

[REGISTERED AS A NEWSPAPER.]

NEW SERIES.—VOL. XXVI., No. 9.]

[A.D., 1921; A.L., 592]

THE NEW ZEALAND



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MASONIC MEETINGS IN FEBRUARY, 1921.

AUCKLAND.

TUESDAY, 1st
Abercorn
Tawhiri
WEDNESDAY, 2nd
Nau Mai
MONDAY, 7th
Ara (I.C.)
TUESDAY, 8th
Titirangi
THURSDAY, 9th
Ara (No. 1)
FRIDAY, 10th
Albion
MONDAY, 14th
Beta-Waikato
Franklin
TUESDAY, 15th
St. Andrew
Sir Walter Scott
WEDNESDAY, 16th
Alpha
Ohinemuri
Phuket
THURSDAY, 17th
Tauranga
Maungawhau
FRIDAY, 18th
Whakatane
SATURDAY, 19th
*Ohiaawai
MONDAY, 21st
Wairoa
Whangarei
Wahia
Te Marama
Manukau
TUESDAY, 22nd
Ponsonby
Papakura
Auckland
Hobson
Rotorua
Waipu
Maniapoto
WEDNESDAY, 23rd
United Service
*Mangonui
Taupiri
Piako
Pono
THURSDAY, 24th
Te Aroha
Tirau
*Ohura
FRIDAY, 25th
*Hokianga
Waipa
Ruawai

HAWKES BAY.

TUESDAY, 1st
Victoria
WEDNESDAY, 2nd
Bedford
TUESDAY, 8th
Heretaunga
SATURDAY, 12th
Omarunui
TUESDAY, 15th
Scinde
THURSDAY, 17th
Rawhiti
MONDAY, 21st
Abercorn
Lion
TUESDAY, 22nd
Ruahine
Waikaremoana
FRIDAY, 25th
Ruatanuiwha

TARANAKI.

TUESDAY, 1st
Hawera
WEDNESDAY, 9th
Patea Kil.
FRIDAY, 11th
Moa
TUESDAY, 15th
*St. John's
WEDNESDAY, 16th
Stratford
TUESDAY, 22nd
Ikaroa
WEDNESDAY, 23rd
Ngamotu
MONDAY, 28th
Kaponga

RUAPEHU.

THURSDAY, 3rd
Huia
TUESDAY, 8th
Te Awahou
THURSDAY, 10th
Manawatu Kil.
MONDAY, 14th
Feilding
TUESDAY, 15th
Rangitikei
WEDNESDAY, 16th
Rongotea

RUAPEHU—Cont.

FRIDAY, 18th
Rangitira
MONDAY, 21st
Waimarino
Manga-te-weka
TUESDAY, 22nd
Otahape
Ngauruhoe
WEDNESDAY, 23rd
Otangaki
THURSDAY, 24th
*Kimbolton
*Ruapehu
Moutoa

WELLINGTON.

TUESDAY, 1st
Installed Masters
WEDNESDAY, 2nd
Brooklyn
Waihanga
THURSDAY, 3rd
*Tutanekai
MONDAY, 7th
Leinster
TUESDAY, 8th
St. Mark
Otari
WEDNESDAY, 9th
Masterton
Waiwhetu
THURSDAY, 10th
Hinemoa
FRIDAY, 11th
Greytown
Eketaahuna
SATURDAY, 12th
Whetu, Kairangi
MONDAY, 14th
Waterloo
St. John
WEDNESDAY, 16th
Ulster
SATURDAY, 19th
Coronation
MONDAY, 21st
St. Andrew
TUESDAY, 22nd
*Puketot
Pacific (E.C.)
Mokoiia
WEDNESDAY, 23rd
Otaki
THURSDAY, 24th
Tararua
Horowhenua
Renown
MONDAY, 28th
N.Z. Pacific

MARLBOROUGH AND NELSON.

THURSDAY, 10th
Victory
Unanimity
WEDNESDAY, 16th
Forest
FRIDAY, 18th
Havelock
SATURDAY, 19th
St. Cuthbert's
TUESDAY, 22nd
Wairau
WEDNESDAY, 23rd
Motueka
FRIDAY, 25th
Pieton

WESTLAND.

WEDNESDAY, 2nd
Aorangi
THURSDAY, 3rd
Advance
SATURDAY, 5th
Mokihinui
THURSDAY, 10th
Mawhera
MONDAY, 14th
Kawatiri Westport
THURSDAY, 17th
Robert Burns
SATURDAY, 19th
Torea
TUESDAY, 22nd
*Kumara
Waro
WEDNESDAY, 23rd
Westland Kil.
Runanga

CANTERBURY.

TUESDAY, 1st
*Unanimity
Lincoln
Civic
WEDNESDAY, 2nd
Rakaia
Tawera
THURSDAY, 3rd
Southern Cross
Avon

CANTERBURY—Cont.

MONDAY, 7th
Caledonian
TUESDAY, 8th
St. Augustine (4)
St. George
WEDNESDAY, 9th
Methven
St. Augustine (96)
THURSDAY, 10th
Ashley
Waihora
FRIDAY, 11th
Phoenix
TUESDAY, 15th
Robert Burns
WEDNESDAY, 16th
Geraldine
Thistle
THURSDAY, 17th
Canterbury Kil.
*Kaikoura
FRIDAY, 18th
Mairaki
Erewhon
MONDAY, 21st
Eirene
Timaru
TUESDAY, 22nd
Progress
Koranga
WEDNESDAY, 23rd
Concord
THURSDAY, 24th
Christchurch
Mackenzie
Ahurewa
Acania
Ionic

OTAGO.

THURSDAY, 3rd
Otago Kil.
MONDAY, 7th
Maori
WEDNESDAY, 9th
Otago
Waitaki
THURSDAY, 10th
St. John
MONDAY, 14th
Clutha
Ionic
WEDNESDAY, 16th
Oamaru Kil.
Oceanic
THURSDAY, 17th
Korow
FRIDAY, 18th
Palmerston
SATURDAY, 19th
Teviot
MONDAY, 21st
Haeremai
Strath Taieri
TUESDAY, 22nd
Hiram
*Dunstan
Owaka
WEDNESDAY, 23rd
Hercules
*St. Thomas Kil.
*Mount Ida
*Cromwell
THURSDAY, 24th
*St. Bathans
Clinton
FRIDAY, 25th
*Manuheraika Kil.
MONDAY, 28th
Ngapara

SOUTHLAND.

THURSDAY, 4th
Southern Cross
WEDNESDAY, 9th
Fortitude
THURSDAY, 10th
Orepuki
FRIDAY, 11th
Victoria
TUESDAY, 15th
*Lake of Ophir
Wallace
Waihopai
THURSDAY, 17th
Mokoreta
FRIDAY, 18th
St. John
MONDAY, 21st
*Arrow Kil.
Taringatura
Waikaka
Matamara
TUESDAY, 22nd
Aparima
Winton
WEDNESDAY, 23rd
Harvey
*Tuatapere
FRIDAY, 25th
Wairaki

*Installation Meetings.

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. XXVI., No. 9]

WELLINGTON, NEW ZEALAND, FEBRUARY 1, 1921.

[A.D. 1921; A.L. 5921.

The New Zealand Craftsman

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

ANNUAL SUBSCRIPTION ... 11/-
" " IF PAID IN ADVANCE ... 8/6

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DATES OF FULL MOON, 1921.

22nd February—Tuesday	19th August—Friday
24th March—Thursday	17th September—Saturday
22nd April—Friday	17th October—Monday
22nd May—Sunday	15th November—Wednesday
20th June—Monday	15th December—Thursday
20th July—Wednesday	

IMPORTANT HOLIDAYS.

Good Friday—25th March
Easter Monday—28th March
St. Mark's Day—25th April (Monday)
King's Birthday—3rd June (Friday)
Prince of Wales's Birthday—23rd June (Thursday)
St. John's Day (Baptist)—24th June (Friday)
St. Andrew's Day—30th November (Wednesday)
Christmas Day—25th December (Sunday)
Boxing Day—26th December (Monday)
St. John (Evangelist)—27th December (Tuesday).

FROM THE EDITOR.

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

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

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The New Zealand Craftsman

Registered Office—Masonic Hall, Boulcott Street, Wellington.

WELLINGTON, FEBRUARY 1, 1921.

GUARD WELL THE PORTALS.

Hitherto we have regarded the command to guard the entrance of the Lodge from improper intrusion as a sacred Masonic trust, subscribed to by those in the purple and all leaders of Masonic thought. G.Ms. regularly admonish the Lodges in their respective jurisdictions, and writers have so frequently held this up to the mirror of Masonic life, that it was almost considered a work of supererogation to descant on a subject about which a general agreement appeared to exist. Judge, then, of our utter surprise to find that a prominent American Masonic journal, which we have hitherto regarded with the greatest respect, advocates the acceptance of every candidate that can be obtained. In order that we may not do the "Masonic Voice Review" any injustice, we quote its

opinion verbatim. In its issue of November last it has the following :— "Masonic reformers may indulge in all the talk they want to concerning Lodges receiving too many petitions. The facts are that every Lodge wants petitions, and is going to take every one that it can get. If Masonry is going to be reformed some other method will have to be adopted rather than that of lessening the number of petitions which a Lodge is to receive." It will be noticed that our contemporary makes no reservations or qualifications. "Every Lodge wants petitions, and is going to take every one that it can get." We join issue here, and say emphatically that

every Lodge does not want a plethora of members, and we know many that certainly will not take every one they can get. We are sorry to know that the "Voice Review" so strongly advocates numbers as the essence of Masonic progress (?) and circulates such opinion broadcast. It tacitly admits that some reform is necessary, but insists that it must be brought about by some other means than restricting the number of admissions. Our own impression has always been that reform becomes necessary by an unrestricted number of unsuitable admissions. So we have only to fall back on the old adage, "Remove the cause and the effect will cease." But we really have considerable doubt as to whether the advocacy of the "Review" is not caused more from disordered liver than from honest conviction. And we are led to this opinion from the fact that on the same page of the "Review" is another little paragraph of an entirely different character from the previous one. It refers to a practice in South America, where a candidate for initiation must have his photograph affixed to the door of the Lodge for the usual interval. The "Review" offers the comment that the brethren are thus enabled to know the candidate better and to vote more intelligently." So that in the one case Lodges are urged to accept ALL the petitions they can get, and in the other a system is applauded which enables them to vote "intelligently." There can be no intelligence in voting where it is enjoined that all are to be accepted. There cannot be a more retrograde movement than a free admission into Freemasonry. In these days of the constitution of so many, associations, some for political purposes, and others of an entirely revolutionary character, too much care cannot be exercised in the supervision of entrants, and we are pleased to say that in this matter New Zealand leads the way, as in addition to the usual safeguards of the Craft, in this country special Boards of Enquiry are set up, having no legal status, being quite voluntary in character, and, *inter alia*, we hope G.L. will never make them statutory. The enquiry into the character and *bona fides* of each candidate is of a very searching character, and notwithstanding the whole proceedings are voluntary, they are always accepted as with all the force of law behind them. The work of these boards has been of incalculable service, and has aided most materially in securing the best material for Freemasonry, and absolutely disposes of any idea that all petitions will be accepted. All candidates have to suffer an interval of two months from date of proposition, and as a general thing, if they can survive the scrutiny of the Board, and subsequently of the proper officers of the Lodge, therefore not many mistakes made, and the reformer under this head finds his occupation gone. We commend this practice to the consideration of the "Voice Review," which we hope it will advocate in place of universal admission's without any regard to fitness. Since the foregoing was written, the annual report of the North Canterbury Board of Enquiry has come to hand. From it we find that there are twenty-nine Lodges in the district, and twenty-eight constitute the Board and come within its operations. During the past year 210 propositions were considered and 158 were recommended, the remainder being variously dealt with. The average attendance of 24.11 at the twelve regular meetings indicates, as the report has it, the keen interest taken in the work of this voluntary body. The executive draws attention to the fact that as applications for membership are becoming more numerous, correspondingly more responsibility is laid upon each individual delegate to fulfil his duty to the Craft in general, which we think will be held to be a more fitting injunction to the institution of Freemasonry than the open door policy to which we have regretfully drawn attention.

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

The twenty-ninth annual convocation of the G.R.A. Chapter of New Zealand will be held in the city of Christchurch on the 9th inst., and R.E. Comp. C. Flavell will be installed as the Chief Ruler, or 1st G.Prin., of this branch of Freemasonry. Like most other institutions, the G.R.A. Chapter has had a history, and has been subject to various invigorating or depressing vicissitudes of fortune. It is to be congratulated in one respect, inasmuch as its history has been recorded up to its twenty-first birthday. Whether that history has been important or not, whether the work has been interesting or non-interesting, or whether the institution has justified its existence, the chronicles detailing all the events of its life have been compiled before the principal actors are called hence. To fill up any subsequent interregnum after the twenty-first year will not at any time be a difficult task. Not the least important part of the compiled history is the record relating to the formation of G. Chapter and the immediate causes which made that step imperative. And one difficulty which was not expatiated upon by the historian—was the difficulty of assimilating the views and opinions of the representatives of three distinct constitutions, which views on some points were diametrically opposed. As may be imagined, the form of working was a bone of contention, but the manner in which it and all initial difficulties were surmounted was worthy of the highest commendation. From the seven Chapters of foundation, forty-one have risen, of which thirty-seven are working Chapters to-day, and another will be consecrated during the month of April. It is unnecessary to offer any eulogy here on the value to Craft Freemasonry of R.A. work. If we may compare Freemasonry to scholastic work, we might include the Craft

degrees with primary education and the R.A. with the secondary course, and the secondary course of Freemasonry is equally as necessary as are secondary schools for the completion of educative results. R.A. Freemasonry is now firmly established in the territory of New Zealand, and is a distinct part of its Masonic system. Its rulers have invariably attained honour in the Craft, and from their recondite knowledge, their interest in the work, and their general desire to advance the interest and welfare of the degree, have commanded the respect and earned the love and esteem of their companions. It will be generally conceded that there is a great sphere of usefulness before the Holy R.A. Degree in the Dominion of New Zealand, which will increase year by year. Long may it be well and wisely governed and grow in wisdom and prosperity.

QUEENSLAND FREEMASONRY.

Some thirteen years ago, the State of Queensland being unoccupied Masonic territory, a number of Lodges took concerted action, which resulted in the formation of a G.L. of Queensland; which has been actively at work ever since. The movement was not unanimous ; indeed, most, if not all, of the Lodges under the E.C. and S.C. stood out, with the result that since the opening of the G.L. Freemasonry has not been a happy family in the banana State. But the new G.L. appears to have pursued the even tenor of its way, and has been recognised by sixty-seven foreign jurisdictions, and has seventy-eight Lodges on its roll. On the 30th April last, as the result of active propaganda, a large number of English and Scottish Lodges met in Brisbane and constituted what was termed a new G.L., and a Bro. Alexander Gorrie was proclaimed G.M. It is a significant fact that, although it was stated at this meeting that "the way will be opened for bringing about complete Masonic unity in Queensland, " the actual G.L. does not appear to have been consulted in any shape or form. And at the meeting of this G.L., held in June following, no reference was made to the formation of an irregular G.L. We have no desire to butt in to the domestic affairs of another State, were it not for the fact that the present state of affairs constitutes a Masonic irregularity which should be ended at the earliest possible moment. It not only affects Queensland, but also other jurisdictions, and may be quoted as a precedent in the future. Indeed, we have in our mind's eye a brother in the British Dominion who is "fey" on what he calls "mutual sovereignty," and is looking for precedents all the time to quote in his official capacity, as an argument against the interchange of fraternal relations, and he will gloat over the "modern instance" of Queensland. At the present time there are two so-called G.Ls. in Queensland. One has jumped a claim—to use an expressive mining phrase—which was occupied territory, and notwithstanding that it may have a larger number of Lodges, and the backing of the G.Ls. of England and Scotland, the claim would not have a leg to stand on in any properly constituted Court of Equity. If there is any intention to work for Masonic unity, it does not appear to the outsider that any attempts have so far been made. In the interests of Freemasonry universal, the position in Queensland should be very clearly defined at the earliest possible moment, if only for the reason that, apart from the glaring irregularity, we presume the- new so-called G.L. is engaged in the work of administration which may very properly be questioned in the future.

News and Notes.

W. BRO. (INSPECTOR) CRUICKSHANK, lately of Timaru, and well known Masonically in many parts of the Dominion, has severed his connection with the police after forty-two years' service. He purposes celebrating his liberty by a trip to the Old Country, and the CRAFTSMAN wishes him a very happy time and future return to the land of his adoption.

WE have been puzzling over a note in the agenda of Lodge Waipa, which reads :— Notice of Motion, that Bro. G. H. B— be made an associate member of Lodge Waipa." This is a new form of membership, outside Lodges of Research, and we are wondering how it is to be accomplished, and where the warrant will be found.

THERE died at her residence, Kaikorai Valley, Dunedin, on Saturday, 8th January last, Mrs. Burton, widow of the late M.W. Bro. A. H. Burton; P.G.M. The deceased lady, who had been in failing health for a considerable period, had attained to the age of eighty-five years. The funeral, which was of a private nature, took place at the Northland Cemetery, Dunedin, on the 10th ult., and G.L. was represented upon the occasion by M.W. Bro. T. Ross. G.M., R.W. Bro. A. Fieldwick, Prov.G.M., R.W Bro. G. Barclay, Acting-G.Sec., and W. Bro. R. Jamieson, P.G.D.

THE B. of G.P., having at the December meeting granted leave to M.W. Bro. Malcolm Niccol, G.Sec., until the annual communication in May next, made a recommendation to the G.M. to appoint an Acting-G.Sec. to carry on the duties of the office until the date mentioned. M.W. Bro. Ross has accordingly been pleased to appoint R.W. Bro. Geo. Barclay, P.G.W., to fill the position of Acting-G.Sec.

IT is not, unusual for the sons of Freemasons to be admitted into Freemasonry, but the December meeting of Robert Burns Lodge, Christchurch, was unique from the fact that out of five candidates, three were the grandsons of members. One grandfather (Bro. J. G. Watson) is the oldest member of the Lodge; and although upwards of eighty years of age, undertook the conduct of the ceremony, and it is recorded that his rendition was most admirable.

WE have received with pleasure the kindly greetings of W. Bro. R. V. G. Parker, of Hiram Lodge, and most heartily reciprocate them

BRO. M. WALKER, Tyler of Hiram Lodge, South Dunedin, has reached the age of ninety years. At the meeting held just before Christmas the members of the Lodge gladdened the dear old brother's heart with a most suitable presentation.

WE are indebted to W. Bro. Dudley Wright, assistant-editor of "The Freemason," London, for an article published in this issue, on "Elias Ashmole and Freemasonry."

THE question is frequently asked as to whether the present Governor-General, Lord Jellicoe, is a Freemason. While His Excellency is a capital sport generally, he has evidently missed his opportunity in Freemasonry. However, it is not too late to supply the defect, and he would be in excellent company with the Prime Minister.

MASONIC activity will re-commence with the present month, after the holiday recess. A petition has been received from M.W. Bro. Nicholson, of Auckland, recommending the granting of a charter for a new Lodge at Taneatua, in the Bay of Plenty district. The M.W.G.M. is asked by the B. of G.P. to sanction the new Lodge, which will be known as No. 220. A new Lodge will also be opened at Waikouaiti (Otago), to be named "Kartani," No. 221. A R.A. Chapter will also be constituted at the Lower Hutt (Wellington) at an early date.

AMENDMENTS to constitutional law have been agreed to by the B. of G.P. :—(1) To provide for the appointment of AssistantProv. G. Ms. (2) To change the date of the annual communication from May to November. Such proposed amendments will be placed on the agenda of the next meeting of G.L.

FORTUNATELY January is generally an off month for Lodge meetings, but where they have been held members have sat and "frizzled," and the moment the doors were opened rushed for some non-vitiated atmosphere.

ONE of the first meetings held this year was Lodge Brooklyn, Wellington, and the crowded room almost resembled an installation meeting. Owing to the new lighting installation the temperature was not abnormal, in pleasing contrast to the almost general rule..

IT has been announced that R.W. Bro. A. de B. Brandon, who has held the office of Dist.G.M. of Wellington under the E.C. for many years, has forwarded his resignation to the M.W.G.M. of England. It is understood that V.W. Bro. Walter Bethune will succeed R.W. Bro. Brandon. '

A NEW Masonic paper is to be published in London, England, to be called " The Masonic Record." It will be published monthly, and the subscription will be 15s. per annum. A preliminary note has been issued by the editor with the index of articles to be published in the first issue.

SOUTHLAND NOTES.

Lodge Victoria journeyed to Maitua on 24th January for the purpose of working the Third Degree. The brethren of the river town were greatly impressed with the Irish working, and at the conclusion of the ceremony entertained the visitors.

* * *

The W.M. and officers of Lodge Victoria are to be complimented on the manner in which they conducted their January meeting. Starting at 7 o'clock, the routine business was disposed of, the Second Degree worked, and then the initiation of three candidates conducted, and the Lodge closed just on 9.45 p.m. This is surely record time, The ceremonies were very impressive, and not by any means unduly hurried. I believe this

combined meeting was the outcome of a suggestion by W. Bro. Brokenshire, Sec., who can have every reason to be pleased with the experiment.

* * *

R.W. Bro. A. le H. Hoyles, P.P.G.M., was present at the December meeting of Lodge Waihopai, and rendered invaluable aid at the piano during the "Fourth Degree."

* * *

Lodge Waihopai is evidently in a strong financial position as another £75 has just been authorised to be paid off the mortgage on their hall in Grey Street, Gladstone. The interior fittings are right up to date, but a lavatory and extended social room should be provided at the earliest opportunity.

* * *

Bro. Wm. Scutt, of Lodge Waihopai, No. 189, and Southern Cross R.A. Chapter, No 3, has recently been an inmate of the Park Hospital, but is now well on the road to recovery. We hope to have him with us once again very shortly.

* * *

The final meeting of St. John, No. 94, for the year 1920 took the form of a Scotch night. The Scotch Third was worked, and the after-meeting was characteristic of the Scotch element. Just as the brethren were getting comfortably seated a team of pipers, preceded by a standard-bearer, entered the refectory and played three Stewards, each bearing a splendid sample of "haggis," to the East. R.W. Bro. T. M. Rankin, P.P.G.M., addressed the gathering in Scotch. R.W. Bro. Hoyles also had - a few words to say. Various splendid musical items were given during the evening. The customary toasts were honoured.

