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# THE NEW ZEALAND



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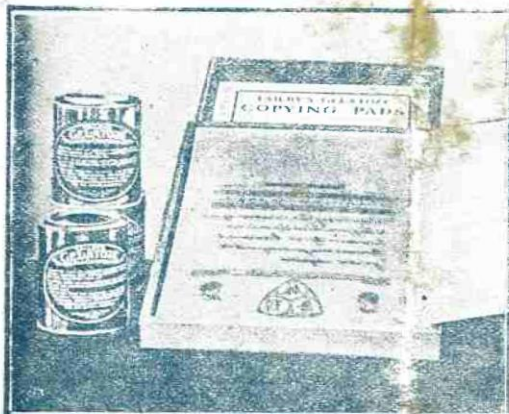
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**AUCKLAND.**

WEDNESDAY, 1st  
 Manakau  
 Nau Mai  
 FRIDAY, 3rd  
 Hokianga  
 TUESDAY, 7th  
 Pongotoby  
 Abercorn  
 THURSDAY, 9th  
 Abion  
 MONDAY, 13th  
 Franklin  
 Whangarei  
 Waihi  
 Te Marama  
 TUESDAY, 14th  
 Papakura  
 Rotorua  
 Maniapoto  
 WEDNESDAY, 15th  
 Mangonui  
 Alpha  
 Ohinemuri  
 Piako  
 Piunket  
 Taupiri  
 THURSDAY, 16th  
 Beta-Waikato  
 Te Aroha  
 Taunanga  
 Maungahao  
 Tirau  
 Pono  
 FRIDAY, 17th  
 Waipa  
 SATURDAY, 18th  
 Ohaewai  
 MONDAY, 20th  
 Wairoa  
 TUESDAY, 21st  
 St. Andrew  
 Sir Walter Scott  
 Tawhiti  
 TUESDAY, 28th  
 Auckland  
 WEDNESDAY, 29th  
 United Service  
 \*Hobson

**HAWKES BAY.**

WEDNESDAY, 1st  
 Bedford  
 FRIDAY, 10th  
 Rutaniwha  
 MONDAY, 13th  
 Lion  
 TUESDAY, 14th  
 Heretaunga  
 Waikaremoana  
 Ruahine  
 THURSDAY, 16th  
 Rawhiti  
 MONDAY, 20th  
 Abercorn  
 TUESDAY, 21st  
 Scinde

**TARANAKI.**

TUESDAY, 7th  
 Hawera  
 WEDNESDAY, 8th  
 Patea Kil.  
 FRIDAY, 10th  
 Moa  
 TUESDAY, 14th  
 Ikaroa  
 WEDNESDAY, 15th  
 Stratford  
 TUESDAY, 21st  
 St. John's  
 WEDNESDAY, 22nd  
 Ngamotu

**RUAPEHU.**

THURSDAY, 2nd  
 Hula  
 THURSDAY, 9th  
 Manawatu Kil.  
 St. Andrew Kil.  
 FRIDAY, 10th  
 Rangitira  
 MONDAY, 13th  
 Waimarino  
 Manga-te-weka  
 Feilding

**Ruapehu—Cont.**

TUESDAY, 14th  
 Rangitikei  
 Te Awahou  
 Otahape  
 Ngauruhoe  
 WEDNESDAY, 15th  
 Otangaki  
 Rongotea  
 THURSDAY, 16th  
 Kimbolton  
 Ruapehu  
 THURSDAY, 23rd  
 Moutoa

**WELLINGTON.**

WEDNESDAY, 1st  
 Brooklyn  
 Waihenga  
 MONDAY, 6th  
 Leinster  
 WEDNESDAY, 8th  
 Masterton  
 Waiwetu  
 THURSDAY, 9th  
 Hinemoa  
 Tutanekei  
 FRIDAY, 10th  
 Greytown  
 Keketahuna  
 SATURDAY, 11th  
 Coronation  
 Whetu Kalranga  
 MONDAY, 13th  
 Waterloo  
 St. John  
 TUESDAY, 14th  
 St. Mark  
 Otari  
 Puketoi  
 WEDNESDAY, 15th  
 Ulster  
 Otaki  
 THURSDAY, 16th  
 Tararua  
 Horowhenua  
 MONDAY, 20th  
 St. Andrew  
 MONDAY, 27th  
 N.Z. Pacific

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THURSDAY, 9th  
 Victory  
 SATURDAY, 11th  
 Havelock  
 TUESDAY, 14th  
 Unanimity  
 WEDNESDAY, 15th  
 Forest  
 Motueka  
 SATURDAY, 18th  
 St. Cuthbert's  
 TUESDAY, 28th  
 Wairua  
 FRIDAY, 31st  
 Waitohi

**WESTLAND.**

WEDNESDAY, 1st  
 Aorangi  
 SATURDAY, 4th  
 Mokihini  
 THURSDAY, 9th  
 Mawhera  
 MONDAY, 13th  
 Kawatiri  
 TUESDAY, 14th  
 Waro  
 Kumara  
 Pacific (E.C.)  
 WEDNESDAY, 15th  
 Westland Kil.  
 Romanga  
 SATURDAY, 18th  
 Torea  
 SATURDAY, 25th  
 \*Robert Burns  
 THURSDAY, 30th  
 \*Advance

**CANTERBURY**

THURSDAY, 2nd  
 Aron  
 Southern Cross  
 \* Installation Meetings.

**Canterb'y—Contd.**

MONDAY, 6th  
 Caledonian  
 TUESDAY, 7th  
 Unanimity  
 Civic  
 WEDNESDAY, 8th  
 St. George  
 THURSDAY, 9th  
 Ashley  
 Waihora  
 FRIDAY, 10th  
 Phoenix  
 Erewhon  
 MONDAY, 13th  
 Ahurewa  
 TUESDAY, 14th  
 St. Augustine & Progress  
 WEDNESDAY, 15th  
 Geraldine  
 Methven  
 St. Augustine & Thistle  
 THURSDAY, 16th  
 Mackenzie  
 FRIDAY, 17th  
 Mairaki  
 TUESDAY, 21st  
 Robert Burns  
 WEDNESDAY, 22nd  
 Concord  
 TUESDAY, 28th  
 Christchurch  
 Koranga

**OTAGO**

THURSDAY, 2nd  
 Otago Kil.  
 MONDAY, 6th  
 Muori  
 WEDNESDAY, 8th  
 Otago  
 FRIDAY, 10th  
 Palmerston  
 MONDAY, 13th  
 Clutha  
 Ngapara  
 Ionic  
 TUESDAY, 14th  
 Dunstan  
 WEDNESDAY, 15th  
 Waikaki  
 Hercules  
 Oamaru Kil.  
 Mount Ida  
 Cromwell & Oceanic  
 THURSDAY, 16th  
 St. Bathol's  
 Kurow  
 Owaka  
 Clinton  
 FRIDAY, 17th  
 Manuhiri  
 SATURDAY, 18th  
 Teviot  
 MONDAY, 20th  
 Haerangi  
 WEDNESDAY, 22nd  
 St. Thomas  
 TUESDAY, 28th  
 Hiram

**SOUTHLAND.**

FRIDAY, 3rd  
 Southern Cross  
 WEDNESDAY, 8th  
 Fortitude  
 THURSDAY, 9th  
 Grepuke  
 FRIDAY, 10th  
 Victoria  
 MONDAY, 13th  
 Arrow Kil.  
 Taringatura  
 Waikaka  
 Mataura  
 TUESDAY, 14th  
 Aparima  
 Winton  
 WEDNESDAY, 15th  
 Harver  
 THURSDAY, 16th  
 Mokoreta  
 FRIDAY, 17th  
 St. John  
 Wallace  
 MONDAY, 20th  
 Waihopal

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

# The New Zealand Craftsman

Vol. XXIV., No. 8.]


WELLINGTON, NEW ZEALAND, JANUARY 1, 1919.

[A.D. 1919; A.L. 5919.

## The New Zealand Craftsman

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

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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, F.O., Wellington. Post Office Orders and Cheques should be made payable to

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### DATES OF FULL MOON, 1919.

16th January—Thursday.	13th July—Sunday.
15th February—Saturday.	12th August—Tuesday.
17th March—Monday.	10th September—Wednesday.
15th April—Tuesday.	10th October—Friday.
15th May—Thursday.	8th November—Saturday.
14th June—Saturday.	7th December—Sunday.

### FROM THE EDITOR.

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

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

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## A SUGGESTED PRE-REQUISITE TO INITIATION.

SOME twelve months ago a very excellent address was delivered in a Wellington city Lodge, the subject being the heading of this article. Unfortunately—in one sense, at least—the address was oral, and, as it was not reported, much of its excellence was thereby lost. But the objects the brother no doubt had in view in his original suggestion were to narrow the selection of candidates, and thereby contribute, at any rate in some measure, to reduce the army of the unattached to a minimum number—objects in themselves most admirable and worthy of every consideration. The basis of the contention of the lecturing brother was that, while provision is made for inquiry as to the moral character and *bona fides* of the person petitioning for admission, nothing is known as to his other qualifications, which should include his intellectual capacity to appreciate Freemasonry in all its ramifications, to thoroughly assimilate its teachings, and ability to perform his part of the contract after admission. It was further contended that no steps are taken to prepare an elected candidate for the rite of initiation, and by interrogation and instruction of a fitting character to evidence the serious nature of the step proposed to be taken, and, in cases where the material is unsuitable, to secure a withdrawal, even though election may have been favourable. At first sight this may appear a somewhat drastic innovation on long custom, and difficult to put into operation. But in support of the views advanced by the lecturer we shall endeavour to prove the converse, and show some warranty for it. It is a somewhat singular fact that, while there is the greatest possible desire on the part of historians, writers, and speakers to try to prove the antiquity of Speculative Freemasonry and how closely it is allied to the ancient mysteries, they are not always consistent in their efforts to cement the relationship, and the present is a case in point. The primary object of initiation may be said to be to symbolise the birth of intellectual light into the mind, and the candidate is presumed to be groping in moral and mental darkness, seeking for the light which shall point him to the path of duty and its ultimate reward. We contend that he should cease to grope in darkness after his election, but should receive such light and instruction as would prepare him for the ceremony he has to pass through and for the obligations he will be called upon to subscribe to, and for which in ordinary course he is virtually unprepared. And it is on this point, without trespassing on any of the canons of legitimate secrecy, that much of the energy of the ancient mysteries was concentrated. We can only quote the practice of a few, which will be all-sufficient to prove the custom. Armitage, the historian, says :

"The characteristics of all secret societies from the earliest ages are twofold : First, an initiation ceremony for the candidate, *prior to which* he had to give proof of his character and adaptability to the fraternity." Freemasonry requires the proof of character, but repudiates the necessity of any as to adaptability. We will now refer very briefly to the practices of one or two of the ancient mysteries. In the mysteries of Ceres the qualifications for initiation were maturity of age and purity of conduct. A character free from suspicion of immorality was absolutely requisite in the aspirant. It is stated that :

"The first, stage is nothing but errors and uncertainties, a rude and fearful march through night and darkness, and, having arrived on the verge of death, everything wears a fearful aspect." "Here they are entertained with hymns and dancers, with the sublime doctrines of faithful knowledge ; and, having become perfect, were *initiated* and free to celebrate the ancient mysteries."

The rite of Mithras was celebrated in Persia, and was divided into seven degrees. No one could be initiated unless he had passed through all the trials and proved himself passionless and pure. The aspirant first underwent the purification by water, by fire, and by fasting. Subsequently he was introduced into a cavern representing the world, and initiated. The Essenes was a Jewish society which existed in Palestine during the time of Christ, and was one of the most interesting, and certainly the most pure and good-living of those coming within the category of the ancient mystical societies, and, unlike most of the others, was non-pagan. Its members believed in the resurrection of the dead, a day of judgment, and the punishment of the wicked. When a person wished to obtain membership he had to become a probationer, living the same life, for one year. After the expiration of that period he became a novice and went through a kind of baptismal ceremony, and then continued with the brethren for a further period of two years. If after this long trial he satisfied all the tests to the satisfaction of the brethren, he was elected a member, but before being admitted to full rights in the order, was required to take what Josephus describes as " tremendous oaths." He swore—

"To exercise piety towards God and justice to men ; to hate the wicked and assist the good ; to show fidelity to all men, obedience to those in authority, and kindness to those below him; to be a lover of the truth and a reprover of falsehood ; to keep his hands clear from theft, and his soul from unlawful gains; to conceal nothing from his own sect, nor to discover their doctrines to others. On receiving instructions from their chiefs they stood with the right h. on the breast, just below the chin."

Other examples might be quoted, but these are quite sufficient to show that the proposed entrant was not taken upon trust as to any presumed qualifications, but was examined, and, if approved, was then properly prepared and instructed to fit him for the ordeal he had to undergo on his initiation. And it is on this point that the advocates of the antiquity theory are not consistent ; they utterly abjure what must be conceded to be the most prominent feature in connection with the admission of neophytes. While we do not for one moment suggest the purification by water and fire of every proposed initiate, we do contend that, under the guidance of all experienced Master, who shall guard the landmarks from encroachment, the aspirant for Freemasonry should, prior to his initiation, be briefly catechised and, if necessary, receive some general instruction. The old Masonic writer, Sickles, evidently contemplated some form of esoteric preparation when he said : "The external qualifications " are those which refer to the outward fitness for the ceremony, and are based on his moral and religious character, the frame of his body, and the constitution of his mind." The Grand Orient of France demands certain written replies from the candidate prior to the ceremony of initiation, which, if not considered satisfactory by the Lodge, the aspirant is not initiated, notwithstanding his election. One of the anomalies which are to be found in the ritual ceremonial is the first part of the second question put to the candidate : " Do you likewise " declare that you are prompted to solicit those privileges from "a favourable opinion preconceived of the institution?" How can an opinion be preconceived, favourable or otherwise, on a question of which we assert, and profess to believe, nothing is known. To the outside world Freemasonry is simply a mystical society whose members do themselves well. True, on that point the aspirant may have a favourable preconception, but on all others he should be absolutely unable to form or express any opinion whatever. But were he to receive some previous attention, the question would be quite pertinent. Naturally, there was some curiosity with the brethren who listened so attentively to the address as to what form of questions could be submitted to an intending candidate without any encroachment of the landmarks, when the following were submitted—not in any sense as stereotyped, but rather as a base upon which a more extensive superstructure could be (if desired) erected and elaborated :—

1. Will you be prepared, if admitted into Freemasonry, to stand for the right in your daily intercourse with the world?
2. Will you endeavour to practice the cardinal virtue—Charity—in its broadest sense, by extending relief and consolation to your fellow creatures in the hour of their affliction?
3. Will you endeavour to carry into your everyday life the practice of the excellent precepts which Freemasonry teaches, and more especially that you will so guard your conduct as to avoid bringing any reproach or disgrace on the institution you now desire to enter ?
4. Will you be careful to remember that you neither give nor bring anything into Freemasonry ; on the contrary, that you will incur many obligations that will require all your efforts to satisfactorily discharge, and may necessitate a life s devotion to the cause and much personal sacrifice?

The questions alone could be sufficiently elaborated as to convey much instruction to the aspirant, and to be greatly beneficial to Freemasonry.

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### THE NEW YEAR.

