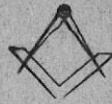


THE NEW ZEALAND



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WELLINGTON, NEW ZEALAND, OCTOBER 1, 1914

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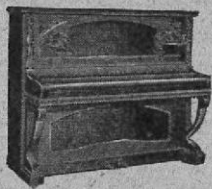
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MASONIC MEETINGS IN OCTOBER, 1914.

AUCKLAND.

THURSDAY, 1st
Beta-Waikato
Mangonui
Tauranga
Tirau
FRIDAY, 2nd
Hokianga
Waipa*
SATURDAY, 3rd
Ohaseawai
MONDAY, 5th
Waihi
Te Marama*
Star of North
TUESDAY, 6th
Te Aroha
Abercorn
Ponsonby
Rotorua
Tawhiri
WEDNESDAY, 7th
Coromandel
Manakau
Alpha
Taupiri*
Nau Mai
THURSDAY, 8th
Albion
WEDNESDAY, 14th
Ara
THURSDAY, 15th
Maungawahao
TUESDAY, 20th
St. Andrew
Sir Walter Scott
Papakura
Auckland
Hobson
WEDNESDAY, 28th
United Service
Wairoa*
Ohinemuri
Piako
Plunket

HAWKES BAY.

FRIDAY, 2nd
Ruatahiwha
MONDAY, 5th
Lion
TUESDAY, 6th
Victoria
Waikaremoana
WEDNESDAY, 14th
Heretaunga
THURSDAY, 15th
Rawhiti
TUESDAY, 20th
Scinde
MONDAY, 26th
Abercorn
TUESDAY, 27th
Bedford
Ruahine

TARANAKI.

FRIDAY, 2nd
Moa
TUESDAY, 6th
Hawera
St. John's
Ikarua
WEDNESDAY, 7th
Stratford
WEDNESDAY, 14th
Patea Kil.
WEDNESDAY, 28th
Ngamotu

WELLINGTON.

THURSDAY, 1st
Tararua
Kimbolton
Ruapehu
Horowhenua
Huia
FRIDAY, 2nd
Rangitira
Eketahuna
Tutanekai

W'gton—Contd.

SATURDAY, 3rd
Coronation
MONDAY, 5th
Feilding
Leinster
Waimarino*
TUESDAY, 6th
Otaki
Te Awahou
Puketoi
WEDNESDAY, 7th
Brooklyn*
Rongotea
Waihenga*
THURSDAY, 8th
St. Andrew Kil.
Hinemoa
FRIDAY, 9th
Greytown
Otari
MONDAY, 12th
Waterloo
St. John
TUESDAY, 13th
St. Mark
WEDNESDAY, 14th
Masterton
Waiwhetu*
MONDAY, 19th
St. Andrew
WEDNESDAY, 21st
Ulster
THURSDAY, 22nd
Montea
FRIDAY, 23rd
Installed Masters*
MONDAY, 26th
N.Z. Pacific
Manga-te-Weka
TUESDAY, 27th
Rangitikei*
Otangaki
Otaihape
WEDNESDAY, 28th
Manawatu Kil.

MARLBORO' & NELSON.

THURSDAY, 1st
Unanimity
FRIDAY, 2nd
Havelock
SATURDAY, 3rd
St. Cuthbert's*
WEDNESDAY, 7th
Motueka*
THURSDAY, 8th
Victory
MONDAY, 12th
Forest
FRIDAY, 30th
Waitohi

WESTLAND.

THURSDAY, 1st
Advance
SATURDAY, 3rd
Mokihinui
TUESDAY, 6th
Kumara
Runanga*
WEDNESDAY, 7th
Westland Kil.
Aorangi
THURSDAY, 8th
Mawhera
MONDAY, 12th
Kawatiri
THURSDAY, 15th
Robert Burns
SATURDAY, 17th
Torea

CANTERBURY.

THURSDAY, 1st
Southern Cross
Mackenzie*
Waihora
FRIDAY, 2nd
Civic
Amuri*

Canterb'y—Contd.

MONDAY, 5th
Caledonian
TUESDAY, 6th
Unanimity
THURSDAY, 8th
Ashley
TUESDAY, 13th
St. Augustine 4
WEDNESDAY, 14th
St. George
THURSDAY, 15th
Canterbury Kil.
FRIDAY, 16th
Mairaki
TUESDAY, 20th
Robert Burns
WEDNESDAY, 21st
Geraldine
Thistle
MONDAY, 26th
Ahurewa*
TUESDAY, 27th
Progress
Lincoln*
Christchurch
WEDNESDAY, 28th
St. Augustine 99
Concord

OTAGO.

THURSDAY, 1st
St. Bathans
Otago Kil.
Kuwai
Owaka
Clinton
FRIDAY, 2nd
Palmerston
Manukerika Kil.
SATURDAY, 3rd
Teviot
MONDAY, 5th
Maori
TUESDAY, 6th
Dunstan
WEDNESDAY, 7th
Mount Ida
Cromwell Kil.
Oamaru Kil.*
Hercules
FRIDAY, 9th
Haeremai
TUESDAY, 13th
Clutha
WEDNESDAY, 14th
Otago*
WEDNESDAY, 21st
Oceanic*
MONDAY, 26th
Ngapara*
TUESDAY, 27th
Hiram
WEDNESDAY, 28th
Waitaki

SOUTHLAND.

FRIDAY, 2nd
Southern Cross
MONDAY, 5th
Waikaka
TUESDAY, 6th
Aparima
WEDNESDAY, 7th
Harvey
THURSDAY, 8th
Orepuki
FRIDAY, 9th
Victoria
WEDNESDAY, 14th
Fortitude
THURSDAY, 15th
Mokoreta
FRIDAY, 16th
St. John
Wallace
TUESDAY, 20th
Lake of Ophir
MONDAY, 26th
Arrow Kil.
Taringatura
TUESDAY, 27th
Winton*

*Installation Meetings.

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

The New Zealand

VOL. XX.; No. 5.]

WELLINGTON, NEW ZEALAND, OCTOBER 1

The New Zealand Craftsman

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DATES OF FULL MOON, 1914.

4th October—Sunday. 3rd December—Thursday.
3rd November—Tuesday.

FROM THE EDITOR.

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

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The New Zealand Craftsman

Registered Office—Masonic Hall, Boulcott Street, Wellington.

WELLINGTON, OCTOBER 1, 1914.

OUR DUTY.

ASSOCIATIONS of men, banded together for some common object, have existed from time immemorial, and their duration has been in proportion to the value of their objects. But there are few that can rejoice in a long and uninterrupted existence. Indeed, the great majority wither and decay after, usually, a brief life. And today it may be claimed that there are only two organisations extant—outside religious cults—that can claim a historical record of over one hundred years. The two bodies thus referred to are friendly societies and Freemasonry. The former of these, whose primary objects are assurance against many of the ills of life, have served a good purpose in the inculcation of thrift, and the provision of an elementary education which has diverted many members into the political arena. And it may be said that friendly societies deserve an infinitely better fate

than is foreshadowed by the Governments of Great Britain and Australasia, by whom they will inevitably be swallowed up in the national insurance schemes, which are yearly increasing the classes of benefits which are provided to the assured, not from individual contributions, but from the several consolidated revenue funds. It may be in the interests of the greatest numbers, but the fact remains that these self-reliant and self-supporting institutions, which for many years were so lauded for their excellent and self-sacrificing work, will inevitably, sooner or later, have to succumb to the capacious maw of National Insurance. Then will Freemasonry stand alone as the only ancient organisation of a social, philanthropic, and quasi-beneficial character. Looking at the institution in the light of happenings in the near and distant future, it may be well to

glance at its constitution, and attempt to deduce from such introspection, whether it may successfully withstand any unexpected shocks which may result from the present European conflagration. . The foundation and very essence of Freemasonry is fraternity, not in the ordinary interpretation, but in its strictest sense. A fraternity of men may exist for common interest, business, or pleasure. But the fraternity of Freemasonry is its bond of brotherhood of the closest nature. It demands a duty to God, to its neighbour, as well as to its members. It provides that one must act on the square to his brother, not in the colloquialism of everyday use, but by "rendering him every kind office" which justice or mercy may require, by relieving his necessities and soothing his afflictions, and by doing to him as he "should do unto you." This is only a small part of the duties and privileges comprehended in the word Fraternity. And so long as the superstructure of Freemasonry rests on such a foundation, it will never decay. But a time is coming, brethren, when the strength of those foundations will be severely tried. The nobler feeling of the man will be put to the test, and perhaps in some instances will be found wanting. The trial we apprehend will come when we are called to assimilate our feelings as men with our duty as Freemasons. For many decades of years after the battle of Waterloo, the race hatred between England and France was most marked, and even the co-partnership of the Crimean war did not lead to much mitigation. And yet the two nations were always honourable foes: During the long Peninsula war, inhuman atrocities were practically confined to the guerrilla forces of Spain, and prisoners were as honourably treated as circumstances would allow. And yet the racial hatred existed for nearly a hundred years. What is the converse side of the picture to-day in the scientific conflict of a twentieth century civilisation? What are the daily practices of the German and Austrian soldiers? The torturing of men, the dishonouring of women, the wholesale shooting of priests and nuns, and the killing of innocent children, have all been attested by incontrovertible authority. Indeed, the refined cruelties invented would have disgraced the most barbarous savage of a hundred years ago. It is safe to predict that whatever may be the result on the cessation of war, however much these "cultured" countries may be humbled, the remembrance of the horrors of this phase of the war will not be obliterated for another hundred years. And yet in one of these lands whose people shall be maranatha, we have many brethren, many good brethren, some no doubt will have been in the fighting line, but we will acquit them of all participation in dishonour. But what shall be our attitude to them in the future? Can we avoid including them in that intense hatred which will be as just as the cause which led our Empire into the war?

Brethren, our duty as Freemasons is plain. When this great war is ended, and we pray the Great Architect is may be soon, should we come into, personal contact with any brethren who may have been included with our national enemies, we cannot afford to forget the injunction which recites and impresses us with our duty to our neighbour, who is also our brother. For a time the task may be hard, but it is in times of stress that we shall see whether the foundations of the superstructure are undermined, or have weathered the storm, and this will be the refining fire which will prove our Brotherhood something more than a name, something that the world utterly fails to understand, and which perhaps is not quite comprehensible to ourselves.

HISTORY REPEATS ITSELF.

"The Cloths and Vandals were an ancient barbarous Teutonic race inhabiting the northern part of Germany. In A.D. 409 they invaded Spain, and in 429 they crossed over into Africa and conquered the Roman dominions there. Subsequently in 455, under their victorious King Genserie, they invaded Italy, and took and plundered Rome, and unsparingly destroyed the monuments of art and the productions of literature. They were at length destroyed by Belisarius, A.D. 535." So says history, and the modern Teuton barbarian hand has not lost its ancestral cunning, but is still burning, slaying, plundering and destroying the works of literature. One is led to wonder what manner of man the "cultured" German of the twentieth century can be, who on the first abrasion of the skin exudes the loathsome barbarity of his fifteen hundred years ago ancestors. If this is the sequence of culture, then better by far the primitive ignorance of the ancient, which may at least offer some palliation for savagery and atrocity, and destructive instincts. But it may be asked: Does all this affect Freemasonry more than the community at large? We answer that Freemasonry stands for all that is peaceful and humane. That terrorism and horrors of cruelty are repugnant to its every teaching. That it stands for all that is beautiful in nature. That architecture is a science peculiar to the ancestry of the present Craft. And as the world is indebted to the operative Masons of all ages for the beauty and magnificence of its principal architectural structures in all lands, so their successors have constructed a moral analogy in the teaching of the speculative science. Hence to the Freemason of today, the wholesale and ruthless demolition of old and magnificent edifices, from sheer vandalism, is the loss of the beautiful model

in which the modern speculative system had its origin.. Again, Masonic history is very largely traditional, in its widest senses, and the rays of light which intercept, or add to, the tradition, are solely derived from the old productions of literature. Look how our Masonic historians have delved into old mysteries, records, and what are called "Charges," which have thrown so much light on both operative Masonry and speculative Freemasonry. Hughan and his confreres would almost have revered the many old musty parchments from which they secured and gave to the Masonic world, so much information relating to their ancient brethren. And to know that the "cultured" Goths and Vandals of modern Germany have so ruthlessly destroyed magnificent edifices, old works of art, and productions of literature, impossible to replace, is almost to create a hope, perfectly natural if not quite Masonic, that these Goths and Vandals may find a modern Belisarius, who will destroy them, so that they no longer cumber the ground.

A MOST UNFRIENDLY ACT.

At the last convocation of the Sup. G.R.A. Chapter of New Zealand the attitude assumed by the G. Chapter of Scotland to this jurisdiction was the subject of very strong comment, and there was not wanting a militant party in the New Zealand assembly in advocacy of immediate reprisals, and the severance of all friendly intercourse with Scottish R.A. Masons in the Dominion. Other counsels prevailed, and special delegates, consisting of three of the most eminent R.A. Masons of New Zealand, were appointed to lay the case before the Scottish G. Chapter in Edinburgh, and to endeavour to secure recognition on the basis adhered to by all G. bodies in Craft Freemasonry. By adopting this course a truce was practically declared pending the result of the negotiations. One of the envoys on his arrival home lost no time in proceeding to Scotland and stating the case to the Scottish R.A. authorities, by whom he was received—with one exception—with the greatest kindness and courtesy. He attended the quarterly convocation in June, and obtained an excellent hearing in advocating his application. He was assured that it would receive every consideration, and some of the principal G. Chapter officers endorsed the New Zealand opinion on the only salient point in dispute. At that meeting our representative had no reason to suppose that the existing truce was then, or soon would be, violated. And no one will be more surprised than he, on his return to New Zealand within the next few weeks, to learn that while he was being told in Scotland that all was peace that hostilities had broken out in New Zealand, and that a new Chapter under the Scottish Constitution was authorised to open in the city of Auckland. The world has become quite alive to the fact that in the great European conflict now proceeding the most disgraceful tactics are of daily Occurrence in the German army. But with all honourable nations and men the smallest scintillation of dishonourable action is held in abhorrence. Then what shall be said of this gross breach of trust in R.A. Freemasonry? During the present month the G. Chapter of Scotland is considering an application for the establishment of permanent peace with the G. Chapter of New Zealand, and almost on the same day a new Chapter is being opened in the city of Auckland under Scottish authority. Immediately on the return of R.E. Comp. Ross, the Sup. G. Committee will take counsel and review the position. Some explanation may be forthcoming from the G. Chapter of Scotland, but it will have to be very convincing to clear the air of the suspicion of the gross treachery enacted.

QUITE a number of Lodges and R.A. Chapters are reducing their refreshment account, with the idea of devoting the surplus to one or more of the relief funds that will be inaugurated later for the relief of some of the distress that will accrue as a natural consequence of the war.

SPECIAL MASONIC RELIEF FUNDS.

The M.W.G.M. of New Zealand, in a circular letter to Lodges, has foreshadowed the possibility of a special Masonic Relief Fund being instituted to meet some of the phases of distress that will inevitably result from the present war. To such a proposal we cannot imagine that there will be a dissentient voice. Opinion is divided as to whether Freemasons should contribute to actual war funds. We learn that the G.M. of New South Wales has suggested to his G.L. that a sum of £250 be voted to the Patriotic Fund, but that point need not be discussed now. If there are any twinges of Masonic conscience against voting assistance for the defence of the Empire, there need be none against contributing to the relief of the vast distress that the war will cause. But speaking for New Zealand, we are of opinion that if any action is taken it should be done at

once. There is at the present time more than a suspicion that Freemasons are almost the only prominent section of the community that is holding its hand in this time of Imperial trouble and dire distress. Then, Lodges are expecting a lead from G.L. Many have voluntarily suspended the operations at the festive board, in order to devote the cost to some fund of assistance. But at present they are like sheep without a shepherd, and unless their good intentions are encouraged by G.L. authority, such intentions may soon be dissipated, and there will be a difficulty to revive them. If the B. of G.P. is waiting for the authority of G.L. in May next, then we are afraid there will be little or no interest taken. This journal suggests that immediate steps be taken to form a special Masonic Relief Fund, and if there is any difficulty in deciding how or in what direction the assistance shall be given, let it simply bear the foregoing title for the present, until more mature reflection has decided the point. Thus Lodges will know there is a tangible fund, and can remit their donations before the matter gets cold. And the civil authorities should also be notified that such a fund is being raised, and its specific application will be stated later. In any case, Freemasonry should evince some activity, otherwise the reflection will be justified that we are quite nonchalant as to the fate of the Empire.

News and Notes.

THE balance-sheet of Lodge Rotorua, recently presented, shows an excess of assets over liabilities of £580 7s. 8d. The value of the land upon which the hall is built is set down at £400.

THE G.L. of Queensland has appointed R.W. Bro. Arthur Stoneham as its representative near the G.L. of New Zealand, in succession to the late Bro. A. H. Burton.

AT a meeting of the Sup. G. Committee of the G.R.A. Chapter of New Zealand, held last month, V.E. Camp Herbert H. Seaton was appointed G.Treas., vice the late Comp. H. J. Freeman, deceased.

BROOKLYN LODGE has invited the Installed Masters' Lodge of Wellington to perform the ceremony of installation on the 7th inst.

AT the installation of Lodge Civic, held in August last, the sum of £68 2s. was contributed to the Annuity Fund of G.L.

WE had the pleasure of receiving a visit from R.E. Comp. F. Kearsley, G.Supt. of R.A. Freemasonry in the Auckland district, last Monday, from whom we obtained some particulars of the new Scottish R.A. Chapter recently opened in Auckland. We also learn that the consecration and constitution of the Gisborne Chapter, which took place on the 11th September, was a very successful function, and the new Chapter starts under very favourable auspices.

ARRANGEMENTS have been completed for the opening of Lodge Whetu Kairaugi, No. 201, at Seatoun, on Friday, 9th October. The ceremony will commence at 5 p.m., and M.W. Bro. Herbert J. Williams will be the consecrating officer, assisted by local G. officers. W. Bro. Rev. T. Porritt, P. G. Chaplain, is the Master designate.

WE learn from English cable news that the United G.L. of England is asking its members to sanction a preliminary donation of £4,000 to the Prince of Wales' Fund, and £1,000 to the Red Cross Society.