* * *

The custom of Lodges paying visits to sister Lodges for the purpose of working degrees has been revived in this district of late. Southern Cross visited Bluff and worked the Third Degree; Victoria journeyed to Matura and raised several candidates; visits have been exchanged between Tuatapere and Wairaki; Victoria visit Waihopai, No. 189, in March to work the Second; and the W.M. and officers of Waihopai intend journeying to Fortitude (Bluff) to work the Third.

* * *

Lodge Victoria held a Lodge of Sorrow in the Forth Street Hall on the 19th ult. in honour of Bro. D. R. Jones, who lost his life as a result of a fall from a farm wagon. The ceremony, which was of an exceedingly solemn nature, was conducted by W. Bro. Derby, assisted by his officers. The Lodge was adjourned to enable the brethren to proceed to the residence of our late brother, and from thence to the cemetery. On the return the Lodge was closed in accordance with ancient custom.

* * *

Southern Cross R. A. Chapter, No. 3, resumed labour on Friday, 28th January, when two ex-Masters were exalted to the R.A. degree.

* * *

It is with exceeding regret that I have to report the death of Bro. Thos. Shirley, of Lodge Southern Cross, No. 9. Bros Shirley was of late resident in Orepuki, but has not been able to devote much time to Masonic study. His body was removed to Gore and buried privately. Lodge Southern Cross was represented by a brother from Lodge Harvey.

ACACIA NOTES.

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There is no doubt that the W.M. and officers of Lodge Cheviot are first-class exponents at working a Scotch Third. Their work was an example to any city Lodge.

* * *

Acacia is noted for long journey visitors, and members also. Cheviot Lodge motored forty miles and returned same night. The Acacia. J.W., Bro. H. Billens, motored fifty-three miles; which, by tire way, is quite a common stunt for him.

* * *

Bro. Charlie Saundercock, S.D., is the proud father of a Lewis, and its head was "well wet" on the 30th.

* * *

W. Bro. Canter seemed very pleased at Cheviot honouring us with a visit, which he intends to return.

* * *

W. Bro. Willie Cadman made a lovely speech when proposing the visitors' toast. Visitors to Acacia are always welcome.

ELIAS ASHMOLE AND FREEMASONRY.

—◇—
[By BRO. DUDLEY WRIGHT, Assistant Editor of "THE FREEMASON."]

Elias Ashmole has sometimes been described as "the first Freemason in England," meaning by that expression that he was the first known outside the ranks of the Operatives to be initiated into the Craft on English soil. This, of course, is inaccurate, as Sir Robert Moray was initiated at Newcastle-on-Tyne five years prior to Ashmole. Moreover, in the record which Elias Ashmole supplies of his own initiation, there were other gentlemen already initiated and holding office in the Lodge who, certainly, were not connected with operative masons. The phrase, occasionally, is varied, and Ashmole is said to have been "one of the first Freemasons in England." Again, there is no proof. There were undoubtedly Lodges existing in England at that time, although all records, if any were kept, have been lost, or, at least, have never been traced. The presumption is either that minutes of the proceedings were not kept or that they were not preserved with the same care as in later years and that exercised at the present day.

These facts, however, do not detract from the interest that attaches to the entries made by Elias Ashmole in his diary, the first of which reads as follows :—" 1645. October 16th, 4.30 p.m. I was made a Freemason at Warrington, in Lancashire, with Col. Henry Mainwaring, of Keringham, in Cheshire. The names of those that were then of the Lodge :—Mr. Rich. Penket (Warden), Mr. James Collier, Mr. Rich. Sankey, Henry Littler, John Ellam, Rich. Ellam and Hugh Brewer."

Dr. Richard Garnett, in his biography of Elias Ashmole, in the "Dictionary of National Biography", says—though he quotes no authority for his statement—that the first formal meeting of Freemasons in England was held in 1646. Albert Pike, the great American Mason, says :—" Ashmole had some inducement that led him to seek admission into Masonry—some object to attain, some purpose to carry out. Even his utter silence as to the objects, nature, customs and work of the institution is significant. There was something in the institution that made it seem to him worth his while to join it, and what there was in it then there may have been centuries before. He is even more reticent about it than Herodotus was about the mysteries of the Egyptian Priests."

Thanks to William H. Rylands, who has made a special study of Masonry in Warrington and the surrounding districts in the seventeenth century, particulars are available of the persons mentioned in this entry in Ashmole's diary. His fellow initiate was Colonel Mainwaring, a scion of the younger branch of the Mainwarings of Peever. Randle Mainwaring went to Karringham about 1445, his father having purchased the estate for him. Colonel Mainwaring was born in 1608, and succeeded to the estate on the death of his father in 1638. He also, like Ashmole, was a prominent figure during the whole of the Civil War, being principally engaged in and about Cheshire, his native county. He died in 1684. Richard Penketh, the Warden who, apparently, was in charge of the Lodge, was a member of the old family of Penket or Penketh. His grandfather was Richard Penketh, of Penketh, mentioned in the Herald's Visitation to Lancashire made by St. George in 1613 ; his grandmother was a daughter of Thomas Sankey, of Sankey, gentleman, and his father was Thomas Penketh, of Penketh. In the Parish Register of Warrington, 11th June, 1591, is the entry :—"Richard Penketh, gentleman, to Mary Entoughe." Richard Penketh, who was present in the Lodge, died in 1652, six years after Ashmole's initiation, and must have been some eighty years of age. He was the last of his race to hold the family property, for in 1624 Sir Thomas Irelande exchanged the hall and demesne of Penketh with Thomas Ashton, "late the inheritance of Richard Penketh". James Collier held lands at Newton-le-Willows, and married Ellen Bretherton, of the old Lancashire family of that name, and died in 1674, being buried at Winwick. Richard Sankey was a member of a family which held lands near Warrington from members of a family which held lands near Warrington from 1275, these being known as Little Sankey and Great Sankey. In the Warrington Parish Register for 1621 the baptism of Edward, son of Richard Sankey, gentleman, is entered ; evidently the Edward who, in 1645, copied the Sloane MSS., one of the most valued Masonic possessions as a document of the Ancient Charges. Henry Littler was also of a family settled in Cheshire, whose names are frequently found in the lists of jurors. The Ellams were of a yeoman family, then

long resident in the parish of Winwick. Richard's will begins :—"I, Richard Ellam, of Lynn, Co. Cheshire, Freemason, etc. "

These facts prove incontestably that Freemasonry in that day, and, presumably, for many years previously, had ceased to be operative, and had become speculative.

No particulars have yet been ascertained of the Lodge in which Ashmole was initiated. It had either ceased to exist in 1717, when the G.L. of England was formed, or, if existing, it did not join that body then or afterwards. The oldest existing Lodge in Warrington is the Lodge of Lights, No. 146, warranted on the 8th November, 1765. One, however, was warranted, by the Ancient or Atholl G.L. in 1755, the warrant being sold in 1791 to a Lodge meeting in Quebec, which afterwards removed to Maidstone, but this ceased to exist in 1812.

The next Masonic entry in Ashmole's diary appears at the date of 10th March, 1682, and reads :—" About 5 p.m. I received a summons to appear at a Lodge to be held the next day at Masons' Hall, London"; and on the following day he makes the entry :— Accordingly I went and about Noone were admitted into the Fellowship of Freemasons. Sir William Wilson, Knight, Capt. Richard Borthwick, Mr. Will. Woodman, Mr. Wm. Grey, Mr. Samuel Taylor and Mr. William Wise. I was the senior Fellow among them (it being thirty-five years since I was admitted). There were p'sent beside myself the Fellowes after named :—Mr. Thos. Wise, Mr. of the Masons Company this p'sent yeare, Mr. Thomas Shorthose, Mr. Thomas Shadbolt, Waindsford, Esq., Mr. Rich. Young, :Air. John Shorthose, Mr. William Hamon, Mr. John Thompson and Mr. Will. Stanton. We all dyned at the Halfe Moone Tavern in Cheapeside, at a noble dinner prepared at the charge of the New-accepted Masons."

Sir William Wilson, the first initiate mentioned in the list, was originally a stonemason, but blossomed out into a builder and architect. He married the widow of one, Henry Pudsey, and through her influence obtained knighthood in 1681. He built Four Oaks Hall for Lord Ffoliott, as well -as Nottingham Castle. He was also the sculptor of the statue of Charles II. at the west front of Lichfield Cathedral. He died in 1710, in his seventieth year.

An important point for consideration is whether Ashmole had attended any Masonic Lodges between the first and second entries. His diary is silent on that subject, but it is also silent on many other subjects concerning which information would be of value. It may be that he regarded Freemasonry as too secret an organisation for details to be inserted at any great length or frequency, but, in view of his initiation having taken place at Warrington, may have looked upon a summons (not an invitation) to attend the meeting of this London Lodge as worthy of record. It by no means follows that he had not attended a Masonic Lodge or failed to keep up his connection with the Craft between 1646 and 1682. The deduction may even be made that he had in some way maintained his connection with the Freemasons through the intervening years. This, indeed, is the only possible surmise that will account for the summons being sent to him.

Mr. William Sandys, who was a P.M. of the Grand Masters' Lodge, No. 1, the author of " A Short history of Freemasonry," and the author of the article relating to Ashmole in the "Encyclopædia Metropolitana," says, in the latter, that at the same time Ashmole was made a Mason at Warrington a society of Rosicrucians was formed in London on the principle of the societies established in Germany about 1604, and partly, perhaps, on the plan of the Literary Societies, allegorically described in Bacon's "New Atlantis" as the House of Solomon, and he states positively that Ashmole was a member of this society, which met at Masons' Hall, London, but, so far, there is no corroborative evidence of this statement. It is, however, also stated by his biographers that Sir Robert Moray, Ashmole's forerunner in the annals of English Masonic institutions, was also a member of the Rosicrucians, and Moray was a friend of Ashmole as well as of Thomas Vaughan who was undoubtedly a Rosicrucian.

Dr. Campbell, in the "Biographica Britannica," says that in some of Ashmole's MSS. there are very valuable collections relating to the history of the Freemasons, but there are no papers of this nature in the Bodleian collection. On 26th January, 1679, a fire broke out in the chambers adjoining his in the Middle Temple, by which he lost a library he had been thirty-three years in collecting, but his manuscripts, which were at South Lambeth, of course escaped. Whether this history of Freemasonry was ever written or the notes for such a work ever made will, possibly, for ever remain unknown. On this question, however, Dr. Knipe says :—" As to the ancient society of Freemasons, concerning whom you are anxious to know what may be known with certainty, I shall only tell you that if our worthy brother, E. Ashmole, Esq., had executed his intended design, our fraternity had been as much obliged to him as the brethren of the Most Noble Order of the Garter. I would not have you surprised at this assertion or think it at all too assuming. The sovereigns of that order have not disdained our fellowship, and there have been times when Emperors were also Freemasons. What,

from Mr. E. Ashmole's conclusion, I could gather was that the report of our societies taking rise from a Bull granted by the Pope in the reign of Henry III. to some Italian architects to travel all over Europe to erect chapels was ill founded. Such a Bull there was and those architects were famous; but this Bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our fraternity or even establish them in this kingdom. But as to the time and manner of that establishment something I shall relate from the same conclusions. Saint Alban, the proper martyr of England, established Masonry here, and from his time it flourished more or less according as the world went, down to the days of King Athelstane, who, for the sake of his brother Edwin, granted the Masons a charter; though afterwards, growing jealous of his brother, it is said he caused him to go with his page to be put into a boat and committed to the sea, where they perished. It is likely that Masons were affected by his folly and suffered for some time ; but afterwards their creed revived, and we find in our Norman Princes that they frequently received extraordinary marks of Royal favour."

Had Elias Ashmole been able to perform for Freemasonry the same service that he rendered to knighthood in his "History of the Garter," doubtless many of the questions which Freemasons have for years been trying to answer in a satisfactory manner, would a long time since have passed into the realm of proven facts or fallacies.

A NOVEL CHRISTMAS PRESENTATION.

A pleasing ceremony, which the young Lodge has decided to make a tradition, took place at the last meeting of Lodge Ionic, No. 212, Christchurch, held the day before Christmas Eve. The W.M. (W. Bro. Oscar W. B. Anderson) was presented with a plum pudding and a cigar. The plum pudding to enjoy for Christmas dinner, and the cigar to assist in the recovery from the effects thereof. The presentation occasioned much merriment. This ceremony was instituted at the Lodge's first Christmas meeting (1919), -and the Wardens then charged all future Wardens to continue the practice.

SUPREME GRAND ROYAL ARCH CHAPTER OF NEW ZEALAND.

Wellington
5th January, 1921.

DEAR SIR AND COMP.,—

The annual convocation of Sup.G: Chapter will be held in the Freemasons' Hall, Christchurch, on Wednesday, 9th February, at 2 p.m.

G. Chapter will adjourn on the conclusion of business in the afternoon, and will resume at 7 p.m. for the installation of Principals and investiture of officers.

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

By Order,

HERBERT J. WILLIAMS, G.S.E.

BUSINESS :

1. Opening G. Chapter.
2. Calling Roll of Chapters.
3. Confirmation of Minutes.
4. Correspondence.
5. Statement of Accounts for 1920.
6. Report of Supreme Committee.
7. It is proposed to amend Rule 94. to read as follows :—" If deemed advisable separate officers may be appointed for working the degree of Mark Master and Excellent Master, but the secrets of the I.M.M. Degree shall only be conferred on the companion who is elected to preside over a Mark Lodge for each year, and who must also be an I.M. in Craft Freemasonry."
8. To fix amount of Representative Tax.
9. Installation of G.Ptins. and investiture of G. Officers.
10. General Business. 11, Closing G. Chapter.

ANCIENT EGYPT.

[BY CAPTAIN CHARLES GILSON.]

The civilisation of ancient Egypt ceased five hundred years before the dawn of the Christian era. There is a record of fifty-five monarchs as reigning after the death of the last Theban Pharaoh of the twelfth dynasty ; but, so far as is known, the ancient Egyptian civilisation, language and customs became extinct after the Persian conquest. In connection with Egyptology, a scarabeus is frequently referred to, but it is not generally known what a scarab is. Briefly, a scarab is a beetle—to be more scientific, a particular family of beetles, distinguished by the largeness of the head and a fringed, fur-like plate at the extremity of the mandibles, known to zoologists by the name of *Scarabeidae*. Of this family, one genus, *Scarabaeus sacer*, the sacred Egyptian beetle, is an insect represented in many tropical countries, which as a scavenger renders considerable service to the community. It is beyond doubt that the ancient Egyptians were fully sensible of the benefits accruing from the presence of great numbers of scarabs upon the banks of the Nile. In the earlier stages of civilisation, all manifestations of Nature, all plants and animals serviceable to man, are held to be sacred, and often become personified as gods. Thus in ancient Egypt not only the sun and the Nile herself, but various creatures, were gifted with divine and sacred powers, such as the bull, the jackal, the ibis and the beetle. The name of the beetle-god was Khopri, and he was represented either as a disc, enclosing a scarabaeus, or as a beetle-headed man, just as Anubis was the jackal-headed, Thot the ibis-headed, and Horus the hawk-headed god. Khopri is frequently identified with Ra, the sun-god, who was gifted with certain attributes of his own. A theory is that the beetle, being the natural opponent of decay, shared with the sun the privilege of being lord and master of long life and health, and for that reason his representation was invariably buried with the dead; in the form of a stone or metal image, to act as an amulet or charm. Certain it is there are few Egyptian tombs in which such *Scarabaei* have not been found. The great artistic skill of the early Egyptians is generally exemplified in the *Scarabaei*, carved with infinite symmetry and precision, in such difficult material as granite, jasper and jade.

AN ADDRESS DELIVERED BY M.E. COMP. T. HOBSON, FIRST GRAND PRINCIPAL, AT THE OPENING OF PARITUTU CHAPTER.

COMPANIONS,— It is customary at the consecration of a new Chapter for some companion to deliver an address on Capitular Freemasonry, and in the present instance my name is attached to the programme. First of all, I should like to speak about the consecration. Consecration may be applied to persons and things. Now, all P.Zs. will agree that 1st Prins. are consecrated to the office and work of R.A. Masonry, and more especially for the year that they are at the head of the Chapter. This represents the consecration of persons. This Chapter, Paritutu, No. 40, has been consecrated to the Most High and to His service, which represents the consecration of things. The Lord sanctified the seventh day, the mountain, the tabernacle, the altar and the temple. Seven has been considered a sacred number, and in every system of antiquity we find a frequent reference to it. The temple and the altar are most sacred in our Chapters. Appropriation to God is the essence of consecration. We have taken this Chapter, consecrated and dedicated it to the service of the Most High. This will show and teach us how to use this temple; remember, it is a holy building. It is set apart for a special ceremony, the usages of R.A. Masonry, and exalting brethren to the degree of R.A. Masonry. Consecrations of persons.—Setting them apart for special purposes, especially to God, to His service, and we apply it to the service of the Chapter. That is, that the 1st Prin. has to be prepared to take up the duties of his Chapter, he is set apart, he is placed at the head for the year. He is expected to see that his officers are efficient and help them to carry out their duties, to give proper instruction to the members, to see that due solemnity is observed in our ceremonies, to be charitable, humane and just, and to be an example to his companions. Consecration demands our best sacrifice, and self surrender. We as Freemasons, understand this part very well indeed, if we do not give of our best the ceremony is not of the best, we have failed in our duty to the Most High and to the companions. If we desire to keep our Chapter and our constitution in the high position, that is, in the forefront of Freemasonry, we must make sacrifices and self-surrender. We surrender ourselves to a great cause, to justice and freedom. I should like to say here that collections are also sacred. There is mention of only two collections in the Old Testament, one in Exodus and one in Chronicles, one for a building and the other for decorative purposes. Corn, wine and oil are the Masonic elements of consecration. David enumerates them among the greatest blessings that we enjoy, and thus speaks of them:—

"Wine that maketh glad the heart of man, Oil to make his face shine, and Bread which strengtheneth man's heart." Hence Freemasons' Chapters and Lodges, which are but temples to the Most High, are consecrated to the sacred purposes for which they were built by strewing corn, wine and oil upon the Chapter or Lodge. Wherefore, my companions, do you carry corn, wine and oil in your processions, but to remind you that in the pilgrimage of human life you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sorrowful, and to pour the healing oil of your consolation into the wounds which sickness hath made in the bodies of your fellow travellers. Holy R.A. is styled by some as the summit of Masonry. Dermoll says of it : " This I firmly believe to be the root, heart and marrow of Masonry." As Moses was commanded to pull his shoes from off his feet on Mount Horeb, because the ground whereon he trod was sanctified by the presence of the Divine, so the Freemason who would prepare himself for this exalted degree of Masonry should advance in the naked paths of truth, be divested of every degree of arrogance, and approach with Steps of innocence, humility and virtue. According to some of our Masonic writers, this degree was worked under a Master's warrant until the year 1797, when it was, at a meeting of delegates, after mature deliberation, resolved to organise a G. Chapter, which was accordingly done. Since that period the jurisdiction of H.R.A. Masonry has been separated from that of the symbolic degrees. I consider that this degree is just the completion of the three degrees ; that every brother ought by right to take this step and join R.A. Masonry to finish his Masonic education. The R.A. Mason is taught to raise his thoughts above the corrupting influence of worldly mindedness, loosening from his heart the hold of evil habits, and removing the rubbish of passions and prejudices, that he may be fitted, when he thus escapes from the captivity of sin, for the search and reception of eternal truth and wisdom. Masonry was destined to be a world power, emphasising the Fatherhood of God and the Brotherhood of Man, a power that is not local, but is widely influential for good throughout the world, and as the handmaiden of religion it may yet assist to dedicate the world to a millennium of peace, when the Sermon on the Mount shall be recognised as good law everywhere; and the whole world would be conquered, not by force, but by love. Companions, the time is passing, and there is yet the ceremony of installation of your officers. Let me conclude with a word to those who have been selected to guide the destinies of this Chapter. You have to govern others, learn to govern yourselves. Whilst you are rulers of this Chapter, no less are you the servants of the least of your companions. They will follow your lead, unsteadied by any tradition. If there should unfortunately ever be any disunion or want of harmony, seek for the blame in yourselves. Your companions have paid you a compliment such as falls to the lot of few to receive. Your names are enshrined in that warrant and will be remembered when those of all other Principals are forgotten. Be careful to lay out for yourselves such a career that those names will be remembered with gratitude through all ages. Nothing is too unimportant to deserve your most careful attention. Be scrupulous in your regard for even the minutest details either of the ceremonies or the constitutions. Stimulate loyalty one to another, and let all speak with one voice, see with one eye, act with one hand, move with one step, and in your endeavours to act up to the highest conception of Freemasonry, may the Most High give you His blessing. I will sum up in three words :—Pray, work and love,

Pray, and work will be completer,
 Work, and prayer will be the sweeter,
 Love, and prayer and work the fleeter
 Will ascend upon their way.

—So mote it be.

"QUALITY, NOT NUMBERS."

At the recent annual communication of the G.L. Alpina of Switzerland, a striking address was delivered by the retiring G.M., Bro. Dr. J. Schwenter, from which the following is extracted :—

"In the industrial world we must reckon with three factors— capital, which undertakes ; intelligence, which directs ; and labour. These three factors are indispensable for the prosperity of the community ; they must be maintained mutually, or the whole edifice will fall to pieces. If one of these withdraws its support, there will necessarily follow a catastrophe—it is not even necessary to demonstrate this fact by giving illustrations. But in this regard the Masonic principle of goodwill, of reciprocal tolerance, the adaptation of one to another, is of great importance, even an absolute necessity. Freemasons may, therefore, be persuaded that to-day their existence is not a superfluity, but that, on the contrary, it is even indispensable, because the Craft helps to create a real union among the members which comprise the human race, in which fraternal love, and not hatred, rules.

"We wish, therefore, tranquilly to remain faithful in the performance of the duties we have voluntarily undertaken; in our zeal as Freemasons we wish to continue our march in the way of progress for the good of humanity.