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With the birth of the year 1918 a new epoch in the history of the world is virtually inaugurated. Sad as it no doubt must be, and utterly discreditable to the so-called world's civilisation, the fact remains that during the past four years and a half millions of human beings have been engaged night and day, at fabulous cost, in the noble task of exterminating their fellows. But to-day—the first New Year since 1914—what may almost facetiously be termed "civilised" warfare has ceased, and the people of the belligerent countries would to-day be glad and smiling at the cessation of the harvest of blood and in anticipation of the blessings of peace, were it not that some of them are in the greatest misery and are on the verge of starvation, evolved from the selfish and insatiate ambition of the veriest few whose whole lives have been spent in an atmosphere of limelight and self-glorification. We have no mission or intention to indulge in a phillipic about the war, as to its cause; the justice of any of the contending parties, or its political considerations. We heartily rejoice that the opening of the year of grace 1919 has marked the cessation of what should be most repugnant to every

Freemason, as the antithesis of peace and goodwill and the brotherhood of man. Indeed, when one witnesses, as an aftermath of the war, the brutal and sanguinary murder that is gradually desolating what was at one time designated as one of the finest empires of the world, the question must arise, Is the so-called brotherhood of man anything more than a cant phrase? Has it any claim to the slightest foundation in fact, or are any steps being taken to give it practical consummation? Freemasonry is frequently quoted by optimistic writers as the lever which is to start the brotherhood of man on its world-wide mission. But platitudes must give place to practical suggestions, not any of which have so far been forthcoming, which induces a very natural conclusion, that the brotherhood so eminently desired is still in the very distant future. Another most disastrous effect of the "great" war was the awful epidemic which raged through the world almost as a closing remembrance of the old year. Though the virulence of the visitation was not so great in the Dominion of New Zealand as in other countries, still it is admitted to be the most deadly experience New Zealand has ever passed through. Freemasonry has contributed its proportion of victims, and when the Lodges again assemble there will be many places vacant not directly attributable to the war. To the friends of those who are gone the N.Z. CRAFTSMAN offers its sorrowful tribute. May all our late brethren have succeeded to a more enduring inheritance. With the war closed and the great epidemic defeated, we are justified in regarding the year that has dawned with feelings of pleasurable anticipation. We may be permitted to hope the ploughshare has supplanted the sword, and that therein peace will have its victories, that all arts and sciences which for four years have been quiescent may be now revived and progress with increased energy ; and, in the year which is now, may all Freemasons who have been in any way distressed or afflicted, in mind, body, or estate, find immediate relief, and those who desire it have a speedy return to their native land or the country of their adoption. To all our brethren, wheresoever dispersed o'er land or sea, we wish a bright, happy, and prosperous New Year, and may God preserve the Craft.

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### NUMERICAL INCREASE.

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The mission of Freemasonry has been frequently and variously interpreted, but usually the ethical side alone is dealt with. But it is self-evident that a very important phase of the "mission" is the numerical increase both of Lodges and members. As this feature provides the life-blood of the institution, its importance is very great—confined within proper limits But unfortunately there is a very strong suspicion that Lodges are sometimes chartered in districts where the sparse population is quite inadequate to properly maintain a Masonic Lodge. While it is a matter of general knowledge that many admissions are unsuitable, it is not at all unusual for Masonic authorities to protest against the sacrifice of quality to quantity, and to strongly urge a more strict guardianship of the inner entrance, and when such sentiments are orally made they are applauded to the echo. But still the numerical increase continues, without—in some apparent instances—any proper constitutional control. Notwithstanding applauded sentiments, it will probably not be a popular suggestion, that a more searching enquiry should be made with regard to all districts where new Lodges are in contemplation. The fact is well-known that when a Lodge is opened in a district that has not sufficient material for future maintenance, a premium is offered to increase the funds, at any cost. Thus quality has of necessity to give place to quantity, and the initial mistake of too great eagerness to increase the roll of Lodges, will lead to unsuitable persons being foisted on the Craft of Masonry, some of whom, if they do not actually disgrace the institution, may bring it into utter contempt in the eyes of those whom we at least desire to treat Freemasonry with the respect it merits. We may effect to despise the opinion of the outside world, but we all know such a feeling is only affectation, as we earnestly wish that our fraternity shall be held in the highest repute, especially by those who have no intimate knowledge of its inner life. We know that there are some brethren who hold that the teachings and general practices; of Freemasonry are sufficiently good as to be made as far as possible universal. If this, could be brought about by an elevating process, no exception could be taken to the suggestion, but in the opinion of many it would mean deterioration within and the decadence of those cardinal principles which have for so long proved the pillars of support of the whole superstructure. Others again are impressed with the idea that Freemasonry has a reforming mission and should be used for that purpose. But, though the ethical side is beyond dispute, it has never yet succeeded in turning the baser metal into lure gold. To those who are animated by a desire to tread the paths leading to the ideal, Freemasonry has an elevating influence. On the man, it exercises restraint, even if only of a temporary character, and the solemnity of the ceremonies, especially the last, should uplift the mind to a realisation of the greater and inevitable truths. To obtain a greater harvest of the best results we stand for quality in the building up of Freemasonry. The Lodge should only be erected after the closest investigation, and the person desiring admission should be above suspicion. Again we repeat that it is not sufficient that no evil is known

against him, the onus should rest on him and his proposers of giving some proof of ability and willingness to contribute something for the good of his Lodge in particular and the Craft in general. As one little step towards ensuring a better control of proposed admission, we suggest that each Prov.G.M. in New Zealand should carefully scrutinise the agenda of Lodges in his district, and we are convinced that in some instances he will have a very plain story without words.

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## News and Notes.

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A PARTICULARLY sad incident is reported to us from one of the Thames Valley Lodges, with reference to the prevailing epidemic. At the November meeting of the Lodge the W.M. was laid aside with illness, and the I.P.M. officiated at the meeting. The business for the evening was an initiation, when all appeared to be in good health. But within a fortnight the I.P.M. and candidate were stricken with influenza, which in each case proved fatal, and they were laid at rest side by side on the same day.

THE N.Z.E.F. Masonic Association supplies the names of the following brethren who are prisoners of war : 53143, Bro. W. Chartres (Lodge Taringatura, No. 100); 21361, Bro. W. M. Watt (Lodge Ancient, No. 49, S.C.); 21910, Bro. J. H. Terry (Lodge, St. Thomas Kil., No. 83); 32549, Bro. J. T. Thomas (Lodge, Tararua, No. 67). [We assume that these brethren have now been released.]

THE earliest known Christmas card is possibly the one designed in 1814 by John Horsley, R.A., at the suggestion of Sir Henry Cole ; but the New Year card is of a far greater antiquity.. More than four thousand years ago the kings and nobles of Egypt used to interchange New Year greetings in the form of small scarabs and tablets, on which were engraved in the hiero-glyphic characters wishes for "good health" or "happiness."

AN American G.Sec. recently addressed a parcel to this office, and the following is the concluding part of the address : " Wellington, New Zealand, Europe." The " Europe " part of the postal journey was, however, omitted.

THE M.W. G. M., during a visit to Wellington last month, was taken in charge by the police, but was most kindly treated. He was made the recipient of a most comprehensive presentation, which included a complete set of "The Laws of England " (Halsbury), easy and study chairs, a travelling rug, a dress case, a silver cigarette case, and a pair of gold sleeve-links. The Hon. Mr. Wilford made the presentation, and voiced the high esteem in which Bro. Herdman was held by the police when Minister of Justice. Bro. Herdman suitably replied, and expressed his appreciation of the kindly feeling which had dictated the presentation.

BRO. B. HUTCHESON, the accountant in the office of G.L., was installed into the chair of Lodge St. Andrew, Wellington, on 7th December. His chief (the G.Sec.) fittingly performed the duty of installation.

M.E.COMP. THE RIGHT HON. SIR WILLIAM GREY ELLISON MACARTNEY, P.C., K.C.M.G., Governor of West Australia, was installed as 1st G. Prin. Z. of the G. Chapter of that State on the 30th October.

W. BRO. HINDMARSH, of Reefton, thus writes : "After reading your leading article in the CRAFTSMAN for December, 'A Retrospect and Greeting,' I was so pleased at your kindly words, offering those who had lost their dear ones on the fields of France much consolation, and giving John Oxenham's 'My Son, My Son.' " Our veteran brother notified that he had posted a photographic copy of the Lord's Prayer as a Christmas greeting, for which we offer our appreciative and grateful thanks.

THE first regular meeting of the Hawkes Bay Rose Croix-Chapter will be held at Hastings on Thursday, 9th inst., when it is hoped a number of the Wellington members will be present to assist in the rite of Perfection.

AT the last Annual Convocation of the G.R.A. Chapter of New Zealand it was decided to allow the regular meeting in 1919 to lapse, but a special convocation will be held on the 23rd inst., for the election and installation of Principals and other officers.

LODGE WAIWHETU, Lower Hutt, is happy in the excess of assets amounting to £786 7s. 7d., which is a tribute to successful financial administration.

THE Hawkes Bay Chapter, under the Sup. G. Council of England and Wales, A. and A. Rite, was constituted in Wellington on the 12th December by Ill. Bro. Surgeon-General Henderson, 31deg., assisted by Ill. Bros. H. J. Williams, and Rev. T. Porritt, 30deg., and E. and P. Bro. Rev. A. M. Johnson.

THERE was a complete cessation of Lodge work throughout the Dominion during the month of November, and very little in December. Lodge St. Andrew, Wellington, held its installation on the 7th—postponed from the 30th November—and a very successful meeting resulted.

THE Grand Mark Lodge of England has inaugurated a "Building Fund," and a fee of 6d. per member has been imposed for the purpose. The fee now payable to the Grand Mark Lodge is 2s. 6d. per member.

THE M.W. G. Sec., Bro. M. Nicol, is spending his holidays in Nelson. Doubtless the quietude of the pretty little city will have a recuperating influence on our distinguished brother.

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### THE CRAFT AND SOCIAL REFORM.

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[A Paper read before the Wellington Installed Masters' Lodge by V.W. BRO. COLONEL J. J. ESSON.]

During the discussion on a most interesting paper recently read before this Lodge it was stated that, owing to the social unrest which obtains throughout the world, there was never a time when the necessity for wise action and counsel was greater than at present.

A reference to history completely justifies this apprehension, for the disturbing influences of great and prolonged wars have almost invariably tended to create situations dangerous alike to Governments and settled institutions. Communities under the continued strain of war become more or less hysterical, their mental and moral balance is disturbed, and selfish instincts and tendencies predominate to such an extent that social control is weakened, and the normal rules of conduct are either relaxed or totally disregarded. The immense effort required to enable a nation to exercise its full power when waging war involves every citizen from the monarch down to the peasant., and so radically changes the occupation of the people that a return to pre-war conditions is scarcely possible even were it desirable. Concurrent, with self-sacrifice and heroism, we find extravagance, self-indulgence, and the desire to acquire wealth accentuated. Riches are ill-used and ill-gotten, indeed they are not infrequently gained by methods of doubtful morality, and although the law is not actually infringed in their application they give evidence of such a total disregard for the interests of others that the popular idea of justice is violated. The great social and economic changes which occur appear to stand out with greater prominence, and to arouse a stronger feeling of resentment which even victory does not abate. It follows then as a natural sequence that the unsatisfied aspirations of a people who have suffered much in the cause of righteousness, and who have become familiar with the idea of noble actions performed under the influence of unselfish motives, should find insistent expression and demand the serious consideration of all thoughtful men. The masses realise that the social basis is radically wrong, but their concerted action, prompted by impulse instead of reason, very often produces a more unsatisfactory state of affairs, which an improved judgment, and a wider knowledge of ethics and economics might easily avert. It is at such a time that false prophets arise and extremists, faddists, and worshippers of false ideals become particularly active in promulgating their honest but fallacious ideas regarding the regeneration of mankind, and in their zeal endeavour to enlist the active sympathy and support of any religious or social organisation with which they happen to be connected. Now, although a remarkable unanimity exists in conceding that society must be reorganised upon a basis of justice, charity, and toleration, also a wider recognition of the rights of man, the same unanimity does not exist concerning the reforms which are essential, or the best means of bringing any one of them about. Much is being written and spoken about the part the Craft should play, but the great problems of the present day are not likely to be solved without bitterness, and impassioned partisans would do well to remember that by playing upon the edge there is grave danger of drawing the institution of Freemasonry into the vortex of political, social, or religious controversy which would be fatal to its reputation for impartiality, and militate against its usefulness in promoting benevolence, affection, sympathy, and diminishing class hatreds. The Craft is composed of members representing all shades of politics, religion, and society, each of whom is, under its laws and practices, entitled to full liberty of action in matters where the moral judgment is concerned, therefore the theory of collective action is at variance with one of the vital principles upon the close observance of which the successful existence of the organisation depends. Notwithstanding the commonplaces of speculative moralists, there are yet many obstacles to the realisation of the ideal of universal brotherhood. Men of diverse character are antipathetic, racial antipathies have to be overcome as well as the necessities of practical action under which the interests of others are subordinated to the exigencies of the occasion. While the standard of morality improves, human nature throughout the ages remains very much the same, and actions which excite the approbation of some will continue to excite the strong disapproval of others. Yet withal man is possessed of an innate sense of truth and justice, which exercises an influence upon his decisions, even if it does not govern his conduct. This moral sense is capable of development and improvement, and, aided by reason, will be the main factor in finally overcoming most of the difficulties which now confront society. This sentiment we find expressed

in the laws of democratic countries, which reflect the mind of the people, and have a distinct tendency to voice the golden rule. The law is the result of sound judgment, and while its technicalities may lead to grave injustice, legitimate and safe methods for securing room exist. It is perhaps superfluous here to remark that a strict conformity to the law of the land which affords him protection is the bounden duty of every Freemason. Observance of the law is a paramount obligation, and the dangerous doctrine that men should act on their impulses, because the instinct of the mob will always lead them to do the right thing, should be viewed with suspicion as an obstacle to genuine progress. In our own day the greatest national and social disasters have followed the practical application of this doctrine, a contingency which apparently is never contemplated by those who are loudest in the expression of such views, which in themselves might be regarded as a confession of individual incapacity to lead or guide those whom they seek to influence. Mob rule results in violence and anarchy, and is succeeded by panic legislation, which sooner or later has to be replaced by order in the shape of sound and just laws embodying the sober judgment of a people who buy their experience at a frightful and unnecessary cost. Legislation is a matter of reason, and as the living law is the will of the sovereign people the soundness of the old-time Masonic injunction is evident. There can be no discussion in our Lodges regarding the merits of the controversial questions now agitating the public mind, but it is perhaps permissible here, amongst rulers in the Craft, to dispassionately refer to some of them in very general terms, with the object of emphasising the danger of Masonic interference with individual privileges, as well as the propriety of respecting the rights of minorities. In ranging themselves on one side or the other Freemasons act in accordance with that liberty of conscience which is their right, but should at all times be prepared to concede honesty of purpose to their brethren who hold different opinions, also to carefully remember that the greatest moral perversions have been supported and stimulated by men whose ideals were high, but whose actions were not prompted by reason or an adequate sense of justice. In times of national excitement displays of religious intolerance are not uncommon, and these from a Masonic point of view are to be deplored. Freemasonry holds all religions in the greatest respect, but fears none, and although occasionally attacked by bigots is undisturbed. The religious bigot in ordinary life is charitable, except where the conscience of others is concerned, but with stunted vision, the product of a narrow mind, he views those who differ from him as bad and immoral men, whom it is perfectly justifiable to vilify. From its lofty eminence of benevolent neutrality, the Craft can regard with perfect composure the attacks of calumniators, and the dignified silence which it maintains is really the most effective retort. The sectarian enthusiast is forbidden in our assemblies to intrude views concerning his own creed or those professed by others. In the outside world he may obey the dictates of his conscience, but is pledged to act squarely, and should carefully avoid giving unnecessary offence, always remembering the injunction neither to display envy, hatred, or malice, nor to be an enthusiast, persecutor, or slanderer of religion. In no circumstances can Freemasonry be associated with a hostile attitude to any particular creed. That shrewd observer, Disraeli, remarked in his time a tendency to put too much faith in systems, and to look too little to men. Men in all times have inclined to the belief that their happiness and well-being were to be secured by means of institutions, and, paradoxical as it may seem, the constant desire for something new frequently revives some ancient and abandoned philosophy. Modern exponents of various "osophies" and "isms," which attempt to reconcile old errors with accepted truths, are apt to connect Freemasonry with their particular beliefs. It is extremely doubtful if any system which is a negation of God and the deification of the will, or the worship of a universal law or general essence which is nothing more than the sum of all the human intellect in existence, has any direct relationship to Freemasonry, being quite opposed to the avowed belief in the divine personality of T.G.A.O.T.U. Granted many of the ideals may be similar, still moral sentiments do not originate with ethical systems, but create them; hence the multiplicity of systems only tends to increase the confusion of ideas, and to obscure main principles, especially when they give undue prominence to a fraction of great truths at the expense of that portion which would limit or amplify a particular and illogical adaptation.