A MASONIC dedicatory service was held in the New Queen's Theatre, Dunedin, on Sunday, 23rd August, to Masonic brethren leaving for the front. The preacher was His Lordship the Primate of New Zealand, Dr. Neville.

THERE was an excellent attendance at the joint installation of the three R.A. Chapters in the city of Wellington on 17th September. Although the 1st G. Prin., M.E. Comp. Esson, was unable to be present during the ceremonies, he was enabled to foregather with the companions at the festive board. V.E. Comp. Clarence Turner, of Christchurch, G. Organist, was also a welcome visitor.

JUDGING from the agenda of the September meeting of Lodge Mokorita, Wyndham, matters Masonic must be very active in that small country centre. There were two candidates ready for initiation, and five proposals were made. Five presentations of diplomas bore testimony to the vitality of this Lodge during the past few months.

BRO. T. W. HOLDEN, who has been prominent in Masonic matters in Clyde for many years, was recently farewelled on his departure to Dunedin, in the vicinity of which he proposes to engage in farming pursuits.

THE farewell tendered to M.E. Comp. J. J. Esson, 1st G.Prin. of the G. Chapter of New Zealand, by Wellington Chapters was a well-attended and hearty function, especially in view of its somewhat hurried nature, as it was then understood that the departure of the force was imminent. M.E. Comp. Esson has also

received a number of au revoir letters from private Chapters, which will indicate to him the esteem in which he is generally held.

FROM a private letter received from M.W. Bro. C. J. Griffiths, we learn that he and M.W. Bro. Niccol were staying at the same private hotel, and had visited "Canada" Lodge in company. Bro. Griffiths notes that at this season of the year most of the London Lodges are in recess. The letter was written on the 29th July, and the G.Sec. had arranged for a tour of Scotland the following week.

BRO. W. G. JENNINGS has been elected Tyler of Lodge Lincoln for the thirty-fourth year in succession. We are pleased to learn that he is hale and hearty, and most zealous in the performance of his duties.

THE next meeting of Lodge St. Andrew, to be held on 19th October, will be given up to the P.Ms., who will work the Third Degree. This will be the last meeting of a year which has been a very successful one for the Lodge, and no doubt visitors will be interested in watching the old rulers engaged.

SOUTHLAND NOTES.

Information has come to hand that R.W. Bro. N. J. M. Rein, P.G.W., and R.W. Bro. F. A. Steans, P.Prov.G.M., are at present doing the sights of London.

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At the last meeting of Lodge Wairaki, V.W. Bro. W. G. Mahaffey gave a lecture on the Origin of Freemasonry."

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Lodge Southern Cross social on 9th inst. was very enjoyable. The ladies and visiting brethren were fittingly welcomed by the Master, W. Bro. Jos. Critchfield. After several musical items had been rendered, V.W. Bro. W. G. Mehaffey gave a fine address on "Charity," and it would be to the advantage and real benefit of Freemasonry were it repeated at short intervals in all our Lodges.

AUCKLAND NOTES.

The brethren of Lodge Waitakerei hope to have their new hall at Henderson ready for occupation in October, when the occasion will be marked by a gathering of a special nature.

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The installation of W.M. of the Abercorn, No. 76, Gisborne, was carried out by the Prov.G.M. (M.W. Bro. Oliver Nicholson). The new Master is Bro. W. F. J. Anderson, who was installed in the presence of a large gathering of the Craft. G.L. was well represented upon the occasion, and altogether a very successful meeting eventuated.

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Most of the Lodges in the district have had under consideration the question of curtailment of ordinary expenditure at the present juncture, and of affording assistance in the cause of those in distress, and various actions have been taken in the matter.

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A very pleasing feature at the annual meeting of the Prince of Wales Lodge was the large attendance of the P.Ms. and brethren of the Lodge. It must have been gratifying to the incoming W.M. to see such an assemblage of his brethren present to do him honour.

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The attendance of companions at the annual convocation of the Auckland Prov. Chapter, No. 9, was very satisfactory. Amongst those present was M.E. Comp. Rylance, Z. of the Auckland Chapter, 1338, E.C.

* * *

A good many of the Lodges in the Auckland province have contributed brethren to the Expeditionary Force. Quite a number of the officers of the Auckland section are members of the Craft. Lieutenant-Colonel Plugge and Majors Stuckey and Dawson are members of Lodge Te Awamutu, No. 2,221, E.C. (Parnell); Major

Chapman hails from Lodge Opotiki, No. 1930, E.C.; Major McCarroll is on the roll of Lodge Star of the North, No. 1,647, E.C. (Whangarei); and Captain Fraser belongs to Lodge Waitemata, No. 689, E.C. (Auckland). May our brethren have a safe return to their homeland.

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W. Bro. Macfarlane, the retiring Master of Lodge Prince of Wales, was the recipient of a handsome P.M.'s jewel at the annual festival of the Lodge.

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The annual convocation of the Auckland Prov. R.A. Chapter, No. 9, took place at the Freemasons' Hall. M.E. Comp. Nicholson, P.G.Z., was Installing Prin., and was supported by M.E. Comp. G. H. Powley, P.G.Z., R.E. Comp. W. Harris, G.J., R.E. Comp. Kearsley, V.E. Comps. Coop, 1st G.Soj., and Barclay, P. 1st G.Soj. E. Comp. A. H. Walker was installed into the Chair of 1st Prin., and Comp. A. J. Farmer into that of 3rd Prin., the 2nd Prin.-elect being at the present time absent from the Dominion. R.E. Comp. Harris addressed the newly-installed 1st Prin., V.E. Comp. Barclay gave the address to the office-bearers, and M.E. Comp. Rowley that to the companions. The visitors were afterwards entertained in the lower hall.

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The installation meeting of the Prince of Wales Lodge, No. 1,338, E.C., was held On 10th September. The retiring W.M. conducted the ceremony, and impressively placed Bro. W. J. Roden in the Chair of K.S. The address to the W.M. was impressively rendered by R.W. Bro. A. S. Bankart, Dist.G.M., E.C., while R.W. Bro. W. J. Rees Prov.G.M, delivered the address to the Wardens, and R.W. Bro. Handley, Sub. Dist. G.M., S.C., that to the brethren.

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The collection at Abercorn Lodge installation meeting in aid of the W. and O. and A.M.: Fund resulted in a handsome sum of about £26 being collected.

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A pleasing little ceremony took place at the installation meeting of Prince of Wales Lodge, No. 1338, E.C., when, by permission of the W.M., the brethren of Waitemata Lodge, No. 689, E.C., presented to Bro. Captain Fraser (one of their members) a wristlet watch as a token of esteem. Bro. Fraser is accompanying the Expeditionary Force as officer in charge of the Auckland machine gun section.

* * *

The Princes Street Masonic Hall, which was recently renovated, has been further improved by the gift of three handsome chairs for the use of the Treas., Sec., and D. of C. These chairs have been presented by Lodges Ara 348 (I.C.), Prince of Wales 1339 (E.C.), and Waitemata 589 (E.C.) respectively.

* * *

A social promoted by the members of the Newton Mark Lodge was held in the Masonic Hall, Upper Queen Street, on Tuesday, 15th September, and was in every way a most pronounced success. The W.M.M. (W. Bro. M. Copeland) was indefatigable in his efforts to promote the enjoyment of those present, and was ably assisted by the members of the Lodge.

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The opening of the Gisborne Chapter, No. 36, brings the roll of New Zealand R.A. Chapters in the Auckland province up to five.

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The installation of Ohinemuri Chapter, No. 17, takes place on 23rd September, when E. Comp. S. S. Allen will be installed as Z. the other Principals-elect being E. Comps. H. O. Searle and W. G. Wohlmann.

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The 1st Prin.-elect of the Waikato Chapter, No. 22, is E. Comp. J. C. Williams, the present H. of the Chapter.

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The Management Committee of the Auckland Masonic Institute and Club has been holding a series of Saturday evening social gatherings, which have been well attended. They have varied in nature, but have all been much appreciated by the brethren.

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It is rumoured that steps are being taken for the formation of a R.A. Chapter under the Scotch Constitution in Ponsonby.

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At the regular meeting of Lodge Remuera, No. 1710, E.C. W. Bro. P. S. Smallfield entertained the brethren with an address reminiscent of his Masonic experiences during a visit recently paid by him to the Homeland. The remarks of Bro. Smallfield were much enjoyed by those present.

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During his visit to Gisborne, M. W. Bro. Nicholson, who was recently elected as a life member of Abercorn Lodge, No. 76, was presented with a nicely executed parchment certifying to the life membership conferred upon him by the Lodge.

CONNECTION OF BRITISH AND CONTINENTAL FREE-MASONRY AND ROMAN CATHOLICISM.

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[An address delivered at the Wellington Installed Masters' Lodge by W. BRO. GEO. ALLPORT, W.M.]

A cablegram was recently published in the Press in which it was stated that the Roman Catholic Bishop of Luxemburg had been heavily fined for slander contained in a speech delivered at the Roman Catholic Congress at Metz, in which he described Masonry as "deceit," whose God is the Devil. On reading this one is led to inquire whether that Church has always shown the same hostility to the Craft as exists at the present day, and, if not, what 'has been the cause of the change. A study of Freemasonry, as it existed at the end of the seventeenth and at the beginning of the eighteenth centuries, shows that not only was there then no hostility, but that on the contrary many prominent Roman Catholics, including Church dignitaries, were connected with the Craft, and that the antagonism only arose and increased as the interests of Masonry and the interests supported by the Church began and continued to run counter to each other during the political turmoil that then existed. It is true that Freemasonry of that time was not what it is at the present day, being more mixed up with politics and divided into political parties. A study of that time as regards Masonic matters shows that British, especially Scottish Freemasonry, was responsible for the founding of Lodges on the Continent of Europe, especially in France and Belgium, and that in the former country especially politics was the dominant factor in their formation. The founding of British Lodges in France appears to have been a consequence in many instances of the migration of Scottish and English Jacobites to that country on the expulsion of the Stuarts from the British Throne, and on the failure of their attempt to regain it.

A few years ago there was published in the French "Journal l'Initiation" a series of articles under the assumed name of "Teder," who appears to be a reliable authority, and these articles give valuable information in regard to Freemasonry at the time to which I refer. If he is correct, and he gives good reasons for his conclusions, Freemasonry was introduced into France in 1688 by Scottish and Irish Romanist followers of the Stuarts, who claimed, and their actions, it is said, bore out their claims, that they were faithful to the old constitutional charges, to the King and to the Holy Roman Catholic Church. These claims were well known to the Church authorities, who showed no hostility to them, but on the contrary acquiesced in them and in fact, as already stated, many prominent members of the Church actively participated in the work of the Order.

Those who have studied the history of the Stuarts are well aware that Charles II. was at heart a Roman Catholic and that he died a professed member of that Church. In speaking of him "Teder" says that "in 1675 King Charles of England, a Catholic and a Freemason, influenced by able men, had obliged the Duke of York, also a Freemason and a Catholic, to give his daughter Mary in marriage to the Protestant William, Prince of Orange." In doing this he was no doubt actuated by political and dynastic reasons.

It is well known that the Duke of York, afterwards James II., was a very strict Roman Catholic, and there is therefore not the least likelihood that he would have been a Freemason had that Church then been hostile to the Craft. There appears to be no doubt that there was in British Freemasonry, after the expulsion of the Stuarts, a political division in the Lodges which caused discord and disputes, and that one party, principally Scottish Jacobites and English Roman Catholics, supported the Stuarts, and the other, mainly composed of Protestants, supported the exclusion of that dynasty from the throne. So early as the time of Charles II. the Protestant party had used their influence to induce the King to support the marriage of his niece to the Prince

of Orange, afterwards William III., and in 1679, in pursuance of their scheme to exclude the Duke of York from the succession to the throne, they managed to persuade the King to exile him. On his being recalled and receiving the appointment of Governor of the Scotch in 1681 it is stated that he took great care to create secret friends in the Scotch army and amongst the nobility and people by means of a crowd of societies allied to the Masonry to which he belonged, and to the Order of the Knights of St. Andrew, which became a sort of fourth degree of Freemasonry. The authority for this statement is the Prince of Hesse, a prominent Roman Catholic member of the Craft and friend and supporter of James II.

In speaking of the time shortly after the flight of James II. from England "Teder" makes the following statement, which supports the contention that Freemasonry and Roman Catholicism were then closely connected :—

"During this time James II. demanded the assistance of his ally, Louis XIV., entered Ireland against his kinsman and penetrated into Scotland, but in spite of the support of the French arms he was vanquished; then returned to France, preceded and followed by a crowd of greater and lesser nobility, English, Irish, and Scottish, all magnificently received at the Court of Louis, and who set themselves to labour under the veil of Scottish Masonry, not only for the restoration of the deposed King, but also to re-establish the Catholic hierarchy in England (M.S.S. of the Prince of Hesse). Some scrupulous brethren had a fire in London in 1720 and gave to the flames a quantity of Masonic documents which revealed too much. The Royal Family has had possession of 500,000 documents, comprising the papers of James II., of his son and or his grandson, which they have kept under lock at Edinburgh, precious documents in print and in manuscript. This has not hindered the truth from being pointed out by Henri Martin, who possessed solid material with which to compile his celebrated 'Histoire de France,' enabling him to say that these were the vanquished adherents of the ultra-montane Catholicism and of absolute monarchy which propagated Masonry.' "

It appears to be clear that there was a duly constituted Lodge derived from British Masonry in Paris in 1696, as it is stated by. Bro. Robinson, secretary to the Royal Society of Edinburgh, that in that year it was in a Lodge held in St. Germain-en-Lays that the grade of Chevalier Macon Ecossaise was added to the symbolic degrees of English Masonry. This degree was called the first degree of Parfait Macon, and Bro. Clavel makes the following statement :—" The initiation was given by some highly-placed persons whom they had gained over to the cause (that of the Stuarts and ultramontane Catholics), and of whom they wished to utilise the credit to induce the Government of Louis XIV. to intervene, arms in hand, in favour of the decayed dynasty. These refugees included members of several grades. such as Maitre Irlandais. Parfait Maitre Irlandais, and several others that were intended to serve to stimulate the zeal of the adepts, to prove them, and to separate them from the crowd."

After this other Lodges were founded in France, some of them of British origin, and the first G.M. in France was a Roman Catholic, Charles Ratcliffe, who assumed the title of Earl of Derwentwater when his brother the Earl of Derwentwater was beheaded in London in 1716 for taking part in the attempt to restore the Stuarts in 1715.

The formation of the G.L. in England in 1717 appears to have been promoted by the Protestant party which supported the Hanoverian Dynasty, and that Lodge by the constitutions of Dr. James Anderson abolished in favour of that dynasty all binding articles as to the King and the Roman Catholic Church. This action would naturally tend to accentuate the differences that then, on political grounds, existed between Roman Catholics and Protestant Freemasons and was, I believe, the beginning of that feeling on the part of the Church which eventually developed into the hostility which now exists, and which is no doubt increased by the avowed Atheistic teachings of some of the Continental Lodges. As the Protestant party in the Craft obtained supremacy the attitude of the Roman Catholic Church towards it gradually changed and eventually developed into its present antagonism.

Speaking of the period of the formation of the G.L. of 1717 " Teder " says that it was " the date when four of the old Lodges of Masonry under the conduct of the followers (or successors) of Ashmole withdrew from the old tutelage and formed a G.L. called of London,' a continuation of the amateur English party of a foreign Protestant dynasty, creating in February, 1717, that which Bro. Ragan calls with much reason another Masonry.' This other Masonry is comprehended the better when we remember that its principal founder was the Rev. J. T. Desaguliers, a Protestant born in France at La Rochelle, 12th March, 1683 (died 29th February, 1744). He was a member of the Royal Society, Chaplain to the Duke of Chandos, afterwards to the Prince of Wales and the future George II., and was, moreover, a personal friend of George I. of Hanover, who, although he knew neither the language nor the customs of England, had been called in 1714 to replace Queen Anne on the throne of the Stuarts."

This indicates that the formation of the G.L. in 1717 was a political move, and such being the case, and Protestants being at the bottom of it, it would naturally arouse bitter feeling on the part of the Catholic Church, and the Catholic members of the Craft, who supported the Stuarts and looked upon the Hanoverians as usurpers.

I have said that Roman Catholic Church Dignitaries belonged to the Craft, and this view is supported by "Teder," who, speaking of Fenélon, the famous French Archbishop, says that "he initiated the well known Bro. A. M. Ramsay, who was mixed up with the Earl of Derwentwater, the Duke of Perth, and other persons prominent in the schemes for the restoration of the Stuarts.' It is also stated that prominent Jacobites, some of whom were Roman Catholics, founded the Lodge Mont d'Heredom of St. Germain-en-Laye in 1721. The Dunkirk Lodge, Amitié et Fraternité Lodges, were also founded in France in 1725 by the Catholic Earl of Derwentwater, and "Teder" shows from ancient manuscripts that it was the practice to swear the initiate to fidelity to the King and to the doctrines of the Holy Catholic Church.

"Teder" further states that the Duke of Richmond, a natural son of Charles II., who was a Roman Catholic, was Master of a Lodge under William III., and by his oath to the ancient Constitution was obedient and faithful to the legitimate King and to the Holy Church. On the other hand, the Masonry generally in vogue in England supported the Hanoverian Dynasty. "Teder," in speaking of the Lodge No. 90 of La Rue de Bussy, Paris, makes the following statement :—"In truth the members of the Lodge No. 90 of La Rue de Bussy, though visited by the Rev. Bro. Desaguliers, the friend of George II., were no strangers to the family of the Pretender, and the Choice of the Hotel of the Duchess of Portsmouth, ex-Policier of the French Government, attracted the attention of the Count de St. Florentin, member of that Lodge, and Secretary of State, who had special charge of the clergy from 1726 and was a cruel enemy of Protestants, Lutherans, and Calvinists, tracking them out in France, where they had not the same freedom as in England, or as enjoyed by Bro. Desaguliers." This shows that in France, the leading Roman Catholic country in Europe at that time, a leading member of the Government, who must necessarily have been a Roman Catholic and who was a persecutor of Protestants, was a member of a Freemason's Lodge. "Teder" adds in regard to this the following :—

" Before these facts, against the exactitude of which no serious objection is possible, are we not justified in the belief that there was much Romanism and Romish Architecture amongst the Jacobite brothers visited in 1735 by Bro. Desaguliers, Catholic English Priest, in the Lodge held in the house of His Grace the Duke of Richmond, grandson of the august Bro. Charles II. and heir of Louise Penhóet?"

