W.M., Bro. J. Miller; S.W., Bro. F. McDowall; J.W., Bro. S. W. Wilson, P.M.; Sec., Bro. A. J. Campbell, P.M., Queenstown.

Arrow Kil., No. 86:—Meets Monday on or before full moon at Masonic Hall, Arrowtown. Installation February. W.M., Bro. F. E. 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 in month. Installation May. W.M., Bro. J. S. Lipscombe; S.W., Bro. Jas. Manson; J.W., Bro. R. Hyslop; Sec., W. Bro. F. Butterfield, cr. Nith and Etrick Streets, Invercargill.

Taringatara, No. 100:—Founded 1887, meets Masonic Hall, Lumsden, Monday on or before full moon. Installation third Wednesday in November. W.M., Bro. S. E. Griffiths; S.W., Bro. W. Roxburgh; J.W., Bro. G. Findlay; Sec., W. Bro. —.

Winton, No. 108:—Founded 1896, meets Masonic Hall, Park St., Winton, Tuesday on or before full moon. Installation October. W.M., Bro. J. A. Broom; S.W., Bro. C. E. P. Webb; J.W., Bro. H. Liddell; Sec., Bro. T. Walker, P.M., Chemist, Winton.

Wallace, No. 129:—Founded 1904, meets Masonic Hall, Otautau, third Friday in month, 7.30 p.m. Instruction meetings every Friday. Installation Oct. W.M., W. Bro. James Thomson; S.W., Bro. Douglad McPherson; J.W., Bro. Chas. McIntosh; Sec., Bro. E. Matheson, P.O. Box 10, Otautau.

Orepuki, No. 137:—Founded 1905, meets Masonic Hall, Orepuki, second Thursday in month, 7.30 p.m. Installation third Wednesday in April. W.M., Bro. W. D. Clark; S.W., Bro. F. A. Kemp; J.W., Bro. J. J. Hinchcliff; Sec., W. Bro. L. F. Clapp, P.M., P.O. Box 7, Orepuki.

Wairaki, No. 145 (Nightcaps).

Victoria, No. 147:—Founded 1883, meets in Masonic Hall, Forth Street, Invercargill, second Friday in month. Installation June. W.M., Bro. P. B. Macdonald; S.W., Bro. A. Greig; J.W., Bro. A. Derbie; Sec., W. Bro. N. J. Brokenshire.

Waikaka, No. 151:—Founded 1907, meets Lodgeroom, Waikaka, Monday nearest full moon. Installation June. W.M., Bro. A. F. Burton; S.W., Bro. R. H. Newman; J.W., Bro. C. Green; Sec., W. Bro. A. G. Thomson, P.M., Waikaka.

Mataura, No. 174:—Founded 1910, meets Masonic Hall, Short Street, Mataura, Monday nearest full moon, 7.30 p.m. Installation second Wednesday in July. W.M., Bro. J. N. West; S.W., Bro. F. W. Brown; J.W., Bro. R. W. Coltherd; Sec., W. Bro. J. J. Griffiths, P.M., Dover Street, Mataura.

Waihopai, No. 189:—Founded 1912, meets in Masonic Hall, Grey Street, Gladstone, Invercargill, third Monday in month, 7.30 p.m. Installation May. W.M., Bro. A. B. Edmonds; S.W., Bro. Thos. Bird; J.W., Bro. H. T. Conner; Sec., Bro. C. J. Hewlett, c/o Courthouse, Invercargill.

ENGLISH CRAFT LODGES.

Pacific Lodge, No. 1453, E.C.:—Founded 1873, meets Masonic Hall, Reefton, Tuesday nearest full moon. Installation July. W.M., W. Bro. E. J. Scantlebury; S.W., Bro. S. Austin; J.W., Bro. A. McGruer; Sec., Bro. A. A. Rouse, P.O. Box 41, Reefton.

Wellington, No. 1521:—Founded 1874, meets at the Masonic Hall, Wellington, on third Wednesday in each month except in January, February, and March. Installation June. W.M., Bro. N. E. White; S.W., Bro. J. H. G. Rowley; J.W., Bro. F. L. Hardwicke; Sec., Bro. J. G. Greer.