There can be no two opinions regarding the evils of intemperance, but there are many opinions as to the best means of eliminating them. Freemasonry teaches temperance, but does not enjoin total abstinence, nor does it take any side in the argument that because alcohol is abused by some men all should be prevented from taking it. The decision of the question is very properly left to the conscience of the individual member, with the general recommendation to guide him, that the decision of majorities should meet with a ready acquiescence; and that the law should be conformed to. While the vice of gambling is generally condemned, it is practised by many, and who is bold enough to attempt to define gambling, or is prepared to prove that some of the actions of his every-day life are entirely free from the taint? Society penalises minor offences, but condones and legalises certain forms of gambling which impoverish communities and reduce families to penury. It is quite impossible for the Craft to prescribe a complete code of morals or to establish an arbitrary standard for the conduct of its members, and the truth of this proposition will be readily admitted by students

of ethics, who know how difficult it is to discover what actions are absolutely right, and what actions are wrong. The ideal of morality varies with the age, and moral qualities which in one period are considered of vital importance are disregarded in the next. Vices and amusements once thought sinful are now held to be harmless. Take for example the penal code, which in different ages has varied with the popular idea of guilt. To-day no one would consider the lawful act of lending money out at reasonable rates of interest as immoral, yet at one time it was held to be a serious crime, meriting torture. The generally accepted rule is that there is no greater obligation or higher duty than promoting happiness, so that the true criterion of morality is the tendency of an act to promote the maximum of well being, and in the achievement of this object it is the sum of individual effort that counts. Bad conduct and social co-operation cannot exist together, so that those who would reform others must first reform themselves, and it is the particular mission of Freemasonry to afford the necessary stimulus to individual goodness from which general happiness comes. True social reform depends upon the elimination of those selfish propensities which injure others, and can only be brought about when the desires which rule the conduct of man are supported by sound judgement. The spirit of enlightenment and progress does not spring from ill-balanced minds, but from cool heads and honest hearts, consequently the powerful, silent influence of the Craft in the direction of self-improvement will prove more effective in preserving the moral aspect in the determination of social questions than any attempt at collective action, which would encroach on the liberty of the individual and produce discord where harmony should rule. It is commonly believed that the world is to be saved by intellect, but there is a difference between intellect and morals. Historians tell us that as the civilisations of past ages advanced in intellect, they declined in morals, until they reached that point of intellectual vice which proved fatal to their civilisation. Moral judgment that an action is right certainly comes from the intellectual part of a man's nature, but, unfortunately, in determining what ought to be done, man is not always guided by the deliberate judgment of reason, being influenced by custom, sympathy, or other emotions, but where there is conflict his reason supports his higher impulse and he realises that he should act in a certain way. There is perhaps a tendency to expect overmuch from the spread of education, because there is no royal road to learning and the bulk of mankind will not expend the necessary labour to become educated. They merely acquire a superficial half knowledge, which is often more dangerous than ignorance, but here again is a vitally important question, concerning which different views are held as to what the State should teach and how it, should teach. Parents naturally wish the education of their children conducted on lines which will enable them to escape hard work and to enjoy opportunities which did not come in the way of their forebears. The result is often to inculcate ideas of luxury, with a contempt for honest labour, which is followed by idleness and dissipation. The Craft cannot, without violating one of its fundamental principles, intervene as a body even in this great question, but it can and does assist parents in the development of those qualities which improve the moral judgment and strengthen the will. Until the action of parents is governed by sound judgment, and an improved sense of their moral responsibility, they cannot be regarded as safe judges of those things which are essential to their children and the welfare of the State. There is every danger that our educational system may become a battle ground for sects and parties, where intolerance of differences of opinion will obtain. The necessity for wise action is so evident that moderation, the silken thread which runs through all the virtues, should be counselled. Wise counsel and action are necessary in connection with all political movements because of the political tendency to abandon principles to secure practical results, and the certainty that any pronouncement upon vexed social questions would be utilised by unscrupulous politicians, and eventually bring about the division of the Craft into groups and factions. The Craft can have nothing to do with politics, but if its members individually follow the law of their conscience, and live a good life, public policy cannot but be purified and elevated. A militant institution taking concerted action in the outside world in social or political matters is the rather dangerous dream of the enthusiast, and when calmly reasoned out will be found impracticable and inconsistent with the principles of Freemasonry, which relies entirely upon individual effort, and whose ethical teaching is designed to cultivate and improve that sense of duty which is constantly impelling man to do the right irrespective of all considerations of favour, enthusiasm, or worldly success. The education and management of character is of more importance to us than controversial social movements, however well designed, and as the perfection of human society depends entirely upon the improvement of the individual, our institution is contributing very largely towards genuine social reform, for its aim is to make good men, and good men make good citizens, and good citizens a righteous nation. The whole matter may be summed up in the phraseology of one of our ancient charges, which breathes toleration and charity and makes due allowance for diversity of opinion and conflicting doctrines, and from which we learn that a Freemason should never act against the dictates of his conscience. He should view the errors of mankind with compassion, be prudent and just, and strive by the purity of his own conduct to demonstrate the superior excellence of the faith he may profess.

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## A. AND A. RITE.

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### CONSTITUTION OF HAWKES BAY CHAPTER No. 199.

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As over twelve months has elapsed since the initial steps were taken to form a Rose Croix Chapter in the Hawkes Bay District, no charge can lie of undue haste. This branch of Freemasonry is not widely known in New Zealand, or largely practised. The fact is that it is conservative in its constitution, and care is taken that only those shall be admitted who conform to the Christian religion, fear God, and honour the Flag. The Charter of the Hawkes Bay Chapter was received some months ago, and several mischances have occurred—including the so-called influenza—which prevented an earlier consummation.

The consecration was arranged to be held in Wellington because of the complete accessories and to secure the attendance and assistance of the Wellington Chapter. The result being that a very brilliant scene was presented on Thursday, 12th December, at 7.30 p.m., when the E. and P. brethren were called to order to receive the Consecrating Officer—Ill. Bro. Surgeon-General Henderson, 31deg.—and his colleagues, Ill. Bro. Herbert J. Williams, 30deg. ; Ill. Bro. Rev. T. Porritt, 30deg. ; and E. and P. Bro. Rev. A. M. Johnson. The several chairs having, been filled a Rose Croix Chapter was opened by Ill. Bro. Henderson, who then explained the object and purpose of the meeting. The High Prelate—Rev. A. M. Johnson—then offered prayer, and by direction the D. of C.—Rev. T. Porritt—then read the Charter, the Petitioners being duly marshalled, Ill. Bro. H. J. Williams then constituted the Chapter in clue form, and a procession was formed and the elements were distributed. Ill. Bro. Williams scattered corn, Ill. Bro. Henderson poured wine. Ill. Bro. Porritt sprinkled oil to the usual vocal accompaniment, The Rev. Bro. Johnson censed the Chapter, and Ill. Bro. Henderson scattered roses. Ill. Bro. Henderson then consecrated and dedicated Hawkes Bay Chapter, and the Chaplain displayed the symbol with the invocation, "Gloria in excelsis Deo, et in terra. pax, hominibus bonae voluntatis." A hymn was sung and proclamation was made by the D. of C. that the Charter was duly consecrated.

#### INSTALLATION.

Bro. Henderson then called on the Marshall (E. and P. Bro. H. B. Bridge) to present the M.W.S. designate (E. and P. Bro. Edward Hosking), who was installed with the usual ceremonies, The following officers were then appointed : Prelate, Bro. H. J. Williams; 1st General, Bro. A. L. Beattie; 2nd General, Bro. A. Hobson ; Marshall, Bro. G. F. Roach; Capt. of the Guard, Bro. J. A. Miller. A committee was set up to frame by-laws, and five candidates were proposed for Perfection. A special vote of thanks was tendered to Ill. Bro. Henderson and his colleagues, and the meeting closed with the usual *Nunc Dimittis*. An apology was received for the absence of the Grand Inspector-General (Ill. Bro. Malcolm Nicol) who had left for Nelson for his Christmas holidays. The refectory was reached at the early hour of 9 p.m. and the succeeding two hours was most enjoyable. The well-known vocal powers of the M.W.S. being in great demand, E. and P. Bro. J Cowly effectively conducted the musical portion of the ceremonies, both in the Chapter and in the refectory.

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## Correspondence.

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### MASONIC DISCUSSION.



TO THE EDITOR.

DEAR SIR AND BRO. ,—"Reformer's". suggestion in the December issue of the CRAFTSMAN that the question of reform of the constitution of G.L., in the direction of representation of districts instead of Lodges, might profitably be discussed in your columns, prompts a further suggestion. Why do not the leaders of movements in G. L. make more use of the organ of the Craft in ventilating their ideas in its pages? That way, in my opinion, lies much usefulness to the institution.

What usually happens; to a new proposal? What happened with the present representation system itself before it was actually adopted? Discussion after discussion in G.L., at intervals of twelve months, and only the slowest progress towards the ultimate conclusion. And it cannot be otherwise in an institution which meets but once a year. What commonly occurs is that notice of motion is given shortly before the Annual Communication, and the generality of the brethren have only the faintest notion of what is aimed at until the proposal itself is ventilated at the gathering. Then either one of two things happens. G.L. either adopts a proposal that may be ill-digested, because its members have had it hurriedly put before them, Or it may decide to postpone the question for another -year—when it will have to come before a new set of representatives, who have again to be re-educated in the matter—and so a reform that may be in itself desirable is postponed.

Suppose that, on the other hand, the promoter of the proposal put the matter before the brethren of the territory a few months in advance, through the columns of your journal? In that ease its merits or demerits could be well understood in advance, and be own to healthy criticism; the proposal could be discussed in the various Lodges, and both its good points and its weaknesses canvassed. In this way the representatives. would arrive in G.L. well prepared to debate the question and give a mature decision upon it, which I contend is impossible under our present system. Moreover, it would enable the CRAFTSMAN to be, what I take it it. desires to be, a means of contributing in much greater measure than is now the case to the promotion of Craft interests. — Yours fraternally,

AN ACTIVE PM

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### MASONIC PRACTICES AMONG NORTH AMERICAN INDIANS.



TO THE EDITOR.

DEAR SIR AND BRO. ,— The interesting reference in the December CRAFTSMAN to Masonic practices prevalent among North American Indians, and particularly the mention of the came Red Jacket, will surely recall to Kipling lovers the delightful " Brother Square-Toes in "Rewards and Fairies." Red Jacket and Cornplanter had journeyed afar to confer with Big Hand, otherwise George Washington, and this is how they met.

"Back went Big Hand's shoulders, up went his head, and lie stepped forward one single pace with a great deep Hough! So pleased he was. . . . I saw my chiefs' war-bonnets sinking together, down and down. Then they made the sign which no Indian makes outside of the Medicine Lodges—a sweep of the right hand just clear of the dust, and an inbend of the left knee at the same time, and those proud eagle feathers almost touched his boot-top:

" ' What did it mean?' said Dan.

" ' Mean !' Pharoah cried.Why, it's what you—what we— it's the Sachems' way of sprinkling the sacred corn-meal in front of—oh ! it's a piece of Indian compliment, really, and it signifies you are a very big chief" "

How frequently and how skilfully has our illustrious brother adorned his stories by his inimitable use of his Masonic knowledge,—Yours fraternally,

A.C.

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## THE EPIDEMIC AND MASONIC ORPHANS.

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TO THE EDITOR.

DEAR SIR AND BRO. ,— At the adjourned regular meeting of Lodge N.Z. Pacific, No. 2, N.Z.C., W. Bro. I. Salek, P.M., moved a resolution to the effect that any orphans of Masons, who had been victims of the recent epidemic, should become the immediate and distinct care of G.L. as regards their future housing, up-bringing, and education—this with a view to the little ones receiving loving, fraternal attention, instead of the sterner and charity-slurred care of the Government and Government institutions. The motion, which I very gladly seconded, was carried, and in due course will be forwarded to the M.W. G.Sec. The idea is that throughout the Dominion, by circularising the Lodges or otherwise, a full list of such orphans, if any, should be obtained, and the benevolent scheme set on foot as speedily as possible. My object in writing to your widely circulating and influential journal is to, it may be, prepare the way for the compiling of such a list, by making generally known the proposal of Bro. Salek before, in view of the holiday season, G.L. could possibly take any action in the matter. The scheme seems to me ideally Masonic, and I trust will find general support.—Yours fraternally,

HERBERT B. BRIDGE; P.M.

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## ENGINEERING FEATS OF THE ANCIENTS.

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The engineering feats of the ancients was the subject of an address by Mr. George H. Pegram, President of the American Society of Engineers, from which the following is quoted in the "Scientific American Supplement" :—

"No works of modern times compare in magnitude with those of the ancients. Consider a reservoir, to impound the waters of the Nile, covering an area of 150 square miles, with a dam 30 feet high and 13 miles long. The pyramids of Gizeh had granite blocks which were 5 feet square and 30 feet long, and were transported 500 miles. One of the temples of Memphis was built of stones which were 13 feet square and 65 feet long, and laid with close joints. The Appian Way from Borne to Capua was so well built that after a thousand years its roadway was in perfect condition, and even now, after two thousand years, with slight repairs, is in use. The modern engineer would question the possibility of such work, without these great examples. If one could imagine cessation of life on this continent, and our works subjected to the destructive forces of time and nature for a thousand years, what evidences of civilisation would remain ? . .

"We look in vain for the application of mechanical power by the ancients, whose works seem almost impossible without its assumption, but the stone reliefs showing the movement of large weights by manual power indicate that probably the other did not exist."

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## FREEMASONRY A LUXURY.

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The other day a woman called on the writer and asked him to intercede with her husband to the extent that he would provide more liberally for the care and comforts of his family. The wife alleged that she was compelled to deny herself and children many of the comforts of life, which even people in ordinary circumstances enjoy in these modern times. As the husband had recently joined the Masonic fraternity, there was some surprise at the request made by this particular woman.

To make a long story short, an examination of the conditions disclosed the fact that the man had no business joining a Masonic Lodge, for the reason that his income did not warrant or permit his expending money for this purpose, and that the reason the wife and children were denied that which they should have had, was because the money to pay the Masonic fees had been borrowed and was being returned in weekly stipends. This may be an unusual case, but it clearly illustrates the fact that one of the most important duties of every investigating committee is to ascertain whether or not an applicant for a Masonic Lodge can afford to indulge in this particular luxury, and no Masonic Lodge has a moral right to receive the petition of a man, when it knows that that man is taking from his family, in order that he may satisfy a Masonic ambition, Masonry is not a necessity, but on the contrary is very much of a luxury, even to many who can well afford to participate in its mysteries.— "The Illinois Freemason."

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## A NEEDED REFORM.

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The most careless attendant on the annual session of our Grand Lodge (Kentucky) cannot have failed to perceive that any time for the past ten or fifteen years the body has been gradually growing more and more unwieldy, and in the same ratio losing its claim to the distinction of being a deliberate organisation. At any meeting between six and seven hundred persons are entitled to speak and vote, and of these a fair proportion have as much idea of what they are voting for as a child has of the mysteries of Eleusis. It is not, in a certain sense, their fault, because, having been elected to office in their respective lodges, they are required by such tenure to represent their lodges, in the Grand Lodge ; but it does not by any means follow that the knowledge and experience required of a representative follow his appointment, nor is it possible that, with the most earnest desire to do that which is right and for the best interest of the Craft, the delegates should be able to pass upon abstruse theorems of Masonic law or questions of right or wrong submitted to them, unless by adopting the reports of committees, usually but not always done.