"Is it necessary for our work that we should have a large number of adepts? That is a question to which only an affirmative answer can be given ; from a material point of view a large number certainly has its advantages.. A large society is, in this respect, stronger and more productive than a small one ; but if we consider how Freemasonry may the better fulfil its mission, we must reply that it can only do so by placing it intellectually and morally on as high a level as possible. That is the reply to the question. When men, eminent, from an intellectual and moral point of view, come in great numbers to our Lodges, the increase in membership is then justified ; but when such is not the case, when those who knock at our doors do not offer the desired guarantees in this respect, then the interest of our royal art demands that such postulants must stand on one side.

"If we have numbers only, we gain nothing; on the contrary, we risk lowering the level of our society, and by that means also we diminish and enfeeble our action and influence, and, consequently, also our right of existence. It is possible that such refusal of admission may be contrary to our democratic sentiments, but we must not lose sight of the fact that our Lodge is not an institution in which the private opinion of the majority must alone be the law. We must study the Masonic point of view, rather than that of the world, and seek to establish that which we believe most conforms to the truth, to duty and to morality. Brethren may, perhaps, seldom be unanimous on this point, but all will form ideas which will respond to our ideal and act accordingly in the outside world. We are not a society proceeding by a fixed vote to intervention in events, because, if we do that we shall abandon the foundation on which Freemasonry has been built, and we shall then be regarded and treated simply as a political party. We must not forget that in our society is enclosed the intellectual and moral worth of ideas and verities examined in the light of our teaching, and that it is not in conformity with the character of our institution outwardly to act as a body in opposition to the representatives of positive opinions." —" Freemason," London.

EARLY HISTORY IN AMERICA.

Massachusetts claims to have had the first G.L. in America. Pennsylvania advances a similar claim, and each has its adherents that tenaciously cling to their own hypothesis and refuse to acknowledge the authenticity of the other. Then Virginia steps forward and says that her G.L. was organised in 1778, and all the rest have come into existence "since that time." The G.Ls. of Pennsylvania and Massachusetts, say the Virginians, were but subordinate bodies, subservient to the G.L. of England, but not real G.Ls. at all.

Documentary evidence and tradition seem alike distressingly silent with regard to the introduction of Masonry into America. It has been related that in 1658 the three, degrees of Masonry were introduced in this country by some Jews. On 10th March, 1715, a letter was written by John Moore, the king's collector at the port of Philadelphia, in which he alludes "to a few evenings spent in festivity with the Masonic brethren."

The earliest use in America, in writing or in print, of the word " Freemasonry," so far as now known, was in the "Boston News " letter for 15th January, 1718. The first Lodge meeting in America was held in King's Chapel, Boston, in 1720. The first known American newspaper account relating to Freemasonry was published in Boston on 25th May, 1727. The first known warrant, deputation, commission or other authority issuing from the G.L. of England or its G.M. to be exercised in America was that of 13th April, 1733, by virtue of which Henry Price founded a Prov.G.L. in Boston, 30th July, 1733. The first particular Lodge in America to be dutly constituted was the First Lodge in Boston, 30th July, 1733. The first Lodge in America to be registered by the G.L. of England on the official list of Lodges was the First Lodge in Boston. The first American officer in the Western world to have jurisdiction over the whole of North America was Henry Price, whose authority was extended thus broadly in August, 1734. The first existence of any Masonic authority in America of the right to grant provincial Masonic powers was the appointment of Benjamin Franklin as Prov.G.M. of the province of Pennsylvania, 21st February, 1734, by Henry Price, G.M. of His Majesty's Dominions in North America. The first independent G.L. of America was Massachusetts G.L., which organised and declared its independence on 8th March, 1777. On St. John the Baptist's Day in 1737 occurred the first public procession of the fraternity in America.

To find a date and Masonic emblems carved upon a rock is as good evidence as to find them written in a book. The Masonic emblems, square and compass, with the date 1606 large and deeply cut on a flat slab of trap rock and much, worn by time and weather, but still quite distinct, was discovered in 1827 upon the shore

of Goat Island in Annapolis Basin by Dr. Charles T. Jackson, of Boston, This is the earliest footprint of Masonry on America. —Exchange.

DULY AND TRULY PREPARED.

In his entrance to the several degrees in Masonry the candidate is supposed to be duty and truly prepared.

The preparation of the candidate is a very essential part of the work, and may be responsible for the making of a Mason. On the other hand, if there is not due and true preparation, the candidate may pass through the ceremonies of the different degrees and never become a Mason in a true sense.

The initiate knows nothing of Masonry at his entrance, and many have an erroneous conception as to what Masonry really is. Many aspirants to Masonry have witnessed Shriners in their public displays. They have been highly amused as they observed the pranks and frivolities of the Masons of advanced degrees, and have enjoyed a laugh at the embarrassment and discomfiture of the novices as they were being made ridiculous and ludicrous in the public gaze.

When such aspirants make application to receive the First Degree is it any wonder that there is need of due and true preparation? Added to the wrong impressions and opinions held by the candidate, the inclination of many of our members to joke at the expense of the candidate by telling him that they will get his number, to wait until the goat gets him, etc., is not credible.

Many of our candidates are ill prepared, because their continual looking for something that never takes place incapacitates them and deprives them of the spiritual, mental and moral impressions they are entitled to receive. The candidate may witness degrees conferred after his induction and initiation, but only once has he the privilege of being initiated, passed and raised.

There are few things accomplished in life without preparation. We cannot make Masons without preparation, and many initiates have Masonically fallen by the wayside in disappointment, not because the degrees were not properly conferred or because they lacked honesty or intelligence, but because the candidates were not duly and truly prepared.

We cannot raise men to a higher plane than our own level; we are in need of a new vision ; the sanctum sanctorum or holy or holies demands a sacred and venerable attitude from us. Let us give reverence to the things that are sacred. In our quest for light, the Divine Light is essential to guide us. The real solicitant is he who seeks and knocks at the door, and only to the worthy of motive and pure in heart shall this door be opened.

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If we are Masonically consistent and duly and truly prepare the candidate, we will provide for spiritual, mental or moral preparation of the candidate as well as the physical. The physical part of the man is one element ; when we make a Mason, let us initiate, pass and raise the entire man—spiritual, intellectual and physical.

Humour is appreciated by most of us, but the price is too great if it must be at the expense of -the candidate in the Blue Lodge degrees. — McDougall in " Southern Masonic Journal."

THE CULT OF MITHRA.

For a thousand years Mithraism commanded the allegiance of vast multitudes of mankind. The most ancient of all religious cults had its rise in Persia, and followed the Persian conquerors into Babylon, Syria and Chaldea. When Alexander the Great overthrew the Persian Empire in the fourth century B.C., the religion of Mithra was carried westward to Antioch and Alexandria, and even to the eternal city of Rome, where it flourished for several centuries, the ruins of its temples remaining even unto this day. Mithraism was the sturdy rival of Christianity, and it was not until the fourth century A.D. that the cross finally attained the ascendancy.

Mithra was worshipped as the light-god, second only to Ahura. Mazda, the supreme deity He was in constant strife with the powers of darkness, and was even the eternal foe of Ahriman, the author of evil. In a mystic fashion he was the mediator between Ahura, whose brightness outshone ten million suns, and humanity, children of night on a darkling star. In this sense he was hailed as deliverer and saviour, and was the greatheart for the poor human souls struggling from the darkness of earth life up through the seven-fold pathway to the kingdom of light, where, cleansed from all earth elements, they took their places among the blessed gods.

Mithraism had its legends and myths, including the miraculous birth of Mithra into earthly life, songs of angels proclaiming his arrival, and shepherds worshipping the divine child. Rather interesting it is, also, that its most important festival was held on 25th December, which was celebrated as the birthday of the unconquered sun. It had its ecclesiastical organisation, with hierarchies of priests and high priests, with "sisters" (nuns) and "brethren. "

The mysteries of Mithra consisted of elaborate ceremonials depicting a mystical death and resurrection, in which the initiate took the part of the main character in a dramatic representation. Lustration by baptism symbolised purification from sin. The touching of the tongue with honey represented the sweetness of the sacred words. A sacrament corresponding very closely to the Christian eucharist was served. The initiates spoke of themselves as re-born for eternity, and the doctrine of immortality occupied an important place in its teachings.

There is considerable evidence in the Epistles that Saint Paul was an initiate-of Mithra. It is well known that Tarsus, Paul's birthplace, was one of the chief seats of Mithraism, and the language, references and symbolism of the Pauline letters makes it practically certain that at least he was well acquainted with its main ritual and beliefs.

An obligation, sacred and severe, was imposed upon the candidate, by which the neophyte consecrated his life to fight with Mithra against the legions of darkness. The whole act of the initiation was known as "sacramentum," meaning a military oath, by which the young enthusiast was received into the army of Mithra, Henceforth, he was dedicated to those principles of heroism and manliness that in latter ages were designated as chivalric knighthood.

Mithraism was a men's religion. Women were never admitted to its mysteries, or permitted to share its sacred knowledge. The obligation called for the exercise of the masculine virtues of courage, self-mastery, heroism, endurance, loyalty, obedience and unwavering allegiance to righteousness. These were the virtues to be cultivated as most necessary in the warfare against evil, in which the soldiers of Mithra were engaged. The ethics, were hard and stoical; the discipline long and severe. The rewards of this life were given to those who won them in mortal conflict. The satisfaction of the soul went to those who consecrated themselves to heroic endeavor. Eternal salvation was earned by splendid deeds done in the service of Mithra. When at last the weary but triumphant warrior reached the kingdom of the blessed, he was welcomed by "Father Mithra," who placed upon his head the wreath of victory.—Reynold E. Blyht, 33deg., in "Brotherhood."

FOR THE COMMON GOOD.

More specifically, as the world now stands, we are faced by four great urgent issues if our civilisation is to endue, much less fulfil, its benevolent mission. Each of these issues demands a commanding vision of the common good, each is a challenge to the practical brotherliness of humanity, and if we are to meet them we must not lose "the glimmer of the open light."

First, and chiefly, we must organise the goodwill of the world and make an end of war, otherwise war will leave the Temple of Man a charred and smoking ruin, as it has well nigh done to-day.

Second, we must meet the threat of a corrosive anarchy with a profound sense of communal fellowship and obligation, in which each counts for one, and nobody for more than one, joined with a sense of the sanctity of the common will expressed in law, order and the fair humanities of society.

Third, so long as distances were great, and races lived far apart, friction was not keenly felt, but to-day the world has shrunk to the size of a neighbourhood, and many races mingle. Inter-racial relations will be an acute and vital matter in the days that lie ahead of us, doubly so in the American Republic, where one feels always the presence of racial suspicion. As a welter of rancours, as a wrangle of irritations, it is hopeless; only brotherliness can solve it.

Fourth, the tangle of industrial unrest is hopeless if its issues are left to be fought over by extremists, and the struggle may shatter a society already cracked by the shock of world war. Here, again, there is no hope save in a gradual deepening of communal interest and responsibility until at last private interest and vested interest are subordinate to the common good. Inevitably, in the long last, the common good will replace the selfish interest as the ruling motive, even in the market-place, as necessity dictated during the war.

Henceforth we must measure and interpret all human activities and institutions as they stand in the service of the common good; as they are related to the temple whose builders we are. Not alone the Lodge, but the Church, the State, the home, the organisation of life in art, in science, in industry, in moral endeavour and immortal hope, have their sanction and consecration. Not otherwise may we know the worth and meaning of our individual lives—so brief, so broken, so beshadowed—save as we see them in the fellowship of the large purpose of the Masonic builder. So, and only so, are we redeemed from insignificance and futility, and our fleeting days endowed with epic power and prophecy. It is when we enlist as the fellow-workers of the eternal that life reveals its own eternal quality, and we learn the final answer to all pessimisms, all cynicism and all scepticisms whatsoever.

The New Age stands as yet
Half built against the sky,
Open to every threat
Of storms that clamour by
Scaffolding veils the walls
And dim dust floats and falls
As, moving to and fro,
Their tasks the Masons ply.
—J. Fort Newton, in "Brotherhood."

Correspondence.

NOTICE TO CORRESPONDENTS.

JUNIOR WARDEN.—There were special circumstances which led to the insertion of the article to which you call attention, and probably it would have been better to have omitted it. But it would not be politic to direct special attention to it now.

LODGE TUATAPERE.—The delay in publishing your November report has made it ancient history, hence the omission.

PROPOSED ALTERATION OF LAW IN RE PROVINCIAL GRAND MASTERS.



TO THE EDITOR.

DEAR SIR AND BRO.,—A matter that has been before the B. of G.P. for the past three months, and is to be brought before G.L. in May, deserves most serious consideration by every member of G.L. I allude to the proposal to materially alter our constitution law respecting Prov.G.Ms. Apparently the suggestion originated at a meeting of representatives of Lodges in Auckland. As an old Auckland member, and one who attended every meeting of the Committee of Union when our G.L. was being erected, I am unable to conceive that there can be a shortage of brethren in the Auckland provincial district who are willing and competent to carry out the duties of Prov.G.M., and devote time and attention to the same. The new proposal seems to suggest, however, that such is the case, and in order to remedy this supposed shortage, proceeds to arrange (by drastic alteration in constitution law) for the appointment of Assistant-Prov.G.Ms., who are to be under and responsible to a Prov.G.M. Surely if a brother is competent to discharge the duties now set out for an Assistant- Prov.G.M. he must be equal to and deserving of the position of Prov.G.M. and the full honour appertaining thereto, instead of being placed in a subordinate position under the shadowy honour of assistant. The B. of G.P. appears to look upon the proposal as most likely to be a fleeting or temporary measure, because in clause 4 of the proposed amendment is set forth : "Subject however at all times to any further decision or decisions of the B. of G.P." This provision clearly indicates that the proposal is not of such importance as would warrant so great an alteration in the B. of C. G.L. has power under Law 19 to create new districts, and no alteration of our constitution law is necessary for so doing. When Wellington District was found to have too many Lodges for one Prov.G.M. to give due attention to it was divided into two—Ruapehu and Wellington—and so far both have prospered, and there has been no difficulty in finding brethren who are willing to give time and attention to the duties of Prov.G.M. From my own knowledge of Auckland District, I feel assured there are many qualified brethren there who could and would do as well in the office of Prov.G.M. as any of their predecessors, and who would add further lustre to the grand record of the Craft in that splendid district.—Yours fraternally,

J. W. ELLISON, P.P.G.M.

THAT DIALOGUE.



TO THE EDITOR.

DEAR SIR AND BRO.,—I was very pleased to read the remarks in this month's CRAFTSMAN *re* the above subject, and, like "Only a M.M.," I, too, am of the opinion that Bro. Goodyear's sentiments are those of a good many of our brethren to-day. If any brother is sceptical let him give the matter a little thought and observation on his own account, and I think he will be ready' to acknowledge afterwards that it is so. I am comparatively a young member of the Craft, being only about 14 months old, but in that short time have seen many things which do not in any way harmonise with the solemn obligations taken in being raised to the various degrees of Masonry, to say nothing of heeding the addresses, all of which are intended to teach us the duties we owe to God, our neighbour, and ourselves.

It is wonderfully uplifting to go through any of the three solemn degrees in Freemasonry. It inspires one to high and noble motives, but can we say that of what takes place in the-refectory afterwards? No, decidedly no! Such is not the case, on many occasions, and it is to be regretted that the grand and sublime should be so utterly ignored in the "Fourth. "

"Only a M.M.," in discussing the cause and how to remedy it, says : "Here is something for our Masonic wiseacres to consider,, and the sooner they start the better." I presume by "wiseacres" he means our high officials and Lodge officers. Why, I ask, should he place the responsibility on them? Is it not the duty of every individual craftsman, from E. A. up, to live up to the principles taught by F.M.? I most emphatically say it is. Of course, it is the duty of our officers to gently reprove and lead ; but would this be necessary if a brother is true to his vows and the principles of the Craft? Brethren, let us each and all study to live up to the standards of true Masonry.

Let me urge upon every brother not only to read, but to mark, learn, and inwardly digest that very excellent paper on the " Nature and Objects of Freemasonry," by M.W. Bro. Malcolm Niccol, which appears on page 147 of the January issue of the CRAFTSMAN.

In concluding, please permit me to say that, in addition to making the foregoing observations, I have also observed in the other direction, too, and have seen some men, now brethren, in a new light, so much so that what would have been disappointment has been tempered by the excellent qualities of these brethren.

I trust that a more able pen than mine will help further to ventilate this subject. Perhaps a more strict selection might help eliminate some faults. I should think if something were adopted along the lines of "Enquiries before Initiation," as set out in this month's CRAFTSMAN and practised by the Lodge mentioned, it would go a long way towards making aspirants for Masonic fellowship feel the gravity of the step.—Yours fraternally,
GEO. M. BLIZZARD.

Picton, 19th January, 1921.

A GREETING FROM ST. DUNSTAN'S.

—<>—
TO THE EDITOR.

DEAR SIR AND BRO.,—This is the season of greetings and gifts. May I send to your readers greetings, and ask them to send to me gifts. These greetings will, I hope, give real pleasure. They convey the gratitude of the soldiers blinded in the war for the sympathy and help which has come to them from all parts of the world. They carry the news that all we hoped for from the training given at St. Dunstan's is being justified by these blinded men in the very wonderful success that they are making of their lives. I do not think that anyone would say it gets easier to be bravely blind as the years go on. It becomes easier to do things in the dark, but the demand on the will to keep pace with normal life grows greater rather than lessens. Constant effort is extraordinarily exacting, and it is really splendid how the men meet this demand on themselves, keep up their interest in everything and maintain their notable record as workers ; some in offices, some practising as masseurs, some as poultry-farmers, and others as expert craftsmen. There are still more than five hundred men learning to be blind in our classrooms and workshops. Besides those actually blinded on the battlefields, 23,000 men were discharged from the Army with seriously damaged sight, and, unfortunately, many of these are finding it necessary to come to St. Dunstan's. We are dealing, too, with a number of men whose health does not enable them to make such quick progress as others. At the same time, it becomes increasingly difficult to find for the men who are ready to start on their new life suitable homes ; there is the universal shortage of houses and a great scarcity of such small properties as the poultry-farmers need. Thus the difficulty and expense of settling the men has increased; while we have to face enormously multiplied costs in providing, for those who are our guests, in maintaining our convalescent and holiday homes, and in carrying on the ever-increasingly important work of the after-care of the blinded soldiers. We have also now to meet the expense of moving our headquarters, the offices for the organisation required to look after nearly 2,000 men, and also the class-rooms and workshops. The house with its beautiful grounds so generously lent by Mr. Otto Kahn as a hostel is no longer available; fortunately, however, we have been able to find for our new quarters another house in Regent's Park, a place which for several generations has been the London home of the Marquesses of Bute. The interior has been adapted for offices, and in the gardens the classrooms and workshops have been re-erected. The place is near the lake on which the blinded soldiers have taken so much pleasure in rowing, and both from the point of view of fresh air and of opportunities for unimpeded exercise the situation is ideal. This starting again in the creation of a new training centre for the blinded soldiers has, however, been no small matter, and it adds to the reasons already referred to which prompt this appeal for the generous help of your readers. The blinded soldiers have created a magnificent record; the plans for helping them back to normal life have worked out better, I think, than anyone dreamed would be possible. I think, too, there is no one who realises what the gift of sight means, and what blindness must mean, who would not wish to help on this work which St. Dunstan's has undertaken. I trust that any of your readers who are so generous as to respond to this appeal will forward their contributions to me at St. Dunstan's Headquarters, Regent's Park, London N.W.1.—Yours fraternally,

ARTHUR PEARSON,

Chairman, Blinded Soldiers' and Sailors' Care Committee.

"THE NEW ZEALAND CRAFTSMAN."

—<>—
TO THE EDITOR.

DEAR SIR AND BRO.,— I have little doubt that your efforts as Editor of the N:Z. CRAFTSMAN are very generally appreciated, but probably your innate well-known modesty prevents you from publishing the many

testimonials you receive, but I do think that occasionally your readers and the brethren should know something of the position. I have not been a subscriber for the whole time the present CRAFTSMAN has been published, as I cannot claim more than twenty years. But I know from information received that the whole work, both literary and business management, has been in your hands during the last twenty-five years. The publication has been made on the first of every month, and has never deviated by a day during the whole time. You have been fearless and just in your advocacy at all times, and during the last six years the difficulties of production must have been very great, and the whole burden has been on one pair of shoulders. Your own literary work has been most excellent, and, though on some occasions brethren have not seen eye to eye with you, yet very often results have proved the clearness and perspicacity of your vision. I look forward with pleasure each Month to receive the paper, and should miss it greatly did it fail to appear. I am not writing this in any flattering spirit, but I do ask you to publish it, as it is far less than your due.—Yours fraternally, A SINCERE ADMIRER.
Otago, January, 1921.

[We insert this eulogy somewhat unwillingly, but in compliance with the earnest request of a brother, who is unknown to us 'except by repute.—ED. C.]

THE EYE OF OSIRIS.

The ancient Egyptians made a cult of death. The mummified body was sacred to Osiris, god of Amenti. Just as those of the Christian faith declare to-day of their beloved ones who depart hence, "Dead in Jesus Christ," the pious Egyptians said, "Dead in Osiris." It was the custom, in primitive times, to deposit in the grave a variety of articles belonging to the deceased one. Among the ancient Egyptians this practice was carried to an extreme. It was a part of their religious ritual. Amulets and jewels of priceless value were often placed in the tomb of the mummy, to say nothing of the Sacred Book of the Dead and the wall paintings in the mortuary chamber describing the exploits of the soul justified in Osiris. Thanks to this funerary custom, Egyptologists have built up a mass of facts — historical, domestic, and religious concerning the people of Mizraim of enormous interest and value. Egypt is no longer a sealed book to us. Notwithstanding the sacredness with which the tomb was invested and the punishment meted out to violators of the sepulchre, there were grave robbers in -Egypt, who plied their nefarious trade and waxed fat, on the riches recovered by them. They took everything in sight that possessed value, and often broke up what they could not carry away conveniently with them. Fortunately for the modern museum, they did not succeed in finding numerous rock-hewn tombs, cunningly concealed by the builders thereof. Hundreds of museums in this and foreign countries have been enriched by the treasures discovered in the sepulchres of ancient Mizraim. The Metropolitan Museum of New York City has a remarkable collection of such relics. The tomb-breakers of Egypt did their work thoroughly when they did it ; and then they died and their souls passed on to the judgment hall of Osiris, where they doubtless received their just punishment in Amenti. No Pools of Peace for them, but utter darkness and misery. Then we may imagine (if we are inclined that way, and the writer of these lines is so inclined) that they reincarnated on this sublunary sphere many times, pursuing their old business of grave robbing, until finally we find one of them going instinctively to the Metropolitan Museum of Art (New York City), on 22nd' June, 1916, and cleverly breaking open the thirteenth case, in the thirteenth, or Saite, Egyptian gallery, and taking therefrom thirteen small gold amulets, including a statuette of the great god Ptah of Memphis. Among the amulets was a charm of the Sacred Eye (Eye of Osiris), which the Egyptians believed would bring bad luck to anyone who held it unlawfully. The clever thief, who perpetrated this deed in broad daylight, evidently did not place much credence in the superstitions connected with the number thirteen and the Eye of Osiris. The curator of the museum deplored the loss from his collection, declaring it broke the continuity of the series of Egyptian relics which represented the Saite period. The amulets dated from 500 to 700 B.C., and it was impossible to duplicate them.