BOARDS OF ENQUIRY.

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

NEW PLYMOUTH.—Meets in the Masonic Hall on first Wednesday in month. Pres., W. Bro. F. C. J. Bellringer; Sec., W. Bro. W. F. Brooking, Robe Street, New Plymouth.

WELLINGTON.—Meets Masonic Hall, Boulcott St., third Tuesday in month, except December. Pres., W. Bro. W. C. Robinson; Vice-Pres., W. Bro. H. G. Teagle; Sec. and Treas., W. Bro. H. Hobbs, Hautana Square, Lower Hutt.

NORTH CANTERBURY.—Meets Masonic Hall, Gloucester St., Christchurch, first Monday in month, 7.30 p.m. Pres., R.W. Bro. S. C. Bingham; Sec., W. Bro. R. Baldwin, P.Prov.G.W., 72 Alkman's Rd., 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. 884:—Founded 1907, meets Freemasons' Hall, Mission St., Papete, fourth Saturday in month, 7.30 p.m. Installation December. W.M., Bro. W. J. Williams; S.W., Bro. V. Gooding; J.W., Bro. G. Spitz; Sec., Bro. C. H. Norris. [This Lodge, working in English, cordially invites brethren from New Zealand.] L'Oceanic Francaise, No. 350.—Dormant.

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

First Grand Principal Z.

M.E. Comp. J. H. Harkness, Westport.

Grand Officers, 1918.

D.G.Z.—R.E. Comp. J. Moncrieff, Carterton.
G.H.—R.E. Comp. T. Hobson, Takapau.
G.J.—R.E. Comp. C. Flavell, Heathcote.
G.S.E.—M.S. Comp. H. J. Williams, Wellington.
G.S.N.—V.E. Comp. H. W. S. Hellyer, Dunedin.
G.Treas.—V.E. Comp. A. Veitch, Wellington.
Chairman Sup. Com.—V.E. Bro. H. H. Seaton, Wellington.

G.Reg.—V.E. Comp. C. W. Neilsen, Wellington.
1st G. Soj.—V.E. Comp. J. W. Warren, Hamilton.

2nd G. Soj.—V.E. Comp. W. T. Waters, Invercargill.
3rd G. Soj.—V.E. Comp. A. J. Graham, Palmerston North.

G.Chanc.—V.E. Comp. H. O. Searle, Paeroa.
G.Supt. of W.—V.E. Comp. J. Robertson, Christchurch.

G.D. of C.—V.E. Comp. W. Henderson, Balclutha.
G.D. of C.—V.E. Comp. R. W. Stiles, Nelson.
G.Sd.B.—V.E. Comp. J. Rod, Wellington.

G.St.B.—V.E. Comp. J. Phillips, Eltham.
G. Organist.—V.E. Comp. H. Gates, Ashburton.
Asst.-G.D. of C.—V.E. Bro. R. Colligan, Dennistown.

Asst.-G.D. of C.—V.E. Comp. C. H. Critchley, Waipawa.
Asst.-G.Sd.B.—V.E. Comp. T. W. O'Driscoll, Dunedin.

Asst.-G.St.B.—V.E. Comp. G. Hosking, Ormondville.
Asst.-G.Reg.—V.E. Comp. J. Allan, Gisborne.

Grand Superintendents.

Auckland.—M.E. Comp. M. J. Harris.
Wellington.—M.E. Comp. Rev. T. Porritt
Westland (in charge of)—M.E.G.Z.
Canterbury.—R.E. Comp. F. C. B. Bishop.

Otago.—R.E. Comp. E. Lane.
Hawkes Bay.—R.E. Comp. R. A. Gillespie.
Ruapehu.—R.E. Comp. G. S. Gordon.
Southland.—R.E. Comp. F. A. Steans.

Supreme Committee.

Chairman: V.E. Comp. H. H. Seaton.
Members: The G.Prins. P.G.Ps., G.Supts., G. Treas., and G.Reg. (ex officio) Comps. Russell, O. Neilsen, Burgess, Rod, and Parsons.

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