It seems, therefore, that there is need of a better way of transacting business in the Grand Lodge, either by reducing the number of members or by some more expeditious way of taking the sense of the meeting.

To reduce the number of members the best way would be to adopt a plan, namely, to have representation by districts instead of Lodges. Let the State be divided into ten, twenty, or thirty districts, or more if necessary, to give fair representation.—"Scottish Rite Bulletin.

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## BOWLING CHALLENGE.

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The first challenge game for the "Wyatt Memorial Ashlars" was played on 23rd November between Lodges Whetu-Kairangi and N.Z. Pacific. The team from N.Z., consisting of Bros. Vosseller, Ingram, Tamblyn, and Worboys, were successful in defeating Bros. Bennett, Lauchlan, Claridge, and Wyatt, and are now ready to receive a challenge from any Lodge rink in the Wellington district. Every challenging team has to contribute 10s. to the War Benevolent Fund of Grand Lodge.

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## Poetry.

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### THE MARSEILLAISE.

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The soul-stirring music of the French National Hymn has become familiar to us of recent years, and the old picture of the Red Cap of Revolution which used to accompany these strains has disappeared, and the White Cap of Liberty has taken its place. But the words are not as familiar. It is a perfect blending of sentiment, words, music, and French character. We could use it with propriety and fitness by changing nothing ; it is a sturdy call to arms, and we believe it will be of interest to all who have learned the three verses of the "Star-Spangled Banner," and many who have not got beyond the first verse of "My Country, 'tis of Thee

#### THE MARSEILLAISE.

Ye sons of freedom, wake to glory!  
Hark ! Hark ! what myriads bid you rise!  
Your children, wives, and grandsires hoary,  
Behold their tears and hear their cries !  
Shall hateful tyrants, mischief breeding,  
With hireling hosts, a ruffian band,  
Affright and desolate the land,  
While peace and liberty lie bleeding?  
To arms ! to arms! ye brave!  
The avenging -sword unsheathe,  
March on! march on! all hearts resolved  
On victory or death.  
Now, now the dangerous storm is rolling,  
Which treacherous kings confederate raise ;

The dogs of war, let loose, are howling,  
And lo ! our fields; and cities blaze;  
And shall we basely view the ruin,  
While lawless force, with guilty stride,  
Spread desolation far and wide,  
With crimes and blood his hand inbraing?  
To arms ! to arms! ye brave !  
The avenging sword unsheathe,  
March on ! march on ! all hearts resolved  
On victory or death.

O Liberty! can man resign thee.  
Once having felt thy generous flame?  
Can dungeons, bolts, or bars confine thee?  
Or whips thy noble spirit tame?  
Too long the world has wept, bewailing,  
'That falsehood's dagger tyrants wield,  
But freedom is our sword and shield,  
To arms ! to arms ! ye brave !  
The avenging sword unsheathe,  
March on! march on! all hearts resolved  
On victory or death.

—"Daluth Masonic Calendar."

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### OUR DUTY.

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F. to F., that we should go,  
When sickness brings a brother low,  
To cheer him on his bed of pain  
And nurse him back to life again.

K. to K., whene'er we pray,  
At early morn or close of day,  
A brother's name should claim a share  
In every thought and every prayer.

B. to B., there still to keep  
A brother's secrets hidden deep,  
To all the world but us unknown,  
And hold them sacred as our own.

H. to B., with firmest grasp,  
Encircling arms and friendly clasp,  
We should be found at duty's call,  
To stay a brother's tottering fall.

M. to E. Where'er we find  
To err a brother is inclined,  
We'll counsel give in gentlest tone.  
And breathe it in his ear alone.

Then F. to F. and K. to K.,  
True brothers we should ever be.  
With H. to B. and B. to B.,  
Each striving still to do his best ;  
Weil whisper words of hope and cheer,  
With B. to B. and M. to E.

—J.B., Timaru.

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## THE LAW OF JUSTICE.

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The laws of God are altogether just,  
With rights reserved for all who in them trust;  
No human thought with them can interfere,  
Nor can the just in them see aught to fear.  
When truth and justice in our hearts abound,  
No sympathy with evil can be found,  
For right and wrong in thought can ne'er be mixed  
Where laws of God in consciousness are fixed.

Against those laws we never would rebel,  
Could we but know whatever is, is well;  
Adjustment of our theories to them  
The tide of adverse thoughts would ever stem.  
No limitation could our thoughts confine  
Were we in harmony with things divine,  
For all who look to Mind for power to think  
May from that ever-flowing fountain drink.

Could we in Mind a law of justice see,  
Our thoughts from fear and worry would be free,  
For God on us that wisdom will bestow,  
Which gives to man dominion here below.  
Since justice is an attribute of God,  
The just alone can live above all fraud,  
For none can be in harmony with Him  
Where self comes first to still the voice within.

—J. W. Russell.

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## REVIEW.

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"MASONIC NOTES."—By Bro. Capt. C. C. Adams, M.C., R.E., of Kingston, Ontario, Canada.

This small work with the very modest title is a serial publication on the same lines as "Miscellanea Latomorum," first published by the late Bro. E. L. Hawkins in May, 1911, and continued until his death in April, 1913. It was revised by Bro. F. W. Lavender in August of that year, and published until the decease of that brother in 1916. Bro. Adams announces that the new serial will be on the same lines as the two previous ones, but desires to make it quite clear the present has no connection with the former works. Bro. Adams is of opinion that there is need of a work of this character in the Masonic world, and in this opinion the N.Z. CRAFTSMAN fully concurs. The object of Masonic notes may be briefly described as an educative miscellany of everyday Masonic questions, It is tacitly assumed that the average M.M. knows all about these simple questions, but not unusually he is surprised at his own ignorance. We plead ignorance in not knowing that a silk hat was at one time worn in English Lodges. The reasons given for advancing the left foot add something to existing knowledge, and it will be general information that even the "Great Light" makes reference to secret societies. We confess to some surprise at the statement that the Installation of Officers on St. John the Baptist Day is unknown in England, as that practice was not unusual in Lodges under the E.C. in the Southern Hemisphere. The information contained in the other queries is of a most useful and educative character. We comment the serial to all our brethren in the Dominion of New Zealand who desire information on the everyday questions of Freemasonry.

## OBITUARY.

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### W. BRO. J. C. WOODWARD.

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By the death of W. Bro. J. C. Woodward, which took place on 6th December at his residence, Patutahi, Lodge Abercorn, No. 76, Gisborne, has lost one of its oldest and most esteemed P.Ms. Bro. Woodward was initiated in Lodge Abercorn twenty-five years ago, and has been an active and enthusiastic member during the whole of that period. His genial disposition and engaging personality endeared him to all with whom he came in contact, and his memory will long be cherished in Abercorn. He has been a resident of the district for over thirty years, being engaged in the scholastic profession the whole of that time. He was headmaster of the Patutahi School at the time of his death, and was universally respected by his pupils and their parents. He leaves a widow and family of five to mourn his loss. His eldest son was one of the heroes who lost their lives in Gallipoli, and his second son has been fighting in Palestine for the last three years. We laid him to rest on the Sunday afternoon in the beautiful little cemetery of Patutahi, in the presence of a large gathering of friends, including over one hundred Freemasons. Bro. Rev. Rawnsley conducted the Church of England service, and Rio. Rev. WT. T. Drake, Chaplain of Lodge Abercorn, read the Masonic burial service.

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### W. BRO. F. W. GORE, P.M.

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On 19th November last W. Bro. IF W. Gore entered into his long rest, being a victim of the influenza epidemic. At the time of his decease our worthy brother was sojourning at Napier in accordance with his medical adviser's instruction, and it was hoped that the change of climate would have enabled him to overcome the after-effects of a severe attack of pleurisy. Influenza, however, found him too weak to successfully resist, and he passed away at Napier as above stated. W. Bro. Gore was initiated in Lodge Bedford, No. 25, on 9th June, 1908, elected J.W. in 1913, S.W. in 1914, and W.M. in 1915. He was greatly esteemed for his quiet, unassuming and sterling character. His word was his bond. Always cheerful and dependable, he could be relied upon to fill any position in the Lodge with credit, even at a moment's notice. His departure hence will leave a sad blank in Lodge Bedford, likewise in Bedford Chapter, No. 39, in which he was recently elected 1st Soj. By request, the remains were deposited in the Lodgeroom overnight, and followed from there to the Waipukurau Cemetery. The Masonic service was conducted by W. Bro. Rev. A. W. Stare.

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### W. BRO. R. PRENTICE, P.M., INVERCARGILL.

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A well-known and esteemed citizen (Bro. R. Prentice) passed away somewhat suddenly at an early hour in the morning of 10th November, aged 45 years. On the previous Saturday he was at business as usual, but in the afternoon old-standing heart trouble necessitated his retirement to his room, and, though he revived for a time, the end came as stated. Bro. Prentice was widely known in Southland, having been a first-class rifle shot, an enthusiastic bowler, and a prominent Freemason. In pre-war days he was a frequent competitor at the New Zealand Rifle Association's Trentham meeting, where he generally succeeded in getting into the prize-list, and he was an ex-president of the Northend Bowling Club. He possessed a voice of fine quality, and frequently took part in musical entertainments in the town and district, his last public appearance in Invercargill being at the Old Identities' patriotic concert in the Municipal Theatre. He was a P.M. of Lodge St. John and a past officer of G.L. He was also a P. Prin. of Southern Cross R.A. Chapter. His genial manner endeared him to a wide circle of friends, who will sincerely regret his sudden end.

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BRO. G. E. A. S. HILL.

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Lodge Waterloo, No. 13, has suffered the loss of Bro. G. E. A. S. Hill, who died on 20th November. Bro. Hill was a comparatively new member. He was initiated on 13th August, 1917; passed 11th February, 1918; and raised 3rd March, 1918. He was held in high estimation by his fellow members, being an earnest. -Freemason. Bro. Hill died in Wellington, and the funeral was attended by the W.M. of Lodge Waterloo, Bro. W. A. Parton, and other members of the Lodge. The Masonic funeral service, at the request of the deceased brother, was read by the W. brethren present.

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BRO. E. T. PIKE.

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Lodge Waterloo also mourns the loss of Bro. E. T. Pike, who died on 25th November. He was initiated on 11th May, 1914; passed 8th June, 1914; and raised 12th October, 1914. Bro. Pike was regarded with the highest esteem by the brethren of Lodge Waterloo. He was located in Palmerston at the time of his death.

[Fitting allusion to the decease of the above brethren was made at the regular meeting of Lodge Waterloo, held on 9th December, when resolutions of sympathy with the widows and relatives were carried in the usual Masonic manner.]

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BRO. J. H. GILCHRIST.

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Lodge Tutanekai mourns the loss of Bro. J. H. Gilchrist, who died on 11th November. The deceased brother was initiated in May, 1914, passed 4th September, and raised by Lodge St. Andrew in October of the same year.

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BRO. J. E. HULL.

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Lodge Tutanekai suffered a further loss by the death, on 22nd November of Bro. J. E. Hull. Bro. Hull was initiated in July, 1915, passed November, and raised in December of the same year. At the time of his death he had attained the office of J.S.

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A LODGE FOR THE BLIND.

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The "Freemason's Chronicle" of London, England, in a recent issue, says : "Happily there are very many noble men and women anxious to alleviate the sufferings of the blind, and do what little lies in their power to pour the healing balm of consolation into the wounds of those afflicted. There are associations for promoting the welfare of the blind in all parts of the country, each striving to do its level best, and engaged in friendly rivalry with its fellows. It is almost superfluous to claim there are many freemasons among those engaged in this good work, and some of the more keen have decided to actively enlist Freemasonry to the service, convinced that, good may result—and we are sure good will result. A new Lodge has received the sanction of the M.W. Grand Master, who is well known as an earnest sympathiser with the blind, and he has willingly given his approval to the desire to assist in bringing light out of darkness by warranting the "Lux in Tenebris" Lodge, which is to be consecrated on the 17th July, at the Cafe Monica, Shaftesbury Avenue, and the event promises to be as great a Success as it deserves to be. Practically every important association of the country established for the welfare of the blind is represented among the founders or aspirants to membership in the early future; and, it is fair to claim that the ties of Freemasonry will more closely bind them. In the laudable ambition as to who shall be the best there must arise occasions when overlapping or even slight friction may arise — the Lux in Tenebris Lodge will provide the neutral ground on which

friendly discussion will be possible; and we claim that the Masonic spirit will be a material addition to the good cause.

Already handsome gifts have been made to the Lodge, including a Black Letter Bible of 1613; a gavel and chisel made from the wreck of the first Zeppelin brought down at Crifiley, several valuable ancient jewels from Bro. A. F. Calvert., and we have it on the very best authority, that of the esteemed Bro. Rev. H. G. Rosedale, P.G.C. — one of the most enthusiastic friends of the blind — that the list of presentations is not yet closed ; and is not likely to be up till the very last, moment when the Grand Officers who have promised to consecrate the Lodge start on the Masonic work of assisting to bring Light out of Darkness."

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### SOUVENIR PROGRAMME.

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Come, let us prepare.  
We brothers that are  
Assembled on merry occasion ;  
Let's drink, laugh, and sing;  
Our wine has a spring ;  
Here's a health to an Accepted Mason.

Then join hand in hand,  
To each other firm stand ;  
Let's be merry, and put a bright face on  
What mortal can boast  
So noble a toast  
As a Free and an Accepted Mason?

To commemorate the occasion of a social gathering of Freemasons held on board H.M.N.Z.T. " Tofua," No. 109, at Freetown, Sierra Leone, Africa, 18th September, 1918, whilst the 42nd Reinforcements, N.Z.E.F., were proceeding to the front.

W. Bro. CAPTAIN J. R. GILMOUR, P.M.  
Chairman.  
W. Bro. LIEUT. A. G. MABIN, P.D.G.P.  
Secretary.

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#### ROLL OF NAVAL AND MILITARY BRETHERN, OFFICERS, AND MEMBERS OF CREW.

W. Bro. Capt. J. R. Gilmour, P.M. (Lodge Teviot, No. 148, N.Z.C., Roxburgh) ; W. Bro. Lieut. A. G. Mabee, P.M., P.D.G.P. (Lodge Prince of Wales., No. 1338, E.C., Auckland); W. Bro. Sergt. B. A. McKeown, P.M. (Lodge Ashley, No. 28, N.Z.C., Rangiora) ; W. Bro. Corpl. R. H. Croft, W.M. (Lodge Southern Cross, No. 6, N.Z.C., Kaiapoi); W. Bro. Corpl. J. Fry, I.P.M. (Lodge Conyers, No. 1916, E.C., Christchurch); W. Bro. Pvt. E. E. Gill, P.M. (Lodge South Rakaia, No. 31, N.Z.C., Rakaia); Bro. Major H. G. H. Monk, M.M. (Old Globe Lodge, No. 200, E.C., London) ; Bro. Lieut. E. S. Innes-Jones, M.M. (Lodge Waipa, No. 119, N.Z.C. Te Awamutu); Bro. Lieut. A. Cakebread, R.N.V.R., M.M. (Lodge Yarborough, No. 244, E.C., Yarborough, Eng.); Bro. T. A. Mason. W.S., R.N., M.M. (Naval and Military Lodge, No. 848, S.C.. Hong Kong, China); Bro. R. W. Chiswell, V.C.P.O., R.N. M.M. (King's Navy Lodge, No. 2901, E.C., Chatham. Eng.) : Bro. Regt. Sergt.-Major R. S. P. Hopkins (Lodge Koranga, No. 197, N.Z.C., Koranga); Bro. Corpl. J. B. Craves, M.M. (Lodge Amuri, No. 184, N.Z.C., North Canterbury) ; Bro. Corp. C. F. Shaw, M.M. (Lodge Ara, No. 348, I.C.. Auckland); Bro. Lance-Corpl. T. W. Dallas, F.C. (Lodge St. John, No. 94. N.Z.C., Invercargill); Bro. Pvt. T. W. M. Silcock, M.M. (Lodge Phoenix, No. 1690, E.C., Westport); Bro. Pvt. A. L. Cook, M.M. (Lodge Manawatu Kil., No. 47, N.Z.C., Palmerston North); Bro. Pvt. F. L. Davis, M.M. (Lodge Unanimity. No. 3, N.Z.C., Lyttelton) ; Bro. Pvt. J. Neill, M.M. (Lodge Waiwhetu. No. 176, N.Z.C., Wellington); Bro. Pvt. J. L. Smith, M.M. (Lodge Clutha, No. 14, N.Z.C., Otago); Bro. Pvt. R. K. Todd. M.M. (Lodge Wairau, No. 42, N.Z.C., Blenheim) : Bro. Pvt. W. Hobbs, M.M. (Lodge Kawatiri, No. 152, N.Z.C., Westport) ; Bro. Pvt. J. Baird, M.M. (Lodge Aorangi, No. 89, N.Z.C., Denniston); Bro. Pvt. R. Miller, M.M. (Lodge Franklin, No. 58, N.Z.C., Waikato); Bro. Pvt. R. W. Kirker, M.M. (Lodge Mawhera. No. 136, N.Z.C., Greymouth); Bro. Pvt. D. McLean, M.M. (Lodge St. John, No. 94, N.Z.C., Invercargill) ; Bro. Pvt. F. G. Macdonald, M.M. (Lodge Cargill Kil., No. 632, S.C., Port Chalmers); Bro. Pvt. D. Pickard, M.M. (Lodge St. John, No. 461, S.C., Milton) ; Bro. Chief Officer J. McLean, E.A. (Lodge Kawatiri, No. 155, N.Z.C., Westport); Bro.