But why, oh why, did the curator deposit these thirteen relics of the dead, recovered from an ancient tomb by modern explorers (not " grave-robbers," just plain explorers), in the thirteenth case, in the thirteenth Egyptian gallery? He should have had them guarded by thirteen detectives. And then comes another question : Did a thief really grab the golden amulets? Might not a perpetrator of the alleged outrage have been a reincarnation of the original owner of the amulets, who thought himself justified in taking what belonged to him; and which were filched from his grave without permission by certain gentlemen yclept Egyptologists, who in ancient times would have been denominated "violators of tombs " and treated to baths in boiling oil and other hot experiments in the punishment line? The above is rather a long sentence, but we couldn't do the thing in

less words. To conclude, we have our opinion of people who are endowed with no veneration for the unlucky number Thirteen. We always avoid the number like the plague. —" The New Age."

**ANNUAL CONVOCATION OF SUP. G. CHAPTER AT
CHRISTCHURCH, 9th FEBRUARY, 1921.**

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Arrangements are being completed for the entertainment of visiting companions, and, should the weather prove propitious, a very enjoyable time will be spent. The convocation will open in the Christchurch Masonic Hall, Gloucester Street, at 2 p.m., and the installation of the 1st G. Prin.-elect will take place in the evening. On Thursday, the 10th, the visitors will be the guests of the Canterbury companions, and it is proposed to have a motor drive round, and afternoon tea will be dispensed. V.E. Comp. G. Yemm, 60 Crescent Road, Sydenham, is secretary of the Reception Committee, and will be pleased to arrange accommodation for visiting companions if they will advise him of their requirements and the time they want the rooms engaged for. Tariff, 11s. 6d. per day upwards. Lodge St, Augustine, No. 4, -is holding a regular meeting on Tuesday, 8th, and extends a hearty invitation to visitors to be present, at 7.45 p.m. Visiting companions are strongly urged to make arrangements-for hotel accommodation ; otherwise they may find themselves in difficulties on arrival.

SIGNIFICANCE. OF MASONIC COLOURS.

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[By BRO. HAROLD A. KINGSBURY, .Massachusetts.]

Why is my Master Mason's Lodge said to have a particular colour of transcending importance?" " Why is that particular colour said to be blue?"

The Mason who pauses in his Masonic journey to ask himself these questions, or equivalent ones, has thereby set himself in the way of investigating yet another phase of Masonic symbolism. For in the attempt to answer his two queries the self-questioner's first thought is that the Lodge is not possessed, in a physical ; sense, of a particular and transcendently important colour, blue or otherwise ; and, when he reminds himself that there are rational explanations for practically everything in Masonry, and that most of these explanations are founded in symbolism, his .second thought is that a colour, a particular colour, is assigned to his Lodge for symbolistic reasons, and that that colour has a symbolic meaning. Thus he is brought to a consideration of the symbolism of colours and, more particularly, to a consideration of the symbolism of blue.

If, now, he investigates the matter very briefly, running over almost superficially the general subject of the symbolism of colours and considering somewhat more deeply the symbolism of blue, the enquiring Mason will, it is probable, arrive at substantially the following.

The assigning of symbolic meanings to colours is probably as old as symbolism itself. To cite but one set of examples from the practices of an ancient people. The Egyptians, those ancient masters of symbolism to whom the investigator of the .symbols used- in Masonry first looks for explanations of those symbols, made use of colours in their hieroglyphics to convey certain definite ideas, each colour being expressive of certain conceptions. Hieroglyphs of the spirits of the dead were characterised by white. Men were marked out by having their flesh red, while the flesh of the women was yellow. Sapphire was the colour of the Egyptian god Amon. Green was the colour used for the flesh of the god Ptah, founder of the world, the active creative spirit and the divine intelligence, and was also the colour used for the flesh of Lunus, the moon. Russet-brown was the colour given to the flesh of Thoueri, the concubine of Typhon. And black was the colour of Anubis, the god of the -dead and of embalming.

The colours symbolically significant in Masonry are purple, red, white, black, green, yellow, violet, and blue. Each colour has for its purpose the teaching to the Mason of a valuable moral lesson or the calling of his attention to some historical fact of interest Masonically, certain of the colours serving both purposes at one and the same time.

'Purple, being a mixture of blue and red, is, to the Mason, the symbol of fraternal union, because it is composed of the colour adopted for the Master Mason's Lodge and that adopted for the Chapter of Royal Arch Companions, these two Masonic bodies being indissolubly connected since the Royal Arch is an essential and component part of the present-day mutilated Master Mason's degree. For this reason purple is adopted as the proper colour for the Mark, the Past, and the Most Excellent Master degrees, to symbolise the fact that those degrees connect the Master Mason's Degree with the Royal Arch.

Red is the colour of fire, and fire was to the Egyptians the symbol of the regeneration and the purification of souls. Hence, in the Masonic system, red is the symbol of regeneration. Thus red is the colour assigned to the Royal Arch Degree, since that degree teaches the regeneration of life.

White is the symbol of purity, the reasons for adopting this conception being obvious. Therefore in Masonry it is, properly, the colour adopted for certain of the garments of investiture of the candidate.

Black from the remotest antiquity has been the symbol of grief, and such is its significance to the Mason.

Green, being the unchanging colour of the various evergreen trees, shrubs, and so forth, is, in the symbolistic system of Masonry, the colour symbolic of the unchanging immortality -of all that is divine and true. This conception Masonry has received from the ancients, more particularly the Egyptians. For example, with the Egyptians, as noted above, Ptah was pictured as having green flesh. Also, the goddess Pascht, the divine preserver, and Thoth, the instructor of men in the sacred doctrines of truth, were both painted with green flesh. So the Mason, adhering once more, as he so often does, to the conceptions of the Egyptians, chooses for his symbol of the immortality of the soul, which he knows to be divine and true, an object (the acacia) whose colour is unchanging green.

Yellow was to the ancients the symbol of light. Though unemphasised and seemingly almost unrecognised in Masonry, yellow is, nevertheless, a true Masonic symbolic colour, since it symbolises to the Mason that Great Thing to the finding of which his Masonic search is devoted, and to the source of which his Masonic pathway leads—the Light of Truth.

Violet is the symbol of mourning, the Mason here adopting yet another of the conceptions of an ancient; people, this time the Chinese.

Blue is the supreme colour of Masonry : First, because it is that colour which, among all those used in Masonry, is the unquestioned Masonic possession of every Mason. The Royal Arch Mason may attempt to appropriate to himself the red, the Perfect Master may feel himself the exclusive proprietor of the green and the black, and so on, but blue is acknowledged by every Mason to belong to us all, and no Mason, whatever his degree, questions the Master Mason's ownership of blue. Second, blue is the supreme colour because it has, coupled with its universality, a place in symbolism which, both as regards importance of lessons taught and as regards legitimacy as a symbol, is second to that of no Masonic colour.

The use of blue in religious ceremonies and as a symbol comes to Masonry from many of the different peoples of antiquity. Among the Hebrews various articles of the high priest's clothing were blue. One of the veils of the tabernacle was blue. In his initiation into the Druidical Mysteries the candidate was invested with a robe one of whose colours was blue. The Babylonians clothed their idols in blue. The Hindoo god Vishnu was represented as blue. And, among the mediæval Christians blue was considered a peculiarly important colour.

Blue was the symbol of perfection to the Hebrews, to the Druids the symbol of truth, to the Chinese the symbol of deity; and to the mediæval Christians it was the symbol of immortality. So, for the Mason, the colour of his Master Mason's Lodge is the symbol of perfection, truth, immortality, and Deity.

Finally and pre-eminently, and following the teachings and conceptions of the Egyptians and Hindoos, blue is the symbol of that which the craftsman must, since he is a Mason, always revere and of that which his Master Mason's Lodge must, when its work and its teachings are properly understood and accepted, cause him to progressively revere the more Divine Wisdom.— "The Masonic Journal."

GRANDSONS' NIGHT IN THE ROBERT BURNS LODGE, CHRISTCHURCH.

There was a large gathering of visitors and members of the ,Robert Burns Lodge on the 21st December to witness the initiation of the grandson of W. Bro. J. C. Watson (the oldest member of the Lodge) and the two grandsons of Bro. John Robinson, Treas. Among the visitors were representatives of nearly every Christchurch Lodge, as well as a number of outside Lodges, fourteen offering H.G.W. The W.M. (W. Bro. W. E. Rogers) presided, the candidates, of which there were five, being taken in two sections, the second

GRAND LODGE OF NEW ZEALAND.

STATEMENT OF THE FUNDS, SHOWING CASH BALANCES AT 31st DECEMBER, 1920.

GENERAL FUND.			
1920.		£	s. d.
Nov. 30.—By Cash Balance ...	...	4,416	18 0
Dec. 31.—,, Received during the month ...	...	104	11 2
		4,521	9 2
Less Paid during the month ...	...	788	2 3
		£3,733	6 11
WIDOWS' AND ORPHANS' AND AGED MASONS' FUND.			
1920.		£	s. d.
Nov. 30.—By Cash Balance ...	...	38,934	16 4
Dec. 31.—,, Received during the month ...	...	247	15 3
		£39,182	11 7
Less Annuities paid during the month ...	...	542	5 0
		£38,640	6 7
SPECIAL (WAR) BENEVOLENT FUND.			
1920.		£	s. d.
Nov. 30.—By Cash Balance ...	...	14,190	18 1
Dec. 31.—,, ,, ,, ...	...	£14,190	18 1
FUND OF BENEVOLENCE.			
1920.		£	s. d.
Nov. 30.—By Cash Balance ...	...	3,778	11 2
Dec. 31.—,, Received during the month ...	...	17	4 0
		3,795	15 2
Less Paid during the month ...	...	12	15 0
		£3,783	0 2
CIRCULAR APPEALS.			
1920.		£	s. d.
Nov. 30.—By Cash Balance ...	...	2,442	0 10
Dec. 31.—,, Received during the month ...	...	233	7 0
		2,675	7 10
Less Paid during the month ...	...	657	12 1
		£2,017	15 9
REPRESENTATION FUND.			
1920.		£	s. d.
Nov. 30.—By Cash Balance ...	...	860	2 4
Dec. 31.—,, Received during the month ...	...	27	9 0
		£887	11 4
INTEREST ACCOUNT.			
1920.		£	s. d.
Nov. 30.—By Cash Balance ...	...	696	17 0
Dec. 31.—,, ,, ,, ...	...	£696	17 0
McCLURE BENEVOLENT FUND.			
1920.		£	s. d.
Nov. 30.—By Cash from No. 9 ...	...	10	0 0
		£	s. d.
Invested Funds at 31st December, 1920 ...	...	62,750	0 0
On Current Account at 31st December, 1920 ...	...	1,188	1 5
Petty Cash on hand at 31st December, 1920 ...	...	21	14 5
Grand Total ...	...	£63,959	15 10

being composed of the "grandsons." In the first section the W.M. was assisted by Bro. L. W. Armandy (Charge after Investiture), and the N.E. Charge by W. Bro. Blackmore, I.P.M. The W.M. then handed over the gavel to W. Bro. J. C. Watson to conduct the initiation of the second lot of candidates. W. Bro. Watson, although about eighty years of age, performed the ceremony in a manner that would have been creditable to a younger man. His ritual was word perfect. He was assisted in the ceremony by W. Bro. J. W. Hillay, W.M. Avon Lodge (Charge after investiture). W. Bro. W. M. Robinson, uncle of two of the candidates, delivered the charge in the N.E. Others who assisted were W. Bros. A. Hunter (R. for Prep.), R. Browne, W.M. Conyers Lodge, E.C. (W.Ts.) and G. A. Blackmore (Final Charge). A pleasant hour was spent in the refectory.—[Lodge Correspondent.]

OBITUARY

BRO. F. SOLLITT.

The officers and brethren of Lodge Huia, including members of the two sister Lodges of Palmerston North, assembled on the 24th December in order to pay the last tribute of respect to a well-known and highly respected citizen and Craftsman, in the person of the late Bro. F. Sollitt, a well-known builder and contractor, who, owing to failing health, had been compelled to relinquish work, passing away at the age of fifty-four years. At the graveside the Rev. Mr. Hobbs, Anglican minister, performed the church service, after which a Masonic ceremony was conducted by W. Bros. Graham, Sinclair and Gallichan, P.Ms., and the Lodge Chaplain, Bro. Canton. The sympathies of the brethren are extended to the widow and family.

CIRCUMAMBULATIONS IN RELIGIOUS CEREMONIES.

It was the ancient custom to use circumambulation during the performance of religious ceremonies. In

Greece, while the sacrifice was in the act of consuming, the priests and people walked in procession round the altar thrice, singing the sacred hymn, which was divided in three parts—the strophe, the antistrophe, and the epode. While the first part was chanted, they circumambulated in a direction from east to west, emblematical of the apparent motion of the heavenly bodies; at the commencement of the second part they changed their course, and proceeded from west to east, pointing out their real motion; and, during the performance of the epode, they remained stationary round the altar—a symbol of the stability of the earth, waiting for some propitious omen which might announce the divine acceptance of the sacrifice.

In Britain the devotional exercises of the insular sanctuary were conducted on a similar principle. Ceremonial processions moved round it, regulated by the mystical numbers, and observing the course of the sun, sometimes moving slowly and with solemn gravity, chanting the sacred hymn to Hu; at others the devotees advanced with great rapidity, using impassioned gestures, and saluting each other with secret signs. This was termed "the mystical dance of the Druids." The circular movement was intended to symbolise the motion of the earth, and to give an idea of God's immensity which fills the universe.— Signs and Symbols," Oliver.

SUBSCRIPTIONS ACKNOWLEDGED.

W. Benns 11/10, F. Bedford 11/-, G. W. A. Clark 10/-, A. T. Peterkin, A. S. Tarrant (Wellington), G. W. Smith 20/- (Wairoa), G. H. Cropk, F. C. Bowkett (Kilbirnie, Wellington), A. J. Stapleton 11/- (Waikino), A. Adams (Methven), H. Heighway 11/- (Te Awamutu), R. Dukeson 20/- (Huntermville), A. J. Reynolds 26/6 (Masterton), T. Hughes, M. McPhail 9d., A. W. Brockie 5/6, J. W. Aitken 20/- (Auckland), F. W. Hunt, W. L. Hayman, G. Caulder 1/- (Ellerslie), S. Gilberd (Frankton, Junction). J. C. Scott 15/- (Hastings), H. T. Beddgood (Kaitaia).

(All 8/6 except those noted.)

Reports.

[Secretaries and Scribes are requested to forward Reports.]

CRAFT LODGES.

SOUTHLAND.

Southern Cross, No. 9.—An emergent meeting was held in December for the purpose of initiating four candidates. W. Bro: Farrant presided over a fair number of brethren, and was ably assisted by W. Bros. Camm, Irvine, Roberts, Steans, and officers. The ceremony was very impressive to both candidates and brethren alike. The Stewards entertained the brethren after the ceremony.—[Lodge Correspondent.]

Fortitude, No. 64.—The regular meeting was held at Bluff on 12th January. W. Bro. Walker was in the chair. The ceremony of initiation was worked by the W.M., assisted by W. Bros. Imlay, W. R. Rusden, Harbord, Parker, and George. Bro. Stobo, J.W. of Lodge Waihopai, was present, and, at the request of the W.M., explained the 1st T.B. The usual social hour was held around the festive board.—[Lodge Correspondent.]

St. John, No. 94.—The regular meeting was held on 17th December, when W. Bro. Manson, acting-W.M., presided over one of the largest gatherings held in the Forth Street Hall for some considerable time. The ceremony was the raising of three candidates. W. Bro. Manson was assisted by R.W. Bros. Hoyles and Rankin, W. Bros. Fortune, Lipscombe, Bonifant, and officers. H.G.W. were extended from all the Invercargill Lodges and by representatives from various sister Lodges. The meeting was a fitting termination to the exceedingly prosperous year experienced by St. John during 1920.— [Lodge Correspondent.]

Waitaki, No. 145.—The December meeting was held on Christmas Eve, when the P.Ms. worked the Third Degree. The ceremony was followed very closely by the candidates, and reflected very creditably on all concerned. A very enjoyable time was spent in the refectory at the conclusion of the ceremony.—[Lodge Correspondent.]

Victoria, No. 147.—An emergent meeting was held in the Forth Street Hall, Invercargill, on 21st December, for the purpose of passing several candidates. The ceremony was conducted by W. Bro. Derby, assisted by P.Ms. and officers. The evening was greatly enjoyed by the good number of members and visitors who were present. At the conclusion of the ceremony a retirement was made to the refectory, where all seemed to enjoy themselves. The Tyler's toast brought to a close a very enjoyable evening.

The first meeting of the new year took place in the Forth Street Hall, Invercargill, on 14th January. Bro. A. Derby presided over a good number of members and visitors. Two degrees were worked during the evening. An early start was made at 7 p.m. The Second Degree was worked by the W.M., assisted by P.Ms. and officers. The Lodge then initiated three candidates. The ceremony was carried out by W. Bro. Derby, assisted by W. Bros. Brokenshire, Petrie, A. D. Wilson, and Campbell. After the ceremony the brethren retired to partake of refreshments. The usual toasts were given and received, interspersed by musical items.—[Lodge Correspondent.]

Waihopai, No. 189.—The regular meeting was held at Gladstone on 20th December, when Bro. J. D. Campbell, W.M., presided over a good attendance. The business was "passing," but previous to the working of the Second Degree Bro. J. Stobo, J.W., explained the 1st T.B. The Ob. was given- by the W.M., and the S.E. Corner Charge delivered by W. Bro. Todd (who participated with the candidate in charges of another nature in the Boer War). The W.M. was assisted by the S.W. and J.W. in giving the W.Ts. W. Bro. V. C. Smith, D. of C., delivered the Final Charge, and Bro. Wm. Mitchell the 2nd T.B. Donations were voted for two circular appeals on behalf of distressed widows. H.G.W. were extended by W. Bro. Farrant (Southern Cross), W. Bro. Derby. (Victoria), and representatives from various other Lodges. After the ceremony a very enjoyable gathering took place in the social room. The W.M. and I.P.M. entertained the brethren at a fruit salad supper. Musical items were given and various toasts honoured.—[Lodge Correspondent.]

OTAGO.

Waitaki, No. 11.—The regular meeting was held in the Masonic Hall, Oamaru, on the 12th January, with a very good attendance. The business was to pass two brethren, which was very creditably performed by the W.M. (W. Bro. A. Hamilton), the P.Ms. communicating the Secrets and delivering the Charge. This Lodge is to be commended for opening, very punctually, so that after the general business is conducted there is plenty of time to discuss matters relating to Freemasonry should the members feel so inclined. An adjournment was made to the rectory at an early hour, and after honouring the usual toasts, the W.M. called upon Bro. Ven. Arch. Russell to propose the health of our visitor, Bro. Dr. Darling, who, although hailing Masonically from New South Wales, is a son of the late W. R. Darling, until a short time ago one of Oamaru's leading merchants. An enjoyable evening was spent in song and story, and was brought to a close comparatively early, thanks to our W.M. sounding his gavel promptly at the opening hour stated on the circular, 7.30 p.m.— [Lodge Correspondent.]

Hiram, No. 46.—The final monthly meeting of the year was held in the Lodgeroom, Cargill Road, on the 21st December. The W.M. (Bro. G. G. Cardno) presided. Owing to the proximity of the festive season the attendance of visitors was smaller than usual. The ceremonial work consisted in passing five brethren. An appeal from G.L. on behalf of a deserving brother was dealt with, one guinea being voted. The nominations of G.M. and G.L. officers were taken, and resulted in the selection of the present office-bearers. A presentation of five guineas was made to our esteemed and respected Tyler (Bro. M. Walker) by the Lodge on his attaining the great age of ninety years, and as a Christmas gift. The Lodge closes at 9.20 p.m., the usual subsequent hour of social intercourse being pleasantly spent.—[Lodge Correspondent.]

CANTERBURY.

St. Augustine, No. 4.—The regular monthly meeting, held on the 14th December in the Christchurch Masonic Hall, was well attended. The W.M. (W. Bro. J. Baxter) had notified his brethren that the annual roll call would be held, and the response was very gratifying. An exceptional attendance of visitors apparently appreciated the degree work, when three brethren were initiated. The W.M. was assisted by W. Bros. Laws (W.M. Unanimity), Brown (Conyers), Williams (Civic) and Shankland (Ashley) and R.W. Bro. Ronaldson. Circular appeals on behalf of two deserving cases met with a liberal response, and a proposition for affiliation was read. Bro. S.S. maintained his reputation in the refectory, and the speeches were quite above the average.—[Lodge Correspondent.]

Southern Cross, No. 6.—The regular meeting was held on the 6th January, and a large number of brethren were present. W. Bro. Fieldseth, in the chair for his first meeting as W.M.; had the pleasure of welcoming W. Bro. Shankland (W.M. of Lodge Ashley), with his officers and several brethren as visitors. Lodge St.

Andrew, of Wellington, was also represented. The First Degree was worked. W. Bro. Monk obligated the candidate; Bro. Hunt, S.W., invested; Bro. Stark, J.W., gave the Charge after Investiture ; W. Bro. Baynon gave the N.E. Charge ; W. Bro. Stanton, Prep. ; W. Bro. Shankland (W.M. of Lodge Ashley), W.Ts. ; W. Bro. Fieldseth, W.M., explained the Charter and presented the B. of C. and By-laws ; the final address being given by W. Bro. Monk. At the conclusion of the proceedings the brethren and visitors were entertained in the Lodge refectory, and a very pleasant hour was spent, thus bringing our W.M. 's first evening in the chair to a pleasant close.—[Lodge Correspondent.]