It is also stated by Bro. Robison that the degree of Chevalier Ecossaise and other higher degrees were much in vogue in 1716 at the Court of France.

In speaking of the connection of the British and French Lodges "Teder" says :—" In 1735 a deputation of the Lodges of Paris, of which Derwentwater formed part, demanded from the G.L. of England authority to form a 'Provincial G.L.' Clavel says that this authority was refused because the Parisian Lodges had a very marked political tendency. If this political tendency had been in accord with the Treaty of the Triple Alliance of Bro. George II, and if the Rituals of Ancient Masonry, continued by the partisans of the Stuarts, had not been of those of the Parisian Lodges, we can easily comprehend that the Masonic deputation of Paris would have been received with enthusiasm in London; but Bro. the Earl of Derwentwater, as well as Bro. Ramsay, held that Roman Architecture was defined in the Ancient Masonic Constitutions of England, and consequently the Lodges. founded by these two Catholics were of the kind which, in spite of the pretended tolerance displayed in the Constitutions of Anderson, could not be tolerated by the modern Masonry of Anderson and Desaguliers."

In tracing the connection of British Freemasonry with Continental Freemasonry later in the eighteenth century we find that between 1721 and 1788 many Lodges were formed especially in Belgium under English and Scottish warrants. At Mons the Lodge La Parfaite Union, which is still in existence, claims to have been formed in 1721 under a warrant from the G.L. of London, and that this claim was approved in the Lodge in 1749. In statutes adopted in Lodge l'Unanimité at Tournai in March, 1769, it is stated that the Lodge was constituted under the auspices of H.R.H. Prince Charles de Lorraine, Governor-General of the Austrian Netherlands, by some Masons belonging to La Grand Loge de Saint André 'a Edinbourg, and it is known that this Lodge was attended by Roman Catholic Ecclesiastics even after the Papal authorities had issued edicts against Freemasonry, one of its members being the Vicar-General of the Diocese. There was also another Lodge at the same place which held its charter from the same Scottish G.L., and also two at Brussels. One of these, Loge de Saint Jean, les Amis Inséparables, which has recently been revived, was working in 1765, and there is extant a copy of its proceedings from 1767. Two of its members were undoubtedly either Scotchmen or of Scotch origin, as their names were Alexander Gordon and John Cunningham, the latter being a captain

in the Dutch army. He (Cunningham) obtained a charter from the G.L. of Scotland for the formation of a Lodge Le Bonne Amitié at Namur, and in 1770 this Lodge was formed. In 1776 it decided to transfer its allegiance to the Prov.G.L. of the Austrian Netherlands which had been constituted at Mons in 1748 under the Grand Orient of France, and which had in 1770 transferred its allegiance with all its subordinate Lodges to the jurisdiction of the G.L. of England. Bro. Count d'Alviella, P.G.M. of Belgium, in writing of this Lodge, says that it was first called La Parfaite Union, but that its name was altered to La Bonne Amitié when it came under the Prov.G.L. of the Austrian Netherlands, and that in a Patent of Affiliation and Reconstitution delivered on the 18th June, 1908, by the Grand Orient of France a reference is made to the Edinburgh charter as the fundamental warrant of the Lodge, and he adds that the records of the Lodge contain the signatures of all the members of the Lodge from the 9th March, 1809, to the present day. As proof of the Scottish origin of this Lodge the minutes of the quarterly communication of the G.L. of Scotland of the 5th February, 1770, contain the following :— "Upon reading a letter from Captain John Cunningham of Ipros in Germany requesting a Charter of Constitution under the name of La Parfaite Union de Namur— Granted."

It is stated by Bro. d'Alviella that amongst the members of Bonne Amitie, according to the first list drawn up by the Prov. G.L., are the names of the Prince of Solms-Braunfels, the French Duke de Saure, Bro. Lemquet, Burgomaster of Namur, a Canon of St. Martin at Liège, Bro. Mahy, who Bro. Mormal in his observations denounces as "le plus Jésuite qu'il ait jamais vu," and who nevertheless died towards 1783 in great odour of Masonic sanctity. having become Grand Orator of the Prov.G.L. Several officers, amongst whom was a colonel, and finally a score of noblemen, lawyers and merchants of that town, were also members.

In 1786 this Lodge and most of the other Belgian Lodges were compelled to temporarily close owing to the restrictions imposed upon Freemasonry by the Austrian Government, such restrictions being imposed more for political than for religious reasons. It is, however, believed that the brethren continued to meet secretly until the Lodges re-opened when Napoleon ruled Belgium. The Lodge La Bonne Amitié then worked under the Grand Orient of France until the fall of Napoleon, when it placed itself under the Grande Loge d'Administration des Pays—Bas Méridionaux, the southern section of the Grand Orient of Holland.

We have it on the authority of Bro. Murray Lyon that the G.L. of Scotland also had daughter Lodges in Denmark, Sweden, Russia, Prussia, and Spain, and that the G.Ls. of Denmark, Sweden and Prussia derive their origin from Scotland. A study of the history of these Lodges would no doubt be most interesting, but enough I think has been said to show the close connection which formerly existed between British and Continental Freemasonry and Roman Catholicism.

AN ENQUIRY INTO THE FREEMASONRY OF TO-DAY.

(A Lecture Delivered by V.W. BRO. H. B. BRIDGE, G.Lec.)

The purpose of this lecture is to endeavour to discuss Freemasonry, as it is to-day, so far as time may permit, from the practical point of view; to examine into what is claimed in its connection; to enquire into the soundness of that claim; and to make it clear that the Institution is worthy of loyal support and co-operation, and its history, ethics, aims, and objects of study, on the part of the brethren. For without an intelligent interest in, and a knowledge and understanding of, Freemasonry, of what advantage to them is it; of what real use to the great cause which the Institution stands for — the moral up-lifting of Man, the amelioration of suffering and distress, the peace of the nations — in short, the Fatherhood of God, the Brotherhood of Man? As a preface, however, it will probably be advisable to glance back to the latter days of Operative Masonry in England, and note, briefly, how the change from that Masonic condition to Speculative Masonry was brought about. It must be remembered, too, that it is not yet quite 100 years since Speculative Masonry - the Masonry we enjoy to-day - entirely superseded the operative, though it is nearly two centuries since the formation of the first G.L. of England, and the adoption by certain Lodges of the speculative basis. Speculative Masonry has no such claim to antiquity as has Operative Masonry. In many respects it is fundamentally different. Further, it is important to bear in mind that the application of the Masonic ideals, in order to keep pace with the progress of civilisation, has come to be regarded with considerably more solemnity and earnestness even within the last quarter of a century. During that time human thought has been directed into certain channels vital to the well-being of the race, and the peace of the nations, and the application of moral teaching such as the Masonic Institution provides could not escape the popular trend, so long as it brought with it nothing which was in any sense an innovation in the body of Masonry. It is not

known with any degree of certainty exactly when the Guilds of Operative Masonry first admitted to their membership persons who were outside the ranks of technical builders. It must, however, have been at a very early date - doubtless when these artisans came under the domination of the clerics. The custom must have been a common one in the Middle Ages, when there is little doubt some of these monks were among the cleverest architectural designers, for ecclesiastical purposes, of that time. It will be sufficient for our present object to deal solely with the Operative -Masons in England, and there is documentary proof of such admission to their ranks in the 17th century, that of Elias Ashmole being a well-known case in point. Of course, there were many others besides he, and prior to him ; but as the years went on the practice of making these "accepted" Masons, as they were called, became quite a usual and acknowledged part of the Freemasonry of the time. Most of these persons, so made Masons, had no connection whatever with the artisan side of Masonry, other than that, in all probability, they were regarded by the operatives as patrons of their art, or possible patrons. Others, possibly, were architectural designers, and others yet again, imbued with one of the phases of that age - the study of mysticism and the occult - were doubtless absorbed in the philosophic and mystic meditations to which the peculiar Masonic organisation gave rise. These persons, at any rate, were for the most part men of rank and of social position, wealthy and possessed of influence, men of learning, men of scientific attainments, and of philosophic bent. Let us transfer ourselves in thought to those latter days of the 17th century, and times of the early 18th century, when operative artistic Masonry was decadent, and the Lodges few in number, and Masonry at so low an ebb as to be practically a negligible quantity, and then let us figure to ourselves what would be the natural result in such men as these " accepted " Masons, sincere in the desire to better their fellow-men present and future, of philosophic thought and earnest and deep meditation upon the discipline existing in the Operative Lodges, taken together with their moral code as set forth in the ancient charges. It will, I think, suggest itself that such men would desire to revive Masonry to practical utility; that they would see in the Operative Lodge form and ceremony and ethical system a sound basis upon which to build up a. great universal moral school, the pupils of which, true to their teaching, should move in the world of men as exponents by personal example of tenets and principles calculated to uplift humanity. And this, it may be suggested, is exactly what happened. The framework of the building was already provided for them, on a foundation immovable throughout the centuries. It was necessary only to arrive at a theological expression of faith acceptable to and by all but the atheist, and in form, allegory, and symbolism to cling closely to the Masonic idea and the Masonic spirit, How ably this was carried out, mainly through the work of Dr. Anderson and Dr. Desaguliers, the initiated know from familiarity with our ritual and ceremonial. Times of Masonic stress and dissension followed, but eventually, early in the 19th century, Speculative or Meditative Masonry reigned supreme. As it was then in forms and ceremonies, as it has ever been on its moral side, so it is now, and so all true Freemasons will pray that it remain for all time ; but I venture to think, as has been previously suggested, that its esoteric, in the sense of inner, signification and purpose have been somewhat widened, refined, and solemnised during the passing of the years.

And now let its enquire into its nature to-day. To the question, What is Freemasonry? the novitiate seeking advancement is made to answer : "A peculiar system of morality, veiled in allegory, and illustrated by symbols." This definition is one of the canons of Masonic ritual, and in so far as it applies to Freemasonry in the abstract, is correct. Possibly, for ritual purposes, this explanation is intentionally condensed. However this may be, the experienced Freemason cannot but admit its inadequacy to-day, either as an instruction to the candidate, or as an indication of what the Speculative Freemasonry of today really is. For instance, it does not include any suggestion whatever of the spiritual uplifting inevitably consequent upon a faithful practice of the morality referred to, or even a hint of the sense of true brotherhood engendered among those mutually pledged to, and earnest in carrying out, its observance. More particularly is it silent as regards the broad humanitarian objects of Freemasonry - the duty which it imposes upon its members of influencing for good, by example rather than precept, mankind generally. It may be urged that these things are left for the novitiate to discover in the course of his Masonic progression; or that in a measure they have already been revealed to him. But may it not be suggested, granting the sub-stratum of fact in the latter contention, that it would have been better had the definition of Freemasonry been so worded as to make its meaning plain if he had not assimilated the knowledge. The question also arises whether it is not just these things concerning Freemasonry which might, and should, be made known, without any reservation whatever, since the knowledge: in no way violates the ancient landmarks, to the person seeking admission to the Institution. Were this done there would be yet time for the person to withdraw from candidature should the information thus gained prove distasteful because of his own temperamental defects. It may surely be urged, with some reason, that such a procedure would result in fewer defections from the Masonic body after the making of Masons, and a corresponding decrease in the ranks of the unattached.

Accepting, however, the definition of Freemasonry as it is given, let us examine it. What is morality? In simple terms it means a certain doctrine, or practice, of moral or ethical duties. A system of morality, therefore, includes the manner of instruction of and certain rules or guides for the practice of such moral duties. These, as the initiated know, are - a condition precedent being the belief in a Supreme Being - the practice of brotherly love and relief, and the use, and seeking out, of truth - the three great principles which are included in the pre-eminent Masonic virtue, Charity; added to this is the duty to your God, to your neighbour, and to yourself. You are also enjoined to be honourable, upright, strong for the right, courageous under trial, temperate, just, and merciful, faithful unto death, tolerant of and sympathetic towards all men. A lofty ideal, indeed! But not impossible of attainment. Exactly similar moral duties are enjoined by other associations of men whose object is the betterment of the individual. What, then, is the meaning of the qualifying word "peculiar" as regards the system under consideration? Peculiar here does not mean "odd," "bizarre," or "fantastic." It really in this application has two of its other significations in that it means that the manner of the inculcation of the system expounding the morality is peculiar, or especial, to Freemasonry - that is, belongs solely to that Institution; and, again, that it is the system which is peculiar, in the sense of unusual, and not the morality. This will be apparent when it is realised that the ethics, or morals, taught in Freemasonry are but the ethics, or morals, laid down for man's guidance in the V.S.L. Freemasonry could not, and does not, therefore, claim that these ethics belong solely to itself. The manner, however, in which they are impressed upon its members it can claim to be characteristic of the Institution, and peculiarly belonging to it, as will presently be demonstrated.

But it is laid down that the morality is veiled in allegory. That is, it is claimed that the manner in which the exposition of these ethics is made is not by direct teaching, but rather by suggestion through the use of allegory. What, then, is allegory? Allegory may be defined as a comparison sustained by numerous details. Applying this definition to the principal or basic Masonic allegory - the building of K.S.'s Temple - we find that the erection of that wonderful and magnificent structure to the glory and worship of God, the Supreme Being, the G. A.O.T.U., is used figuratively to represent a no less wonderful, magnificent, and much-to-be-desired work, the building up in the heart of every Freemason of the Spiritual Temple. Even as with the material Temple, the crowning finish of the edifice was not accomplished until after long years, so the erection of the Spiritual Temple - the formation of character until the crowning virtue of true charity in life and actions dominates and permeates the individual - is a work of steady and persevering progression. Just as the material for K.S.'s Temple began with the rough and shapeless stone as hewn from the quarries, which was only deemed fit for its appointed place in the structure when it had passed through the hands of the expert craftsman, and been proved to be truly cast, and squared, and smoothed as to its exterior surfaces, while sound throughout, even so is the Freemason, true to his obligations and his ethical instruction, induced to chisel off the knobs and excrescences in his moral character and general conduct, and to so cast, and square, and smooth his life and actions as to render him fit for the foundation and erection within him of the Spiritual Temple. And as the putting together of the material of K.S.'s Temple was, by special direction, accomplished without noise, or turmoil, or sound of metal tool or implement, so is the Freemason taught that Freemasonry stands for peace, concord, harmony, and brotherly love and sympathy, without which it would be incongruous to endeavour to erect a Spiritual Temple acceptable to T.G.A.U.T.U. In many other ways it might be shown how in this allegory the comparison is sustained by details. The moral instruction of the Freemason is veiled in yet another allegory, to which, however, reference can only be made as one containing a most important lesson in fidelity, and in its application as touching the future hope of all true and faithful Masons. It will be acknowledged then, doubtless, that the expression "veiled in allegory" is substantially correct, and that this method of ethical suggestion is peculiar, in the sense that it specially belongs, to Freemasonry.

Allusion has been made to the foundation and erection within the individual of the Spiritual Temple. Perhaps there is no more weighty admonitory sentence in the ritual than that which is familiar to the Mason from the inception of his novitiate : "On the foundation laid this evening may you raise a super-structure, perfect in all its parts, and honourable to the builder." Note the words, "may YOU raise." The brother is a free agent in this matter, and his the responsibility. Now, the laying of a foundation presupposes the suitability of the site on which to build. The wise man does not build on sand, or shifting ground, or on aught that is doubtful as to stability. Similarly, Freemasonry requires in those within whose hearts its purpose, is to build up the Spiritual Temple some reasonable assurance that persons proposed for membership should be of such known good character, intellectual quality, and suitable temperament, as to warrant fitness for the privileges and, what is more, the responsibilities of a Mason. Hence the importance of exercising the greatest care and vigilance in selecting candidates for Freemasonry. Given the necessary qualities of heart and mind, there is afforded at once a suitable site on which, and in which, the Masonic foundation may be well and truly laid.

It is further claimed that this system of morality is illustrated by symbols. That is to say, certain rules and forms of ethical procedure and conduct are in their setting forth embellished by emblematical demonstration. A symbol is an emblem, or sign, representing an idea. Symbols as a means of expressing ideas are as old as man himself. They were, in fact, the language of primitive man. It was the poverty of language of man in his early stages which originated symbolism as the only effectual means of conveying information. Even with the growth of language, and the invention of efficient vocabularies for its expression and tuition symbolism remained, possessing in all ages a peculiar fascination to the human mind, and being readily assimilated by it. It was, of course, peculiarly adapted to the exposition of spiritual ideas, and in the intellectual and religious life of the ancient world, as indeed it still does in the world of to-day, played a very important part. It is a most interesting subject, but too extensive to more than touch upon in this lecture. Freemasons are, of course, familiar with the Masonic emblems or symbols in frequent use. In keeping with the peculiar system of teaching of Freemasonry, these symbols,, used to illustrate its moral precepts, are for the most part either the technical language, or material or tools used by the stone or Operative Masons in the course of their daily vocation, added to which are the geometrical figures used in the making of builders' plans. Thus the plumb, used to ascertain and maintain a perfect perpendicular alignment, serves as the emblem of uprightness of character. The level, which is used to prove the correctness of horizontals, serves to demonstrate equality - not equality of circumstance or of opportunity, for neither of these is possible under mundane conditions - but equality of regard, which, as a well-known Masonic writer puts it, is best shown by a fraternal intercourse exhibiting neither scruple nor diffidence since all are equally doing their duty. Another moral application of the level is the peaceful and unruffled disposition which results from the subjugation of all passions. The square is an emblem of ethical correctness, of moral rectitude, of such common and wide acceptance as to have become part of the everyday speech of the people ; it is of almost everyday use in this connection colloquially, and a household phrase. Freemasons use the words, "act on the square," and this allusion is said by some Masonic writers to have had its origin in the common representation on the walls of ancient temples of a person in rectangular attitude of body, seated on a square seat, and holding in his hands wands, or rods, of certain design. This indicated the dispensing of justice, and the acquittal or punishment of the accused according to the disclosure of the evidence. The idea, it will be observed, is that justice was dispensed "on the square." Then we have the compasses, inseparable from the square because without them it would be impossible to make a right angle, which denote the keeping within moral bounds and the limits of conscience; and, again, there is the circle, which, having neither beginning nor end, is emblematical of eternity. No less familiar to every Freemason are the symbols known as the Perfect Ashlar and the Rough Ashlar. Here, it will be observed, recourse has been had to the material used by the operative builders. Of the Perfect Ashlar little more need be said in addition to what is explained in the Ledges when the lecture on the first T.B. is given. It may be emphasised, however, that the Masonic condition symbolised by the absolutely perfect cube is attained, or attainable, only after a long life well spent in acts of piety and virtue. There is no royal road to it; it cannot be reached by short cuts, or spasmodic fits of moral rectitude and virtuous conduct. The brother who would aspire to figuratively resemble it must be consistent and long-enduring in upright behaviour and the practice of good works. The Rough Ashlar, however, needs some further reference, because the representation of it as seen in almost every Lodge-room is different from the explanation given concerning it in the T.B. lecture. It is there alluded to as "a stone, rough and unhewn, as taken from the quarry." The Lodge-room Rough Ashlar certainly does not fit in with this description, because, on the contrary, it shows signs of having passed through the hands of a workman, being a roughly shaped and imperfect cube, instead of the shapeless mass referred to. Doubtless this has been noticed by some brethren, and has caused some adverse criticism. But no mistake has been made here, and the partial fashioning of this stone has its meaning, as has every other detail of Masonic ritual, allegory, and symbolism. It is meant to strikingly bring home to every brother that Freemasonry only admits to its ranks those who have received a reasonable amount of culture of the mind, and who have demonstrated by their conduct that they have so far shaped their lives on approved moral lines. They, too, must have passed through the hands of a workman - the schoolmaster, the educator - and have had some experience of the world and its temptations. But they have passed through the fire, and, if not unscathed, have proved themselves stable and courageous, choosing the good rather than the evil, the clean rather than the impure. The cube may be imperfect, certain roughnesses of exterior may be there, and the alignment may need the application of the infallible plumb, but the model is sound throughout, worthy of the skilled craftsman's perfecting and finishing, and work, and Freemasonry accepts the important task. That is what is conveyed by the Rough Ashlar as usually found in the Lodge-room. Probably these symbols, the two Ashlars, are equal in importance to any others employed in Freemasonry with the exception of one, the V.S.L., which is the symbol of God's will revealed to man. But Freemasonry cannot claim exclusive use of symbols to illustrate

moral truths; it can claim, however, the peculiar use of the special symbols it employs in that they are the implements, or material, or the technical language of Operative, or Stone Masonry.