Chief Engineer H. Burt, M.M. (Lodge Tutanekai, No. 156, N.Z.C., Wellington) ; Bro. Transport Officer J. H. Shaw, M.M. (Australian Social Mother, No. 1, N.S.W.C., Sydney) ; Bro. Chief Steward G. H. McDonald, M.M. (Lodge Celtic, No. 477, S.C., Dunedin) ; Bro. Third Engineer B. Payne, M.M. (Marine Lodge, No. 942, E.C., Port Chalmers); Bro. Electrician R. Knewstubb, M.M. (Marine Lodge, No. 942, E.C., Port Chalmers); Bro. Boatswain J. McArthur, M.M. (Lodge Cargill Kil., No. 632, S.C., Port Chalmers); Bro. A.B. N. McLean, M.M. (Lodge Fort Rose, No. 108, S.C., Scotland); Bro. Pvt. H. H. Parry, M.M. (Lodge of Union, No. 38, E.C., Chichester, Sussex).

Committee.— The Chairman and Secretary, and Bros. Payne, G. H. Macdonald, McKeown, and Cakebread.

#### PROGRAMME.

Toast, "The King," Overture, "Simple Aveu" (Thome), Bros. P. Payne, R. R. Knewstubb, and Corpl. H. V. Rowe. Toast, "The Grand Lodge of England," Bro. Major H. G. H. Monk. Song, "Mary" (Richardson), W. Bro. Lieut. A. G. Mabee. Recitation, "Scot of Harden" (Henry Lloyd), Bro. Lieut. A. Cakebread. Toast, "The Sister Constitutions." W. Bro. Capt. J. R. Gilmour. Violin Solo, Intermezzo, "Cavalleria Rusticana," Bro. P. Payne. Song, "Afton Water" (R. Burns), Bro. H. Burt. Toast, "Our Brethren at the Front," W. Bro. Sergt. B. A. McKeown. Recitation, "Murphy Shall Not Sing To-night," Bro. Pvt. T. W. M. Silcock. Song, "Gallery and Boxes" /Austin Rudd), Bro. R. W. Chiswell. Toast, "Those Nearest and Dearest to Us," Bro. J. H. Shaw. Song, "The Deathless Army" (H. Trotere). Bro. Corpl. J. B. Graves. Humorous Story, "Ted Barber," Bro. Geo. McDonald. Song, "Answer" (Robyn), W. Bro. Pvt. E. E. Gill. Humorous Sketch, "A Wee Bit of Scotch," Bro. H. Burt. Tyler's Toast. "God Save the King."

Accompanist— Corpl. H. V. Rowe.

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### PROVINCIAL GRAND LODGE OF CANTERBURY.

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#### ANNUAL COMMUNICATION.

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#### INSTALLATION OF THE PROV.G.M., V.W. BRO. FREDERICK CHARLES BRENCHLEV BISHOP.

The annual communication of Prov.G.L. was opened at 6.45 p.m. on Thursday, 31st October, V.W. Bro. Kenneth Mackenzie, P.G.D. of C., Dep. Prov.G.M., presiding.

After the usual business of the annual communication, "the election of officers for the year 1918-19 was proceeded with, and the recommendations of the Prov. B. of G.P. were received and adopted. At this stage Prov.G.L. was called off for ten minutes to enable visiting brethren to enter. On resuming, R.W. Bro. N. L. MeBeth, Dist.G.M. of Canterbury, E.C., accompanied by the officers of Dist.G.L., was received and saluted. V.W. Bro. Hopkinson, P.G.D. of C., as G.D. of C., announced the presence of M.W. Bro. the Hon. A. L. Herdman, who was received and saluted with the honours due to his exalted rank, and assumed the chair, his officers being : V.W. Bro. R. C. Bishop, P.S.G.W., as S.G.W.; R.W. Bro. H. F. Arnold, P.G.W., as J.G.W. ; V.W. Bro. Rev. A. H. Julius, G. Chaplain; W. Bro. W. H. Cheesman, P.G.D., as S.G.D. ; W. Bro. Geo. Yemm, P.G.D., as J.G.D. ; W. Bro. Ernest Nordon, P.G.Purs.. as G.Purs. The M.W.G.M. was also accompanied by M.W. Bro. J. J. Dougall, P.G.M. R.W. Bro. W. Gifkins, P.Prov. G.M., R.W. Bro. F. M. Hobbs, P.G.W.; R.W. Bro. J. A. Frostick, P.G.W. R.W. Bro. W. Broadley, P.G.W., R. W. Bro. R. B. B. Willis, P.G.W; W. Bro. J. Richardson, P.G.B.B.; W. Ben. E. E. Papprell, P.G.Sd.B.; W. Bro. J. Robertson, P.G.St.B.; W. Bro. W. F. McLean, P.G.St.B. ; W. Bro. A. Cookson, P.G. Organist ; W. Bro. H. Owen, P.G.S.; W. Bro. J. Gillanders, P.G.S. ; W. Bro. H. Wyatt, P.G.S. ; W. Bro. J. Mackenzie, P.G.S. W. Bro. E. Haley, P.G.S,

The M.W.G.M. performed the ceremony of installing R.W. Bro. Frederick Charles Brenchley Bishop as Prov.G.M. of Canterbury in a very impressive and dignified manner. He referred to the very active part taken by R.W. Bro. Bishop in all matters pertaining to the good of Freemasonry, and heartily congratulated him on having reached his present position.

A most interesting feature of the proceedings was the presentation by M.W. Bro. J. J. Dougall, P.G.M., of the Binns Memorial Jewel, which is to be worn by all future Prov.G.Ms. of the province in memory of the late M.W. Bro. F. C. Binns who had charge of this Prov.G.L. from its inception up till the time of his death, R.W. Bro. Bishop having been the first, and up to now the only, Prov.G.Sec. ; and he and M.W. Bro. Binns were so long associated together that it seemed most fitting that R.W. Bro. Bishop should be the first to wear the memorial jewel.



R.E. COMP, F. C. B. BISHOP, PROV. GRAND MASTER OF CANTERBURY.

The R.W. Prov.G.M announced the appointment of W. Bro. George John Wallace (of Lodge Koranga. No. 197), P.Prov. G. D. of C., as Dep.Prov.G.M., and he obligated, invested, and installed him into the chair of his office.

In the absence of R.W. Bro. S. C. Bingham, P.Prov.G.M., R.W. Bro. W. Gifkins, P.Prov.G.M., invested the officers for the year : Prov.S.G.W., W. Bro. R. B. Brunton (Lodge Pareora, No. 134) ; Prov. J.G.W., W. Bro.

J. W. Roberts (Lodge Christchurch, No. 91); Prov. G. Chaplain, Bro. Rev. P. N. Knight (Lodge Avon, No. 185); Prov. G. Treas., W. Bro. R. C. Symes (Lodge Cheviot, No. 124); Prov. G. Reg., W. Bro. J. W. H. Francis (Lodge Concord, No. 39); Pres. Prov. B. of G.P., W. Bro. J. Gillanders (Lodge Erewhon, No. 200); Prov. G. Sec., W. Bro. T. Kirker (Lodge Robert Burns, No. 139); Pres. Prov. B. of B., W. Bro. R. W. S. Eastwood (Lodge Robert Burns, No. 139); Prov. G.D. of C., W. Bro. Souter (Lodge Koranga, No. 197); Prov. G.D. of C., W. Bro. W. E. Scott (Lodge Avon, No. 185); Prov. S.G.D., W. Bro. T. Mitchell (Lodge Methven, No. 51); Prov. J.G.D., Bro. T. E. Taylor (Lodge Phoenix, No. 43); Prov. G. Supt. of W., W. Bro. C. H. Piper (Lodge Progress, No. 22); Prov. G.B.B., W. Bro. T. H. North (Lodge Concord, No. 39); Prov. G.Sd.B., W. Bro. A. A. Locke (Lodge St. Augustine, No. 4); Prov. G.St.B., W. Bro. W. J. Halstead (Lodge Mackenzie, No. 93); Prov. G. Organist., W. Bro. J. T. Withers (Lodge Ashley, No. 28); Prov. Assist.-G. Sec., W. Bro. N. Taylor (Lodge Canterbury Kil., No. 23); Prov. G.I.G., W. Bro. J. H. Parke (Lodge Christchurch, No. 91); Prov. G.Ss., W. Bros. W. R. Gardner (Lodge Mairaki, No. 131), D. W. Hunter (Lodge Amuri, No. 184), H. S. Wilson (Lodge Concord, No. 39), A. Wilkinson (Lodge Geraldine, No. 27), T. J. Kennedy (Lodge Thistle, No. 113), and J. Manchester (Lodge St. Augustine, No. 99); Prov. B. of G.P., W. Bros. F. L. Adams (Lodge Christchurch, No. 91), D. E. L. Collett (Lodge Unanimity, No. 3), A. J. Merrifield (Lodge Canterbury Kil., No. 23), A. J. Allan (Lodge Cheviot, No. 124), and R. J. Thomas (Lodge Christchurch, No. 91); Prov. B. of B., W. Bros. D. McKenzie (Lodge St. Augustine, No. 4), R. McFarlane (Lodge Christchurch, No. 91), P. C. Jones (Lodge Tawera, No. 188), C. Barnes (Lodge Cheviot, No. 124), and C. J. Morland (Lodge Lincoln, No. 33).

A presentation of a P. Dep. Prov. G.M.'s jewel to V.W. Bro. Kenneth Mackenzie, P.G.D. of C., on behalf of Prov. G.L., was made by the M.W.G.M. V.W. Bro. Mackenzie had charge of the district since the death of our late respected R.W. Bro. John Thornton, P.G.M., and the officers felt that it was fitting that the arduous work he had done in that capacity should receive some slight recognition at their hands. V.W. Bro. Mackenzie was greatly taken by surprise, and returned thanks in a very feeling manner.

Most interesting addresses were delivered by the M.W.G.M. and the R.W. Prov. G.M. W. Bro. E. Nordon, P.G.Purs., made an eloquent appeal on behalf of the Freemasons' War Hospital (London), and the War Hymn was sung while the collection, which amounted to £23 10s., was taken up.

The attendance roll showed 291 as having signed, and the large hall was taxed to its fullest capacity, brethren having come from all parts of Canterbury, and visitors from sister Constitutions; and the whole function was brilliantly carried out. Regret was expressed at the absence of M.W. Bro. Malcolm Niccol, P.G.M., who was unable to be present. Among the many apologies and congratulations received were those of R.W. Bro. H. J. Williams, P.G.M.; M.W. Bro. C. J. W. Griffiths, P.G.M.; and the R.W. Prov. G.Ms. of Westland, Taranaki, and Hawkes Bay. R.W. Bro. S. C. Bingham, P.Prov. G.M. of Canterbury, was also unable to be present, and regret was expressed that he was not with us on this occasion.

Prov. G.L. closed at 9.40 p.m., and an adjournment was made to the refectory, where a supper had been laid, and a large number of the musical brethren contributed to the evening's enjoyment, the Avon orchestra being at full strength.

The M.W.G.M. then addressed the brethren as follows:—"At a function of this character it is customary for the G.M. to address some observations to the distinguished brother exalted to the position of Prov. G.M. By the unanimous vote of the brethren of the Canterbury district you have been appointed to rule over this part of the territory. Your appointment to such a high and honourable position must be as gratifying to you as it is to me. This is the most memorable day of your Masonic career. If we look back on your past Masonic activities we find that, after being elected W.M. of Lodge St. Augustine, you became the first Prov. G. Sec. of the Province of Canterbury. Those of your brethren who have watched your career know only too well how faithfully you have discharged your trust. You have had an intimate experience of Masonic work, both in Prov. and in G.L. Referring to the duties of your office, it is most important that you should so guide your brethren as to see that Lodges retain the respect of their brethren, both inside and outside the Lodgeroom. Freemasons should enjoy the respect of non-Masons, as well as that of their fellow members of the Craft. A Freemason should be one who can set the best example, and should be, above everything, a respected member of society. You are expected to attend the installations of the various Lodges under your charge, and to see that the ceremonies are properly conducted. You are expected to observe a due obedience to all the edicts of G.L., and to administer without fear or favour the various clauses of the Constitution of that august body. From my knowledge of your work in this part of the territory, I confidently leave the destinies of the Lodges in your hands, feeling assured that, when G.L. requires you to render an account of your stewardship, you will not be found wanting."— [Communicated.]

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## THE APRON.

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[By ARTHUR CADBURY JONES, in Iowa Library Bulletin.]

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The apron, or veil of mystery, is of very ancient origin. The earliest reference in Holy Writ being in the account of the fall of man where it is said that Adam and Eve made aprons to cover their nakedness, the fig-leaf being selected not only for its shape but also because of the profuse quantity of seed contained in the fruit, and of the covering it affords to the fruit in its natural state. It may therefore be a symbol of the knowledge of good and evil.

In the later times when the Phallus was, in all innocence, acclaimed the emblem of the creative power, the apron was adopted as a shield for the organ of origin to veil it from the gaze of the vulgar whose minds were not attuned to the perception of mystery; it thus became the veil which hid the emblem, the concealed mystery of Creation and was the prototype of the curtain that enclosed and shrouded the Holy of Holies in the Temples of Ancient Egypt, of Babylonia, and of the Hebrew people. In the records of the earliest religious-systems we find the priests and priestesses were draped from the hip downwards and in the process of time the upper part of the body, was also covered when it began to be understood that man was the human symbol of the Shekinah, the dwelling place on earth of the Most High; this idea became more permanent at the dawn of the Christian era because people were taught that God was in the heart of every man (I. Cor., 3,16), and that His tenure depended upon man's deeds as well as upon his thoughts. Thus, we find that progress was made from the Phallus to the Omphalos and thence to the Heart; a triad of complexion; an advance from the symbol which in its debased form was the type of carnal lust, to the centre, the connecting length of sacred motherhood, until the seat of the affections were reached and became the abiding place of eternal hope.