Robert Burns, No. 139.—The regular meeting was held in the Christchurch Masonic Hall on 18th January. The W.M. (W. Bro. W. E. Rogers) presided, and there was a large attendance. Three members were raised to the Degree of M.M., the ceremony being performed by the I.P.M. (W. Bro. G. A. Blackmore), who was assisted by W. Bros. R. W. S. Eastwood and W. E. Rogers and Bros. L. Rains and L. W. Ormandy. After the visitors were admitted, four members were passed to the F.C. Degree by the W.M., who was assisted by W. Bros. J. W. Hillary (W.M., Lodge Avon), T. H. Williams (W.M., Lodge Civic), R. W. S. Eastwood, and A. Hunter. A pleasant hour was passed in the refectory.— [Lodge Correspondent.]

Tawera, No. 188.—The regular meeting was held on the 3rd January, W. Bro. L. Watson presiding. W. Bro. R. F. Henderson was elected to fill the vacancy on the Board of Trustees. A candidate was balloted for and declared eligible for initiation.

The ceremonial work was the raising of a brother, in which the W.M. (who gave the Ob. and Explan.) was ably assisted by W. Bros. Orbon (Signs and T.H.), Henderson (Additional Signs), Gainsford (Charge after Investiture and Final Charge), Bros. Bowman, J.D. (the Light of a M.M.) and T. C. Horn. S.W. (W.Ts.). It was reported that the special levy for the Annuity Fund was all but raised by voluntary subscription. The Lodge welcomed W. Bro. Orbon, who always contrives to so arrange his annual holiday as to enable him to make two visits, as he said : "One to visit my mother, and one to visit my mother Lodge."—[Lodge Correspondent.]

Acacia, No. 209.—The monthly meeting was held on the 30th December, when the Rev. A. L. Canter (W.M.) presided over a good attendance. The Lodge was honoured with a visit from Cheviot. Lodge, who motored forty miles and worked the Scotch Third in a most creditable manner. The work was distributed as follows :— Ob. and T.H., W. Bro. Wansborough, W.M. ; Exhort, and Charge after Investiture, W. Bro. Down ; Light of M.M. and Final Charge, Bro. Alf. Harrison ; Secrets, W. Bro. Murgatroyd; Substituted Secrets, Bro. H. B. Billens; W.Ts., Bro. Hunt ; Further Explan., Bro. Rev. Philip Dyer. An adjournment was then made to the refectory, where a pleasant hour was spent.—[Lodge Correspondent.]

AUCKLAND.

Whakatane, No. 198.—The regular meeting, held on the 17th December, took the form of a special meeting, as all the officers' chairs were occupied by P.Ms. of the Lodge. The business was to raise one candidate, and this was done most impressively by W. Bro. Snell as W.M., ably supported by W. Bro. J. Peebles, W. Bro. Ryde as S.W., W. Bro. Alexander as J.W., W. Bro. Buddle as S.D. W. Bro. Webb as J.D., and W. Bro. Franklin, W.M. as I.G. On proceeding to the refectory, it was found that, the Stewards had furnished the tables in a manner reminiscent of Christmas festivities rather than of Lodge meetings, and the good things there, conjoined with music, laughter and song, kept the brethren's thoughts off such subjects as the cost of living until a late hour.—[Lodge Correspondent.]

RUAPEHU.

Huia, No. 171.—The monthly meeting took place on the 6th January, when, probably owing to it being holiday season, a very sparse attendance of P.Ms. and members was recorded. Nominations of officers for the ensuing year were received, after which the ceremony of raising a brother was conducted by the W.M. and his officers under most trying conditions, the temperature being calculated to produce a general feeling of exhaustion to all present, the end and retirement being gladly welcomed by one and all present.—[Lodge Correspondent.]

Moutoa, No. 195.—The regular meeting was held on the 16th December, when the Prov.G.M. (R.W. Bro. Perrett) paid an official visit. An excellent attendance paid him the honours due to his exalted position. The W.M. (W. Bro. J. C. Arnold) gave him a hearty welcome, and handed him the gavel. The Prov. G.M., after replying to the address of welcome, returned the gavel to the W.M., requesting him to resume control of the Lodge and take charge of the ceremonial work, viz., the passing of two brethren. The work was very ably done. The augmented choir and orchestra lent valuable assistance to the impressiveness of the ceremony, at the conclusion of which the Prov.G.M. congratulated the Lodge in general and the choir in particular for the able manner in which the work was done, afterwards urging the brethren to maintain a high standard both inside and outside the Lodge. The large attendance could not be accommodated in the refectory, so an adjournment was made to the Gonville Town Hall, where a most enjoyable time was spent, and the near approach of the Christmas festive season served to fill every one with a festive spirit, and was a most opportune time for the Prov. G.M. to back up the efforts of the officers of the Lodge to bring before the brethren the efforts of G.L. to increase the capital of the W. and O. and A.M. Fond. The Prov.G.M., in a very pointed and earnest speech on the subject and the allusion to the approach of the Christmas season of goodwill towards men and a reminder of that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart, made an eloquent appeal, which should assist the officers to get the brethren of Moutoa to give freely to so worthy a fund. Bro. Maxwell Walker (of Lodge Ara, No. 1) delighted the brethren with his stories and elocutionary items. I feel I am trespassing too much on your space to give further details, so will sum up in the words I heard one brother utter :—" It was one of the best meetings Montoa ever held."—[Lodge Correspondent.]

WELLINGTON.

Leinster, No. 44.—The monthly meeting was held under the superintendence of the W.M. (W. Bro. W. J. Garrett) on the 5th January, the change from the usual night of meeting being due to the holidays, this fact also accounting for the absence of several officers and brethren. There was a large muster of members, and also a most gratifying number of visitors, including the W.Ms. of Waterloo and Tutanekai. After degree work had been disposed of, W. Bro. W. A. Baudinet, P.M., who, for reasons of health, retired from the office of Sec. at the end of the year, was presented by R.W. Bro. Geo. Russell, Prov.G.M., on behalf of the Lodge, with a P.Sec.'s jewel. The Prov.G.M., in making the presentation, spoke of the many years of good and faithful service given by the retiring officer, and eulogised the conscientious and very efficient manner in which he had always carried out his duties, duties that he considered made the office the most important in this Lodge. R.W. Bro. J. W. Ellison. P.P.G.M.. also on behalf of the Lodge, made a further presentation to W. Bro. Baudinet of a beautiful silver epergne for Mrs. Baudinet, and in a kindly speech praised the great assistance she had always given her husband in carrying out his duties. W. Bro. Baudinet, in a very feeling reply, expressed his great regret at having to give up the office, how the work had always been a labour of love, and how gratified he was to be able to hand over to his successor the books and records of the Lodge complete in every detail, from the date of its inception to the present time. We are glad to know that W. Bro. Baudinet will grace a seat in the E. on the first Monday night in each month. It was greatly regretted that "family" matters prevented the attendance of W. Bro. R. Je Shakes, I.P.M., who had taken the leading part in the getting up of these presentations, but we are all pleased now to hear that everything is all right, and mother and son are both doing well. W. Bro. A. McLaren, P.M., assumes the office of Sec. as from the 1st January, 1921.—[Lodge Correspondent.]

Ulster, No. 62.— The anniversary meeting was held on the 19th January, when a large number of visitors and members met in the new hall. Among those present were R.W. Bro Peterkin, P.D.G.M. R.W. Bro. Russell, P.G.M. ; R.W. Bro. Ellison, P.P.G.M. After usual business the W.M. (W. Bro. Armstrong) handed the gavel to W. Bro. Cox, as chairman of the trustees, to occupy the chair and conduct the ceremony of initiating three candidates. W. Bro. Davis S.W. ; W. Bro McEwen, J.W. (N.E. Charge); W. Bro. Y. G. Carver, D. of C (M. of Prep.) ; W. Bro. Matthews, Chaplain (W.Ts.); W. Bro Richards, S.D. ; W. Bro. Mather, J.D. ; W. Bro. Steffensen I.G. (Lambskin); W. Bro. Colquitt, I.P.M. (Final Charge) W. Bro. May (W.M. of Lodge Ruataniwha) gave the Charge after Investing. A pleasant hour was spent in the refectory where the W.M. received the congratulations of the visitors or the alterations to the building. W. Bro. Purdy (W.M., Lodge Waiwhetu) and others entertained the members with items.—[Lodge Correspondent.]

Tutanekai, No. 156. — The regular meeting was held in the Masonic Hall on the 13th January. The W.M. (W. Bro Key) presided over an exceptionally large attendance. The routine business consisted of the annual election of officers for the ensuing year. The ceremonial was the initiation of two candidates, to whom the W.M. administered the Ob. and gave the Signs. He was assisted during the ceremony by Bro. Reid (Investiture), W. Bro. Brown, of Lodge Whetu Kairangi (Apron Charge), Bros. Donald (N.E. Charge), Shapcott (Prep.), Macintosh (W.Ts.) and Morton, J.W. (Final Charge). R.W. Bro. Russel presented the B. of C. and By-laws. After the Lodge closed the brethren adjourned to Lodge Hinemoa, who were in session the same night, and assisted in the Fourth Degree, which proved very happy reunion.—[Lodge Correspondent.]

Waiwhetu, No. 176.—The usual meeting took place on 12t January, when there was a fine attendance. The work was the initiation of three candidates, who by their general deportment and interest during the ceremony showed that we had tht makings of three earnest and good Masons joining the Lodge.

W, Bro. Purdy, W.M., obligated and communicated the S., T., and W. Bro. McDougall invested, and W. Bro. Carver gave the Charge after Investiture. W. Bro. Guinness gave the N.E. Charge. Bro. McDougall presented the W.Ts., and W. Bro. Teagle the Charge after Initiation. One brother was proposed for affiliation, and after H.G.W. the Lodge was closed at 9.30 p.m. An adjournment was then made to the refectory, when a fine programme of musical items was rendered. The wording of the different toasts was also appreciated, especially the toast of the initiates, which was proposed in fine style by the W.M — [Lodge Correspondent.]

Whetu Kairangi, No. 201.—The regular meeting was held in the Masonic Hall, Seatoun, on the 8th January, the W.M. (W. Bro. G. F. Brown) presiding. There was a good attendance. The ordinary business being disposed of, the passing of one brother was then proceeded with. The W.M. administered the Ob. ; Signs and Secrets, W. Bro. T. Robertson ; Investiture, Bro. C. E. Bennett, S.W. ; Charge after Investiture; W. Bro. Russell (Hinemoa Lodge); S.E. Address, Bro. J. R. Preston; W.Ts., Bro. A. R. Preston ; Final Charge, Bro. C. E. Bennett, S.W. Two ballots were taken and declared clear, and two propositions were received. A very pleasant hour was spent in the refectory, the most interesting feature being a short address by W. Bro. S. Martin (Sec. Hinemoa Lodge) on the subject, " What is Freemasonry?" which was listened to with the greatest attention and appreciation by the brethren present.—[Lodge Correspondent.]

ROYAL ARCH CHAPTERS.

Manawatu, No. 11 —The monthly convocation took place on the 16th December, in order to confer the Excellent and R.A. Degrees on two candidates. E. Comp. Sinclair, assisted by his officers, conducted the ceremonial work impressively and expeditiously, the result of assiduous application to the ritual at rehearsal being most noticeable in the work of both degrees.—[Chapter Correspondent.]

H. GLOVER

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PROVINCE OF AUCKLAND, 49 LODGES.

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

Ara, No. 1:—Founded 1842, meets Freemasons' Hall, Princes St., Auckland, second Wednesday in month (except Jan.), 7.30 p.m. Installation June. W.M., W. Bro. D. Duncan; S.W., Bro. J. Dawson; J.W., Bro. J. F. Hosking; Sec., W. Bro. M. A. Benney, P.M., 23 Halston Rd., Mt. Eden.

St. Andrew, No. 8:—Founded 1861, meets Freemasons' Hall, Auckland, third Tuesday in month, 7.45 p.m. Installation July. W.M., Bro. F. L. Connelly; S.W., Bro. F. Herbert; J.W., Bro. R. D. Gardner; Sec., Bro. J. P. McPhail, 43 Phoenix Chambers, Queen St., Auckland.

United Service, No. 10:—Founded 1864, meets in Freemasons' Hall, Princes St., Auckland, last Wednesday in month, 7.30 p.m. Installation June. W.M., Bro. A. C. Hallett; S.W., Bro. H. T. Garratt; J.W., Bro. H. Gribble; Sec., Bro. W. Talbot, 62 Wellesley St. W., Auckland.

Beta-Walkato, No. 12:—Founded 1865, meets Masonic Hall, Hamilton, Waikato, second Monday in each month, 7.30 p.m. Installation Thursday on or after 24th June. W.M., Bro. R. English; S.W., Bro. E. A. Bryant; J.W., Bro. H. B. Jenkin; Sec., W. 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. H. Cordes; S.W., Bro. W. Crossgrove; J.W., Bro. T. Phillips; Sec., Bro. R. E. Rudman, High School, Thames.

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. W. M. Fyfe; S.W., Bro. H. McAdam; J.W., Bro. J. Bates; Sec., Bro. J. E. Cowell, P.M.

Albion, No. 45:—Founded 1883, meets in Masonic Hall, Devonport, second Thursday in each month except January. Installation June. W.M., Bro. G. Bourne; S.W., Bro. D. G. Thornton; J.W., Bro. W. S. Hayes; Sec., W. Bro. F. H. Hounsell, P.M., 68 Calliope Rd., Devonport.

Te Aroha, No. 52:—Meets Masonic Hall, Te Aroha, Thursday nearest full moon, 7.30 p.m. Installation March. W.M., Bro. H. W. Dalton; S.W., Bro. A. H. Caudwell; J.W., Bro. J. D. Mackay; Sec., Bro. J. E. Barber, P.O. Box 19, Te Aroha.

Ponsonby, No. 54:—Founded 1890, meets Freemasons' Hall, Princes St., Auckland, last Tuesday in month, 7.30 p.m. Installation last Tuesday in June. W.M., W. Bro. C. E. Dutton, P.M.; S.W., Bro. F. Bell-Booth; J.W., Bro. T. W. Brough; Sec., Bro. T. Hornings, Box 981, G.P.O., Auckland.

Wairoa, No. 55:—Meets in Lodgeroom, Arthur St., Ellerslie, third Monday in month. Installation April. W.M., Bro. A. C. Hill; S.W., Bro. G. P. J. Bracewell; J.W., Bro. D. M. Knight; Sec., W. Bro. J. W. Gosset, Ellerslie.

Papakura, No. 56:—Founded 1855, meets in Masonic Hall, Papakura, Tuesday on or before full moon. Installation April. W.M., Bro. G. Crawford; S.W., Bro. A. Wallis; J.W., Bro. G. Busby; Sec., W. Bro. H. Willis, P.M., P.O., Papakura.

Franklin, No. 58:—Founded 1885, meets Masonic Hall, Pukekohe, second Monday in each month. Installation Nov. W.M., Bro. T. S. Shipherd; S.W., Bro. W. Wyatt; J.W., Bro. H. Curd; Sec., Bro. C. Cooper, P.M., Box 20, Pukekohe.

Hokianga, No. 69:—Founded 1891, meets Masonic Hall, Kohukohu, nearest Friday to full moon. Installation Feb. W.M., W. Bro. W. H. Kirkpatrick; S.W., Bro. J. P. Hansen; J.W., Bro. C. H. Guthrey; Sec., W. Bro. H. A. Williams, P.O. Box 18, Kohukohu.

Abercorn, No. 76:—Founded 1886, meets Abercorn Hall, Ormond Rd., Gisborne, first Tuesday in month. Installation Sept. W.M., Bro. F. Foote; S.W., Bro. W. R. Oxenham; J.W., Bro. — Muir; 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 Feb. W.M., Bro. J. Clarke; S.W., Bro. A. Logan; J.W., Bro. L. H. Bell; Sec., Bro. Fred H. S. Matthews, P.M., Box 7, Kaitia.

Alpha, No. 81:—Founded 1881, meets at Masonic Hall, Cambridge, Wednesday on or before full moon. Installation March. W.M., Bro. G. Holland; S.W., W. Bro. T. F. Richards; J.W., Bro. P. C. N. Petersen; Sec., W. Bro. G. H. Wallace, Box 46, Cambridge.

Auckland, No. 87:—Founded 1893, meets in Masonic Hall, Eden Ter., fourth Tuesday each month. Installation May. W.M., Bro. F. J. Rea; S.W., Bro. T. Shanly, jun.; J.W., Bro. A. J. Burrow; Sec., W. Bro. W. S. Williams, 12 Wynyard Rd., Mt. Eden.

Waikuku, No. 90:—Founded 1893. Ohaeawai, No. 101:—Meets Masonic Hall, Ohaeawai, Saturday nearest full moon, 7.30 p.m. Installation Feb. W.M., Bro. C. F. Reed; S.W., Bro. J. A. Cook; J.W., Bro. F. T. Goodhue; Sec., W. Bro. J. Mackereth, Okaihau.

Whangarei, No. 102:—Meets in Freemasons' Hall, Walton St., Whangarei, Monday nearest full moon in each month. Installation April. W.M., Bro. W. J. M. Dawson; S.W., W. Bro. M. G. King; J.W., Bro. T. P. Benton; Sec., Bro. A. D. Lambly, Kensington Rd., Whangarei.

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

Waihi, No. 112:—Founded 1898, meets Masonic Hall, Waihi, Monday nearest full moon. Installation April. W.M., W. Bro. T. Larsen; S.W., Bro. J. Whithead; J.W., Bro. T. G. Short; Sec., W. Bro. A. T. Ellis, Box 31, Waihi.

Tauranga, No. 118:—Founded 1900, meets in Masonic Hall, Huntly, Wednesday nearest full moon. Installation Oct. W.M., Bro. R. T. Hill; S.W., Bro. G. A. Shaw; J.W., Bro. C. Leyland; Sec., W. Bro. F. Harris, Box 14, Huntly.

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. L. G. Armstrong; S.W., Bro. J. G. B. Gifford; J.W., Bro. F. J. Gilbert; 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 Jan. W.M., Bro. D. E. Fraser; S.W., Bro. A. Clark; J.W., Bro. J. R. Closs; Sec., W. Bro. J. J. Jackson, sen., Te Kopuru.

Tauranga, No. 125:—Founded 1902, meets at Lodgeroom, First Avenue, Tauranga, Thursday on or before full moon, 7.30 p.m. Installation Aug. W.M., W. Bro. M. Ashton; S.W., Bro. W. H. Gifford; J.W., Bro. W. H. Poole; Sec., W. Bro. T. H. Phillips, First Avenue, Tauranga.

Hikurangi, No. 140. Rotorua, No. 153:—Founded 1907, meets in Masonic Hall, Fenton St., Rotorua, Tuesday nearest full moon, 7.30 p.m. Installation Aug. W.M., W. Bro. J. P. Reeve; S.W., Bro. G. H. French; J.W., Bro. F. H. Barnard; Sec., Bro. J. H. Biddle, P.O. Box 111, Rotorua.

Piako, No. 160:—Founded 1908, meets Masonic Hall, Morrinsville, Wednesday on or nearest full moon, 7.30 p.m. Installation Mar. W.M., Bro. J. W. Clark; S.W., Bro. R. C. Allen; J.W., Bro. W. H. Robertson; Sec., W. Bro. S. S. Allen, Morrinsville.

Plunket, No. 163:—Founded 1910, meets Masonic Hall, Te Kuiti, Wednesday on or before full moon, 7.30 p.m. Installation April. W.M., Bro. R. Ormsby; S.W., Bro. C. Boles; J.W., Bro. H. L. Tempest; Sec., W. Bro. C. B. Lever, P.M.

Karioi, No. 165 (Raglan). Tawhiri, No. 166:—Founded Nov., 1909, meets at Frankton Tuesday after full moon, 7.30 p.m. Installation Nov. W.M., W. Bro. F. Truman; S.W., Bro. A. C. Dimmock; J.W., Bro. A. Moody; Sec., W. Bro. F. W. Luxford, P.O. Box 58, Hamilton.

United Masters', No. 167 (Auckland). Maungawhau, No. 168:—Founded 1909, meets Lodgeroom, Woodside Rd., Mt. Eden, third Thursday in month. Installation Nov. W.M., Bro. F. R. Trevithick; S.W., Bro. W. I. Stenson; J.W., Bro. S. Orbell; Sec., Bro. J. Vugler.

Nau Mai, No. 177:—Founded 1910, meets Lodgeroom, Hakiaba St., Taumarunui, first Wednesday in month. Installation Nov. W.M., Bro. W. C. Wilson; S.W., Bro. R. Taylor; J.W., Bro. W. Girvin; Sec., Bro. F. E. Otto, Taumarunui.

Marsden, No. 169 (Maungaturoto). Waitakere, No. 170 (Henderson).

Waipu, No. 179:—Meets Masonic Hall, Waipu, Tuesday nearest full moon in each month. Installation April. W.M., Bro. A. Boldero; S.W., Bro. D. McInnes; J.W., Bro. A. E. Snaith; Sec., Bro. A. Senth, P.O., Waipu.

Onewa, No. 182 (Northcote).

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

Tirau, No. 193:—Founded 20th March, 1913, meets Masonic Hall, Tirau, Thursday nearest full moon. Installation March. W.M., W. Bro. R. G. Southby; S.W., Bro. R. Carruth; J.W., Bro. H. Moore-Jones; Sec., W. Bro. F. Shannon, P.M., Box 11, Tirau.

Whakatane, No. 198:—Founded 1914, meets Masonic Hall, Whakatane, Friday on or before full moon, 7.30 p.m. Installation Aug. W.M., W. Bro. J. Franklin; S.W., Bro. F. A. Read; J.W., Bro. H. Keith; Sec., Bro. H. O. Bonaker, Box 27, Whakatane.

Takapuna, No. 202. Pono, No. 203:—Meets Masonic Hall, Hokianga Rd., Dargaville, Wednesday after full moon. Installation Sept. W.M., Bro. D. L. Ross; S.W., Bro. H. C. Searle; J.W., Bro. F. C. Davey; Sec., Bro. S. L. Spanhake, Box 39, Dargaville.