Another definition of Freemasonry is that it is a moral science of a progressive nature. If the Freemason has arrived at a certain stage in his Masonic advancement he will recognise the meaning of the word progressive as used in this connection. It is not so certain, however, that he will have mastered the reason for styling the Masonic moral system a science. It will be profitable, then, to enquire whether this claim can stand the test of investigation. In its literal meaning, science signifies simply knowledge. In its application to a branch of learning, or research, it implies a good deal more, as it includes not only a mere knowledge of a particular subject, but also of the facts and truths concerning that subject, and of the general laws and principles induced, or reasoned, from those facts and truths. Tested by this definition, the claim that Freemasonry is a moral science is certainly substantiated, since the Masonic ethical system not only includes the teaching of morality itself, thus supplying the mere knowledge of what constitutes morality, but also points out with much care and detail the indisputable truths and facts concerning its moral code - facts and truths which, as has already been said, are supported by the V.S:L. It also expounds the general laws and principles induced, or reasoned, there from. Sufficient testimony to this is provided in that wonderfully expressive charge delivered to the initiate at the close of the initiation ceremony, a charge which for beauty of diction and comprehensiveness of detail it would be difficult indeed to equal, much more surpass. The term science may be said to be further vindicated in the humanitarian character of the Masonic tenets and principles, which are part, of course, of the Masonic moral code or system, since the true scientist endeavours to perfect his particular science, not selfishly, but for the benefit of mankind generally.

Now let us enquire into the aims and objects of Freemasonry. Undoubtedly they are the banding together, in a bond of true brotherhood, of carefully selected men with the view to the building up of character on high and noble ideals in order that this brotherhood may, by individual example within the circles in which they move exert a leavening and uplifting influence upon communities, and so upon the nations. Though religious in its forms and ceremonies, Freemasonry makes no claim to be, and is not, a religion. Its system of morality, with its required simple and primitive belief in the existence of a Supreme Being, enables its acceptance by all creeds, and all races, and all shades of religions opinion. Only the professing atheist is outside the Masonic pale. Thus the teachings, the aims, the objects of Freemasonry do not come necessarily in conflict with any religious denomination or sect, and that this is so is one of its strongest, bulwarks, and is vital to its utility and very existence. Again, although charity is extolled, and its practice in thought, word, and deed forms one of the salient features of Masonic teaching, Freemasonry is not a benevolent, in the sense of a benefit, society. The true Mason looks for no gain or personal aggrandisement from Freemasonry. Unselfishness and self-sacrifice for the common good are among the aims desired and inculcated by its system of morality. And what is it which constitutes the 'brotherhood'? Just the community of interests engendered in its members by the pursuit of ideals which must find a responsive echo in the hearts of all men in whom the evil has not dominated the good. And this fraternal tie is strengthened and secured by the common participation in mystic and solemn ceremonies, and the common possession of secrets necessary only to the safe-guarding of the Masonic Institution.

There is one more phase of Masonry which deserves more than a passing notice. This is its social side. Odd as it may sound to say so, the practice of concerted refreshment after concerted labour is traditional with the Craft, and can be traced back to the organised Operative Masonic bodies, or Guilds, on the Continent of Europe in the Middle Ages. It may possibly then have contained some ethical signification. However this may be, Speculative Freemasonry in continuing the refectory observance after the Lodgeroom procedure certainly points by no means the least of its moral lessons - that of moderation in all things. There is also a valuable suggestive interval, as it were, arranged between the leaving of the Lodge-room, with its special and peculiar incidents, and the going forth again into the profane or outer world. There is in Freemasonry nothing narrowing or cramping, nothing to destroy what the French call the joy of living. Hence there is nothing inconsistent in the adjournment for refreshment, good cheer, and enjoyable entertainment by talented brethren after Masonic labour is over. All that Freemasonry requires is freedom from excess, and a due guard over the tongue, that it offends not in good taste or good morals. And herein is the moral purposely pointed, emphasised, before the brethren go on their several ways again into the work-a-day world. The Badge of the Mason has been removed, the reverential and solemn atmosphere of the Lodgeroom has been left behind. But here in the refectory, where the pleasures of life, as it were, are freely represented, the brethren are still reminded that figuratively the Freemason's Badge is still girt about them, and that nothing should occur to dishonour it in the way of excess, or dubious song or speech. In other words, the refectory experience is the

reminder that when again out among the uninitiated and popular world of men the brethren are never to forget they are Freemasons, and that each one holds the honour of the Institution in his keeping.

Such, then, is Freemasonry, if the deductions and statements contained in this lecture are correct. Surely an Institution such as Freemasonry has been shown to be is worthy of the loyal support of its members, and its moral and humanitarian objects worthy of their co-operation and study. If happily it may be that this brief discussion of Freemasonry shall have been the means of enlightening any brother, or that it may cause him to take his Freemasonry more seriously with a view to future thought and study, then will this lecture not have been delivered in vain. As Freemasons we should, one and all, take a higher, nobler view of our duties and responsibilities, and, putting aside private piques and disagreements, unite together in concord and harmony for the furthering of a great and good work, as well as for the honour of an Institution which has been well characterised as : "Venerable in its age, beneficent in its design, and practical in its charity."

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DID THE W.M. MEAN IT?

TO THE EDITOR.

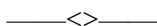
DEAR SIR AND BRO.,—Plenty of allowance must be made for the first address of the new W.M., and invariably is, but I was considerably puzzled by the explanation given by the newly installed W.M. of Lodge Waterloo as to the reason for the change of Installing Master. He said—in effect—that R.W. Bro. Wilson had arranged to act, but had since been appointed to the Food Commission, and the Lodge was left "without anyone to take his place." The Lodge then communicated with R.W. Bro. Moncrieff, of Carterton, who had stepped into the breach at almost the last moment. I don't suppose the W.M. intended to reflect on the capabilities of the G.L. officers in the city, but he most decidedly did so. The Prov.G.M. has done quite a few installation ceremonies, and in any case is entitled to some consideration. Then there is a G. Warden and a G.Lec., each of whom is quite qualified, to say nothing about your good self, and you were never heard to greater advantage than when officiating in Hinemoa some weeks ago, or in the address you gave with such thrilling effect in Waterloo last night. I have nothing to say about whom the Lodge selects, and least of all about R.W. Bro. Moncrieff, who is a most worthy and estimable brother, but I do object to the statement that the Lodge had no alternative but either to send to Carterton or he left without an Installing Master.—Yours fraternally,

P.G. OFFICER.

Wellington, 15th September, 1914.

[We feel constrained to agree that the "explanation" was not complimentary to the Prov.G.M. and other G. officers, and not a little embarrassing to R.W. Bro. Moncrieff.—ED.C.]

OBITUARY.



W. BRO. HENRY JAMES FREEMAN, P. PRES. B. OF B., P.G.D., ETC.

ÆTAT 78.

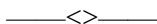
It is with very great regret we have to chronicle the death of W. Bro. Freeman, which took place at Wellington on Saturday, 5th September. Our late brother arrived in Wellington from Melbourne in 1866, and joined the late Mr. Charles Campbell in the business which he personally conducted up to a short time prior to his death. Born in Cambridge, England, seventy-eight years ago, the deceased, when eighteen years of age, sailed to seek his fortune in Australia, arriving in Melbourne in May of 1853. After participating in the quest for gold on the diggings in Victoria in partnership with Mr. Campbell, Bro. Freeman journeyed to New Zealand and took part in the Molyneux rush in 1852, and later returned to Victoria. It is forty-eight years since Bro. Freeman joined Mr. Campbell in business in Wellington, and thirty-six years since the latter severed his connection with the firm to take up farming pursuits in the Wairarapa.

Bro. Freeman first saw the light of Freemasonry in New Zealand Pacific Lodge, 1883. After filling the minor offices he was installed W.M. in December, 1890. He was subsequently elected a G.D. in the G.L. of New Zealand, and in 1902 became Pres. of the B. of B. In the Capitular Craft he passed through all the chairs of the Chapter, and in 1906 was elected G.Treas., which position he held at the time of his death. He was also a P.M.W.S. of the Wellington Chapter, No. 91, A. and A. Rite.

The funeral, which took place on Tuesday, 8th September, was largely attended, especially by members of the Craft. The Rev. J. Chapman, Wesleyan minister, conducted the funeral services at the house and at the grave, while the Masonic service was most impressively conducted by M.W. Bro. H. J. Williams, assisted by Bros. Rev. T. Porritt, H. H. Seaton, and H. B. Bridge. The interment took place at the Sydney Street Cemetery, the two sons of the deceased brother being chief mourners. The Watchmakers' and Jewellers' Society. were represented by Messrs. F. Grady and P. Hill.

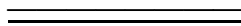


APPLICATION FOR RECOGNITION.

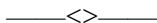


An application was received by the B. of G.P. at its last meeting from the Grand Loge Nationale Independante and Regulaire pour la France and les Colonies Francaises, stating that it was founded in September, 1913, that the official ritual is the Scottish Rite revised at Lyons 1778, confirmed at the Convention of Wilhemshad in 1782, that recognition had been granted by the G.L. of England and the G.L. of Scotland, and asking for recognition by this G.L.

After discussion the Acting G.Sec. was directed to acknowledge receipt of the letter, and to ask for further particulars as to number of Lodges originally, if any had since joined or been erected, and the number of adherents.



VALEDICTORY.



On the eve of his departure to take up farming pursuits near Dunedin, W. Bro. T. W. Holden was entertained at a social, evening by the officers and members of Lodge Dunstan, No. 103. W. Bro. Holloway occupied the chair. After the loyal toasts had been honoured, W. Bro. Holloway presented W. Bro. Holden with a handsome set of military brushes as a slight token of the very high esteem in which Bro. Holden was held by the members of his mother Lodge. He referred to his very long connection with Masonry, and to the earnest manner in which the guest had always worked for the benefit of Lodge Dunstan and Freemasonry in general. He joined the Lodge about thirteen years ago, worked through the various offices, and had been three times elected W.M., and also ably represented his Lodge at the annual communication. Bro. Holloway concluded by expressing the hope that Bro. Holden, his wife and family, would long be spared to enjoy the prosperity so richly deserved..

I.P.M. W. Bro. Shelton, J.W: Bro. Menzies, Sec. Bro. H. E. Stevens, I.G. Bro. Bodkin, and Bro. Perkins all testified to the guest's sterling Masonic quality and heartily endorsed the good wishes expressed by the chairman.

W. Bro. Holden very feelingly responded, and hoped to be able in the future to revisit the scene of his former labours.

" Auld Lang Syne " concluded a very pleasant evening.

CONSTITUTION AND DEDICATION OF GISBORNE R.A. CHAPTER, No. 36.

An event of considerable interest and importance in the annals of Capitular Freemasonry took place on Friday, 11th September, when a new R.A. Chapter was opened at Gisborne. Some twelve months ago an emergent convocation of the Auckland Prov. Chapter, No. 9, was, by special dispensation, held at Gisborne, and a number of the brethren of the Abercorn Lodge, No. 76, were admitted to the various Chapter Degrees. Since that time the Poverty Bay brethren have been occupied in the preliminaries necessary in connection with the erection of a R.A. Chapter in their town. The opening was originally arranged for August, when some twenty companions had signified their intention of attending from Auckland, but the outbreak of the war necessitated a postponement, and when the trip did eventuate only some eight companions were able to travel.

On the Thursday afternoon the M.E. and R.A. Degrees were worked under the warrant of the Auckland Prov. Chapter, No. 9, V.E. Comp. G. Barclay presiding in each degree, and being assisted by various visiting and local companions.

On Friday evening the constitution and dedication of Gisborne Chapter, No. 36, took place. The M.E. 1st G. Prin. had empowered M.E. Comp. Oliver Nicholson, P.G.Z., to conduct the ceremony. A considerable number of R.A. Masons were present, including a good representation from Zealandia Chapter, No. 197, S.C.

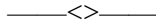
The companions having been called to order, the consecrating officer entered, accompanied by M.E. Comp. G. H. Powley, P.G.Z., as G.H. ; R.E. Comp. M. J. Harris, G.J.; R.E. Comp. F. Kearsley, G. Supt. ; V.E. Comp. G. Barclay, P. 1st G.Soj., as G.D. of C. ; and V.E. Comp. J. Catchpole, acting-G.S.E. A Chapter having been opened and the object of the gathering having been explained, the petitioning companions were ranged in the customary manner, and having signified their approval of the officers named in the warrant, the acting G.Z. proceeded to carry out the beautiful ceremony of consecration. He was assisted by M.E. Comp. Powley, who presented the Corn, R.E. Comp. Kearsley (Wine), V.E. Comp. Catchpole (Oil), and V.E. Comp. Barclay (Salt). The invocations and prayers were delivered by G.J. Grand Honours having been rendered, the Chapter was solemnly dedicated. The oration customary on such an occasion was delivered by V.E. Comp. Barclay, P. 1st G.Soj.

The installation of principals and officers was subsequently carried out by M.E. Comp. Nicholson. Comps G. T. Bull, J. S. Allen, and A. J. Tyson were installed into the Chairs of 1st, 2nd and 3rd Prins. respectively, the other officers being invested as follows ;—S.E., Comp. D. G. Robertson; S.N., Comp. D. S. Jamison; Treas., Comp. A. F. Hockey; 1st Soj., Comp. T. Corson; 2nd Soj., Comp. F. J. Rowley ; 3rd Soj., Comp. W. F. J. Anderson. R.E. Comp. Harris, G.J., addressed the 1st Prin., while R.E. Comp. Kearsley delivered the address to the office-bearers, and, M.E. Comp. Powley that to the companions. Congratulations to the infant Chapter were tendered by the representatives of G. Chapter, the Prov. G. Chapter of New Zeland, S.C., Auckland Prov. Chapter, No. 9, Ohinemuri, No. 17, Waikato, No. 22, Kit. Otago No. 116, S.C., Zealandia, No. 197, S.C., and others.

A banquet was held at the close of the Chapter meeting, and the usual toasts duly honoured.

The visiting companions speak in high terms of the hospitality accorded them during their sojourn in Gisborne. The local brethren left no stone unturned in their endeavours to entertain, and were highly successful in their efforts. The visit had been arranged to coincide with the installation meeting of Abercorn Lodge, and this proved an additional pleasure.

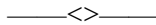
WELLINGTON CHAPTERS FAREWELL THE M.E.G.Z.



The regular convocation of Waterloo B.A. Chapter, No. 2., took place in the Chapter-room, Boulcott Street, on 25th August. There was a good attendance of officers and members, and certain special features added additional interest to the proceedings. Among those present were M.E. Comp. T. Porritt, G.Supt., and M.E. Comp. H. J. Williams, G.S.E. The ballot for an intending candidate proved successful. The business set out was the exaltation of three candidates, but only one of these put in, an appearance. He was duly exalted, the ceremony being very efficiently carried out by the P.Zs., V.E. Comp. W. H. Jones assuming the Sceptre, supported by V.E. Comp. A. Veitch as H., and V.E. Comp. C. H. Dement as J. V.E. Comp. Menzies filled the office of 1st Soj., E. Comp. C. B. Harton that of 2nd Soj., and E. Comp. J. S. Davys that of 3rd Soj. V.E. Comp. C. H. Dement invested, and communicated the Ss., assisted by V.E. Comps. Jones and Veitch; the explanation of the Ss. was given by V.E. Comp. H. H. Seaton; V.E. Comp. G. G. Schwartz, presented the W.Ts., and the Final Charge was delivered by Comp Veitch. The election of officers for the ensuing year then took place. One candidate was proposed for membership. Chapter closed at 9.35 p.m., and adjournment was made to the refectory, where the companions were joined by M.E. Comp. J. J. Esson, G.Z., who has been ordered to go, in an important position, with the Second Expeditionary Force for foreign service. The farewelling of this distinguished and much revered companion was the feature of the after proceedings, during which he was presented by the members of the Waterloo Chapter with a Wolseley camp bed and a case of pipes to ameliorate as far as may be the austerities of his campaigning. In making the presentation M.E. Comp. H. J. Williams said it was another and quite unexpected grievance we here had against Kaiser Wilhelm of Germany that he should be the cause of the taking away from us of our G.Z. He referred to the importance and responsibility of the position held in the force by M.E. Comp. Esson, and said he knew he would do his duty loyally to King and Country, and while doing it would also remember to put in effect, where it might come to him to do so, those Masonic principles and rules of conduct by which all Masons were bound. In replying, M.E. Comp. Esson, who was much affected, explained that he had not joined the Expedition of his own initiative, but had really had his position forced upon him. He regretted very much only being able to serve a comparatively short time of his year of office, and trusted that he might be spared to return if only with a whole skin. He much appreciated the appropriate gifts made him, and they would serve, though not needed, to remind him of Waterloo Chapter when far away. He would endeavour to act always to friend or foe as a Mason should act, consistently with his duty to King and Country. The rest of the evening was then pleasantly spent.— [Chapter Correspondent.]