Following this line of thought along the path of the mystic we trace the emblems used in our Lodges and discover its signification. Thus we find the entered apprentice clothed in an apron which covers the Phallus and the triangular flap is so raised as to hide the Omphalos leaving the heart open for the reception of knowledge. But there is another meaning, the candidate is received on the point of a sharp instrument which when raised aloft by the inner guard assumes the shape of a flame, and the raised triangular flap is the symbol of fire which in this instance may be termed the fire of initiation or regeneration. All candidates for the mysteries were compelled to pass through a fire as a preparation for initiation. In the Second Degree the triangular flap is lowered, thus completing the square on which the candidate is admitted; now the reversed triangle is the symbol of water and venter signifies purification and it is by reason of his regeneration and purification that he is entitled by his fitness to investigate the hidden mysteries of nature and so prepare himself for the great trial which awaits him. In the Third Degree the apron assumes another form, the symbolic fire and water remain, but a blue line is drawn between the triangles, signifying earth, the material of which man's body is twined and to which it must by the immutable laws of nature return. The candidate is admitted to the Third Degree on the square and compasses—the perfect square—and in his obligation he draws the line across his body, thus completing the symbol which is shown upon his apron. The white of the lamb's skin denotes the purity of the ethic atmosphere which should ever surround the life of a true Mason. It is thus a symbol of protective power, guarding a man against temptation and enabling him to resist evil. It is, probable that in operative crafts it was first so intended to shield the higher powers from contamination by contact with gross material, but it degenerated to a mere cloak to protect the body from injury and later on the clothes from being soiled by rude matter.

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

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

It is interesting to note that in Africa, in Australia, and in the South Sea Islands the natives clothe the Phallus with woven grass ; this does not appear to be an act of modesty but rather a survival of the idea of the emblematical nature of the part covered, i.e., that the Phallus is the symbol of creative power and as such may not be exposed to public view.

With regard to the M.M.'s apron, the wearer has passed the third Degree, but they also represent time sacred delta or supreme triangle which in ancient religious systems was a symbol of truth ; and those who made a declaration upon it were conscious of the solemnity attached thereto, as well as of the penalty attending a violation of an obligation. The symbol is well known to all students of antiquity, it was the sacred sign of the Great Triad, and in modern times of the Trinity.

Then we have two ribands which are the ends of the stole worn by the higher priesthood. In Egypt this was placed upon the aprons in a manner very similar to that of to-day; as the clothing became more extended the stole was lengthened until it was eventually hung from the shoulders, and finally suspended round the neck with the long ends hanging over the gown, At one period the stole became so common amongst all classes of priests that the Council of Laodicea forbade its use by the inferior orders of clergy. In our churches we note it is worn by ordained priests with the ends hanging, while the minor clergy wear it sash fashion over time left shoulder.

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

The tassels are by regulations of Grand Lodge divided into seven ropes or drops; these are reminiscent of the seven stoles of Isis which were the equivalent of the seven stepped ladder, of the seven altar steps in the mysteries of Mithras. Then there was the seven-fold division of things which implied that each of the seven planets has special influence over the seven ages of man. Amongst the Hebrews the tassel or fringe was of great importance ; the Talmud is explicit, for it explains that the precept concerning the fringe is so great, that he who diligently observes it is regarded in the same light as if he had kept the whole law. The virtue of these in calling the attention of the wearers to the Divine commands, and preserving them from sins they had been on the point of committing is said to be very great. "Put upon the fringe of their borders a riband of blue; and it shall be unto you for a fringe, that, ye may look upon it and remember all the commandments of the Lord and do them. " (Numbers 15, 39). And again : "The blessed God will punish those transgressors who violate the precept of the fringes, and will shake them out of the earth." (Deut. 22, 12).

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

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## WHAT IS MASONRY DOING?

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One cannot read Masonic periodicals, nor listen to the speeches of Masonic politicians, without seeing or hearing the question: " What is Masonry doing?"

One Masonic editor, who should know better than to ask the question, wants to know what Masonry is doing to justify its existence. Another wants Masonry to take a stand in favour of National Prohibition. Still another wants to know why Masonry does not array its strength on the side of certain important social movements.

And every once in a while some clerical brother cannot understand why Masonry does not support the churches, each, no doubt, having in mind the particular church to which he is attached.

And now comes the propaganda committee of a church that publishes a very excellent daily newspaper, in which are several news reports and comments concerning the increased political activity of the Roman Catholic Church, with the question: What is Masonry doing to combat this menace?

We have thought it necessary to give this lengthy introduction, that the readers might understand our reply to the question : What is Masonry doing to combat this menace?

No Mason would think it necessary to ask that question, although many members of the Masonic institution are doing so constantly; but this is because they have not apprehended the lessons of Masonry. Here is the answer :—

Masonry is performing its functions—the only function it has ever pretended to perform—by selecting such persons as it believes to be worthy, and instructing such in the fundamental principles of morality.

Masonry, the progressive moral science, is a system of teaching, and not an institution with creeds and ceremonies that its members are bound to believe and observe. Masonry is engaged in the work of making men—enlightening their minds and hearts —so that they may know light from darkness, right from wrong, good from evil, constructive thought, sentiment and conduct from destructive thought, sentiment, and conduct ; and then expects its students to go out into time world and apply what they have learned of their own free will and accord.

Masonry teaches—but it does not direct, nor attempt to direct, or control, or compel, its members to follow its teachings. Masonry teaches men to learn self-control, to cultivate self-reliance, to develop individual initiative, to think for themselves, to choose for themselves, and to act as independent, conscious, rational beings, referring all subjects to their own reason to determine time rationality, and to their own conscience to determine the rightness, of whatever comes before them. Masonry has no authority over its members, nor has Masonry any authorities whose opinion or judgment, in matters of individual right, any Mason is bound to respect.

Masons act as individuals, and not as a society, organisation, institution, or any other form of combination or conspiracy—being the only association of men who do not owe fealty or allegiance to a creed, or to any man, or set of men, who assume to control, compel, or subject them to their views.

Masonry has no rulers. Its officers are temporary officers whose sole function it is to teach moral science in harmony with the system that has been handed down by the Masons of ancient clays, and, aside from the teaching, they perform certain functions in business meetings. No Mason, whether temporary officer or no, has any right to speak for Masonry, or for other Masons, upon any subject—except to give his opinion if asked for. Neither has any Mason, official or otherwise, any right to interpret the teachings of Masonry for others, nor compel acceptance of his interpretations. When a Mason speaks, or writes, either for public or private hearing or reading, he expresses his individual thought, or sentiment, and does not speak or write for Masonry, nor other Masons, except with their express consent. No action of a Lodge, in matters outside the internal concerns of the Lodge, is binding upon any member of the Lodge who dissents from that action; moreover, no intelligent officer of a Lodge would permit extraneous subjects to be discussed by the members, or acted upon by the Lodge, unless he was ignorant of the landmarks of Masonry, in which case no intelligent member of the Lodge would pay any attention to the action—except, perhaps, to call attention of the erring one to his error.

It is because persons outside of Masonry do not understand the limited functions of Masonry—and because some within Masonry choose to ignore what they have been taught—that so much misunderstanding has arisen in the public mind. If persons who risk questions about Masonry will change the form of their questions, and ask individual Masons what they think, how they feel, and whether they will act upon any given subject—such persons will learn that most Masons have very decided opinions upon all social, political, and moral questions.

If such persons are interested, and will take the trouble to investigate, they will learn that Masons are the active principals in almost every effort fur the enlightenment and advancement of mankind.

If we could get away from our early education, in family, school, and church, in all of which we were taught to act as parts of an institution, and would remember that it is our duty to ourselves to get away from institutional influences and develop our own individuality, we should all save ourselves much unnecessary trouble, and avoid entangling ourselves in all sorts of combinations and conspiracies.

Masonry is trying to teach Masons to become men—individuals, and not institutionalists—so that they may think for themselves, make independent choice, and act of their own free will and accord. And Masonry is having some success in the work it is attempting,—Exchange.

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**N.Z.E.F. MASONIC ASSOCIATION.**

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At the last meeting of the local branch of the above association the writer was directed to write you and extend the heartiest fraternal greetings, and to give you a resume of the work done here by members of the

Craft from "down under," with a view to keeping ourselves from stagnating in things Masonic while so long and so far away from our respective Lodges.

The aims and objects of the above association being so well known to you, I will proceed to give you a digest of our instructional work since this branch was formed and put into working order.

At the outset I must mention the very great obligation this branch is under to Lodge Jordan, No. 1402, Torquay, which has granted us the use of their Temple, where we hold our meetings every fortnight, rent free, our only expenses being the Tyler and lighting and cleaning.

Having a Temple wherein to hold our Lodges of Instruction has been a great incentive to all, and that our efforts have been appreciated by the brethren of the N.Z.E.F. is instanced by the large attendances we have.

Our first regular meeting was convened on Monday, the 27th May, 1918, and held at the Q.M.'s stores, at which there were present 19 brethren, only general business being taken. The second and third meetings were held at the same place, there being very fair attendances each evening. Our fourth meeting, on the 5th July, 1918, being our first held for work in the Jordan Temple, was a success in every way. There were 22 brethren present and the ceremony of initiation was carried out with due solemnity, the officers for the evening being : W.M., W. Bro. J. Harrison, Lodge Caledonian, No. 16; W. Bro. A. E. King, Lodge de Burgh Adams, No. 446; S.W., Bro. F. J. Tattle, Lodge St. Andrew Kil., No. 79; J.W., Bro. W. Cooper, Lodge Maungawhau, No. 168; S.D., Bro. T. S. Shipherd, Lodge Franklin, No. 58; J.D., Bro. C. E. Wyett, Lodge Warner, No. 2256; I.G., Bro. H. S. Hodge, Lodge Jordan, No. 1402 ; Tyler, Bro. J. Newton, Lodge Jordan, No. 1402 ; Chaplain, Bro. A. J. Petrie, Lodge Owaka, No. 180. Candidate, Bro. E. H. Beamish, Lodge Warner, No. 2256.

We had present with us the W.M. and I.P.M. of Lodge Jordan, and they both congratulated us on the excellent way the work was carried out, charges given, etc., and made special mention of the solemnity pervading the whole evening. Having made such a good start we looked forward to spending many pleasant and profitable evenings, and to date we certainly have not been disappointed. To show the keenness of all, I have only to remark that we have only the assistance of two P.Ms., all other members being only M.Ms., yet our work proceeds with that smoothness and polish that points to excellent material only waiting development. That really is one of the principal objects of the N.Z.E.F. Masonic Association.

At our fifth meeting we again had 22 brethren present, the work being another initiation, the officers on this occasion being : W.M., W. Bro. J. Harrison ; I.P.M., W. Bro. F. Wood, Lodge Alexandra, No. 1188; S.W., Bro. W. Cooper; J.W., Bro. E. H. Beamish ; S.D., Bro. Kirby, Lodge Tawhiri, No. 166; J.D., Bro. C. E. Wyett ; I.G., Bro. W. Turner, Lodge Te Marama, No. 186 ; Tyler, Bro. J. Newton. Candidate, Bro. T. A. Munro, Lodge Manga-te-Weka, No. 178.

Bro. Beamish gave the charge in the N.E. and Bro. Cooper the WT., and W. Bro. Wood gave the E.C. in a very impressive manner.

Our next meeting, held on Friday, the 2nd August, was attended by 17 brethren. The Second Degree was worked by the following officers : W.M., W. Bro. F. Wood; I.P.M., W. Bro. J. Harrison ; S.W., Bro. W. Cooper; J.W., Bro. W. Turner; S.D., Bro. T. S. Shipherd; J.D., Bro. F. G. Clark, Lodge Civic, No. 157; I.G., Bro. M. Douglas, Lodge Whakatane, No. 198; Tyler, Bro. J. Newton. Candidate, Bro. de Montalk, Lodge Opotiki, No. 1930.

W. Bro. Harrison gave the charge in the S.E., and the W.Ts. were given by W. Bro. Wood.

We again worked the Second Degree at our next meeting, the officers being : W.M., W. Bro. A. E. King; I.P.M., Bro. J. Harrison; S.W., Bro. E. B. Beamish ; J.W., Bro. W. Turner; S.D., Bro. C. E. Wyett; J.D., Bro. A. S. de Montalk ; I.G., Bro. H. S. Hodge; Tyler, Bro. J. Newton.

On Friday, the 30th August, with an attendance of 21 brethren we spent a most pleasant and instructional evening, the pleasure being greatly added to by the presence of an organist, Bro. J. Nicolson, of Lodge Otago, No. 844. The various offices were taken by : W.M., W. Bro. J. Harrison ; Bro. A. E. King; S.W., Bro. W. Cooper ; J.W., Bro. F. J. Tattle; S.D., Bro. T. S. Shipherd; J.D., Bro. S. M. Cassidy ; I.G., Bro. H. S. Hodge; Tyler, Bro. J. Newton ; Chaplain, Bro. D. Miller, Lodge Eden, No. 1530.

We were also fortunate in having another P.M. present, W. Bro. Lawn, of Lodge Pacific, No 1453, who very ably assisted in the work. On this occasion the ceremonies of the First and Second Degrees were gone through, and when the W.M. rose for the third time, each brother in turn gave hearty good wishes from his M.L., this bringing to a close our most successful meeting.

By the foregoing you will see that every endeavour is being made by the brethren in Torquay to keep in touch with Masonic work, so that when they return to their M.L. they will be able to take up their work without having suffered from stagnation during their time of active service.

If possible I would be pleased if this could be published in the CRAFTSMAN, so that our M.Ls. can see we are keeping the Masonic spirit amongst the brethren of the N.Z.E.F. very much alive.

Again extending to all brethren in New Zealand the heartiest of fraternal greetings.

10/2330 F. J. TATTLE, Q.M.S.,

Secretary,

Torquay Branch, N.Z.E.F. -Masonic Association.

Torquay, Devon,

6th September, 1918.

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### SUBSCRIPTIONS ACKNOWLEDGED TO 18th DECEMBER, 1918.

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D. Kerr 35/10, J. Taggart 25/10 (Granity), W. Moyes 17/6, H. A. Hobbs 47/6, N. R. Williams 37/6, G. A. Edmonds 13/4, H. Coltman 11/8, H. J. Harris 44/2, T. A. H. Field 52/6, C. M. Whelan 15/-, G. J. Robertson, A. O. Keating, E. T. Savage, F. Wigglesworth, R. B. Witty; T. D. Milne (Nelson), E. J. Edwards, F. B. Lawn, T. H. Boustridge (Greymouth), W. Carter, M. Johnson, J. A. Miller, P. W. Tombs (Hastings), L. Reynolds 20/-, J. R. Gaukrodger 15/-, A. G. Smith 25/- (Stoke), R. P. Furness, W. J. Girling, 15/-, F. H. Andrews 21/8, C. A. Eckford 25/- M. Lightfoot 15/1-, A. M. Thomson, A. E. Jellyman, C. S. Tomlin., F. Nosworthy, J. A. Leslie, W. H. Humphreys, W. H. Brown, A. J. Gray, J. R. McQueen, H. Berg, A. Sowman,, E. M. Gibson, S. V. Croft, R. J. Reid, T. E. Cleator., W. W. Tyler, A. Start, C. R. Rabbitts, E. Reid, C. A. Forest, A Wanden, H. S. Horne., J Calcroft; B. J. Cooke, Dr. L. F. Ball, L. A. Horlock, C. Blum, J. H. Woolley, A. Williams Blenheim), C. G. M. Boyce (Richmond), R. W. Noake, W Fawcett (Wakefield), — Smith, T. Allport, E: R. Lane, J. R. Wilson, H. Banks, W. W. Martin, W. Mills (Picton), Dr. D. Short 20/- (Kimbolton), C. A. Radcliffe 10/-, V. R. Anderson, A. A. Jansen 5/-, G. H. Crook, J. Gentles (Wellington), W. H. Whitton 20/, J. Johnstone, W. C. Clark (Napier), T. E. Bickford 10/- (Christchurch), J. Connell (Onehunga), W. Griffiths (Stillwater) J. Webster, W. G. Wohlman 10/-, A. Erickson 15/- (Auckland), — Dempsey (Lower Hutt), A. H. J. Brackebush 35/- (Rotorua) , G. Asquith 20/- (Alexandra S.), W. W. Ridgely 5/- (Mercer).