Titirangi, No. 204:—Meets in Masonic Hall, Rosebank Rd., Avondale, second Tuesday in each month, 7.30 p.m. Installation Sept. W.M., Bro. A. E. Taylor; S.W., Bro. —; J.W., Bro. —; Sec., Bro. Geo. Cordes, High St., Avondale.

Maniapoto, No. 206:—Founded 1916, meets Lodgeroom, Otorohanga, Tuesday on or before full moon, 8 p.m. Installation Oct. W.M., Bro. J. Ormsby; S.W., Bro. C. Lord; J.W., Bro. R. Bell; Sec., Bro. A. G. Corbett.

Ruawai, No. 207:—Meets in Masonic Hall, Ruawai, Friday on or nearest full moon, 7.30 p.m. Installation 29th Jan. or thereabouts. W.M., Bro. J. C. Queen; S.W., Bro. C. J. Dew; J.W., Bro. A. B. Morson; Sec., Bro. J. McKinley.

Ohura, No. 214:—Founded 1920, meets Lodgeroom, Ohura, Thursday nearest full moon, 8 p.m. Installation Feb. W.M., Bro. E. R. Webb; S.W., Bro. W. K. Williams; J.W., Bro. W. S. Currie; Sec., Bro. F. T. Glasgow, P.O. Box 4, Ohura.

Irish Constitution.

Ara, No. 343, 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., W. Bro. J. E. Morten; S.W., Bro. E. Ashby; J.W., Bro. K. L. P. Brookfield; Sec., W. Bro. R. J. Lusher, P.M., 2 Market Rd., Remuera.

PROVINCE OF HAWKES BAY: 11 LODGES.

(R.W. Bro. R. S. Chadwick, Prov.G.M.)

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

Victoria, No. 21:—Founded 1875, meets in Masonic Hall, Munroe St., Napier, first Tuesday in month (except January), 7.30 p.m. Installation first Wednesday in June. W.M., Bro. H. F. Funke; S.W., W. Bro. H. Hill, P.M.; J.W., W. Bro. A. W. Kirk, P.M.; Sec., W. Bro. H. W. Whitton, P.M., Box 253, Napier.

Bedford, No. 25:—Founded 1878, meets Masonic Hall, Waipukurau, first Wednesday in month, 7.30 p.m. Installation Apr. W.M., Bro. G. F. W. Gay; S.W., Bro. J. H. Wilkins; J.W., Bro. P. J. Ryan; Sec., Bro. J. Warren, Wallace Road, Waipukurau.

Abercorn, No. 30:—Founded 1878, meets Masonic Hall, Waipawa, third Monday in month, 7.30 p.m. Installation third Wednesday in Mar. W.M., Bro. E. E. Bott; S.W., Bro. G. Nielsen; J.W., Bro. N. Verran; Sec., Bro. S. W. Strang, P.O. Box 83, Waipawa.

Rawhiti, No. 66:—Founded 1890, meets Freemasons' Hall, High St., Dannevirke, third Thursday in the month, 7.30 p.m. Installation May. W.M., Bro. Geo. Harris; S.W., Bro. W. Bedie; J.W., Bro. J. K. Gilmour; Sec., Bro. G. A. C. Ashbey, P.O. Box 165, 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. W. R. Wright; S.W., Bro. J. R. Foot; J.W., Bro. T. P. Short; Sec., Bro. T. Morgan, P.G.W., 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. A. Offwood; S.W., Bro. Rev. R. Gardner; J.W., Bro. R. Bly; Sec., Bro. W. Galbraith, Box 25, Woodville.

Lion, No. 114:—Founded 1899, meets in Masonic Hall, Ormondville, Monday on or nearest full moon, 7.30 p.m. Installation third Wednesday in April. W.M., Bro. W. Chadwick; S.W., Bro. W. Gunning; J.W., Bro. C. P. Anderson; Sec., W. Bro. D. Wilson, P.G.S., 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. P. Moore; S.W., Bro. R. Boyd; J.W., Bro. R. E. Jefferson; Sec., Bro. E. L. Thomson, Box 53, Wairoa, H.B.

Ruataniwha, No. 172:—Founded 1910, meets Masonic Hall, Takapau, last Friday in each month, 7 p.m. Installation third Wednesday in Aug. W.M., Bro. R. B. May; S.W., Bro. J. W. Thompson; J.W., Bro. C. Smith; Sec., Bro. E. Johnson, P.M., Takapau.

Omaramu, No. 216:—Founded 1920, meets Parish Hall, Taradale, second Saturday in month, 7.30 p.m. Installation second Wednesday in March. W.M., W. Bro. P. C. B. Swanseger; S.W., W. Bro. J. A. Miller; J.W., W. Bro. J. B. Andrew; Sec., W. Bro. W. G. Jarvis, P.O. Box 5, Greenmeadows.

PROVINCE OF TARANAKI: 8 LODGES.

(R.W. Bro. W. N. Ewing, 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. F. G. Davies; J.W., Bro. W. C. Glenny; Sec., W. Bro. J. J. Holtham, P.M.

Hawera, No. 34:—Founded 1880, meets in Temple, Union St., Hawera, first Tuesday in month, 7.30 p.m. Installation July. W.M., Bro. J. L. Martin; S.W., Bro. W. S. Gibson; J.W., Bro. W. M. Thomson; Sec., W. Bro. H. D. Caplen, Box 125, Hawera.

Ngamotu, No. 48:—Founded 1883, meets Masonic Hall, Robe St., New Plymouth, fourth Wednesday in month (except Dec., second Thursday), 7.30 p.m. Installation Sept. W.M., Bro. A. C. St. Paul; S.W., Bro. P. V. E. Stainton; J.W., Bro. E. G. McDougall; Sec., Bro. R. N. Renaud, P.M., Dawson St., New Plymouth.

Stratford, No. 75:—Founded 1892, meets Masonic Hall, Stratford, third Wednesday in month. Installation March. W.M., Bro. E. A. Drake; S.W., Bro. H. E. Laurence; J.W., Bro. T. Richardson; 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 Feb. W.M., W. Bro. C. B. Martin; S.W., Bro. G. Koefoed; J.W., Bro. E. E. Carter; Sec., Bro. N. E. Drayton, Box 19, 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. Hutton; S.W., Bro. J. R. G. Sutherland; J.W., Bro. W. M. Ross; Sec., W. Bro. E. E. Olson, Inglewood.

Ikarua, No. 115:—Founded 1898, meets Lodge-room Opunake, Tuesday nearest full moon, 7.30 p.m. Installation Nov. W.M., Bro. A. F. Neilson; S.W., Bro. J. Young; J.W., Bro. W. T. Lambie; Sec., Bro. G. W. Rogers, P.M., P.O. Box 19.

Kaponga, No. 208:—Founded 1913, meets at Parish Hall, Kaponga, fourth Monday in each month. Installation Aug. W.M., Bro. W. B. Fearon; S.W., Bro. G. A. Lyall; J.W., Bro. E. F. Walker; Sec., Bro. W. E. Ward, P.M., Postmaster, Kaponga.

RUAPEHU DISTRICT: 17 LODGES.

(R.W. Bro. J. H. Perrett, Prov.G.M.)

Rangitikei, No. 38:—Founded 1880, meets Masonic Hall, Bulls, Tuesday before full moon. Installation Oct. W.M., W. Bro. G. Wilson; S.W., Bro. R. Chisholm; J.W., Bro. F. W. Tostevin; Sec., W. Bro. J. E. Walker, P.M., P.O. Box 25, Bulls.

Feilding, No. 41:—Founded 1881, meets Masonic Temple, Feilding, second Monday in month. Installation July. W.M., Bro. A. J. Geary; S.W., Bro. J. S. Tingey; J.W., Bro. B. N. Sandilands; Sec., Bro. R. F. Haybittle.

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

Otagaki, No. 70:—Founded 1891, meets Masonic Hall, Ashhurst, Wednesday nearest full moon, 7.30 p.m. Installation Aug. W.M., Bro. J. T. Shore; S.W., Bro. F. Robinson; J.W., Bro. W. G. S. Romley; Sec., Bro. J. T. Robson, P.M., School House, Ashhurst.

Rangitira, No. 71:—Founded 1891, meets Masonic Hall, Hunterville, Rangitikei, Friday on or before full moon. Installation Mar. W.M., Bro. C. R. Dean; S.W., Bro. A. Livingston; J.W., Bro. L. J. Thompson; Sec., Bro. W. Hawden Maclean, P.M.

St. Andrew Kil., No. 79:—Founded 1896, meets Freemasons' Hall, Wanganui, second Thursday in month (excepting Dec., first Thursday). Installation second Thursday in July. W.M., Bro. P. Evans; S.W., Bro. I. Stephenson; J.W., Bro. J. D. Anderson; Sec., Bro. L. Craig, P.M., P.O. Box 286, Wanganui.

Kimbolton, No. 123:—Founded 1902, meets Masonic Hall, Kimbolton, Thursday nearest full moon. Installation Feb. W.M., Bro. F. S. Savage; S.W., Bro. R. W. Southey; J.W., Bro. D. Banks; Sec., Bro. G. Tavendale, P.O., Kimbolton.

Ruapehu, No. 128 (formerly No. 2317, E.C.):—Founded 1885, meets Masonic Hall, Marton, Thursday nearest full moon. Installation Feb. W.M., Bro. R. A. Upchurch; S.W., Bro. J. S. McDonald; J.W., Bro. F. C. Christensen; Sec., Bro. J. Mogridge, P.M.

Te Awahou, No. 133:—Founded 1906, meets Masonic Hall, Liddle St., Foxton, second Tuesday in month. Installation May. W.M., Bro. W. Renton; S.W., Bro. J. Barr; J.W., Sec., W. Bro. J. Ross, P.M., Box 7, Foxton.

Otaihape, No. 142:—Founded 13th Dec., 1905; meets in Masonic Hall, Taihape, Tuesday on or before full moon, 7.45 p.m. Installation May. W.M., Bro. L. B. H. Delatour; S.W., Bro. P. Wakeman; J.W., Bro. E. Loader; Sec., Bro. — Leighton.

Rongotea, No. 146:—Founded 1906, meets Masonic Hall, Rongotea, Wednesday before full moon. Installation April. W.M., Bro. E. Gardner; S.W., Bro. J. R. McCall; J.W., Bro. P. Vallender; Sec., Bro. N. L. Ingpen.

Huia, No. 171:—Founded 1910, meets Masonic Hall, Church St. E., Palmerston N., first Thursday in month. Installation March. W.M., Bro. J. B. Lauchlan; S.W., Bro. J. Y. Oliver; J.W., Bro. S. W. Oliver; 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 Oct. W.M., Bro. T. McArthur; S.W., Bro. R. M. Tinsley; J.W., Bro. C. J. F. Honore; Sec., Bro. A. Mahbott, P.M., Box 20, Raetihi.

Mangatewaka, No. 178:—Founded 1910, meets Masonic Hall, Mangaweka, Monday on or before full moon, 8 p.m. Installation June. W.M., Bro. F. H. Thompson; S.W., Bro. A. Norris; J.W., Bro. C. Batt; Sec., Bro. D. Galloway, P.M., Mangaweka.

Moutoa, No. 195:—Constituted 24th April, 1913, meets Masonic Hall, Gonville, fourth Thursday in month (excepting Dec., third Thursday). Installation fourth Thursday in April. W.M., Bro. J. C. Arnold; S.W., Bro. E. Runnerstrum; J.W., Bro. C. L. Cornish; Sec., Bro. N. P. Svenson, P.M., 43 Gonville Avenue, Gonville.

Ngauruhoe, No. 205:—Constituted 25th May, 1916, meets Masonic Hall, Mire St., Ohakune, Tuesday nearest full moon, 7.30 p.m. Installation May. W.M., Bro. Dr. W. J. Feltham; S.W., Bro. J. Trask; J.W., Bro. F. C. Allen; Sec., W. Bro. T. P. Firman, P.M., Box 6, Ohakune Junction.

Oroua, No. 215, Aititi.

PROVINCE OF WELLINGTON: 26 LODGES.

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

N.Z. Pacific, No. 2:—Founded 1842, meets Masonic Hall, Wellington, fourth Monday in month, 7.30 p.m. No meeting Dec. Installation Mar. W.M., Bro. G. W. A. Clark; S.W., Bro. P. C. Connell; J.W., Bro. J. R. Thomson; 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 Sept. W.M., Bro. W. Berry; S.W., Bro. T. R. Wallace; J.W., Bro. E. C. Gannaway; Sec., Bro. G. E. Smith, P.M., P.O. Box 811, Wellington.

Masterton, No. 19:—Founded 1873, meets Masonic Hall, Bannister St., Masterton, second Wednesday in month, 8 p.m. Installation third Thursday in May. W.M., Bro. S. H. Conder; S.W., Bro. T. R. Mannell; J.W., Bro. G. Blane; Sec., V.W. Bro. F. J. Hunn, P.G.D. of C., P.O. Box 31, 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. G. W. Lawrence; S.W., Bro. W. F. Thompson; J.W., Bro. J. B. Lea; Sec., W. Bro. G. Cameron, P.M., Box 661, Wellington.

St. John, No. 37:—Founded 1880, meets Masonic Hall, Wakefield St., Featherston, second Monday in month, 7.30 p.m. Installation Oct. W.M., Bro. F. J. M. McKeown; S.W., Bro. F. W. Smith; J.W., Bro. H. Graham; Sec., Bro. J. H. Fieldhouse.

Leinster, No. 44:—Founded 1882, meets Masonic Hall, Wellington, first Monday in month, 7.30 p.m. Installation July. W.M., Bro. W. J. Garrett; S.W., Bro. D. Parnell; J.W., Bro. E. C. Smyth; Sec., W. Bro. W. A. Baudinet, P.M., 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, 7.30 p.m. Installation April (St. Mark's Day). W.M., Bro. H. E. Hart; S.W., Bro. R. Smith; J.W., Bro. W. A. Kitchen; Sec., W. Bro. A. Phillpotts, Box 7, Carterton.

Ulster, No. 62:—Founded 1888, meets Masonic Hall, Petone, third Wednesday in month. Installation June. W.M., Bro. D. M. Armstrong; S.W., Bro. R. A. Scott; J.W., Bro. W. H. Melhuish; Sec., W. Bro. T. Mather, 9 Stilling St., Lower Hutt.

Tararua, No. 67:—Founded 1890, meets Masonic Hall, Pahiatua, Thursday nearest full moon. Installation Nov. W.M., Bro. G. D. H. Smith; S.W., Bro. G. W. Chatwin; J.W., Bro. R. H. Henderson; Sec., Bro. W. H. Purdie, Main St., Pahiatua.

Otaki, No. 72:—Founded 1891, meets Masonic Hall, Otaki, Wednesday nearest full moon, 8 p.m. (Sept. meeting Tuesday). Installation Nov. W.M., W. Bro. St. George; S.W., Bro. A. Johnston; J.W., Bro. A. Satherley; Sec., W. Bro. Freeman, Box 3, Railway Station, Otaki.

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. W. A. Hutton; S.W., Bro. F. V. Kempton; J.W., W. Bro. S. Polson, P.M.; Sec., W. Bro. E. Larkin, P.M., Box 18, Greytown.

Eketahuna, No. 92:—Founded 1893, meets in Masonic Hall, Bengston St., Eketahuna, second Friday in each month (except May, Installation second Thursday), 7.30 p.m. W.M., Bro. W. Crocker; S.W., Bro. H. E. Greadhead; J.W., Bro. R. Ford-Hutchinson; Sec., Bro. W. P. Carter, Box 16, Eketahuna.

Hinemoa, No. 122:—Founded 1901, meets Masonic Hall, Wellington S., second Thursday, 7.30 p.m. Installation Aug. W.M., Bro. S. L. Russell; S.W., Bro. P. Reid; J.W., Bro. A. Roberts; Sec., Bro. S. T. S. Martin, P.M., 11 Millward Street, Wellington S.

Coronation, No. 127:—Founded 1902, meets Masonic Hall, Johnsonville, Saturday on or before full moon, 7.30 p.m. Installation July. W.M., Bro. F. A. Jacobsen; S.W., Bro. V. A. Mills; J.W., Bro. A. W. Robertson; Sec., W. Bro. K. M. Carter, c/o Levin and Co., Wellington.

Brooklyn, No. 132:—Founded Oct., 1903; meets Masonic Hall, Brooklyn, first Wednesday in month. Installation Oct. W.M., Bro. W. Parkin; S.W., Bro. H. Harrison; J.W., Bro. C. Eggie; Sec., W. Bro. M. W. Thew, P.M., 12 Washington Avenue, Brooklyn.

Horowhenua, No. 135:—Founded 1906, meets Druids' Hall, Levin, Thursday nearest full moon, 8 p.m. Installation Wednesday nearest in Sept. W.M., Bro. J. F. Young; S.W., W. Bro. W. Jensen, P.M.; J.W., Bro. J. W. Bishop; Sec., Bro. J. E. Wallace, Box 15, Levin.

Puketoi, No. 149:—Founded 1907, meets Masonic Hall, Pongaroa, Tuesday on or before full moon, 7.30 p.m. Installation Feb. W.M., Bro. E. M. Clemens; S.W., Bro. —; J.W., Bro. W. Ormiston; Sec., Bro. W. E. Robertson.

Waihenga, No. 150:—Founded Oct., 1907, meets Masonic Hall, Martinborough, first Wednesday in month, 7.30 p.m. Installation Oct. W.M., W. Bro. G. W. Cobb; S.W., Bro. H. Madsen; J.W., Bro. W. Cochrane; Sec., W. Bro. A. Macgregor, P.M.

Tutanekai, No. 156:—Founded 1908, meets Masonic Hall, Adelaide Rd. Berhampore, first Thursday in month (except Jan., when Lodge meets second Thursday), 7.30 p.m. Installation Feb. W.M., Bro. G. W. Key; S.W., Bro. F. J. Reid; J.W., Bro. W. T. J. Morton; Sec., W. Bro. J. P. Shand.

Waiwhetu, No. 176:—Founded 1910, meets Masonic Hall, Huia St., Lower Hutt, second Wednesday in month, 7.30 p.m. Installation Oct. W.M., Bro. J. R. Purdy; S.W., Bro. J. W. F. McDougall; J.W., Bro. W. H. Frethey; Sec., W. Bro. Henry Hobbs, 141 Tasman St., Wellington.

Otari, No. 190:—Founded 1912, meets Freemasons' Hall, Ngaio, second Tuesday in month. Installation July. W.M., Bro. J. Craig; S.W., Bro. H. E. Anderson; J.W., Bro. A. J. Patrick; Sec., W. Bro. E. Meek, P.M., Te Kainga, Khandallah.

Installed Masters' Lodge, No. 194:—Founded 5th Oct., 1912; meets Freemasons' Hall first Tuesday in Nov., Feb., April, June, Aug., Oct. Installation Oct. W.M., V.W. Bro. C. W. Neilsen; S.W., W. Bro. C. G. F. Morice; J.W., W. Bro. J. McLachlan; Sec., Bro. A. Schmidt, 2 Corunna Ave. (*Open to visiting M.Ms.)

Whetu Kairangi, No. 201:—Founded 1914, meets Masonic Hall, Seatoun, second Saturday each month, 7 p.m. (Dec. to May, inclusive, 7.30 p.m.). Installation Oct. W.M., Bro. G. F. Browne; S.W., Bro. C. E. Bennett; J.W., Bro. Rev. J. H. Sykes; Sec., Bro. A. R. Perston, Seatoun Heights, Seatoun.

Mokoia, No. 213:—Consecrated 6th Dec., 1919; meets Masonic Hall, Wellington South, fourth Tuesday in month, 7.30 p.m. W.M., Bro. L. A. George; S.W., Bro. H. H. Flanagan; J.W., Bro. J. E. F. Perry; Sec., Bro. J. D. Eves, 54 Leraud St., Wellington South.

Eastbourne, No. 217:—Renown, No. 218:—Consecrated 27th Nov., 1920; meets Freemasons' Hall, Boulcott St., fourth Thursday in month, 7.30 p.m. Installation Nov. W.M., Bro. Rev. J. T. Pinfold; S.W., Bro. T. McCristell; J.W., Bro. G. W. F. Rouse; Sec., Bro. P. St. John-Keenan, 14, Stirling Terrace, Karori.

SOUTH ISLAND.

MARLBOROUGH AND NELSON: 8 LODGES.

(R.W. Bro. R. W. Stiles, 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. A. G. Shrimpton; S.W., Bro. H. H. Edwards; J.W., Bro. G. J. Robertson; Sec., R.W. Bro. R. W. Stiles, Box 105, Nelson.

Wairau, No. 42:—Founded 1881 (formerly 663, S.C.; joined N.Z.C. 1890), meets Masonic Hall, Andrew St., Blenheim, last Tuesday in month, 7.30 p.m. Installation June. W.M., Bro. A. E. Jellyman; S.W., Bro. W. R. Macintosh; J.W., Bro. A. J. Gray; Sec., W. Bro. W. C. Lucas, Redwood St., Blenheim.

Havelock, No. 104:—Founded 1896, meets Masonic Hall, Havelock, Friday on or before full moon, 7.30 p.m. Installation Mar. W.M., Bro. J. B. Torrance; S.W., Bro. A. E. Barrowclough; J.W., Bro. S. J. Ball; Sec., W. Bro. W. A. Russell, Flat Creek, Marlborough.

Marlborough Unanimity, No. 106:—Founded 1869 (formerly 1236, E.C.), joined N.Z.C. 1896; meets Masonic Hall, Charles St., Blenheim, second Thursday in month, 7.30 p.m. Installation Aug. W.M., Bro. W. G. Rudd; S.W., Bro. T. Halligan; J.W., Bro. C. Rabbits; Sec., Bro. G. Logan, P.M., Box 161, Blenheim.

Waitohi, No. 111:—Meets in Masonic Hall, Pictou, last Friday in month, 7.30 p.m. Installation April. W.M., Bro. E. J. Hazelwood; S.W., Bro. T. Myles; J.W., Bro. W. H. Aubrey; Sec., Bro. J. W. Bragge, P.M.

Forest, No. 116:—Meets in Lodgeroom, Wakefield, third Wednesday in month. Installation Nov. W.M., Bro. R. W. Noake; S.W., Bro. L. McGowan; J.W., Bro. W. Max; Sec., Bro. H. Franklin, P.M.