Poetry.

HANDS ACROSS THE SEA,



(Lawrence N. Greenleaf.)

" Hands across the sea!" good sirs, here's " Hands across the sea!"
To every isle and continent where'er our brethren be.
For we are one in sympathy as we are one in name,
The self-same tools are bright with use and mystic lights aflame,
The same designs on trestle-board by which our tasks are wrought,
Their symbol-truths impressed on heart and centred in our thought.
For that which counts for greatest good is through the lives of each,
Who by their acts exemplify the principles we teach.
The world's great heart is throbbing with the spirit of unrest,
We hear the cry that wellets up from peoples long oppressed,
We see the rule of Mammon and the grasping hand of greed,
The travesties of justice and the toiler's bitter need.
The striving for the mastery, the ever present fear
With nation watching nation and the war-clouds hovering near,
And the question ever riseth as portentous signs we trace,

What will the final outcome be and what the saving grace?
 And Masonry makes answer with its never-changing plan—
 The Fatherhood of Cod, the Brotherhood of Man.
 Though aeons upon aeons break upon the shores of time,
 This is the grand fulfilment and the prophecy sublime.
 This is the work on trestle-board for brethren everywhere,
 For never was there greater need for level, plumb, and square,
 For trowel with cement of love to strengthen and unite
 The human race in brotherhood and usher in the Light!
 To all who aid this glorious work wherever they may be,
 Here's to the Craft in homeland and here's " Hands across the sea!"
 —" Trestle Board."

MARK MASONRY.

[By BRO. W. J. HUGHAN.]

During the centuries which immediately preceded the establishment of the premier G.L. of England and the World, the " Mark " was directly cosines: id with Operative and Speculative Freemasonry, and from time immemorial, it has been the custom for the skilled Craftsman to chisel his distinctive mark on the stones -he fashioned, so as to indicate his workmanship.

The antiquity of Mark Masonry cannot be doubted, operatively considered; and even speculatively, it has enjoyed special prominence for centuries; according to existing records, dating back to 1600, in which year, on the 8th day of June, " Ye principal warden and chief mister of maissons, Wm. Schaw, Master of work to ye Kingis maistie," met members of the Lodge of Edinburgh (now No. 1) at Holyrood House, at which meeting the Laird of Atichinleck was present, and attested the minutes of the assembly by his mark, as did the operatives, in accordance with the Schaw status of 28th December, 1598, which provided :

"that the day of reassauying (receiving) of the said fallow of craft or maisster be ord'lie buikit and his name and Mark inserted in the said buik."

That theoretical Masons selected their marks just as the operatives did, during the seventeenth century, is abundantly manifest, by an examination of the old Scotch records of that period. One of the most noteworthy instances out of many is the Mark Book of the Lodge of Aberdeen (now No. 1, tris), which started in A.D. 1670, and is signed by 49 members, all of whom but two have their marks inserted opposite their names.

The Master of the "Honourable Lodge of Aberdeen " in that-year was Harrie Elphinston, Tutor of Airth and Collector of the King's Customs, and only a fourth part of the members were operative Masons, the roll of brethren including the Earl of Findlater, the Earl of Dumferline, Lord Pitsligo, the " Earl of Errolle," a professor of mathematics, several ministers, doctors, and other professional men and tradesmen, such as wrights (or carpenters), slaiters, glaziers, etc.

Chips from Other Ashlars.

" Brother !" To the true and thoughtful Mason the word is not mere verbage. It marks him as one of the true brotherhood, whose pleasure (as is their duty) is to stand by one another, " for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do them part." Nor do our brotherly administrations end with death itself.—"Virginia Masonic Journal."

* * *

The Swastika is the most ancient and most widely distributed symbol that the world has ever known. It is to be found on Chaldean bricks ; among the ruins of the earlier cities of Troy ; it has been known in Egypt and Cyprus, on vases of the ancient Etruscans; also on Hittite remains. It is known in India, Thibet, China., Korea, and Japan, also among the Lapps and Finns, and by the Navaho North American Indians.—" Masonic Sun."

* * *

The truth about Masonry is that it is greater and better and more beautiful than the inadequate power of words can convey. This is a trite common-place way of saying what we cannot say, but the gist of it is that which is deepest, profoundest, most comprehensive, and most beautiful in human life dwells in the spirit only. Like some sacred ineffable mystery it defies expression, and, like the peace of God, it passeth all understanding.—Bro. Charles F. Buck, P.G..M.; Louisiana.

* * *

If the principle is correct in the Blue Lodge that a man must be duly and truly prepared, worthy and well qualified, before he can advance from one degree to another, the principle should also apply in other bodies of Masonry. In the long run, it would redound to the good of Masonry in every way. Undigested food is bad for the stomach, and in due time it takes its toll of ill-health.—L. A. Hoe.

* * *

The dangerous foe which to-day threatens Masonry is not encamped on the seven hills of Rome. It is nowhere without the fraternity, but is found within, and lies in a growing tendency to disregard the fundamental principles of the fraternity. As long as Masons are strong in the faith of the fathers in Masonry they have nothing to fear.—" Illinois Freemason."

* * *

Mirth is God's medicine. Everybody ought to bathe in it. Grim care, moroseness, anxiety—all this rust of life, ought to be scoured off the oil of mirth. it is better than emery. Every man ought to rub himself with it. A man without mirth is like a wagon without springs, in which one is caused disagreeably to jolt by every pebble over which it runs.—Beecher.

* * *

There is a vast difference between taking the degrees and being a Mason. There are lots of men who take the degrees who are in no sense Masons, because they fail to do the things which a man insist do if he expects to be recognised as a Mason in the full acceptance of that term.—" Exchange."

ENQUIRIES ON MATTERS OF MASONIC INTEREST.

——<>——

Q.—A candidate is not recommended by the Board of Enquiry, but his proposer insists the W.M. should put the name on the circular for ballot. Would the W.M. be right in refusing, or must he do as the proposer demands ?

A.—The proposition of a candidate, if in order, must be inserted on the summons if the proposer insists. The Board of Enquiry has no locus standi, but is simply a voluntary advisory body. At the same time, the proposer would be most unwise in his insistence.

Q.—Should P.Ms. join in the processions and greetings in the different degrees at the installation of W.M.? And can the Installing Master insist that they should do so ?

A.—In our opinion it is most undignified for P.Ms. to leave the dais and join in processions on the floor of the Lodge, especially as they have already paid homage in the B. of I.M. The Installing Master has no right to "insist." He may prefer a request, which those present would, as a matter of courtesy, accede to, even if they were not in accord with a practice, which we think is decidedly wrong.

COMBINED MEETING OF R.A. CHAPTERS, WELLINGTON.

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The combined meeting of Waterloo No. 2, Brooklyn No. 24, and Hinemoa No. 25, R.A. Chapters, was held at the Masonic Hall, Wellington, on the 17th September. The convocation was opened by V.E. Comp. Veitch (Z.), V.E. Comp. Parsons (R.), and V.E. Comp. Thomson (J.), there being a very large attendance of members from the three Chapters and several visitors from other Chapters and Constitutions present. The minutes of the three Chapters were read and confirmed, and the correspondence read and dealt with. The officers of the Sup.G. Chapter were admitted, M.E. Comp. T. Porritt, P.G.Z., being Installing Prin.; M.E. Comp. H. J. Williams, P.G.Z., acting G.H. ; and V.E. Comp. G. Menzies; acting G.J.; and V.E. Comp. W. H.. Jones, acting G.D. of C. The three 1st Prins.-elect, E. Comp. G. Russell. (Waterloo). E. Comp. G. Luke (Brooklyn), and E. Comp. H. B Bridge (Hinemoa) were presented and installed in their offices.. E. Comps. J.

Rod, J. B. Hopkirk, and J. Reid were installed into the Chairs of H., and E. Comps. C. B. Harton and E. G. Robertson into the Chairs of J. of the Waterloo and Hinemoa Chapters, the installation being performed and the addresses given by M.E. Comp. Porritt. The officers were invested by V.E. Comp. Menzies; assisted. by the G.D. of C., V.E. Comp. Jones, and other past officers. The address to the 1st, Prins.- was given by V.E. Comp. Porritt, to the officers by V.E. Comp. Dement, and to tire companions by M.E. Comp. Williams. Presentation of jewels was made by M.E. Comp. Williams on behalf of the Chapters to the three retiring 1st Prins., V.E. Comp. Veitch (Waterloo), V.E. Comp. Parsons (Brooklyn), and V.E. Comp. Shand (Hinemoa), the presentations being expressive of the good wishes and hearty thanks of the companions for the manner in which they had conducted the affairs. of the Chapters during their term of office. In addition V.E. Comp. Parsons was presented by the Brooklyn members with a very handsome silver-mounted salad bowl and servers to be handed by him to Mrs. Parsons.

M.E. Comp. Williams referred to the great loss sustained by R.A. Masonry in the death of V.E. Comp. Freeman, G.Treas. The aged and esteemed companion was an active member and officer of both Waterloo and Brooklyn Chapters, and for many years had taken a very live interest in the work of these and G. Chapter. M.E. Comp. Williams moved a resolution of sincere sympathy and condolence with the widow and family. This was seconded by M.E. Comp. Porritt and carried unanimously by the companions standing to older. After the usual business had been concluded several candidates for the different Chapters for exaltation and affiliation were proposed. V.E. Comp. Russell, on behalf of the newly installed 1st . Prins., returned thanks, and after hearty congratulations had been offered by M.E. Comp. Porritt, G. Chapter officers retired. Apologies for the absence of a number of companions were offered, and the convocation closed at 9.35 p.m. An adjournment was then made to the social hall, where only the formal toasts were given, this being on account of the Chapters being in mourning. One feature was a speech by the 1st G. Prin., M.E. Comp. Esson, who was prevented owing to his military duty from attending at the installation.—[Specially Contributed.]

SUBSCRIPTIONS ACKNOWLEDGED TO 19th SEPT., 1914.

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E. Skelton (-Westport.), R. B. May, T. Hobson (Takapau), C. R. Mott, H.Davis 17/6, R. J. Cowing 10/-, R. Bishop 10/-, J. W. McDougall, J. Johnstone, J. W. Ritchie, H. H. Clegg 11/8, L. Freedman, W. E. Yates (Napier), E. S. Robertson 2/3, M. Fox 15/-, W. Berry, A. Malmberg, G. Allport, T.H. Gill (Wellington), H. McDougall (Kaiapoi) Gordon and Gotch 9/2, C. H. Jenkins, F. W. Wake 33/4 (Aueidand), J. Teesdale 17/6 (Brunnerton) D. McFarlane. 10/-, J. Arnold, J. D. Anderson (Wanganui), W. White 3/-, (Waihi), W. A. Waters (Ohakune E.) Dr. Todd (Otautau), A. G. Fletcher 10/- (Palmerston N.), H. Were (Waitara), L. F. Meeking 20/- (Norsewood), E. Eales (Rotorua), A. James 10d (Taihape), J. J. Guest (Tuhara, Wairoa), J H. Inglis 20/- (Geraldine), W. J. Shaw 10/- (Collingwood), A. E. Rouse, S. C. Bingham, A. C. Hallett (Christchurch), G.L., W. Australia 30/- (Perth), V. Venimore 10/- (Brooklyn), C. Philip 10/- (Cromwell), A. W. McBean (Dipton), J. E. Wade 10/- (Hokitika), B. Cochrane, T. Black, A. Newton, E. Ward (Timaru), T. Matthew 10/- (Te Kuiti), J. Walker (Kohurutahi), C. P. Spackman (America), C. Beech 27/6 (Ashburton).
All 7/6 but those noted.

PRESENTATION TO V.W. Bro. JOHN THORNTON, CHRISTCHURCH.

—<>—

Since the inception of Civic Lodge, V.W. Bro. John Thornton has acted as Preceptor to the Lodge of Instruction. Recently, however, V.W. Bro. Thornton's duties and responsibilities in Freemasonry have increased, and in view of his work as Pres. B. of B. he felt compelled to relinquish his office as Preceptor. At a recent meeting of the Civic Lodge of Instruction, the brethren took the opportunity to express their appreciation of V.W. Bro. Thornton's work by presenting him with a rose bowl. W. Bro. D. Manson, in making this presentation, referred to the fact that the success of Civic Lodge was in no small measure due to the careful instruction given by V.W. Bro. Thornton, whose work was enhanced by his knowledge of Masonic ritual and practice, which had always been at the disposal of the Civic brethren. To the new Preceptor W. Bro. Manson tendered the congratulations of his Masonic brethren.

AN IRISH MASONIC CHURCH SERVICE.

The Cork Constitution," of Cork, Ireland, devotes considerable space to an account of a service for Masons held at St. Fin Barre's Cathedral on 24th June, St. John's Day. It was under the auspices of the Prov.G.L. of Munster, and was the most successful service of the kind which has been held in the southern province. It was a great gathering of Masons, says the "Constitution," not only from Munster, but from neighbouring provinces. The nave of the Cathedral, which had been reserved for the brethren, was not quite large enough for all, while the portion of the Cathedral devoted to the public was filled to overflowing. The procession into the Cathedral was in the following order :—

Brethren of Blue Lodges in the province, with visitors from other provinces; R.A. Masons ; Knights Templar; Prince Masons; P.Prov.G. officers; Dep.Prov.G.M.; Prov.G.M.; Cathedral choir.

The processional, " Onward, Christian Soldiers," was sung.

There was a formidable array of clergy taking part in the service, archdeacons, deans, bishops, chaplains, precentors, and canons. The sermon was by the Dean of Cork, an able discourse from II. Chronicles, viii., 16: "The house of the Lord was perfected." The collection taken up at the end of the sermon was in aid of the Masonic schools and the Jubilee Masonic Annuity Fund.—" Masonic Standard."

GRAND LODGE BI-CENTENARY.

ST. JOHN'S DAY (IN HARVEST), 1917..

[BY BRO. ROBERT FREKE GOULD, ENG.]

During the three years that lie immediately before us, or before those of us who may survive throughout that period of time, much will be written about the propriety of celebrating, in a manner worthy of the occasion, the two hundredth anniversary of the foundation of the earliest of G.Ls. Many and diverse will be the speculations that will certainly be advanced with respect to the task of commemorating the bi-centenary of the most momentous occurrence in the history of Freemasonry in a way that affords the best promise of securing the approval, not only of the governing Masonic bodies and brethren in the British Isles, but also of the family of G.Ls., and the host of earnest Craftsmen beyond the seas.

The creation of a G.L. by four London. Lodges in 1717 was a remarkable event, though of the circumstances connected there-with, as well as of those immediately following the inauguration of such new regime, few particulars have come to light. In the infancy of my Masonic studies I alluded to the early years of the G.L. of England as the "epoch of transition," and—unlike a number of conclusions formed at the same date that a wider course of reading has taught me to modify—it is one to which I still adhere. Freemasonry put on its modern attire in the second decade of the eighteenth century, but it was not until the latter half of the fourth decade that the veil was partially lifted, and allowed to disclose the features of some of the actors in the great drama of A.D. 1717. Yet it is upon the statements contained in the second " Book of Constitutions," published by Dr. James Anderson in 1738, that we must entirely rely for whatever has come down to us in the shape of duly accredited history, indicating either the Lodges or brethren who were present, and took an active part in the memorable proceedings of twenty-one years before. Of those Lodges there are three survivors at the present day, and the founders and parents of the premier G.L. of the world ought not, and probably will not, be left wholly out of consideration should suggestion ripen into action, with regard to an international celebration of the two hundredth birthday of the governing body which the united efforts ushered into existence on the Day of St. John the Baptist in 1717. There are Lodges also in Scotland whose dates of establishment, like those of the surviving three on English soil, are of greater age than that of the G.L. under the authority of which they now carry on their work.

These time immemorial Lodges—by which term I am referring to existing Lodges in North and South Britain respectively, which in one instance can trace an unbroken descent from an earlier year than 1717, and in the other from an earlier year than 1736—possess, both separately and collectively, a status peculiar to themselves, of which the total absence of any cohesive power on their own part has been unable to deprive them.

But here I pause for a moment in order to explain why I am proceeding in the present paper with the undoubted claims of the oldest Lodges in United Britain for special consideration on the 24th June, 1917. That the opening year of the era of G.Ls. will be commemorated with joy and rejoicing throughout the civilised world, there can be little—or, indeed, no—doubt, and already the various forms in which such a celebration could most suitably be carried out are forming the theme of interesting and ingenious speculation. Banquets, assemblies, and fine speeches, it seems to be generally conceded, will not suffice, and there are proposals advocating the holding of an International Conference, for the more general establishment of Masonic schools, and for the multiplication of benevolent institutions for the relief of the aged and distressed. There would also appear to be a general, and indeed a very natural, feeling that the earliest of G.Ls. should take the initiative in the movement, and abandon for the occasion the isolated role which it is accustomed to play whenever affairs are being dealt with where other Masonic jurisdictions and the brethren of other nationalities are alike concerned. What will be the action finally decided upon by the G.L. of England, those of us who live long enough will see the result, and of the schemes propounded, or to be propounded, as most appropriate for honouring the bicentenary of the greatest event in Masonic history, I shall leave for the future to disclose, and shall return to, and further pursue, the train of thought with regard to the cluster of ancient British Lodges, which I temporarily forsook, but only in order that I might be able to proceed in a more orderly sequence with the tenor of my remarks.

It is to be hoped, rather than to be expected, that the old Lodges of North and South Britain will combine for the purpose of regaining the rank and privileges which unitedly they might have preserved for all time. Fourteen years ago, indeed, I was of a different opinion, and in a paper which has been reprinted in my recently-published "Collected Essays," I strongly advocated the formation of a league or association by the "time immemorial" Lodges in the two Kingdoms. The scheme met with the warm approval of David Murray Lyon, William Officer, and other brethren of light and leading in the northern capital, who have long since passed to their rest, but it never assumed any tangible form, and fell entirely on deaf ears in the south of Britain.