(All 7/6 but those noted.)

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## Reports.

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

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### CRAFT LODGES.

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#### OTAGO.

**Kurow, No. 164.**—The regular meeting of Lodge Kurow, No. 164, was held on 12th ult. W. Bro. J. Pringle, W.M., presided, and there was a good attendance. A vote of sympathy was passed to all brethren and residents who had lost relatives through the recent influenza epidemic, and also with our Sec., Bro. W. W. Mercer, who has been ill for the past two months. Three candidates were duly elected for initiation. The ceremony of the evening was initiation. The work was conducted by the W.M., who administered the Ob. The Signs and Secrets were communicated by W. Bro. N. Hayes; N.E. Charge by W. Bro. C. L. Ayson ; Ex. of Prep. by W. Bro. H. Barclay, S.W. ; W.Ts. by Bro. G. P. Martin ; and the Final Charge by W. Bro. R. H. Appleby, I.P.M. The Lodge was favoured with a visit from the representative of the CRAFTSMAN, who in the refectory gave an interesting account of his recent tour of the Dominion, during which he visited 125 Lodges.—[Lodge Correspondent.]

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### CANTERBURY.

**Methven, No. 51.**—The regular meeting was held on 13th November. The meeting was short, the Lodge being opened and very little business transacted; and as many brethren and their families were laid aside with the influenza epidemic, the raising of a brother was postponed. The Lodge was closed at 8.30 p.m.. There was no adjournment to the refectory.—[Lodge Correspondent.]

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### TARANAKI.

**Hawera, No. 34.** — The W.M., W. Bro. E. C. Hayton, presided as the regular meeting held, in November. The ordinary business having been carried through, the W.M. invited W. Bro. J. P. Keen to assume the chair and conduct the ceremonial work. W. Bro. Keen then appointed his officers as follows : S.W., W. Bro. Harding ; J.W., W. Bro. Evans; S.D., W. Bro. Kimbell; J. D., W. Bro. Barlass ; I.G., W. Bro. Hunt assisted by W. Bros. R. W. Sargent, G. A. Burgess, and A. Thompson. These experienced brethren then initiated two candidates in a manner which gave great pleasure to the large number of brethren assembled. At the conclusion of the work, our W.M. expressed his grateful appreciation of the manner in which the P.Ms. stood by the Lodge and assisted him in every possible manner. Considering that several of our P.Ms: have left the district and others are away serving the Empire, our Lodge is very fortunate in having such whole-hearted support from such a large number of P.Ms. [Lodge Correspondent.]

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### WELLINGTON.

**St, Andrew, No. 32.** — Saturday, 7th December, witnessed the celebration by the Lodge of its annual gathering, which had been originally fixed for its patron saint day, but just as Lodge officers, like ordinary mortals, propose, so fates will otherwise, and the influenza visitation, demanded a postponement. Under the circumstances the meeting more than fulfilled expectations; and it was good to realise by the wholehearted participation in the installation odes by the brethren that they were entering into the proceedings in something like the old style. A noticeable feature was the considerable attendance of visitors to the city. Lodge having been tyled at 5 p.m., and minutes and routine attended to, visiting Lodges were received in time to enable the D. of C. to say that G.L. was, awaited. V.W. Bro. G. Russell, G.D. of C., heralded the arrival of the Prov.G.M., R.W. Bro. Ellison, who officially received M.W. Bro. Malcolm Nicol, G.Sec., with whom entered R.W. Bro. H. Seaton, V.W. Bros. C. W. Nielsen, H. B. Bridge, W. Bros. O. Neilson, J. Rod, and others. The preliminary portion of the installation work was faithfully performed by the retiring master, W. Bro. J. C. Riddell, the G.Sec. taking charge of the board proceedings and installing into the chair Bro. R. Hutcheson, of G.L. accountancy fame, upon whose shoulders the mantle of K.S. has fallen. Appropriate it was that the Master should be sent on his way by his chief, with whom he has been associated for seventeen years, and interesting, moreover, to observe the venerable chief's way of handling the business. On re-admission of M.Ms. the G.D. of C. made the proclamations, and W. Bros. T. Jaffray, A. Schmidt, and F. C. Broomhall presented the W.Ts. The Prov.G.M. delivered the Charter, etc., and V.W. Bro. C. W. Nielsen invested the following officers : Dep.M., W. Bro. F. C. Broomhall; S.W., Bro. A. Greening ; J.W. Bro. G. Lawrence; Sec., W. Bro. A. T. Wells ; Treas., V.W. Bro. G. Russell ; D. of C., W. Bro. A. W. Rowlands ; Chaplain, W. Bro. J. Rod ; Organist, Bro. J. Cowley ; S.D., Bro. W. F. Thompson ; J.D., Bro. L. A. George ; I.G., Bro. L. N. Fox ; Ss., Bros. W. J. Scammell and W. T. Johnson ; Tyler, Bro. E. B. Paton. The addresses to the Master, Wardens, and brethren were delivered by M.W. Bro. Nicol, V.W. Bro. H. B. Bridge, and R.W. Bro. J. W. Ellison respectively. The W. M. having bowed his acknowledgments in comely style, the retiring Master was made recipient of a reward for services rendered in the shape of P. M's. jewel, for which he expressed appreciation. After the taking up of the usual collection, brethren retired to another place. Your correspondent was not at liberty to join then there, but has heard rumours that a presentation of a much padded and stringed arm-chair was made on behalf of the Lodge to the Prov.G.M., the sentiments appropriate to the occasion being voiced by our ancient W. Bro. Oscar Neilson who no doubt overcame for the time being his usual bashfulness. If the rumours are to be believed there should now be no excuse for the Prov.G.M. not stopping at home of an evening. The ever-willing quartette of Bros. Smith, Connell Thompson, and Scammell were appreciated contributors to tin harmony of the proceedings on several occasions.—[Lodge Correspondent.]

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**Tutanekai, No. 156.**—The regular meeting was held on 19th December, when the W.M., Bro. G. F. L. Lenzini, presided over a good attendance of brethren and visitors. Nominations were received for the various

offices for the ensuing year. The ceremonial business was the initiation of four candidates, who were taken two at a time. The W.M and W. Bro. Anderson obligated in turn ; W. Bro. P. C. Watt explained the S., T. and W. ; W. Bro. T. Rowell gave the N.E. Address, Bro. G. Key explained the R. for Prep., Bro. Read presented , the W.Ts., Bro. C. Martin, S.W., gave the Final Charge, whilst the Lecture on the T.B. was expounded by W. Bro. Anderson. The Lodge adjourned to the refectory at 10 p.m., where a pleasant half-hour was spent.—[Lodge Correspondent.]

**Waiwhetu, No. 176.**—The usual monthly meeting was held on 11th December, when there was a fair attendance, although it could be seen that the influenza epidemic was still having its effect. Two very worthy appeals were read, and £2 2s. was voted to each. Letters were read from the front, one from R.W. Bro. Geo. Barclay, who sent season's greetings to Lodge Waiwhetu. One brother was passed to the Second Degree. W. Bro. Harman obligated and communicated the S., T., and W.; Bro. Carver, S.W., invested; W. Bro. Dempsey gave the Charge after Investiture.; W. Bro. Hobbs, Sec., gave the S.E. Charge; W. Bro. Teagle, I.P.M., presented the W.Ts. ; and W. Bro. McLauchlan, Treas., explained the 2nd T.B. V.W. Bro. Rishworth presented a brother with his G.L. certificate. Kindly accept the season's greetings of a merry Christmas and a happy and prosperous new year from the members of Lodge Waiwhetu. — [Lodge Correspondent.] [Heartily reciprocated.—ED. C.]

A. & A. RITE.

**Lathom, No. 93.**—The annual installation of Lathom Chapter took place on the 4th. November, 1918. Ill Bro. E. E. Porritt, 30deg., was installed by his father, Ill. Bro. Rev. T. Porritt. The M.W.S. nominated the following officers for the coming year : Prelate, Bro. D. McFarlane ; 1st General, Bro. W. Roulston ; 2nd General, Bro. E. H. Runnerstrum ; Treas., Bro. A. A. Gower, P. M. W. S. ; Recorder, Bro. John Ashwell, P.M.W.S. ; D. of C., Bro. N. G. Armstrong; Organist, Bro. L Craig; Marshall, Bro. Beaven; Raphael, Bro. J. D. Anderson ; Almoner, Bro. J. Foster : Herald, Bro. F. Flavell ; C. of G., Bro. G. N. Baggett ; O.G., Bro. J. H. Revell. Though the attendance was rather small we had a very fine meeting, and all members expressed their regret- that circumstances prevented you, Bro. Editor, from being present.—[Chapter Correspondent.]

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## THE GRAND LODGE OF NEW ZEALAND OF ANTIENT FREE AND ACCEPTED MASONS

207 Active Lodges, with an Approximate Membership of 15,000  
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### PATRON:

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

### GRAND MASTER:

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

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M.W. Bro. Henry Thomson (deceased) ... ..	1890-92
M.W. Bro. Malcolm Niccol ... ..	1892-94
M.W. Bro. Francis Henry Dillon Bell (resigned) ... ..	1894-96
M.W. Bro. William Barron ... ..	1896-98
M.W. Bro. Richard John Seddon (deceased) ... ..	1898-1900
M.W. Bro. Alexander Stuart Russell (resigned) (deceased) ... ..	1900-02
M.W. Bro. Herbert James Williams ... ..	1902-04
M.W. Bro. Alfred Henry Burton (deceased) ... ..	1904-06
M.W. Bro. His Excellency Lord Plunket ... ..	1906-10
M.W. Bro. 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.  
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Ruapehu—R.W. Bro. David McFarlane.

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**Junior Grand Warden**—R.W. Bro. Alfred E. Smith, Invercargill.

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**Grand Registrar**—V.W. Bro. Chas. W. Nielsen.

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**Junior Grand Deacons**—W. Bro. F. W. Robinson, W. Bro. Malcolm McKenzie.

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

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

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### 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.)

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**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.

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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. J. Knight; Sec., Bro. J. P. McPhail, 45 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., W. Bro. A. W. Morris, P.M.; S.W., Bro. M. Berry; J.W., Bro. A. C. Hallett; Sec., W. Bro. W. Tailby, 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. C. 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. Efte; 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 Calliope Road, Devonport.

Te Aroha, No. 62:—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, Jerovis Road, Ponsonby, first Tuesday in month, 7.30 p.m. Installation first Tuesday in July. W.M., W. 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 Jerovis 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., W. Bro. H. S. VaVentine; S.W., Bro. T. S. Shipperd; J.W., Bro. C. F. Shipperd; Sec., W. Bro. J. F. Deane, P.M., Box 28, Pukekohe.

Hokitanga, No. 69:—Founded 1891, meets Masonic Hall, Kohukohu, first Friday on or after full moon. Installation November. W.M., W. 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. 78:—Founded 1886, meets Abercorn Hall, Ormond Rd., Gisborne, first Tuesday in month. Installation Sept. W.M., W. 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, Kaitia, 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., Kaitia.

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., W. 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.

Waikuku, 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 1890, 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. E. Gwilliam; Sec., Bro. C. B. Gentil, P.M., Paeroa.

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

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. Downes, 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., W. 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., W. 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. Flyger, P.M., Box 6, Mail Room, Frankton Junction.

United Masters', No. 187 (Auckland). Maungahao, No. 168:—Founded 1909, meets Lodgeroom, Woodside Rd., Mt. Eden, third Thursday in month. Installation November. W.M., W. 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, Hakiala 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. 180:—Founded 1911, meets Masonic Temple, Ngaruawahia, Monday nearest full moon. Installation Oct. W.M., W. 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, 1913, meets in Masonic Hall, Tirau, Thursday nearest full moon. Installation March. W.M., Bro. W. King; S.W., Bro. E. O. Amoo; J.W., Bro. A. K. Weeks; Sec., Bro. W. F. Bell, Tirau.

Whakatane, No. 198. Takapuna, No. 202.

Pono, No. 203:—Meets in Masonic Hall, Hokianga Rd., Dargaville, Thursday on or after full moon. W.M., Bro. R. H. Deem; S.W., Bro. J. C. Griffiths; J.W., Bro. D. L. Ross; Sec., Bro. S. L. Spahake.

Titirangi, No. 204:—Meets in St. Jude's Hall, Avondale, second Tuesday in each month, 7.30 p.m. Installation Sept. W.M., Bro. J. H. Gillies; S.W., Bro. A. Morgan; J.W., Bro. J. Von Sturmer, P.M.; Sec., Bro. A. J. Morrish, 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 Sept., 1842, meets Freemasons' Hall, Princes St., Auckland, first Monday in month (Jan. 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., Bro. R. J. Lusher, P.M., 2 Market Rd., Remuera.

**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. F. 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. E. Bott; Sec., Bro. S. W. Strang, P.O. Box 35, 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. W. 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 1890, meets in Masonic Hall, Ormondville, Monday on or nearest full moon, 7.30 p.m. Installation third Wednesday in April. W.M., W. Bro. H. N. Benson; S.W., W. Bro. T. Fothergill; J.W., W. Bro. 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 1873, 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. Mullen; 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.

Okaukaki, 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 1866, 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. 123:—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. Mogridge, P.M.

Tu Awahou, No. 133:—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 Lantour; 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 32, 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.

Ngauruhoe, 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. Velland; S.W., Bro. M. Vance; J.W., Bro. Dr. W. J. Feltham; Sec., Bro. Rev. W. J. Weller, Miro Street, Ohakune.

## PROVINCE OF WELLINGTON: 28 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. R. 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. 19:—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. 32:—Founded 1879, meets Masonic Hall, Wellington, third Monday in month, 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. R. Hutcheson; 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. B. Parnell; Sec., W. Bro. W. A. Baudinet, P.M., P.O. Box 228. "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. Philippotts, 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. Loasby; 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, 156, 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. Muir; 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 Coruna 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. Tunnicliffe, Grove Road, Blenheim.

Havelock, No. 104.—Founded 1896, meets Masonic Hall, Havelock, Saturday before full moon, 8 p.m. Installation March. W.M., Bro. W. H. Marriott; S.W., Bro. E. J. Roche; J.W., Bro. L. S. Humphries; Sec., Bro. A. E. Barrowclough, Havelock.

Marlborough Unanimity, No. 106.—Founded 1869 (formerly 1236, E.C.), joined N.Z.C. 1896, meets Masonic Hall, Charles Street, Blenheim, second Tuesday in month, 7.30 p.m. Installation August. W.M., Bro. H. R. Bagge; S.W., Bro. W. M. Lambie; J.W., Bro. A. L. B. Ross; Sec., Bro. F. W. Smith, P.M., Box 161, Blenheim.

Waitohi, No. 111.—Meets in Masonic Hall, Picton, last Friday in month, 7.30 p.m. Installation April. W.M., Bro. E. R. Lane; S.W., Bro. T. Allport; J.W., Bro. E. J. Hazelwood; Sec., Bro. T. W. Bragge, P.M.

Forest, No. 116.—Meets in Lodgeroom, Wakefield, third Wednesday in month. Installation November. W.M., Bro. J. R. Gaskroder; S.W., Bro. L. O. Bagnet; J.W., Bro. V. N. Granville; Sec., Bro. H. Franklyn, P.M.

Motueka, No. 117.—Founded 1900, meets Lodgeroom, Motueka, Wednesday nearest full moon. Installation Oct. W.M., Bro. G. T. Heath; S.W., Bro. W. Nicholson; J.W., Bro. C. Knapp; Sec., Bro. W. McInnes, Box 6, Motueka.

St. Cuthbert's, No. 144.—Founded 1905, meets Masonic Hall, Collingwood, Saturday nearest full moon, 7.30 p.m. Installation October. W.M., Bro. R. Daniel; S.W., Bro. J. W. McKinna; J.W., Bro. R. J. Walker; Sec., Bro. R. H. Lash, P.M., Rockville, Collingwood.