Motueka, No. 117:—Founded 1900, meets Lodgeroom, Motueka, Wednesday nearest full moon. Installation Oct. W.M., Bro. W. Nicholson; S.W., Bro. C. Knapp; J.W., Bro. J. M. Thompson; Acting-Sec., W. Bro. T. J. Griffen, Motueka.

St. Cuthbert's, No. 144:—Founded 1905, meets Masonic Hall, Collingwood, Saturday nearest full moon, 7.30 p.m. Installation Oct. W.M., Bro. R. J. Walker; S.W., Bro. W. D. Lash; J.W., Bro. H. J. Skilton; Sec., Bro. A. J. McHardy.

PROVINCE OF WESTLAND: 12 LODGES.

(R.W. Bro. E. Warnes, 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 Jan. W.M., W. Bro. W. N. Prentice; S.W., Bro. —; J.W., Bro. E. Nicholson; Sec., W. Bro. Auld.

Advance, No. 61:—Founded 1871, meets Masonic Hall, Taylorville, Brunerton, first Thursday in month, 7.30 p.m. Installation last Thursday in Jan. W.M., Bro. J. S. Nimmo; S.W., Bro. A. J. Gutherlet; J.W., Bro. R. McKenzie; Sec., Bro. J. Watson, Brunerton.

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

Westland Kil., No. 88:—Founded 1867, meets in Freemasons' Hall, Hokitika, Wednesday nearest full moon, 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. 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. F. J. Browning; S.W., Bro. M. Forsyth; J.W., Bro. W. Brownlie; Sec., Bro. W. Bernard.

Mokihini, No. 96:—Founded 1896, meets in Masonic Hall, Seddonville, first Saturday in month, 7.30 p.m. Installation Dec. W.M., Bro. W. McIndoe; S.W., Bro. T. Brownlie; J.W., Bro. L. C. Voyce; Sec., W. Bro. T. Quinn, Waimarie.

Torea, No. 121:—Founded 1900, meets Masonic Hall, Granity, third Saturday in month, 7.30 p.m. Installation Dec. W.M., Bro. W. Richardson; S.W., Bro. J. Milne; J.W., Bro. J. Chippendale; Sec., Bro. W. S. McEwan, P.M.

Mawhera, No. 136:—Founded 1904, meets Masonic Hall, Tainui St., Greymouth, second Thursday in month. Installation Nov. W.M., W. Bro. W. P. Hambleton; S.W., Bro. D. McGregor; J.W., Bro. P. Mackenzie; Sec., Bro. J. McIndoe, P.O. Box 29, Greymouth.

Kawatiri-Watpott, No. 152:—Founded 1907, meets in Masonic Hall, Russell St., Westport, second Monday in month, 8 p.m. Installation May. W.M., Bro. W. A. Tulloch; S.W., Bro. R. Brown; J.W., Bro. F. S. Wood; Sec., W. Bro. H. Greenwood, Fonblanque St., 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. J. Sharp; S.W., Bro. J. Haderoff; J.W., Bro. J. Ashurst; Sec., W. Bro. J. Rowse, P.M.

Waro, No. 173:—Founded 1910, meets in the Oddfellows' Hall, Hilton St., Blackball, Tuesday nearest full moon. Installation 28th June. W.M., Bro. J. Sinclair; S.W., Bro. J. Hutton; J.W., Bro. E. Dumbleton; Sec., W. Bro. R. Low, P.M.

Connaught, No. 187 (Karama).

PROVINCE OF CANTERBURY: 38 LODGES.

(R.W. Bro. F. C. B. Bishop, Prov.G.M.)

Unanimity, No. 3:—Founded Oct., 1851, meets Masonic Hall, Sumner Rd., Lyttelton, first Tuesday in month, 7.30 p.m. Installation Feb. W.M., W. Bro. F. H. Law; S.W., Bro. C. E. Owen; J.W., Bro. W. P. Olsen; Sec., Bro. D. E. L. Collett, P.M., Box 34, Lyttelton.

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

Southern Cross, No. 6:—Founded 1858, meets Masonic Hall, Kaiaipo, first Thursday in month, 7.30 p.m. Installation Dec. W.M., Bro. L. C. B. Fuldseth; S.W., Bro. P. G. Hunt; J.W., Bro. W. H. Stark; Sec., W. Bro. T. Hoskin, High St., Kaiaipo.

Caledonian, No. 16:—Founded 1871, meets in Caledonian Masonic Hall, Sophia St., Timaru, first Monday in month, 7.30 p.m. Installation June. W.M., Bro. J. T. Hunt; S.W., Bro. R. R. Randle; J.W., Bro. T. Black; Sec., Bro. J. Simpson, 18 Church St., Timaru.

Progress, No. 22:—Founded 1876, meets Masonic Hall, Southbridge, Tuesday on or before full moon each month, 8 p.m. Installation regular night in Dec. W.M., W. Bro. J. W. A. Walker; S.W., Bro. W. C. Hickman; J.W., Bro. A. H. Weavers; Sec., Bro. E. F. Chapman, c/o Chapman Bros., general storekeepers, Southbridge.

Canterbury Kil., No. 23:—Founded 2nd Nov., 1875; meets Masonic Hall, Canterbury St., Lyttelton, third Thursday in each month, 7.30 p.m. Installation July. W.M., Bro. E. W. Brown; S.W., Bro. H. H. J. Barnard; J.W., Bro. F. S. H. Warner; Sec., W. Bro. Geo. Rutherford, Winchester St., Lyttelton.

Geraldine, No. 27:—Founded 1890, meets Masonic Hall, Geraldine, third Wednesday in month. Installation March. W.M., Bro. G. R. Knibb; S.W., Bro. J. P. Cliff; J.W., Bro. T. J. Paterson; 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. T. Shankland; S.W., Bro. H. A. Archdall; J.W., Bro. D. A. Innes; Sec., Bro. E. Blackett, Box 12, Rangiora.

St. George, No. 29:—Meets Masonic Hall, Wilkin St., Temuka, second Wednesday in month. Installation Dec. W.M., Bro. W. J. Keys; S.W., Bro. Rev. A. H. Norris; J.W., Bro. J. A. Johnson; Sec., Bro. F. A. Joynt, P.O. Box 40, Temuka.

Rakaia, No. 31:—Founded 1879; meets Masonic Hall, Rakaia, first Wednesday in each month, 7.30 p.m. Installation Apr. W.M., Bro. J. W. Halliday; S.W., Bro. D. Newman; J.W., Bro. A. Holmes; Sec., Bro. S. Beckett, P.O., Rakaia.

Lincoln, No. 33:—Founded 1880, meets in Masonic Hall, Lincoln, first Tuesday in month. No meeting Jan. Installation Oct. W.M., Bro. T. Vogan; S.W., Bro. W. B. Kimber; J.W., Bro. A. Taylor; Sec., Bro. Jas. Mackenzie, Tai Tapu.

Concord, No. 39:—Founded 1881, meets in Masonic Hall, Papanui, fourth Wednesday in month. Installation May. W.M., Bro. G. F. Drury; S.W., Bro. J. M. Gow; J.W., Bro. G. Snod; Sec., W. Bro. T. H. North, P.M., 34 Aikman's Rd., Christchurch.

Phoenix, No. 43:—Meets second Friday in month in Masonic Hall, Jolie St., Akaroa, 7.30 p.m. Installation Sept. W.M., Bro. W. E. M. Jacobson; S.W., Bro. C. Stewart; J.W., Bro. S. J. Vogan; Sec., V.W. Bro. Rev. A. H. Julius, P.G.C., The Vicarage, Akaroa.

Methven, No. 51:—Meets Masonic Hall, Methven, second Wednesday in month. Installation May. W.M., Bro. S. Smith; S.W., Bro. J. Osborne; J.W., Bro. W. T. P. Lock; Sec., W. Bro. H. H. Pawson, Box 31, Methven.

Kaikoura, No. 60:—Meets Thursday on or before full moon. Installation Feb. W.M., Bro. A. S. Robinson; S.W., Bro. J. H. Walter; J.W., Bro. T. H. Hitchcock; Sec., Bro. W. Sherrard, Suburban School, Kaikoura.

Christchurch, No. 91:—Founded 1893, meets Masonic Hall, Christchurch, fourth Tuesday in month, 7.30 p.m. Installation Nov. W.M., Bro. T. C. Hill; S.W., Bro. J. H. Dickinson; J.W., Bro. J. Worthington; Sec., V.W. 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. A. W. Price; S.W., Bro. W. H. Cook; J.W., Bro. F. Adams; Sec., Bro. J. H. Southwick, Fairlie.

St. Augustine, No. 99:—Established 1875, meets Lodgeroom, Leonard St., Waimate, second Wednesday in month, 7.30 p.m. Installation Aug. W.M., Bro. R. Creever; S.W., Bro. W. E. Evans; J.W., Bro. S. J. Fifth; Sec., W. Bro. A. J. Hoskins, P.M., Box 46, Waimate.

Thistle, No. 113:—Meets Masonic Hall, Havelock St. W., Ashburton, third Wednesday in month, 7.30 p.m. Installation 30th Nov. W.M., Bro. A. T. Smith; S.W., Bro. E. W. Easterbrook; J.W., Bro. S. P. Gourdie; Sec., W. Bro. F. H. Knight, P.M., P.O. Box 20, 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 Apr. W.M., Bro. C. McIntosh; S.W., Bro. H. Tallott; J.W., Bro. S. Wood; Sec., Bro. E. W. Cooper, P.M.

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

Crown, No. 138 (Christchurch).

Robert Burns, No. 139:—Founded 1877; meets Masonic Temple, Gloucester St., Christchurch, third Tuesday in month, except Dec., 7.30 p.m. Installation Aug. W.M., Bro. W. E. Rogers; S.W., Bro. Thos. MacRae; J.W., Bro. L. W. Ormandy; Sec., W. Bro. R. W. S. Eastwood, 39 Coronation St., Woolston.

Waihora, No. 141:—Founded 1905, meets Oddfellows' Hall, Leeston, second Thursday in each month, 8 p.m. Installation April. W.M., W. Bro. W. O. Rennie; S.W., Bro. Dr. Volkman; J.W., Bro. G. W. Purser; Sec., Bro. R. M. Robertson.

Civic, No. 157:—Meets Masonic Hall, Gloucester St. W., Christchurch, first Tuesday in month, 7.30 p.m. Installation Aug. W.M., Bro. T. H. Williams; S.W., Bro. F. C. A. Court; J.W., Bro. A. M. Wright; Sec., Bro. H. M. Garrick, Box 957, Christchurch.

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

Ahurewa, No. 181:—Founded 1911, meets Schoolroom, Dunsandel, fourth Thursday in each month. Installation Oct. W.M., Bro. F. E. Owens; S.W., Bro. J. H. Williams; J.W., Bro. F. T. Claydon; Sec., W. Bro. F. Lill, P.P.G.W. Box 1, Dunsandel.

Amuri, No. 184 (Culverden).

Avon, No. 185:—Meets Masonic Hall, Christchurch, first Thursday in month. Installation Sept. W.M., Bro. J. W. Hillary; S.W., Bro. H. Hatch; J.W., Bro. J. W. Barraclough; Sec., W. Bro. W. E. Scott, Box 173, Christchurch.

Tawera, No. 188:—Founded 1912, meets in Masonic Hall, Oxford, first Tuesday in each month, 7.30 p.m. Installation March. W.M., Bro. L. Watson; S.W., Bro. T. C. Horn; J.W., Bro. C. F. Hall; Sec., Bro. Geo. Smith, Oxford.

Timaru, No. 196:—Founded 1913, meets St. John's Masonic Hall, Church St., Timaru, third Monday in month (except Dec. and Jan.). Installation April. W.M., Bro. S. L. Freeman; S.W., Bro. L. B. Pearson; J.W., Bro. A. W. F. Newton; Sec., Bro. J. C. Moore, Hassall St.

Koranga, No. 197:—Founded 1913, meets Caledonian Masonic Hall, Sophia St., Timaru, fourth Tuesday in month, 7.30 p.m. Installation Aug. W.M., Bro. W. G. Cooper; S.W., Bro. G. Murdoch; J.W., Bro. L. B. Jones; Sec., Bro. E. Darroch, Box 38, Timaru.

Erehwon, No. 200:—Consecrated 20th Aug., 1914; meets Masonic Hall, Mt. Somers, Friday on or before full moon, 7.30 p.m. Installation Oct. W.M., Bro. J. Hood; S.W., Bro. W. J. Robertson; J.W., Bro. W. J. Smith; Sec., Bro. E. C. Wood, Mt. Somers.

Acacia, No. 209:—Founded 1918, meets in County Council Chamber, Waikari, Thursday on or after full moon. Installation Oct. W.M., Bro. Rev. A. L. Canter; S.W., Bro. W. T. Lindsay; J.W., Bro. H. B. Billens; Sec., Bro. H. Saunderson, Box 24, Waikari.

Eirene, No. 211:—Founded 1919, meets in School Room, Little River, Monday nearest full moon in each month, 7.30 p.m. W.M., Bro. C. W. I. MacLacherty; S.W., Bro. J. G. Humphries; J.W., Bro. J. Rinaldi; Sec., Bro. L. H. C. Smith, Railway Station, Little River.
 Ionic, No. 212:—Founded 1919, meets Masonic Hall, Gloucester St., Christchurch, fourth Thursday in each month, 7.30 p.m. Installation Aug. W.M., Bro. G. W. E. Anderson; S.W., Bro. A. Rose; J.W., Bro. R. Twynham; Sec., Bro. L. Salt, Box 1034, Christchurch.

PROVINCE OF OTAGO: 27 LODGES.

(R.W. Bro. A. Fieldwick, 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 Oct. W.M., Bro. J. McCormack; S.W., Bro. E. J. Thomson; J.W., Bro. A. Morrison; Sec., Bro. H. E. Barth, Box 362, Dunedin.
 Waitaki, No. 11:—Founded 1869, meets Masonic Hall, Wansbeck St., Oamaru, second Wednesday in month, 7.30 p.m. Installation May. W.M., Bro. A. Hamilton; S.W., Bro. T. Herron; J.W., Bro. T. L. Roberts; Sec., Bro. C. A. La Roche, Harbour Board office.

Clutha, No. 14:—Founded 1866, meets Masonic Hall, Douglas St., Balclutha, second Monday in month, 8 p.m. Installation Sept. W.M., Bro. R. Henderson; S.W., Bro. S. V. White; J.W., Bro. A. Cohen; Sec., Bro. E. Moore.

Palmerston, No. 28:—Founded 1876, meets Masonic Hall, Palmerston S., Friday on or before full moon, 8 p.m. Installation Aug. W.M., Bro. W. C. Arkle; S.W., Bro. R. Cameron; J.W., Bro. — Bruntson; Sec., Bro. G. B. Smith, junr, P.M., Box 24, Palmerston, Otago.

Hercules, No. 36:—Founded 1880, meets in Masonic Hall, Tapanui, Wednesday nearest full moon, 7.30 p.m. Installation Apr. W.M., Bro. G. A. Fowler; S.W., Bro. J. Clouston; J.W., Bro. J. W. Beattie; Sec., W. Bro. J. W. Nicholson, Tapanui.

Hiram, No. 46:—Founded 1883, meets in Masonic Hall, Cargill Rd., South Dunedin, fourth Tuesday in every month, 7.30 p.m. Installation Oct. W.M., Bro. G. G. Cardno; S.W., Bro. W. Homan; J.W., Bro. T. Will; Sec., Bro. Rev. C. J. Bush-King, St. Matthew's Buildings, Hope Place, Dunedin.

Ngapara, No. 68:—Founded 1891, meets Masonic Hall, Ngapara, Oamaru, Monday on or preceding full moon, 7.30 p.m. Installation Oct. W.M., Bro. W. J. Taylor; S.W., Bro. A. Murray; J.W., Bro. G. Pringle; Sec., Bro. H. Webber, P.M., Ngapara.

Oamaru Kil., No. 82:—Founded 1872, meets in Masonic Hall, Oamaru, third Wednesday in each month. Installation Oct. W.M., Bro. J. McLaren; S.W., Bro. J. C. Dickson; J.W., Bro. F. Ledingham; 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 2nd Feb. 1921. Installation Feb. W.M., Bro. J. Oliver; S.W., Bro. J. Richardson; J.W., Bro. L. L. Grimshaw; Sec., W. Bro. W. D. Paterson, P.M.

St. John, No. 84:—Constituted E.C., 1885; joined N.Z.C., 1893; meets second Thursday in each month in Oddfellows' Hall, Gordon Rd., Mosgiel, at 7.30 p.m. Installation Nov. W.M., Bro. C. H. Leith; S.W., Bro. J. Mitchell; J.W., Bro. J. Findlay; Sec., Bro. J. Williamson, P.O. Box 23, Mosgiel.

Mount Ida, No. 97:—Founded 1868 (originally No. 1262, E.C.), meets Masonic Hall, Naseby, Wednesday nearest full moon. Installation Feb. W.M., Bro. E. Carey; S.W., Bro. T. C. Hore; J.W., Bro. S. McFerran; Sec., Bro. A. E. Brown, Levin Stret, Naseby.

Cromwell Kil., No. 98:—Founded 1873 (originally No. 535, S.C.), meets Masonic Hall, Cromwell, Wednesday nearest full moon, 7.30 p.m. Installation Feb. W.M., Bro. F. W. Partridge; S.W., Bro. D. C. Jolly; J.W., Bro. W. R. Meachels; Sec., W. Bro. W. Campbell, 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 Feb. W.M., Bro. R. Brangan; S.W., Bro. R. Ray, P.M.; J.W., Bro. J. L. Davidson, P.M. (acting); Sec., Bro. H. E. Stevens, Clyde.

Maori, No. 105:—Meets Masonic Hall, Ravensbourne, Dunedin, first Monday in month, 7.30 p.m. Installation Mar. W.M., Bro. D. McPhail; S.W., Bro. G. F. Smith; J.W., Bro. L. Page; Sec., W. Bro. A. Jordan, 72 Albany St., Dunedin.

Manuhierikia Kil., No. 109:—Founded 1866, meets Masonic Hall, Alexandra, Friday on or nearest full moon. Installation Feb. W.M., Bro. A. W. Whittleston; S.W., Bro. G. W. T. Campbell; J.W., Bro. R. T. Syme; Sec., Bro. J. B. Arnott, P.M., P.O. Box 51, Alexandra.

St. Bathans, No. 126:—Founded 11th Nov. 1902, meets Masonic Hall, Becks, Thursday nearest full moon, 8 p.m. Installation Feb. W.M., Bro. J. Owens; S.W., Bro. J. Clouston; J.W., Bro. G. T. Alexander; Sec., Bro. Rev. A. V. G. Chandler, P.M., P.O., Becks.

Otago Kil., No. 143:—Meets Masonic Hall, Moray Pl., Dunedin, first Thursday in month, 7.30 p.m. Installation Dec. W.M., Bro. R. Clark; S.W., Bro. R. H. Bagshaw; J.W., Bro. A. Miller; 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., W. Bro. L. Faigan; S.W., Bro. A. H. Williamson; J.W., Bro. H. Henderson; Sec., W. Bro. J. R. Gilmour, Box 18, Roxburgh.

Oceanic, No. 154:—Meets in St. Kilda Masonic Hall, Dunedin, third Wednesday in each month, 7.30 p.m. Installation Oct. W.M., Bro. M. J. Pierce; S.W., Bro. W. H. Riddell; J.W., Bro. F. Titchener; Sec., Bro. A. A. Clatworthy, Box 417, Dunedin.

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. R. Johnson; S.W., Bro. G. Winter; J.W., Bro. G. Weldie; Sec., W. Bro. J. D. King, P.M., 2 Dudley Place, Maori Hill, Dunedin.

Masters, No. 161.
 Kurow, No. 164:—Founded 13th May, 1909; meets in Masonic Hall, Kurow, Thursday on or before full moon, 7.30 p.m. Installation Sept. W.M., Bro. F. W. G. Quaitie; S.W., Bro. H. Simpson; J.W., Bro. J. C. Harris; Sec., Bro. W. W. Mercer, Kurow.

Owaka, No. 180:—Founded 1911, meets Masonic Hall, Owaka, Tuesday nearest full moon, 7.30 p.m. Installation Mar. W.M., Bro. R. Barr; S.W., Bro. G. W. Geddes; J.W., Bro. J. Logan; Sec., Bro. W. N. Haywarde, P.O. Box 13, Owaka.

Clinton, No. 183:—Founded 1911, meets Oddfellows' Hall, Clinton, Thursday nearest full moon, 7.30 p.m. Installation Mar. W.M., Bro. R. Shepherd; S.W., Bro. R. McIndoe; J.W., Bro. R. C. Cairney; Sec., Bro. W. T. Dark.

Ionic, No. 191:—Founded 1912, meets in Kirkland Hall, Green Island, second Monday in month, 7.30 p.m. Installation July. W.M., Bro. R. Benfell; S.W., Bro. A. R. Harrison; J.W., Bro. Thos. Graham; Sec., W. Bro. S. F. Bridgman, P.M., Green Island.

Morning Star, No. 192 (Mornington).
 Strath-Tairi, No. 193:—Founded 1914, meets Presbyterian Church Hall, Middlemarch, Monday on or before full moon. Installation Apr. W.M., Bro. A. Millar; S.W., Bro. W. G. Thompson; J.W., Bro. D. Finlayson; Sec., W. Bro. A. Tyndall, Middlemarch.

PROVINCE OF SOUTHLAND: 18 LODGES.

(R.W. Bro. A. B. Haggitt, Prov.G.M.)

Southern Cross, No. 9:—Founded 1864, meets Masonic Hall, Forth St., Invercargill, first Friday in month, 7.45 p.m. Installation June. W.M., Bro. H. J. Farrant; S.W., Bro. B. J. Glancefield; J.W., Bro. F. R. Padget; Sec., W. Bro. C. H. Roberts, Box 214, Invercargill.

Harvey, No. 49:—Founded 1883, meets Masonic Hall, Gore, Wednesday nearest full moon, 7.30 p.m. Installation second Wednesday in Apr. W.M., Bro. R. P. Boyne; S.W., Bro. H. C. MacGibbon; J.W., Bro. D. Cook; Sec., W. Bro. D. D. Steadman, East Gore.

Mokoreta, No. 63:—Founded 1888, meets in Masonic Temple, Wyndham, third Thursday every month, 8 p.m. Installation fourth Wednesday in Sept. W.M., Bro. R. Richardson; S.W., Bro. I. C. MacRae; J.W., Bro. W. Mortimer; Sec., Bro. A. W. Crosbie, P.M., Wyndham.