It is possible—and, indeed, in my own opinion, highly probable—that if the details of such a project had been carefully formulated and laid successively before the old Lodges in the shape of a lecture or an address, the result would have been different that is to say, so far as the Scottish Lodges were concerned, for among the three oldest English Lodges there was, and is, an element of disunion, to which I shall presently refer.

In any paper or article dealing with the subject of time immemorial Lodges it would seem at a first view that, having regard to their larger number and superior antiquity, priority of consideration should be given to those which at the present day are arrayed under the banner of the G.L. north of the Tweed. But it is with respect to the bicentenary of its southern neighbour that these lines are being penned, and it would, therefore, seem more appropriate to proceed, in the first instance, with a glance at the proceedings ending in the formation of the G.L. of England in 1717, rather than with those which had their termination in the erection of the G.L. of Scotland in 1736.

There is only one source of information to which we can turn for a trustworthy account of what took place when a G.L. for London and Westminster was established by four Lodges at the English Metropolis in 1717. We learn from the second Book of Constitutions, published by Dr. James Anderson in 1738 :—

"After the rebellion was over, A.D. 1716, the few Lodges at London, thought fit to cement under a G.M. as the centre of union and harmony—viz., the Lodges that met :

1. At the " Goose and Gridiron " Ale-house in St. Paul's. Churchyard.
2. At the Crown Ale-house in Parker's Lane, near Drury Lane.
3. At the Apple Tree Tavern in Charles Street, Covent Garden.
4. At the Rummer and Grapes Tavern in Channel Row, Westminster.

"They and some old brethren met at the said Apple Tree, and having put into the chair the oldest M.M. (now the Master of a-Lodge), they constituted themselves a G.L. pro tempore, in due form, and forthwith revived the quarterly communication of the officers of Lodges (called the G.L.) resolved to hold the annual assembly and feast, and then to chuse a G.M..from among themselves, till they should have the honour of a noble brother at their head.

"Accordingly, on St. John Baptist's Day, in the 3rd year of King George I., A.D. 1717, the assembly and feast of the Free and Accepted Masons was held at the foresaid Goose and Gridiron Ale-house.

"Before dinner, the oldest M.M. (now the Master of a Lodge} in the chair, proposed a list of proper candidates; and the brethren by a majority of hands elected : Mr. Anthony Sayer, gentleman, G.M. of

Masons, who being forthwith invested with the badge of office and power by the said oldest Master, and install'd, was duly congratulated by the assembly, who pay'd him the homage.

Mr. Jacob Lamball, Carpenter } G. Wardens.

Captain Joseph Elliot }

In 1738, when the above narrative appeared, one of the four old Lodges—namely, the Lodge at the Crown—had been dropped from the roll, but the remaining three are specifically referred to as then existing, and described with some minuteness by Dr. Anderson in a later portion of his work. All of them, the doctor tells us in effect, had carried on the work without break of continuity since the memorable assembly of 1717, but the members of the Lodge of the Apple Tree, he adds, had accepted in 1723 "a new constitution" (or, in other words, a written authorisation of its regularity from the G.M. or his Deputy), "although they wanted it not." The old or original Lodges at the Goose and Gridiron, the Apple Tree, and the Rummer and Grapes, in 1717, are the present-day Lodges of Antiquity, No. 2; Fortitude and Old Cumberland, No. 12; and Royal Somerset House and Inverness, No. 4, respectively.

In the engraved list of Lodges for 1729, where, for the first time, the Lodges were shown in order of seniority, the old Lodge at the Apple Tree (now Fortitude and Old Cumberland). had been placed in accordance with its new Constitution of 1723—that is to say, below its three sister Lodges of 1717, to the oldest of which, now Antiquity, No. 2, the year 1691 was assigned as the date of its original formation.

The actual age of the present Fortitude and Old Cumberland, No. 12, is indeterminable. It may or may not be older than the Lodge of Antiquity. No. 2, in its position on the engraved list of 1729, was made to coincide with the date of its new Constitution, and therefore affords no clue to its actual seniority. Whether, indeed, there was any precedency among the English Lodges, during the opening period of the G.L. era, is one of the numerous puzzles which confront the student of Masonic history. There are no Lodge minutes extant that might help us, and without the entries which appear in Dr. Anderson's Constitutions of 1738, there would be nothing to show in what manner, and by what particular Lodges, a G.L. was founded in 1717. The work had an official sanction, and the statements, therefore, of Dr. Anderson may be said to embody the most conclusive testimony that the subject will admit of. Moreover, it must be taken in its entirety. We are told in the plainest terms, not only that the old Lodges at the Goose and Gridiron, and the Rummer and Grapes, but also the one at the Apple Tree, had preserved their privileges unimpaired, for though the last-named Lodge had a new Constitution, "it wanted it not."

It was under the banner of the Lodge at the Apple Tree; Tavern that the four old Lodges assembled in 1716, or the first quarter of 1717, and on the St. John's Day next following Anthony Sayer, a member of the same Lodge, was chosen as G.M.

Is it permissible to hope that three years hence, on the two hundredth recurrence of the festival to which I have last referred, the Fortitude and Old Cumberland Lodge will be found taking as leading a part in its celebration as did its famous ancestor, the Lodge at the Apple Tree Tavern, when the corner-stone of the sovereignty of G.Ls. was laid with simple but appreciative ceremonial in 1717?

Reports.

[Secretaries and Scribes are requested to forward Reports.]

CRAFT LODGES.

SOUTHLAND.

Taringatura, No. 100.—The usual meeting on 7th September was well attended. A large body of routine business was attended to. The usual annual accounts were passed for payment. One demit was granted to W. Bro. MacBean, who for many years was an esteemed and active member of the Lodge, and whose loss is deeply regretted. One joining member was received, and a very deserving appeal duly considered. It was unanimously resolved to remit the dues of one brother who has joined the New Zealand Expeditionary Force, and notice of motion was given to dispense with the usual installation banquet, and to devote the usual levy to some of the benevolent funds for the benefit of disabled volunteers or their dependents. Nominations for office for the ensuing year were received, only one brother being nominated for each position. H.G.W. were received from visiting brethren, and the Lodge closed at 9.45 p.m.—[Lodge Correspondent.]

OTAGO.

Knrow, No. 164. — The annual meeting Was held on 3rd September, when Sidney Maxmilian Taylor was installed by the Prov.G.M. of Otago, R.W. Bro. J. J. Clark, assisted by W. Bro. H. G. Deal as G.S.W., W. Bro. C. W. L. Lischner (G.Supt. of W.) as G.J.W., W. Bro. Steel as G.D. of C. and Bro. F. Burry as G. Organist. There was a fair muster of the brethren and visitors. The following Lodges were received :— Waitaki, Oamaru Kil., and Ngapera. The Installing Master then installed Bro. S. M. Taylor, and also addressed him. W. Bro. Lischner invested the officers, W. Bros. Moss, Forrester, and Robbie presented the W.Ts. in the several degrees, W. Bro. Steel addressed the wardens, and W. Bro. H. G. Deal addressed the brethren. The following is a list of the officers :—S.W., Bro. C. L. Ayson ; J.W., Bro. H. Barclay ; D. of C. W. Bro. R. C. Gullies ; Treas., Bro. W. Warwick; Sec., W. Bro. R. H. Appleby; Chaplain, Bro. J. K. McKenzie; S.D., Bro. E. Winnington ; J.D., Bro. A. McCallum ; I.G., Bro. D. Sinclair ; Tyler, Bro. W. Thomas ; Stewards, Bros. A. McInnes, F. W. Corrigan, and J. D. Collins. The collection in aid of the Annuity Fund was £1 10s. 1d. Immediately after the address to the W.M., the Prov.G.M., who had contracted a severe attack of influenza, had to retire, as he was unable to proceed further, and there is no doubt he deserves the greatest praise for the manner in which he performed his duties under such trying circumstances, a task that only one full of zeal in his duties could have attempted. The W.M. expressed the sympathy of all those present with the Prov.G.M.'s sudden illness, which had made it necessary for him to retire, and hoped that he would soon recover. The loss of the Prov.G.M. was severely felt in the after meeting, where he is a host in himself. After the installation the brethren adjourned to Bro. T. S. Munro's hall, where the usual banquet was held. The tables were prepared in the usual .excellent style by Bro. Barclay. The usual Masonic toasts were honoured, and a very enjoyable and successful evening ended with the Tyler's toast.—[Lodge Correspondent.]

CANTERBURY.

Southern Cross, No. 6.—The monthly meeting was held in the Masonic Hall, Kaiapoi, on 3rd .September. Since last meeting several of our brethren have suffered bereavement, consequently the attendance was not so good as usual. Lodge Conyers, E.C., paid an official visit, the W.M., (W. Bro. Kent) being accompanied by his officers and a large number of brethren. At the invitation of W. Bro. Gray, W. Bro. Kent and his officers occupied the various chairs, and very impressively initiated a candidate. At the conclusion of the ceremony W. Bro. Gray thanked the visitors, and warmly complimented them on the very thorough manner in which the work was performed. In acknowledgment, W. Bro. Kent thanked the members of Southern Cross for the invitation to work the degree, and extended an invitation to Southern Cross to return the compliment. H.G.W. having been received, the Lodge was closed, and an adjournment made to the refectory, where a pleasant hour was spent, the visitors doing much to make the time enjoyable.—[Lodge Correspondent.]

Lincoln, No. 33. — The monthly meeting was held on 1st September, W. Bro. C. M. Suckling in the chair. Although the weather was somewhat inclement, there was a fair number present, including W. Bro. Jacobs and the officers and brethren of Lodge Waihora, No. 141. Bro. J. W. Kime, S.W., was elected W.M. for the ensuing year. W. Bro. J. McKenzie was reelected Treas., and Bro. W. G. Jennings was re-elected Tyler for the thirty-fourth year in succession. This veteran is still hale and hearty, and most zealous in the performance of his onerous duties. The Third Degree was impressively worked by the W.M. and his officers, one candidate being raised to the sublime degree of M.M. W. Bro. H. F. Penlington, of Lodge Waihora, presented the W.Ts. Two wardens' chairs have been generously donated to the Lodge by Bro. J. W. Kime. Favourable comment was made by the brethren on the improved appearance of the Lodge-room since the painting and renovation of the interior. It was decided to remit the dues of Bros. A. Taylor and F. E. Jarman during their absence with the Expeditionary Forces. Lodge closed at 10 p.m., and a pleasant hour followed in the refectory.—[Lodge Correspondent.]

Concord, No. 39. — The regular meeting was held on 25th August in the Masonic Ball, Papanui, W. Bro. R. Laurie, W.M., in the chair. There. was a fair attendance of members and visitors. Regret was expressed for W. Bro. Webb in his illness. Three guineas was voted towards a case of distress on the West Coast. The whole of the P.Ms. were nominated for any position in Prov.G.L. Two candidates were initiated, the Masters of Canterbury and St. Albans Lodges assisting. An enjoyable hour was afterwards spent in the refectory.

An emergency meeting was held on 13th August for the purpose of enabling the Master and officers of Lodge Amuri (who were in Christchurch for Grand National week) to visit Concord and work the Third Degree. The visiting Master and officers were warmly welcomed, and afterwards heartily thanked for the manner in which they carried out the work.—[Lodge Correspondent.]

Civic, No. 157.—The installation meeting was held on 7th August, and was attended by a large and representative gathering of brethren from city and country Lodges. M.W. Bro. Binns, Prov.G.M., officiated as Installing Master, and was accompanied by V.W. Bro. John Thornton and Prov.G.L. officers. M.W. Bro. J. J. Dougall, G.M., with G.L. officers, as well as R.W. N. L. MeBeth, Dep.D.G.M., and D.G.L. officers, were also present. The installation of Bro. Frank Steans as W.M. was performed in an impressive manner. The newly-installed Master then invested his Wardens and officers as follows :—S.W., Bro. W. J. Hunter ; J.W., Bro. W. Bottrell; Treas., W. Bro. W. H. Johnston; Sec., Bro. T. H. Williams; Chaplain, V.W. Bro. Rev. Mackenzie Gibson, P.G. Chaplain; S.D., Bro. L. Maffey, J.D., Bro. C. Taylor ; D.C., Bro. W. W. Garton ; L.G., Bro. A. M. Wright ; Organist., Bro. A. L. Sutton ; Stewards, Bros. J. H. Hepburn, J. Harley, W. E. Best, C. G. Wilkin ; Tyler, R.W. Bro. N. F. Arnold. After the address to the brethren by R.W. Bro. S. C. Bingham, P.Prov.G.M., a collection on behalf of the Annuity Fund realised £65 2s. A P.M.'s jewel was presented to W. Bro. D. Manson, I.P.M., by the M.W.G.M., on behalf of the Civic brethren.

The annual dinner was held on 12th August at the Cadena, at which M.W. Bro. J. J. Dougall, G.M., was present, as well as a large number of Civic and visiting brethren. — [Lodge Correspondent.]

HAWKES BAY.

Scinde, No. 5.—The regular meeting was held on 15th September at the Lodgeroom, Tennyson Street. There was a good attendance of brethren and visitors. W. Bro. C. H. Critchley, W.M., presided, and during the evening passed two brethren to the F.C. Degree, in which ceremony he was very ably assisted by W. Bro. Ritchie, P.M. (Secrets), W. Bro. Thomas, D. of C. (S.E. Corner), the 1W.Ts. being presented by J.D. Bro. Currie, and the Charge being very impressively delivered by Bro. R. Bishop, J.W. Six pounds were voted to a case of distress and £2 in response to a circular appeal. The W.M. invited all members and visitors, also members of Victoria, No. 21, Heretaunga, No. 73, and Waikaremoana, No. 158, to be present at an emergent meeting of Scinde Lodge on Monday, 21st, to receive a visit from M.W. Bro. J. J. Dougall, G.M., who will deliver an address on that occasion.—[Lodge Correspondent.]

Victoria, No. 21.—The monthly meeting was held on 1st September, and was presided over by the W.M., W. Bro. H. W. Whitton, there being a good attendance of the brethren, including three visitors. Included in the correspondence was a letter from Bro. Geo. Grant, who joined the First Expeditionary Force, which was organised in twenty-four hours, saying good-bye to the W.M. and brethren. A letter was also read from G.L. re the present European crisis, as well as one announcing the visit of the G.M. to the district on the 21st inst. The sum of £2 was voted in reply to a circular appeal. Two ballots for initiation proved successful, but in one case the gentleman (a Lewis) had, since making the proposal, volunteered and had been accepted for foreign service in one of the expeditionary forces. The business was to initiate Messrs. William Johnson and William Anderson. The Obs. were taken by W. Bro. Wilkie and the W.M.; Secrets by W. Bro. Andrew; Prep., W. Bro. Chegwiddden ; W.Ts., J.W. Bro. Hill; Charge, S.W. Bro. Kirk. After the Lodge closed a pleasant hour was spent in the refectory, where W. Bro. Andrew referred to the brother and candidate who had gone to the front.—[Lodge Correspondent.]

Rawhiti, No. 66.—The monthly meeting was held on 20th August, when there was a fair number of members and a few visitors. The work consisted of one initiation, the Obs. being administered by the W.M. (W. Bro. F. Harrison); Investiture by Bro. W. Snell, S.W.; Mode of Prep. by W. Bro. F. Craven, P.M.; W.Ts, by W. Bro. J. Brown, I.P.M.; and the Final Charge was delivered by Bro. W. Snell, S.W. The W.M. informed the members that the M.W.G.M. would pay the Lodge a visit on 22nd September, and he expressed a wish that all members should endeavour to be present. A circular was read from the acting-G.Sec. impressing on all Lodges the necessity of conducting all meetings as economically as possible, as it is likely a number of appeals for charity may be made as a result of the war. The Lodge closed at 9.30 p.m., and an adjournment was made to the refectory, where a short and pleasant time was spent in songs and music.—[Lodge Correspondent.]

AUCKLAND.

Abercorn, No. 76. — The installation meeting, which was unavoidably postponed from the regular date in August, was held on Thursday, 10th September, and, contrary to the usual fate of postponed meetings, was a very successful function. The Master-elect, Bro. W. F. J. Anderson, was installed by M.W. Bro. Oliver Nicholson, Pro-G.M., who was assisted by the following brethren: R.W. Bros. Powley, Kearsley, P.D.G.M., G. Barclay, P.G.W., and J. Catchpole, S.G.W., also W. Bro. M. J. Harris, P.G.D. The W.Ts. in the First and Second Degrees were presented by W. Bros. K. Humphries (W.M., Tauranganui, No. 1480, E.C.) and G. Wildish (W.M., Montrose, No. 722, S.C.), who also kindly acted as presenting officers. The W.Ts. in the Third Degree were presented by W. Bro. Leighton (W.M., Waitakeres, No. 170). R.W. Bro. Kearsley delivered the Address to the W.M., R.W. Bro. Barclay that to the Wardens, and M.W. Bro. Nicholson to the brethren. The newly installed W.M. invested his officers as follows :—I.P.M., W. Bro. Rowley. The S.W. (Bro. Rev. Grant) was not present, he having volunteered to go as Chaplain in the Expeditionary Force, and being at present located in Awapuni Camp. J.W., Bro. A. B. Gilmour ; Treas., W. Bro. D. G. Robertson; Sec., R.W. Bro. Bull; D. of C., W. Bro. J. S. Allan; Organist, W. Bro. A. T. Hookey ; S.D., Bro. C. Blackburn; J.D., Bro. J. H. Kane; I.G., Bro. W. Ross; Stewards, Bros. C. Matthews and Ralph Grant; Tyler, Bro. Boardman. During the evening W. Bro. Oliver Nicholson was presented with a diploma as a life member of Lodge Abercorn, as a slight acknowledgment of the valued services rendered to the Lodge. The W. and O. and A.M. Fund benefited to the extent of £26/0/6. Owing to the war the usual banquet was dispensed with, but the brethren had a pleasant hour at the close of the ceremony, the proceedings being of a very patriotic nature. The toast of the Army and Navy, proposed by W. Bro. Mann, was received with enthusiasm. A few items, musical and instrumental, were introduced, appropriate to the occasion; and Bro. St. George, Examiner for Trinity College, London, delighted the audience with selections on an instrument which those who were present will long remember.—[Lodge Correspondent.]