PROVINCE OF WESTLAND: 12 LODGES.

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

Robert Burns, No. 50.—Founded 1883, meets Burns' Masonic Hall, Kelly St., Reefton, third Thursday in month, 7.30 p.m. Installation 25th January. W.M., Bro. J. B. Auld; S.W., Bro. W. H. Nicholas; J.W., Bro. D. Panckhurst, P.M.; Sec., Bro. A. A. Stewart, P.M., Reefton.

Advance, No. 61.—Founded 1871, meets Masonic Hall, Taylorville, Brunerton, first Thursday in month, 7.30 p.m. Installation last Thursday in January. W.M., Bro. C. Angel; S.W., Bro. P. Dafforn; J.W., Bro. H. Griffiths; Sec., Bro. J. Watson, Brunerton.

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

Westland Kiln, No. 88.—Founded 1867, meets in Freemasons' Hall, Hokitika, Wednesday nearest full moon, 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. Geo. Veale; S.W., Bro. R. F. Ward; J.W., Bro. A. A. Rowe; Sec., Bro. W. E. Richards, P.M., P.O. Box 79, Hokitika.

Aorangi, No. 89.—Founded 1893, meets in Masonic Hall, Denniston, first Wednesday in month. Installation April. W.M., Bro. W. Smart; S.W., Bro. J. T. Murphy; J.W., Bro. F. J. Browning; Sec., Bro. T. Peacock, P.M.

Mokihinui, No. 96.—Founded 1896, meets in Masonic Hall, Seddonville, first Saturday in month, 7.30 p.m. Installation Dec. W.M., Bro. S. Crockett; S.W., Bro. E. Skilton; J.W., Bro. J. Griffiths; Sec., Bro. C. M. Johnston, Mokihinui.

Torea, No. 121.—Founded 1900, meets Masonic Hall, Granity, third Saturday in month, 7.30 p.m. Installation December. W.M., Bro. W. S. McEwan; S.W., Bro. T. Worthington; J.W., Bro. J. Kerr; Sec., Bro. W. T. Tregutha.

Mawhera, No. 126.—Founded 1904, meets Masonic Hall, Tainui St., Greymouth, second Thursday in month. Installation Nov. W.M., Bro. E. Warnes; S.W., Bro. G. A. Heinz; J.W., Bro. W. P. Hambleton; Sec., Bro. J. McIndoe, P.O. Box 29, Greymouth.

Kawatiri-Westport, No. 152.—Founded 1907, meets in Masonic Hall, Russell Street, Westport, second Monday in month, 8 p.m. Installation May. W.M., Bro. H. Greenwood; S.W., Bro. E. Skelton; J.W., Bro. Capt. Tulloch; Sec., Bro. G. W. Jones, P.M., 137 Queen Street, Westport.

Runanga, No. 159.—Founded 1908, meets Masonic Hall, Seddon St., Runanga, Wednesday nearest full moon, 7.30 p.m. Installation Oct. W.M., Bro. Isaac Powell; S.W., Bro. S. Finch; J.W., Bro. D. McIvor; Sec., Bro. J. Rowse, P.M., Walker Street, Runanga.

Waro, No. 173.—Founded 1910, meets in the Oddfellows' Hall, Hilton St., Blackball, Tuesday nearest full moon. Installation 28th June. W.M., Bro. R. Lowe; S.W., Bro. H. Neilson; J.W., Bro. J. Sinclair; Sec., Bro. T. Sneddon, Connaught, No. 187 (Karamea).

PROVINCE OF CANTERBURY: 35 LODGES.

(R.W. Bro. —, Prov.G.M.)

Unanimity, No. 3.—Founded October, 1851, meets in Masonic Hall, Sumner Rd., Lyttelton, first Tuesday in month, 7.30 p.m. Installation Feb. W.M., Wor. Bro. R. J. Connal; S.W., Bro. C. H. Smith; J.W., Bro. F. H. Law; Sec., Bro. L. Salt, Heathcote Valley.

St. Augustine, No. 4.—Founded 1852, meets Masonic Hall, Christchurch, second Tuesday in month, 7.30 p.m. Installation March. W.M., Bro. D. Redpath; S.W., Bro. C. H. Duff; J.W., Bro. A. E. Smith; Sec., W. Bro. J. A. Stables, P.O. Box 79, Christchurch.

Southern Cross, No. 6.—Founded 1858, meets Masonic Hall, Kaiapoi, first Thursday in month, 7.30 p.m. Installation December. W.M., Bro. R. H. Croft; S.W., Bro. F. J. Garnett; J.W., Bro. J. E. Monk; Sec., Bro. P. G. Hunt, Kaiapoi.

Caledonian, No. 16.—Founded 1871, meets in Caledonian Masonic Hall, Sophia Street, Timaru, first Monday in month, 7.30 p.m. Installation June. W.M., Bro. George Glue; S.W., Bro. J. T. Collins; J.W., Bro. J. T. Hunt; Sec., Bro. J. Simpson, 136 North Street, Timaru.

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

Canterbury Kiln, No. 23.

Geraldine, No. 27.—Founded 1890, meets Masonic Hall, Geraldine, third Wednesday in month. Installation March. W.M., Bro. J. M. Sutherland; S.W., Bro. A. A. Readdie; J.W., Bro. G. R. Knibb; Sec., Bro. W. A. Sherratt, P.M., Geraldine.

Ashley, No. 28.—Founded 1878, meets Masonic Hall, Rangiora, second Thursday in month, 7.30 p.m. Installation March. W.M., Bro. J. T. Withers; S.W., Bro. G. Harlow; J.W., Bro. J. Angus; Sec., Bro. T. Hills, P.O. Box 12, Rangiora.

St. George, No. 29.—Meets Masonic Hall, Wilkin St., Temuka, second Wednesday in month. Installation December. W.M., Bro. M. Cameron; S.W., Bro. H. J. Smith; J.W., Bro. W. J. Keys; Sec., Bro. A. Calder.

South Rakaia, No. 31.—Founded 1876.

Lincoln, No. 33.—Founded 1880, meets in Masonic Hall, Lincoln, first Tuesday in month. No meeting in January. Installation October. W.M., Bro. W. L. Morgan; S.W., Bro. R. G. Forbes; J.W., Bro. T. Vogan; Sec., Bro. A. Cookson, P.M., Box 24, Lincoln.

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

Phoenix, No. 43.—Meets second Friday in month, in Masonic Hall, Akaroa, 7.30 p.m. Installation Sept. W.M., Bro. F. G. Armstrong; S.W., Bro. T. E. McKenzie; J.W., Bro. W. E. M. Jacobson; Sec., W. Bro. Rev. A. H. Julius, the Vicarage, Akaroa.

Methven, No. 51.—Meets Masonic Hall, Methven, Wednesday on or before full moon. Installation May. W.M., Bro. J. F. Stone; S.W., Bro. H. Maginnis; J.W., Bro. S. J. Carleton; Sec., Bro. S. Smith, P.O. Box 27, Methven.

Kaikoura, No. 60.

Christchurch, No. 91.—Founded 1893, meets St. Augustine's Hall, Christchurch, fourth Tuesday in month, 7.30 p.m. Installation November. W.M., Bro. D. Sheffield; S.W., Bro. W. T. Doig; J.W., Bro. W. L. N. Newth; Sec., Bro. H. Hopkinson, P.M., 33 Clifton St., Addington, Christchurch.

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

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

Thistle, No. 113.—Meets in Masonic Hall, Havelock, St. W., Ashburton, third Wednesday in month, 7.30 p.m. Installation 30th November. W.M., Bro. T. J. Kennedy; S.W., Bro. J. Smith, junr.; J.W., Bro. W. E. Hetrick; Sec., W. Bro. C. Campbell, P.M., P.O. Box 6, Ashburton.

Cheviot, No. 124.

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

Mairaki, No. 131.—Founded 1903, meets Masonic Hall, Cust, third Friday in month. Installation April. W.M., Bro. Colin McIntosh; S.W., Bro. F. E. Fairweather; J.W., Bro. H. Tallott; Sec., Bro. E. W. Cooper, P.M.

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

Crown, No. 138 (Christchurch).

Robert Burns, No. 139.—Meets St. Augustine's Hall, Christchurch, third Tuesday in month, 7.30 p.m. Installation Aug. W.M., Bro. Allen Hunter; S.W., Bro. G. A. Blackmore; J.W., Bro. W. E. Rogers; Sec., W. Bro. R. W. S. Eastwood, 39 Coronation St., Woolston.

Wainora, No. 141.—Founded 1905, meets Oddfellows' Hall, Leeston, second Thursday in each month, at 8 p.m. Installation April. W.M., Bro. W. J. Lemon; S.W., Bro. E. H. Jecks; J.W., Bro. W. O. Rennie; Sec., W. Bro. J. E. Carter, P.M.

Civic, No. 157.—Meets Masonic Hall, Gloucester St. W., Christchurch, first Tuesday in month, 7.30 p.m. Installation August. W.M., Bro. John Hurley; S.W., Bro. R. J. Thompson; J.W., Bro. T. H. Williams; Sec., Bro. H. M. Garrick, P.O. Box 957, Christchurch.

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

Ahurewa, No. 181.—Founded 1911, meets Schoolroom, Dunsandel, Monday on or before full moon. Installation October. W.M., Bro. F. Smith; S.W., Bro. C. H. Chapman; J.W., Bro. F. E. Owers; Sec., W. Bro. F. Lill, P.M., Box 1, Dunsandel.

Amuri, No. 184 (Culverden).

Avon, No. 185.—Meets Masonic Hall, Christchurch, first Thursday in month. Installation September. W.M., Bro. S. K. Bassett; S.W., Bro. B. Falck; J.W., Bro. J. W. Hillary; Sec., Bro. O. W. B. Anderson, P.O. Box 567, Christchurch.

Tawera, No. 188 (Oxford).

Timaru, No. 196.—Founded 1913, meets Caledonian Masonic Hall, Sophia Street, Timaru, third Monday in month (except December and January). Installation April. W.M., Bro. G. McKetterick; S.W., Bro. F. Stowell; J.W., Bro. S. L. Freeman; Sec., Bro. J. Moore, 49 Hassall Street, Timaru.

Koranga, No. 197.—Founded 1913, meets Caledonian Masonic Hall, Sophia St., Timaru, fourth Tuesday in month, 7.30 p.m. Installation August. W.M., Bro. R. Hyman; S.W., Bro. J. Moyes; J.W., Bro. W. G. Cooper; Sec., Bro. G. J. Wallace, P.O. Box 83, Timaru.

Erewin, No. 200.—Consecrated 30th August, 1914; meets Masonic Hall, Mt. Somers, Friday on or before full moon, 7.30 p.m. Installation October. W.M., W. Bro. F. W. Rudenklau; S.W., Bro. W. J. Carleton; J.W., Bro. W. J. Robertson; Sec., Bro. E. C. Wood, Mt. Somers.

PROVINCE OF OTAGO: 27 LODGES.

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

Otago, No. 7.—Founded 1860, meets in Freemasons' Hall, King St. (opp. Museum), Dunedin, second Wednesday in month, 8 p.m. Installation October. W.M., Bro. J. E. Atkins; S.W., Bro. H. Ross; J.W., Bro. J. McCormack; Sec., Bro. F. W. C. Clayton, 598 George St., Dunedin.

Waitaki, No. 11.—Founded 1869, meets Masonic Hall, Wansbeck Street, Oamaru, Wednesday on or before full moon, 7.30 p.m. Installation May. W.M., Bro. A. N. Glass; S.W., Bro. J. G. Wallace; J.W., Bro. A. Hamilton; Sec., Bro. C. A. La Roche, Harbour Board Office.

Clutha, No. 14.—Founded 1866, meets Masonic Hall, Douglas Street, Balclutha, second Monday in month, 8 p.m. Installation September. W.M., Bro. T. G. Dent; S.W., Bro. G. M. Henderson; J.W., Bro. —; Sec., W. Bro. W. G. Finn, P.M., Renfrew Street, Balclutha.

Palmerston, No. 25.—Founded 1876, meets Masonic Hall, Palmerston S., Friday on or before full moon, 8 p.m. Installation August. W.M., Bro. D. R. Munro; S.W., Bro. R. W. Wheeler; J.W., Bro. J. Moody; Sec., Bro. G. B. Smith, jun., P.O. Box 24, Palmerston, Otago.

Hercules, No. 36.—Founded 1880, meets in Masonic Hall, Tapanui, Wednesday nearest full moon, 7.30 p.m. Installation April. W.M., Bro. H. S. Jackways; S.W., Bro. W. C. Dale; J.W., Bro. G. Fowler; Sec., Bro. A. H. Hawkins, Tapanui.

Hiram, No. 46.—Founded 1883, meets in Masonic Hall, Cargill Road, South Dunedin, on fourth Tuesday in every month, at 7.30 p.m. Installation October. W.M., Bro. J. A. P. Fredric; S.W., Bro. H. Turley; J.W., Bro. J. McNaughton; Sec., Bro. W. Holman, Surrey Street, South Dunedin.

Ngapara, No. 68.—Founded 1891, meets Masonic Hall, Ngapara, Oamaru, Monday on or preceding full moon, 7.30 p.m. Installation October. W.M., Bro. R. Whyte; S.W., Bro. A. Robbie, P.M.; J.W., Bro. L. Morrison; Sec., Bro. H. Webber, P.M.

Oamaru Kil., No. 82.—Founded 1872, meets in Masonic Hall, Oamaru, third Wednesday in 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 St., 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. T. 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. 533, S.C.)—Meets Lodgeroom, Melmore Ter., Cromwell, Wednesday nearest full moon, 7.30 p.m. Installation February. W.M., Bro. J. P. Barrell; 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. B. Bringsans; J.W., Bro. D. McL. Melnes; 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. H. Hargrave; J.W., Bro. D. McPhail; Sec., W. Bro. E. Tomkinson, P.M., Harbour Board, Dunedin.

Manuherikia 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, 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. Galle; 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. Jacobson, P.M., Musselburgh.

Haeremai, 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.

Kurou, No. 164.—Founded 18th May, 1909; meets in Masonic Hall, Kurou, Thursday on or before full moon, 7.30 p.m. Installation Sept. W.M., Bro. J. Pringle; S.W., W. Bro. H. Barclay; J.W., Bro. G. P. Martin; Sec., Bro. W. W. Merton, Kurou.

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. Laverty; 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-Taleri, 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. Padgett; 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. Boyne; Sec., W. Bro. Walter Gee, P.M., Harbour Board, Gore.

Mokoreta, No. 63.—Founded 1888, meets in Masonic Temple, Wyndham, third Thursday every month, 8 p.m. Installation fourth Wednesday in September. W.M., Bro. 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 1888, 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 Ophir, 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. 88.—Meets Monday on or before full moon at Masonic Hall, Arrowtown. Installation February. W.M., Bro. F. F. Dunlop; S.W., Bro. T. Pope; J.W., —; Sec., Bro. J. S. Jenkins, P.M., Box 16, Arrowtown.

St. John, No. 94.—Meets at Masonic Hall, Invercargill, third Friday 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, or Nith and Ettrick Streets, Invercargill.

Taringatura, 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. Installation Oct. W.M., W. Bro. James Thomson; S.W., Bro. Douglas 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. Derby; Sec., W. Bro. N. J. Brokenshire.

Waikaka, No. 151.—Founded 1907, meets Lodgeroom, Waikaka, Monday nearest full moon. Installation June. W.M., Bro. A. P. 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.

Waihopal, No. 189.—Founded 1912, meets in Masonic Hall, Gray 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 Aikman'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. 384.—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'Océan Francaise, No. 359.—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, Eitham.  
G. Organist.—V.E. Comp. H. Gates, Ashburton.

Asst. G.D. of C.—V.E. Bro. R. Colligan, Denniston.

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.  
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