Fortitude, No. 64:—Founded 1888, meets in Masonic Hall, Bluff, second Wednesday in month, 7.30 p.m. Installation June. W.M., Bro. J. Walker; S.W., Bro. J. G. Jory; J.W., Bro. G. R. George; 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 Aug. W.M., Bro. D. M. Tweedie; S.W., Bro. E. B. Patrick; J.W., Bro. Rev. H. Parata; 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. 86:—Meets Monday on or before full moon at Masonic Hall, Arrowtown. Installation Feb. W.M., Bro. D. R. Barron; S.W., Bro. S. George; J.W., Bro. C. C. O'Callaghan; Sec., Bro. F. F. Dunlop, P.M., P.O. Box 48, Arrowtown.

St. John, No. 94:—Meets at Masonic Hall, Invercargill, third Friday in month. Installation May. W.M., Bro. R. Hyslop; S.W., Bro. J. R. Fraser; J.W., Bro. C. W. Wilson; Sec., W. Bro. F. Bonifant, 15 Clifton St., Invercargill.

Taringatura, No. 109:—Founded 1887, meets Masonic Hall, Lumsden, Monday nearest full moon. Installation third Wednesday in Nov. W.M., Bro. H. Ewen; S.W., Bro. R. F. Hayles; J.W., Bro. C. H. Belsham; Sec., Bro. R. N. Wilson, Box 4, Lumsden.

Winton, No. 108:—Founded 1896, meets Masonic Hall, Park St., Winton, Tuesday on or before full moon. Installation Oct. W.M., Bro. H. Liddell; S.W., Bro. T. King; J.W., Bro. H. Carswell; Sec., W. Bro. T. Walker, Box 7, Winton.

Wallace, No. 129:—Founded 1904, meets Masonic Hall, Otautau, third Tuesday in month, 7.30 p.m. Installation third Wednesday in Apr. W.M., Bro. C. L. Pont; S.W., Bro. R. Rotch; J.W., Bro. D. P. Walker; Sec., W. Bro. L. F. Clapp, P.M., Box 7, Orepuki.

Orepuki, No. 137:—Founded 1905, meets Masonic Hall, Orepuki, second Thursday in month, 7.30 p.m. Installation third Wednesday in Apr. W.M., Bro. C. L. Pont; S.W., Bro. R. Rotch; J.W., Bro. D. P. Walker; Sec., W. Bro. L. F. Clapp, P.M., Box 7, Orepuki.

Wairaki, No. 145:—Founded 1906, meets in Masonic Hall, Nightcaps, Friday on or nearest full moon, 7.30 p.m. Installation Mar. W.M., Bro. W. Dixon; S.W., Bro. J. B. Stroud; J.W., Bro. J. C. Wilson; Sec., W. Bro. D. Cameron, P.O., Nightcaps.

Victoria, No. 147:—Founded 1883, meets in Masonic Hall, Forth St., Invercargill, second Friday in month. Installation Aug. W.M., Bro. A. Derby; S.W., Bro. W. Fraser; J.W., Bro. H. H. Geddes; Sec., W. Bro. N. J. Broken-shire, P.M., Box 95, Invercargill.

Waikaka, No. 151:—Founded 1907, meets Lodgeroom, Waikaka, Monday nearest full moon. Installation June. W.M., Bro. C. A. Morris; S.W., Bro. G. S. Reese, P.M.; J.W., Bro. R. Murray; Sec., Bro. T. Keating, P.M., P.O. Box 11, Waikaka.

Mataura, No. 174:—Founded 1910, meets Masonic Hall, Mataura, Monday nearest full moon, 7.30 p.m. Installation second Wednesday in July. W.M., Bro. D. R. Howden; S.W., Bro. P. Tait; J.W., Bro. D. M. MacDonald; Sec., W. Bro. P. J. De La Mare, P.M., P.O., Mataura.

Waihopai, No. 189:—Founded 1912, meets in Masonic Hall, Grey St., Gladstone, Invercargill, third Monday in month, 7.30 p.m. Installation May. W.M., Bro. J. D. Campbell; S.W., Bro. W. Mitchell; J.W., Bro. J. Stobo; Sec., Bro. A. B. Edmonds, Box 188, Invercargill.

Tuatapere, No. 210:—Founded 1919, meets in Lodgeroom, Tuatapere, Wednesday nearest full moon, 7.30 p.m. Installation Feb. W.M., Bro. F. A. Kemp; S.W., Bro. J. J. Hinchcliff; J.W., Bro. W. Young; Sec., W. Bro. C. C. Nicholas, P.O. Box 12, Tuatapere.

ENGLISH CRAFT LODGES.

Pacific, No. 1453, E.C.:—Founded 1873, meets Masonic Hall, Reefton, Tuesday nearest full moon. Installation July. W.M., Bro. N. Lawn, P.M.; S.W., Bro. A. A. Rouse; J.W., Bro. T. Dellaca; Sec., Bro. F. Knight, Black's Point, Reefton.

Wellington, No. 1521:—Founded 1874, meets Masonic Hall, Wellington, third Wednesday in each month except in Jan., Feb., and March. Installation June. W.M., Bro. E. W. Cardale; S.W., Bro. F. J. Hardwicke; J.W., Bro. J. C. Greer; Sec., Bro. F. H. Danks, Box 267.

BOARDS OF ENQUIRY.

MARLBOROUGH:—Meets Masonic Hall, Charles St., Blenheim, first Thursday in month. Pres., W. Bro. C. H. Mills; Sec., W. Bro. W. C. Lucas, Redwood St., Blenheim.

NEW PLYMOUTH:—Meets in the Masonic Hall on first Wednesday in month. Pres., W. Bro. F. C. J. Bellinger; 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. R. J. Shakes; Vice-Pres., W. Bro. G. Jones; Sec. and Treas., W. Bro. H. Hobbs, 141 Tasman St., Wellington.

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. J. A. Stables, Box 79, P.O., Christchurch.

SOUTH CANTERBURY:—Meets in St. John's Masonic Hall, Church St., Timaru, second Friday in month, 7.30 p.m. Sec., Bro. R. H. Smith, Wilson St., Timaru.

OTAGO:—Meets in No. 15, Empire Buildings, Princes St., Dunedin, third Saturday in each month. Pres., W. Bro. J. W. Scurr; Sec., W. Bro. T. W. O'Driscoll, 158 Dundas St., Dunedin.

**ANCIENT AND ACCEPTED SCOTTISH RITE.
GRAND LODGE OF FRANCE.**

Veritas, No. 354.—Founded 1907, meets Freemasons' Hall, Mission St., Papete, fourth Saturday in month, 7.30 p.m. Installation Dec. W.M., Bro. V. Gooding; S.W., Bro. F. Homes; J.W., Bro. C. H. Norris; Sec., Bro. A. J. Barbarel. [This Lodge, working in English, cordially invites brethren from New Zealand.]

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

First Grand Principal Z.
R.E. Comp. T. Hobson, Hawkes Bay.

Grand Officers, 1920.

D.G.Z.—R.E. Comp. C. Flavell, Canterbury.
G.H.—R.E. Comp. A. J. Graham, Ruapehu.
G.J.—R.E. Comp. E. Lane, Otago.
G.S.E.—M.E. Comp. H. J. Williams, Wellington.
G.S.N.—V.E. Comp. A. B. Haggitt, Southland.
G.Treas.—V.E. Comp. A. Veitch, Wellington.
1st G. Soj.—V.E. Comp. G. Logan, Wellington.
2nd G. Soj.—V.E. Comp. W. G. Woolhmann, Auckland.
3rd G. Soj.—V.E. Comp. J. E. Wade, Westland.
G.Reg.—V.E. Comp. C. W. Neilsen, Wellington.
G.Chanc.—V.E. Comp. S. T. S. Martin, Wellington.
G.Supt. of W.—V.E. Comp. B. Whiting, Otago.
G.D. of C.—V.E. Comp. J. Allan, Auckland.
G.D. of C.—V.E. Comp. C. H. Critchley, Hawkes Bay.
G.S.D.B.—V.E. Comp. A. H. Hobbs, Canterbury.
G.St.B.—V.E. Comp. A. W. Gallachan, Ruapehu.
G. Organist.—V.E. Comp. C. Speight, Auckland.
Assist. G.D. of C.—V.E. Comp. C. B. Barton, Wellington.
Assist. G.D. of C.—V.E. Comp. J. G. Ross, Otago.
Assist. G.S.D.B.—V.E. Comp. G. H. Stevens, Southland.
Assist. G.St.B.—V.E. Comp. S. Paul, Westland.
Assist. G.Reg.—V.E. Comp. W. G. Hillier, Canterbury.

Grand Superintendents.

Auckland.—M.E. Comp. M. J. Harris.
Ruapehu.—R.E. Comp. A. J. Graham.
Hawkes Bay.—R.E. Comp. R. A. Gillespie.
Wellington.—R.E. Comp. G. Russell.
Canterbury.—R.E. Comp. F. C. B. Bishop.
Otago.—R.E. Comp. H. W. S. Hellyer.
Southland.—V.E. Comp. Dr. Anderson Stewarts.
Westland.—M.E. Comp. J. H. Harkness.

Supreme Committee.

Chairman: R.E. Comp. H. H. Seaton, Wellington.
Elected Members.—V.E. Comps. J. Rod, C. H. Dement, H. B. Bridge, W. H. Jones, O. Neilson.

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

NEW ZEALAND CHAPTERS.

St. Augustine, No. 1.—Founded Nov., 1869; meets St. Augustine Hall, Christchurch, second Wednesday in month, 7.30 p.m. Installation Oct. Z., Comp. G. Yemm; H., Comp. R. McFarlane; J., Comp. J. Richardson; S.E., Comp. J. Gillanders, 133 Hill's Rd., St. Albans.
Waterloo, No. 2.—Founded 1875, meets Masonic Hall, Boulcott St., Wellington, fourth Wednesday in month. Installation Sept. Z., Comp. R. J. Shakes; H., Comp. E. J. Guinness; J., Comp. J. Gordon; S.E., Comp. G. W. A. Clark, 16 Sussex St., Wellington.
Southern Cross, No. 3.—Meets in Masonic Hall, Invercargill, fourth Friday in month, excluding Dec. Installation Sept. Z., Comp. R. Smith; H., Comp. W. R. Rusden; J., Comp. A. le H. Hoyle; S.E., Comp. Sydney Smith, Box 44, Invercargill.
Victoria, No. 4.—Founded 1879, meets Masonic Hall, Munroe St., Napier, last Thursday in the months of Oct., Nov., Jan., Feb., Mar., April, May, July, Aug., and Sept. Installation Sept. Z., Comp. W. A. Wilkie; H., Comp. A. J. Turville, P.Z.; J., Comp. R. N. C. Harris; S.E., Comp. J. Redshaw, P.Z., P.O. Box 196, Napier.
Albert Edward, No. 6 (Lyttelton).—Meets third Tuesday in Sept., Nov., Jan., Mar., May, July, and Aug. Installation Sept. Z., Comp. J. N. Carson; H., Comp. C. E. Owen; J., Comp. C. H. Smith; S.E., Comp. T. C. Hatton, P.Z., Oxford St., Lyttelton.
Otago, No. 7.—Meets Oceanic Masonic Hall, St. Kilda, Dunedin, first Saturday in month. Installation Nov. Z., Comp. J. A. McPhee; H., Comp. D. Scrymgeour; J., Comp. M. J. Pierce; S.E., Comp. J. Will, 26 Goodhall St., Caversham, Dunedin.
Waitaki Kil., No. 8 (being Otago Chapter, No. 8, and Waitaki Chapter, No. 13, which were amalgamated 9th Oct., 1901).—Meets Masonic Hall, Wansbeck St., Oamaru, fourth Wednesday in each month. Installation Sept. Z., Comp. W. Brown; H., Comp. T. Herron; J., Comp. J. G. Wallace; S.E., M.E. Comp. J. M. Brown, P.G.Z.

Auckland Prov., No. 9.—Founded 1892, meets third Wednesday in month, except Dec. and Jan. Installation Sept. Z., Comp. W. R. T. Leighton; H., Comp. G. P. Baldwin; J., Comp. W. G. Allen; S.E., Comp. J. W. Probert, 61 Park Rd.

Wairarapa, No. 10.—Founded 1892, meets Masonic Hall, Masterton, first Friday in Jan., Mar., May, July, Sept., Nov. Installation 23rd Sept. Z., Comp. F. J. Hunn; H., Comp. R. J. King; J., Comp. G. W. Chapman; S.E., Comp. C. H. Perrin, 4 Exchange Buildings, Masterton.

Manawatu, No. 11.—Founded 1892, meets Masonic Hall, Palmerston North, third Thursday in month. Z., E. Comp. J. W. Sinclair; H., Comp. J. Y. Oliver; J., Comp. S. W. Oliver; S.E., Comp. S. H. Snell.

Victory, No. 12.—Founded 1892, meets Masonic Hall, Nelson, fourth Thursday in month as required. Installation fourth Thursday Sept. Z., Comp. A. G. Shrimpton; H., Comp. T. D. Milne; J., Comp. H. H. Edwards; S.E., V.E. Comp. R. W. Siles, Box 105, Nelson.

Marlborough, No. 14.—Founded 1892, meets Masonic Hall, Charles St., Blenheim, third Thursday in months of Oct., Dec., Feb., April, June, and Aug. Installation 23rd Sept. Z., Comp. T. E. Cleator; H., Comp. W. C. Lucas; J., Comp. W. J. Girling; S.E., Comp. G. J. Logan, Walter St., Blenheim.

Timaru, No. 15.—Meets Chapter-room, Sophia St., Timaru, first Wednesday in every month. Z., V.E. Comp. W. McBride; H., E. Comp. J. T. Collins; J., E. Comp. G. Murdoch; S.E., E. Comp. E. A. Burn, Box 160 Timaru.

Waimate, No. 16.—Founded 1891, meets St. Augustine Masonic Hall, Waimate, first Wednesday after full moon in months of Sept. (Installation), Nov., Jan., Mar., May, and July. Z., Comp. C. Manchester; H., Comp. E. R. Beckett, P.Z.; J., Comp. W. E. Evans; S.E., Comp. J. Menzies, Box 34, Waimate.

Ohinemuri, No. 17.—Founded 1901, meets Masonic Hall, Paeroa, first Wednesday after full moon in Sept., Oct., Dec., Feb., April, June, Aug. Installation Sept. Z., Comp. C. F. Sims; H., Comp. F. A. B. Cameron; J., Comp. J. Say; S.E., Comp. W. D. Nicholas.

Inangahua, No. 18.—Founded 1892, meets Burns' Masonic Hall, Kelly St., Reefton, second Tuesday in month. Installation Sept. Z., E. Comp. W. H. Nicholas; H., E. Comp. F. W. Robinson; J., Comp. N. Lawn; S.E., E. Comp. N. M. Rivers, Broadway, Reefton.

Ruapehu, No. 19.—Founded 1902, meets Masonic Hall, Marton, Tuesday on or after full moon when required. Z., V.E. Comp. W. R. Snellgrove; H., Comp. W. W. Thomas; J., Comp. L. F. de Berry; S.E., V.E. Comp. E. Lloyd, P.Z., P.O. Box 14, Marton.

Cromwell Coronation, No. 20.

Kawatiri, No. 21.—Founded 1904, meets Masonic Hall, Westport, third Wednesday in month. Installation Sept. Z., V.E. Comp. G. A. Simpson; H., E. Comp. G. Hutton; J., E. Comp. E. L. S. H. Skilton; S.E., M.E. Comp. J. H. Harkness, P.G.Z., 85 Queen St., Westport.

Waikato, No. 22.—Founded 30th Jan., 1905; meets Masonic Hall, Hamilton, Tuesday on or before full moon in Sept., Oct., Dec., Feb., April, June, Aug. Installation Sept. Z., V.E. Comp. R. English; H., E. Comp. E. A. Bryant; J., E. Comp. H. M. Thorpe; S.E., E. Comp. J. W. Hodd, c/o Hannah's, Hamilton.

Wanganui, No. 23.—Founded 1906, meets Masonic Hall, Wanganui, first Thursday in month, except Dec. and Jan. Installation Sept. Z., Comp. J. R. Foster; H., Comp. W. E. Longshaw; J., Comp. J. H. Passmore; S.E., Comp. C. H. Jacobs, Box 263, Wanganui.

Brooklyn, No. 24.—Founded 1906, meets Masonic Hall, Brooklyn, second Wednesday in the months of Feb., Apr., June, Aug., Oct., Dec. Installation Sept. Z., Comp. W. J. Westwood; H., Comp. H. V. Futter; J., Comp. G. F. L. Lenzi; S.E., Comp. J. E. F. Perry, 55 Bidwell St.

Hinemoa, No. 25.—Founded 1906, meets Masonic Hall, Daniel St., third Thursday in month. Installation Sept. Z., Comp. J. W. Sexton; H., Comp. F. C. Broomhall; J., Comp. P. C. Watts; S.E., Comp. J. Melville.

Whangarei, No. 27.—Founded Sept., 1907; meets Masonic Hall, John St., Whangarei, fourth Thursday in Feb., March, April, May, June, July, Aug., Sept., Oct., and Nov. Installation Sept. Z., Comp. A. McPhee; H., Comp. R. McLennan; J., Comp. — McBeth; S.E., Comp. W. A. Parker.

Maori, No. 28.—Founded 1907, meets Masonic Hall, Ravensbourne, fourth Wednesday in month except Dec. Installation Nov. Z., Comp. C. F. I. Bell; H., Comp. J. Dreaver; J., Comp. A. Jordan; S.E., Comp. J. Robb, Union St., Ravensbourne.

Westland Kil., No. 29 (Hokitika).

Rawhiti, No. 30.—Founded 1908, meets Masonic Hall, Dannevirke, first Monday in month, 7.30 p.m. Installation Sept. Z., Comp. J. C. Davidson; H., Comp. J. K. Gilmour; J., Comp. J. Brown, P.Z.; S.E., Comp. W. Dobson, P.Z.

Prince of Wales, No. 31 (Christchurch).
Takaho, No. 32.—Founded 1912, meets Thursday nearest full moon (Dec. and Jan. excepted) at Patea, Eltham, and Hawera alternately. Installation Sept. Z., Comp. J. H. Bleakley; H., Comp. J. L. Martin; J., Comp. A. N. Rogers; S.E., Comp. A. M. Burrows, Collingwood St., Eltham.

Iwitea, No. 33.—Founded 1912, meets Masonic Hall, Douglas St., Balclutha, last Monday in each month. Installation Nov. Z., Comp. R. McGillivray; H., Comp. J. H. Guest; J., Comp. G. R. Henderson; S.E., Comp. G. J. Downes, Balclutha P.O.

Wallace, No. 34 (Otautau).

Rose and Thistle, No. 35 (Ashburton).
Gisborne, No. 36.—Meets in Abercorn Hall fourth Tuesday in months of Feb., Apr., June, Aug., Sept., Oct., and Dec. Installation Sept. Z., Comp. T. Corson; H., Comp. F. J. Rowley; J., Comp. C. Blackburn; S.E., V.E. Comp. G. T. Bull, P.Z., P.O. Box 208.

Egmont, No. 37.—Founded 25th Mar., 1916; meets Masonic Hall, Stratford and Inglewood, alternately, 7.30 p.m., second Monday in month, except Dec. and Jan. Z., Comp. W. H. Bealey; H., Comp. G. Smart; J., Comp. W. Power; E., Comp. J. McAllister, P.O. Box 108, Stratford.

Heretaunga, No. 38.—Founded May, 1915; meets Masonic Hall, Hastings, first Thursday in month, 8 p.m. Installation April. Z., Comp. J. B. E. Hird; H., Comp. E. J. Murray; J., Comp. W. R. Wright; S.E., Comp. R. Shaw, Nelson St. N., Hastings.

Bedford, No. 39.—Founded Sept., 1916; meets Masonic Hall, Waipukurau, last Wednesday in each month, 7.30 p.m. Installation Sept. Z., Comp. J. Hobson; H., Comp. D. Milne; J., Comp. J. W. Elliott; S.E., Comp. E. H. Leigh.

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Inspector-General for New Zealand: Ill. Bro. M. Niccol, 83deg.

Wellington Chapter, No. 91.—Meets Masonic Hall, Wellington, third Friday in months of Jan., April, July, and Oct., or as near those dates as possible. M.W.S., Bro. J. Rod; High Prelate, P. Bro. Rev. A. M. Johnson; Recorder, E. and P. Bro. G. E. Smith, P.M.W.S., P.O. Box 311, Wellington.

Latham Chapter, No. 93.—Meets Masonic Hall, Wanganui, first Monday in months of April, June, Aug., Oct., and Nov. Installation Nov. M.W.S., Bro. A. Doig; Prelate, Ill. Bro. A. E. Porritt; Recorder, Bro. J. Ashwell, P.M.W.S., Wanganui.

Hawkes Bay, No. 100.—Meets Masonic Hall, Hastings, second Thursday in months of Mar., June, Sept., and Dec., or as near those dates as possible. Installation Dec. M.W.S., E. and P. Bro. A. Hobson; Prelate, E. and P. Bro. G. F. Roach; Recorder, E. and P. Bro. T. Morgan, P.O. Box 3, Hastings.

Nelson and Marlborough, No. 206 (Blenheim).

A. AND A. S. RITE.

Inspector-General for New Zealand: Ill. Bro. Colonel Geo. Barclay, 83deg.

Muribuku, No. 36.—Meets in Masonic Hall, Forth St., Invercargill, four times a year (fifth Friday). Special meetings as arranged. Installation meeting Shrove Tuesday. M.W.S., Bro. T. M. Rankin; D.M.W.S., Bro. A. le H. Hoyle; H.P., Bro. F. A. Steans; S.W., Bro. W. E. Rusden; J.W., Bro. J. Kerse; Sec., Bro. S. C. K. Smith, Sherwood, 14 Mitchell St., Invercargill.
Waikato, No. —.—Meets Masonic Hall, Hamilton East, third Monday in months of Feb., May, Aug., and Nov. Installation Shrove Tuesday. M.W.S., Bro. R. V. King; D.M.W.S., Bro. G. P. Rogers; Sec., Bro. Jas. W. Hodd, c/o Hannah's, Hamilton.

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