TARANAKI.

Hawera, No. 34.—The regular meeting was held on the 1st the month, when the principal business was conferring the Third Degree on a candidate, which was done by W. Bro. Bishop, assisted by his P.Ms. and officers. Three joining or affiliating members were duly balloted for and accepted. Three gentlemen were also proposed as candidates. It was resolved to vote the sum of £25 to the G.L., to be expended as they may direct for the relief of the poor and needy and in alleviating the distress, both in and outside the Craft, which will be caused by the present disastrous war. A grant was also made in response to a circular appeal on behalf of the widow of the late Bro. McBain. A pleasant hour was spent in the refectory, and in reply to his toast our new M.M. showed that he had a good grip of the spirit and ideals of Freemasonry.

The first visit of our present M.W.G.M. to Taranaki was an event looked forward to with some interest by the brethren. Lodge Hawera was the first point in the province to be touched, and an emergency meeting had been convened on the 15th to receive him. The G.M. was accompanied by R.W. Bros. Seaton and Peterkin; and W. Bro. T. E. Hamerton, P.G.D., and our R.W. Prov.G.M. were added to the party here. W. Iro. Quin, P.G.S., and W. Bro. Burrell, P.G.S., were also present at the Lodge. The distinguished brethren were met at the train and escorted to their hotel, and later in the evening were duly received in the Lodge with customary honours, and the ceremony of raising a candidate was proceeded with by our W.M., assisted by W. Bro. Kimbell (Exhortation), W. Bro. Quin (T.H.), W. Bro. Keen (further Secrets), and R.W. Bro. Sargent (Final Charge). The M.W.G.M. presented the newly raised brother with the V.S.L. on which he had taken the three Obs. After the close of the Lodge the brethren adjourned to the refectory, where light refreshments had been provided, it being recognised that during the present national crisis anything elaborate in this respect would be out of place. The meeting was a most enjoyable one, enlivened by some very good musical items by our own brethren, as well as a contribution by R.W. Bro. Seaton. The items by our quartette party were especially good. M.W. Bro. Dougall, in a happy and impressive speech, spoke of the attitude taken up by himself as regards contributions from brethren as Masons to the war funds, and also the necessity for creating a fund to relieve the want and distress which was sure to follow in the train of a war on the present gigantic scale, and which was bound to be felt by many members or wives and children of members of the Craft, as well as those outside, and he felt it our duty to now start such a fund, and on such a scale that G.L. will be able to deal with cases within the Craft. This could only be done by such a special fund, and he suggested that the present time was an opportune one for our members to make a personal contribution, and he himself started with a donation. The W.M. then passed a list round the room, with the result that £22 was given or promised. This, with the £25 voted by the Lodge, makes a total of £47, which we hope to make over

£50 when a few of the absent brethren send their quota in. The following day the visitors were taken to the Park, a very pretty and tastefully laid-out one, and which our M.W.G.M. much admired, and at mid-day they left per motor-car for Opunake. They stopped at Kaupokonui en route, and inspected the largest cheese factory in the world, under the guidance of Bro. McDonald, the manager. An al fresco lunch was partaken of here, a hamper having been provided by the Hawera brethren from the Central Hotel, and which was well appreciated by our chief rulers. It is stated that our R.W. Bro. Peterkin proved that he had fully recovered from his late indisposition, and was, in fact, ready for another one. A splendid day and good roads made the trip very enjoyable, and the party arrived at Opunake shortly before two, and were met by the brethren there.

Ngamotu, No. 48.—The installation on 17th September was conducted by the outgoing Master, W. Bro. W. N. Ewing, and importance was added to the occasion by the presence of the M.W.G.M., who was accompanied by the R.W.Prov.G.Ms. of Taranaki and Wellington, R.W. Bros. F. P. Corkill (P.Prov. G.M.), and H. H. Seaton (J.G.W.), V.W. Bro. H. Dempsey (P.A.G.S.), and W. Bros. Haddrell (G.D.), Harle and Smart (G.Ss.). The work of the, Installing Master was a fitting finish to a very successful term of nearly two years' efficient service in the chair. Bro. Frank Stanley Johns, J.W., assumes the Mastership, Bro. E. W. Garner again takes office as S.W., the other positions in the Lodge being filled by Bros. W. P. Nicoll as J.W.; J. S. S. Medley, P.M., Treas. ; W. H. Haddrell, P.M., Sec.; A. Forbes, S.D. ; W. S. Gilbert (not of the Gilbert and Sullivan combination), J.D. ; R. L. McIlroy, P.M., D. of C.; A. H. Goss, I.G.; W. H. Moyes and E. Bary, Stewards ; and J. Asher, P.M., Tyler. The W.Ts. were presented by W. Bro. G. T. Murray, P.M., and the warrant, etc., by W. Bro. R. L. Mcilroy, P.M., while the M.W.G.M. delivered the address to the newly installed Master, V.W. Bro. Dempsey to the Wardens, and R.W. Bro. Sargent, Prov.G.M., to the brethren. Felicitations were expressed by R.W. Bro. Goldwater, Dep.Prov.G.M., on behalf of the Prov.G.L. of Ireland, and by the Masters of Craft Lodges present. Subsequently a very simple repast this served, the cost of the usual supper having already been voted to a war relief fund, but if the fare was plain the time spent at the festive board was none the less enjoyed. The customary toast list was honoured, the principal speakers being the G.M. and visiting G. officers. In responding to the toast of "The G.M., M.W. Bro. Dougall made an eloquent appeal in support of a fund for the dependents of New Zealanders going to the front, and the circulation of the glove produced about £25, which will probably be substantially supplemented. Vocal items were contributed by W. Bro. Perry, and Bros. C. H. Weston and A. H. Goss, and a violin solo by W. Bro. Rockel. R.W. Bro. Seaton .gave a clever exhibition of sleight-of-hand, which was a pleasing innovation and more appreciated than an anecdotal effort by the same genial brother. The manner in which W. Bro. Johns invested his officers deserves mention, and augurs well for the chair work of the coming year. — [Lodge Correspondent]

Ikaroa, No. 115. — A special meeting of the brethren of the Lodge was held in the New Masonic Hall, Opunake, on Wednesday afternoon, 16th September, for the purpose of opening the new building, which has recently been completed, and is erected in reinforced concrete. The ceremony was performed by the M.W.G.M., Bro. J. J. Dougall; and the following G.L. officers were present :—R.W. Bro. F. J. Peterkin, P.G.M., Wellington District ; R.W. Bro. R. W. Sargent, P.G.M., Taranaki District; W. District; H. Seaton, J.G.W., Wellington; W. Bro. W. H. Haddrell, J.G.D. ; W. Bro. J. Quin, P.G.S. ; and W. Bro. G. W. Rogers, G.S. A number of brethren from other district Lodges, including W.Ms. and P.Ms., also attended, sixty-two brethren signing the attendance book. The Lodge was tyled at 2.30 p.m., when the M.W.G.M. was received with the usual honours, W. Bro. F. J. Kimbell, I.P.M., Lodge Hawera, No. 34, kindly acting as a of C. The M.W.G.M., in formally declaring the Lodge open, congratulated the brethren upon their spiritedness in erecting such a fine hall, which was certainly a credit to the Craft and themselves, and that he was especially pleased at being able to perform the opening ceremony, and expressed a hope that it would not be long before the building would be consecrated. He gave a very lucid and interesting address on the origin and early history of Freemasonry, which was much appreciated by the brethren. R.W. Bros. F. J. Peterkin, R. W. Sargent, and W. Bros. H. Seaton and W. H. Haddrell also expressed pleasure at being present at the function, and wished the Lodge every success in its new home. Apologies for unavoidable absence were received from a number of brethren, including R.W. Bro. F. P. Corkill, P.P.G.M., one of the Charter members of the Lodge and its first W.M., also W. Bro. F. E. Wilson, New Plymouth. Much regret was expressed at the partial destruction of the Lodge Charter, which occurred at the recent fire which destroyed the buildings in which W. Bro. G. W. Roger's (the Lodge Secretary) office was situated. Although in one of his safes, it and three M.M.'s certificates and his own P.M.'s certificate were rendered almost undecipherable. Duplicates of the charter and certificates have been applied for through the P.G.M. of the district. The labours of the Lodge

being ended, all the brethren partook of afternoon tea in the supper-room of the Town Hall. The tables had been well provided by the ladies, and ample justice was done to the good things provided. The M.W.G.M. thanked the ladies for their kindness and hospitality, W. Bro. Seaton responding on their behalf in his well-known inimitable style. The M.W.G.M. and G.L. officers left for Eltham at 4.45 p.m.—[Lodge Correspondent.]

WELLINGTON.

N.Z. Pacific, No. 2.—At the August meeting of this Lodge there was the usual numerous attendance. Interest centred in the ceremony of raising a candidate, being performed by the P.Ms., who very efficiently did their work. W. Bro. J. H. Worboys was W.M. for the occasion, and was assisted by W. Bro. E. A. Blundell. The officers were as follows :—I.P.M., W. Bro. G. Menzies; S.W., W. Bro. Ramsay; J.W., W. Bro. H. A. Bruce; S.D., R.W. Bro. H. H. Seaton, G.J.W. ; J.D., W. Bro. J. C. Penrice; I.G., W. Bro. R. Witheford. The W.Ts. were presented by V.W. Bro. H. B. Bridge; the T.H. was recited by W. Bro. G. Menzies ; and the F.C. was delivered by 'W. Bro. J. S. Connell.

St. Andrew, No. 32.—On Monday, the 21st September, the monthly meeting was held in the Freemasons' Hall, the Lodge being tyled at 7.15 p.m., and W. Bro. C. W. Nielsen presiding over a large attendance of members and visitors. After transaction of routine business, a ballot to determine the candidature of an applicant for admission into the Craft was taken and proved favourable, and a motion by the W.M. having relation to the Lodge finances was discussed and adopted. The Lodge being opened in the Second and Third Degrees, the ceremonial business, that of raising a candidate, was proceeded with, and was performed by the W.M., assisted by W. Bros. J. Rod (Exhort.), O. Neilson (T.H.), G. Russell (Chaplain), and Bros. A. W. Rowlands (S.W.), W. Simpson (J.W.), A. Schmidt (S.D.), J. C. Riddell (J.D.), and A. Greening (I.G.). On resuming in the First Degree nominations of officers for the next ensuing year were received, it being noticeable that the recommendations of the Standing Committee, which had previously met and reviewed the position, were adopted. Certificates were presented with appropriate remarks, including a P.M.'s diploma from the G.L. of Scotland to a brother now affiliated. The W.M. announced that the next meeting would be handed over to the P.Ms., who would work the Third Degree. Greetings were tendered before closing, a number of foreign jurisdictions and Lodges being represented by visitors present. At the refectory adjournment much pleasure was afforded in listening to the musical items of Bro. St. George, an E.C. brother who has evidently visited many Constitutions and observed the proceedings.—[Lodge Correspondent.]

Ulster, No. 62.—The regular meeting was held at Petone on 16th September, the W.M. (Bro. G. D. McEwen) presiding. One brother for affiliation was duly elected, and two candidates for Freemasonry were elected; one candidate was proposed. Amendments to Lodge by-laws submitted by the Lodge Trustees to establish a building fund were approved. A lecture by V.W. Bro. H. B. Bridge, G.Lec., entitled "An Enquiry into the Freemasonry of To-day," was delivered. The Lecturer dealt with the subject from the inception of the Order up to the present day. and also dealt in detail with the early objects in comparison with the teachings of to-day. The lecture was very instructive, and was much appreciated by the members. There was a very large attendance of the brethren, and Lodges Waiwhetu and Otari also paid an official visit to do honour to the occasion. After the Lodge was closed the brethren adjourned to the refectory, and the usual toasts were honoured, interspersed with songs, etc.—[Lodge Correspondent.]

Otaki, No. 72. — The regular meeting was held on 8th September. The principal business was the raising of one brother. The ceremony was conducted by the W.M. (W. Bro. Watt) and officers of Lodge Tutanekai. W. Bro. Watt gave the obligation, W. Bro. J. P. Shand the T.H. and Signs, Bro. Lenzini the W.Ts., Bro. Whitelaw the Final Charge. The Ob. Bible was presented to the candidate by W. Bro. Shand. H.G.W. having been offered by W. Bro. Watt, W. Bro. T. Brown (Lodge Horowhenua), and other visitors, an adjournment was made to the refectory, where the usual toasts were honoured. W. Bro. Simson thanked W. Bro. Watt and the members of Lodge Tutanekai for having come such a distance to work the degree.—[Lodge Correspondent.]

Huia, No. 171. — The monthly meeting was held on 3rd September. The first business was a proposition to eliminate the usual "Fourth " during the present great crisis, with the result that a proportion of the funds

which would be saved by an act of self-denial could be placed aside to be devoted to the humanitarian side of life; in other words, to assist in relieving any distress which must arise from such a great calamity. The ceremonial work consisted of passing a brother to the Degree of F.C., the work being carried out by the W.M. and his officers.

A joining member was elected. One pleasant feature of the meeting was a goodly number of visiting brethren, who are stationed at the military camp. Among the number were some eminent brethren from a military as well as a Masonic stand-point. An adjournment being made to the refectory, the visitors were most pronounced in their utterances re the pleasure derived from the visit, one and all contributing to make the hour a pleasant one. Finally we bade each other adieu, trusting that the G.A.O.T.U. will watch and sustain them under the unforeseen trials and difficulties which are associated with, and inseparable from, the great ghastly institution, modern warfare. —[Lodge Correspondent.]

Waimarino, No. 175.—The ordinary monthly meeting was held on the 7th September, the W.M. (W. Bro. E. Mugridge) being in the chair. The ceremonial consisted of posing two brethren, the ceremony being performed by the W.M., assisted by W. Bro. A. Revell, the address in the S.E. being given by W. Bro. A. Revell, the W.Ts. by Bro. J.D., and the Final Charge by Bro. Sec. W. Bro. Revell presented Bro. Vine with his M.M. diploma. A ballot took place for the officers for the ensuing year, and auditors were appointed for the same period. H.G.W. were received from a visiting brother. Lodge closed at 10.30 p.m., afterwards adjourning to the refectory, where W. Bro. T. A. Harris, P.M., on behalf of the W.M., officers, and brethren, presented Bro. Sec. with a piece of plate on the occasion of his marriage. —[Lodge Correspondent.]

Waiwhetu, No. 176.—The regular monthly meeting was held at Lower Hutt on 9th September, W. Bro. L. F. Ayson, W.M., presiding. The Lodge was in mourning out of respect to our late W. Bro. the Rev. Joshua Jones; P.M. Two candidates for initiation were elected, and two other candidates initiated, the W.M. being assisted by R.W. Bro. T. A. Peterkin (N.E. Charge), W. Bro. G. Allport, W.M. of Installed Masters' Lodge (W.Ts.), and W. Bro. H. Hobbs (Final Charge). Bro. E. J. Guinness (S.W.) was elected W.M. for the next term, and is to be installed on 14th October. W. Bro. E. P. Rishworth, I.P.M. and Bro. J. McLachlan, J.W., were elected Auditors. Bro. P. A. Glennie having joined the Expeditionary Force, his dues were remitted until the return of the force. —[Lodge Correspondent.]

ROYAL ARCH CHAPTERS.

St. Augustine, No. 1.—The regular meeting was held in St. Augustine's Hall on 9th September, V.E. Comp. Lee presiding. Officers for 1914-15 were duly elected. The balance-sheet was read, which shows the Chapter to be in a flourishing condition. S.E. read his annual report, in which he hoped companions would not let their zeal for the Chapter overrun their discretion, that they would one and all continue to support their 1st Prin. in the future as they had done in the past. W. Bro. N. W. Taylor was advanced to the honourable degree of M.M. V.E. Comp. Lee obligated, V.E. Comp. McLean gave the Signs, E. Comp. Broadly presented the W.Ts., M.E. Comp. Page delivered the Final Charge. The ceremony was carried out in an efficient manner. Comps. Richardson, Judd, Cresswell, W. Smith, Yemm, and Hopkinson were presented with their R.A. diplomas. Comp. Wait was presented with his R.C. certificate. One of our companions, Comp. G. R. Hadfield, has joined the forces for the seat of war. We wish our companion will enjoy the best of health, and return to us in good form. We shall watch the movement of his regiment (No. 10) with much interest. — [Chapter Correspondent.]

Timaru, No. 15.—The annual meeting was held on 8th April. Sup. G. Chapter was represented by R.E. Comp. A. C. Andrews, D.G.Z., R.E. Comp. C. Flavell, G.Supt. Canterbury, M.E. Comp. Morgan Evans, G.C., M.E. Comp. F. C. B. Bishop, P.G.D. of C., M.E. Comp. W. M. Duncan, P.G.Soj., V.E. Comp. Alf. Budd, P.G.D. of C., and V.E. Comp. A. J. Hoskins, P.A.G.St.B. V.E. Comp. Bishop, acting-G.D. of C., having announced the G.Supt., he was enthroned and received the honours due, whereupon the R.E.D.G.Z. and ten other G. Chapter officers were received and saluted. The installation of V.E. Comp. G. J. Wallace was conducted by the R.E.G.Supt., while E. Comp. Sinclair Sutherland was installed by the R.E.D.G.Z., and E. Comp. W. J. Sauter by the G.Supt. A Board of Installed Mark Masters was opened by V.E. Comp. W. M. Hindmarsh, P.W.M.M., and W. Bro. G. J. Wallace installed. Companions being re-admitted, V.E. Comp. G. J. Wallace was invested, enthroned, and acknowledged Z. of the Timaru Chapter, No. 15, by G.Supt., who

presented the newly-installed 1st Prin. The companions saluted the V.E.Z. V.E. Comp. A. J. Hoskins, P.A.G.St.B., invested and enthroned E. Comp. S. Sutherland as H., and V.E. Comp. W. J. Souter as J. V.E. Comp. Hindmarsh invested the officers :—Treas., E. Comp. G. Burns; S.E., V.E. Comp. Alf. Budd, P.G.D. of C.; S.N., V.E. Comp. M. Evans, G.C. ; 1st Soj., E. Comp. R. Hyman; 2nd Soj., E. Comp. G. D. Shaw; 3rd Soj., E. Comp. W. D. Nicholl; Janitor, V.E. Comp. Mason. The Charge to the 1st Prin. was given by R.E. Comp. A. C. Andrews, P.G.Z. ; the charge to the officers by V.E. Comp. C. E. Russel-Rendee, Z. of Rose and Thistle Chapter; while the Charge to the companions by V.E. Comp. A. J. Jones, Z. Chapter St. John, 1137, E.C. A resolution was carried congratulating the M.E.G.Z. on his having volunteered and been accepted for service at the front. The following telegram was sent to Lieut.-Colonel Esson, Wellington : — "Forty companions Timaru installation send to you greetings and congratulations, wishing you God-speed and a safe and speedy return." The V.E.Z. received congratulations from Sup.G. Chapter, the G.Supt. St. Augustine No. 1, Albert Edward No. 3, Waimate No. 16, Iwikitea No. 33, Rose and Thistle No. 37, St. John 1137 E.C.; and Arbroath No. 7 I.C. The companions spent a very pleasant hour in the refectory.—[Chapter Correspondent.]

Hinemoa, No. 25.—The regular convocation was held in the Chapter-room, Daniel Street, on the 20th August. There was a good attendance of officers and members. The business was the exaltation of one candidate. The V.E. the 1st Prin., Comp. J. P. Shand, conducted the ceremony, which was impressively and interestingly performed. The investiture was done by the V.E.Z., assisted by E. Comps. H. B. Bridge and J. Reid, 2nd and 3rd Prins. respectively. V.E. Comp. O. Neilson explained the Ss., which were further explained by V.E. Comp. A. Thompson. E. Comp. E. Morris presented the W.Ts., and E. Comp. H. B. Bridge delivered the Final Charge. E. Comp. J. Reid gave the Lecture on the Altar. V.E. Comp. O. Nielson presented V.E. Comp. A. Thompson with his certificate as E. Chief in the side degrees. The elections were then proceeded with. The S.E. was instructed to write to M.E. Comp. J. J. Esson, G.Z., who is leaving with the Expeditionary Force for the front, wishing him God-speed and good luck. Adjournment was then made to the refectory.—[Chapter Correspondent.]

Supplement to "The New Zealand Craftsman"



FAREWELL GATHERING TO WOR. BRO E. R. WILSON, W.M. LODGE MASTERTON WHO JOINS THE EXPEDITIONARY FORCE AS A MAXIM GUN OFFICER.

THE GRAND LODGE OF NEW ZEALAND

OF ANTIENT FREE AND ACCEPTED MASONS.

(199 Active Lodges, with an Approximate Membership of 13,000 on 31st December, 1913.)

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

PAST PRO-GRAND MASTERS:

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M.W. Bro. O. Nicholson	...	...	1908-10

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NORTH ISLAND.

CRAFT LODGES.

(Under Grand Lodge of New Zealand.)

PROVINCE OF AUCKLAND, 43 LODGES.

(M.W. Bro. Oliver Nicholson, Prov.G.M.)

Ara, No. 1:—Founded 1842, meets in Freemasons' Hall, Princes-st., Auckland, second Wednesday each month, 7.30 p.m. Installation June. W.M., W. Bro. W. P. Edean; S.W., Bro. R. Gardner; J.W., Bro. A. G. Graham; Sec., Bro. A. W. Robertson, P.M., 189, Queen-street.

St. Andrew, No. 8:—Founded 1861, meets in Freemasons' Hall, Auckland, on third Tuesday in every month, at 7.45 p.m. Installation July. W.M., Bro. Wm. Bridgman; S.W., Bro. A. E. Bagnall; J.W., Bro. C. A. Coppins; Sec., Bro. J. P. McPhail, 43 Phoenix Chambers, Queen Street, Auckland.

United Service, No. 10:—Founded 1864, meets in Freemasons' Hall, Princes Street, Auckland, last Wednesday every month, 7.30 p.m. Installation June. W.M., Bro. A. E. Edwards; S.W., Bro. H. G. Grinlinton; J.W., Bro. H. R. Harris; Sec., R.W. Bro. T. W. Allen, P.G.W., "Byrn-Awil," Henderson.

Beta-Waikato, No. 12:—Founded 1865, meets in Masonic Hall, Hamilton, Waikato, Thursday on or before full moon, at 7.30 p.m. Installation Thursday on or after 24th June. W.M., Bro. W. Dey, P.M.; S.W., Bro. R. L. Hope; J.W., Bro. C. R. Speight; Sec., Bro. J. E. Hammond, Hamilton.

Sir Walter Scott, No. 15:—Founded 1870, meets in Freemasons' Hall, Thames, third Tuesday every month, 7.30 p.m. Installation March. W.M., Bro. W. Bongard; S.W., Bro. L. McIlvride; J.W., Bro. A. L. Read; Sec., Bro. A. Burns, P.M.

Coromandel, No. 17:—Founded (456, I.C.), 1872, meets in Masonic Hall, Coromandel, on Wednesday nearest full moon in each month. Installation March. W.M., Bro. A. J. Gatland; S.W., Bro. E. Greensmith; J.W., Bro. Rev. T. Norrie; Sec., Bro. C. H. Bennett, P.M., Coromandel.

Manukau, No. 24:—Founded 1876, meets in Masonic Hall, Princes-st., Onehunga, on first Wednesday each month. Installation March. W.M., Bro. H. E. Harrison; S.W., Bro. A. J. Pople; J.W., Bro. W. McSkimming; Sec., W. Bro. A. C. Harrison, Box 10, Auckland.

Albion, No. 45:—Founded 1883, meets in Masonic Hall, Devonport, on second Thursday in each month. Installation June. W.M., Bro. W. Colman; S.W., Bro. W. G. Allen; J.W., Bro. V. R. Anderson; Sec., W. Bro. F. H. Hounsell, P.M., 68 Calliope-road, Devonport.

Te Aroha, No. 52:—Meets in Masonic Hall, Te Aroha, Tuesday nearest full moon, 8.30 p.m. Installation March. W.M., Bro. R. S. Hanna; S.W., Bro. A. J. Clarke; J.W., Bro. C. H. Richardson; Sec., Bro. G. E. Lovegrove.

Ponsonby, No. 54:—Founded 1890, meets in Masonic Hall, Jervois Road, Ponsonby, first Tuesday in month, 7.30 p.m. Installation May. W.M., Bro. F. A. Kornig; S.W., Bro. T. McNab; J.W., Bro. C. T. Haynes; Sec., Bro. H. R. Arthur, P.M., No. 31, Curran Street, Ponsonby.

Waioa, No. 55:—Meets in Masonic Hall, Ellerslie, Wednesday on or before full moon. Installation Oct. W.M., Bro. J. Wooller, P.M.; S.W., Bro. A. Clark; J.W., Bro. A. Hewson; Sec., Bro. R. W. Mears, P.M., Papakura.

Papakura, No. 56:—Founded 1855, meets in Masonic Hall, Papakura, Tuesday on or before full moon. Installation June. W.M., Bro. D. W. Jones, P.M.; S.W., Bro. D. A. Reid, P.M.; J.W., Bro. W. M. McLean; Sec., Bro. H. Willis, P.M.

Franklin, No. 58:—Founded 1891, meets at Masonic Hall, Kohukohu, Friday nearest full moon. Installation November. W.M., W. Bro. R. R. Menzies; S.W., Bro. R. G. Cochrane; J.W., Bro. A. C. Wallace; Sec., Bro. H. A. Williams, P.O. Box 18, Kohukohu.

Abercorn, No. 76:—Founded 1886, meets in Abercorn Hall, Ormond Road, Gisborne, on first Tuesday in each month. Installation August. W.M., Bro. W. F. J. Anderson; S.W., Bro. Rev. W. Grant; J.W., Bro. A. B. Gilmour; Sec., R.W. Bro. G. T. Bull, P.G.W.

Mangonui, No. 78:—Founded 1892, meets in Masonic Hall, Mangonui, on Thursday in each month nearest full moon. Installation Feb. W.M., W. Bro. Watts; S.W., Bro. G. Wilkinson; J.W., Bro. A. Warburton; Sec., Bro. N. J. Ray, "Age" Office, Mangonui.

Alpha, No. 81:—Founded 1881, meets at Masonic Hall, Cambridge, Wednesday nearest full moon. Installation March. W.M., Bro. E. E. Roberts; S.W., Bro. A. C. Curtain; J.W., Bro. J. G. Sawers; Sec., Bro. G. H. Ollard, Cambridge.

Auckland, No. 87:—Founded 1893, meets in Masonic Hall, Eden Terrace, fourth Tuesday each month. Installation May. W.M., Bro. W. J. Arnold; S.W., Bro. J. B. Crawford; J.W., Bro. W. G. Mason; Sec., Bro. W. S. Williams, P.M., Wynyard Road, Mount Eden.

Waikuku, No. 90:—Founded 1893. Ohaeawai, No. 101:—Meets in the Masonic Hall at Ohaeawai on the Saturday nearest full moon at 7.30 p.m. Installation in November. W.M., Bro. John Mackereth; S.W., Bro. Walter Mountain; J.W., Bro. Herbert Mountain; Sec., Bro. Thompson Graham, P.M.

Star of the North, No. 102:—Meets Freemasons' Hall, John-st., Whangarei, Monday nearest full moon. Installation April. W.M., Bro. R. Worner; S.W., Bro. F. Strugnell; J.W., Bro. R. R. McLennan; Sec., Bro. A. D. Lambly, Whangarei.

Ohinemuri, No. 107:—Founded 1897, meets in Masonic Hall, Paeroa, on Wednesday on or before full moon each month. Installation Nov. W.M., Bro. D. Congalton; S.W., Bro. F. A. Cameron; J.W., Bro. E. H. Mackay; Sec., Bro. C. B. Gentil.

Waihi, No. 112:—Founded 1898, meets in the Masonic Hall, Waihi, Monday nearest full moon every month. Installation April. W.M., Bro. H. Langdon; S.W., Bro. G. Wohlmann; J.W., Bro. R. Hay; Sec., Bro. A. T. Ellis, P.M., Slevin-st., Waihi.

Taupiri, No. 118:—Founded 1900, meets in Masonic Hall, Huntly, on Wednesday nearest full moon in every month. Installation Oct. W.M., Bro. A. H. Waring; S.W., Bro. J. Kinison; J.W., Bro. D'Arcy Low; Sec., Bro. W. A. Joll.

Waipa, No. 119:—Founded 25th Sept., 1901; meets in Masonic Hall, Te Awamutu, Friday nearest full moon, 7.30 p.m. Installation Oct. W.M., Bro. H. Y. Collins; S.W., Bro. H. Heerdegen; J.W., Bro. J. Browning; Sec., Bro. A. J. Bray.

Hobson, No. 120:—Founded 1901, meets in Masonic Hall, Aratapu, Tuesday on or before full moon. Installation 29th January. W.M., W. Bro. D. Savident; S.W., Bro. S. L. Spanlake; J.W., Bro. J. H. Bergman; Sec., W. Bro. C. E. Smith, Te Kopuru.

Tauranga, No. 125:—Founded 1902, meets at Lodge-room, First Avenue, Tauranga, Thursday on or next before full moon, 7.30 p.m. prompt. Installation Aug. W.M., Bro. T. H. Hall; S.W., Bro. E. E. Hammond; J.W., Bro. W. H. Poole; Sec., Bro. B. P. Andrews, Tauranga.

Hikurangi, No. 140. Rotorua, No. 153:—Founded 1907, meets in Masonic Hall, Fenton Street, Rotorua, Tuesday nearest full moon, 7.30 p.m. Installation August. W.M., Bro. H. A. Goudie; S.W., Bro. Geo. Urquhart; Sec., Bro. W. Hill, P.M., P.O. Box 27, Rotorua.

Piako, No. 160:—Founded 1908, meets in Masonic Hall, Morrinsville, on Wednesday on or before full moon every month, 7.30 p.m. Installation March. W.M., Bro. G. W. Brayshaw; S.W., Bro. C. M. Gummer; J.W., Bro. R. Parlour; Sec., W. Bro. S. S. Allen, P.O. Box 12, Morrinsville.

Plunket, No. 163:—Founded 1910, meets in Masonic Hall, Te Kuiti, on Wednesday on or nearest full moon, 7.30 p.m. Installation April. W.M., Bro. H. Hine; S.W., Bro. G. P. Finlay; J.W., Bro. A. V. Snaddon; Sec., Bro. B. Wolff, Te Kuiti.

Karioi, No. 165 (Raglan). Tawhiri, No. 166:—Founded November, 1909, meets at Frankton on Tuesday after full moon, at 7.30 p.m. Installation November. W.M., Bro. E. A. Tisch; S.W., Bro. T. Cameron; J.W., Bro. J. E. Herbert; Sec., Bro. C. N. Flyger, P.M., N.Z.R., Frankton Jn.

United Masters, No. 167 (Auckland). Maungahao, No. 168:—Founded 1909, meets in the Lodge-room, Woodside-rd., Mt. Eden, on the third Thursday in each month. Installation Nov. W.M., W. Bro. H. L. Wade; S.W., Bro. C. Hudson; J.W., Bro. H. T. Surman; Sec., V.W. Bro. F. H. Mueller, P.G.R., P.O. Box 796, Auckland.

Marsden, No. 169 (Maungaturoto).

Waitakerei, No. 170 (Henderson).

Nau Mai, No. 177:—Founded 1910, meets in Lodge-room Hakiaha Street, Taumarunui, first Wednesday every month. Installation Nov. W.M., Bro. A. S. Laird; S.W., Bro. N. A. Winter; J.W., Bro. E. T. Hughes; Sec., Bro. Dr. T. C. Thwaites.

Waipu, No. 179.

Onewa, No. 182 (Northcote).

Te Marama, No. 186:—Founded 1911, meets at Ngarawahia, first Monday after full moon. Installation Oct. W.M., Bro. B. A. Smith; S.W., Bro. J. Coutts; J.W., Bro. R. L. Thomas; Sec., Bro. T. Parker.

Tirau, No. 193:—Founded 20th March, 1913, meets in Masonic Hall, Tirau, on the Thursday nearest full moon. Installation March. W.M., Bro. S. L. Bygrave; S.W., Bro. H. Head; J.W., Bro. W. H. Allen; Sec., Bro. N. D. Clifford, Box 1, P.O., Tirau.

Whakatane, No. 198:—Founded 4th June, 1914. Sec., W. Bro. Ingram, Whakatane, Bay of Plenty, Auckland.

Ara, No. 348, I.C.:—Founded 6th September, 1842; meets in Freemasons' Hall, Princes St., Auckland, first Monday each month (January excepted), at 7.30 p.m. Installation 24th June (St. John's Day), high noon. W.M., V.W. Bro. C. J. Schauer; S.W., Bro. S. I. Crookes; J.W., Bro. R. J. Lusher; Treas., V.W. Bro. E. R. Pigott, P.M.; Sec., W. Bro. W. H. Patterson, P.M., c/o P.O. Box 340.

PROVINCE OF HAWKES BAY: 10 LODGES.

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

Scinde, No. 5:—Founded 1858, meets Masonic Hall, Teunysa-st., Napier, third Tuesday each month. Installation Wednesday following the third Tuesday in June. W.M., Bro. C. H. Critchley, P.M.; S.W., Bro. J. P. Thomson; J.W., Bro. R. Bishop; Sec., Bro. L. Freedman, P.M., Emerson Street, Napier.

Victoria, No. 21:—Founded 1871, meets in Masonic Hall, Munroe-st., Napier, first Tuesday every month (except December and January), 7.45 p.m. Installation first Wednesday in June. W.M., Bro. H. W. Whitton; S.W., Bro. A. B. Gibson; J.W., Bro. W. A. Kirk; Sec., Bro. Jas. Redshaw, P.M., P.O. Box 196, Napier.

Bedford, No. 25:—Founded 1878, meets at Masonic Hall, Waipukurau, Tuesday on or before full moon, 7.30 p.m. Installation April. W.M., Bro. W. H. Booth; S.W., Bro. F. W. Gore; J.W., Bro. W. H. L. Williams; Sec., W. Bro. J. W. Elliott, P.M., Waipukurau.

Abercorn, No. 30:—Founded 1878, meets at Masonic Hall, Waipawa, H.B., on Monday on or nearest full moon in each month, at 7.30 p.m. Installation second Monday in December. W.M., Bro. T. Thompson; S.W., Bro. Alex. Todd; J.W., Bro. A. Parkin; Sec., Bro. J. James, P.M., Waipawa.

Rawhiti, No. 66:—Founded 1890, meets in Freemasons' Hall, High-st., Dannevirke, third Thursday each month, 7.30 p.m. Installation May. W.M., Bro. F. A. B. Harrison; S.W., Bro. W. Snell; J.W., Bro. J. C. Davidson; Sec., Bro. Thomas Paton, Dannevirke.

Heretaunga, No. 78:—Founded 1878, meets in Masonic Hall, Hastings, H.B., second Wednesday, 7.30 p.m. Installation June. W.M., Bro. P. W. Tombs; S.W., Bro. J. A. Miller; J.W., Bro. C. H. Martin; Sec., Bro. T. Morgan, P.M., Box 3, P.O., Hastings.

Ruahina, No. 80:—Founded 1886, meets in Masonic Hall, Woodville, Tuesday before full moon every month, 7.30 p.m. Installation June. W.M., Bro. A. Stevenson; S.W., Bro. J. H. Escott; J.W., Bro. G. D. Macfarlane; Sec., Bro. F. J. Hutchins, Box 40, Woodville.

Lion, No. 114:—Founded 1899, meets in Masonic Hall, Ormondville, Monday on or nearest full moon, 7.30 p.m. Installation Wed. nearest to April full moon. W.M., Bro. B. Bagley; S.W., Bro. D. Wilson; J.W., Bro. C. F. Barker; Sec., Bro. H. N. Benson, Makotuku.

Waikaremoana, No. 158:—Founded 1909, meets in Masonic Hall, Waioa, H.B., Tuesday nearest full moon every month, 7.30 p.m. Installation March. W.M., Bro. Bowen Millward; S.W., Bro. E. J. Green; J.W., Bro. J. A. Nilsson; Sec., Bro. C. Burridge, P.M.

Ruataniwha, No. 172:—Founded 1910, meets in Masonic Hall, Takapau, Friday on or before full moon every month, 7 p.m. Installation August. W.M., Bro. M. Steffenson; S.W., Bro. R. A. Fraser; J.W., Bro. E. P. Stubbs; Sec., Bro. W. Hobson, Takapau.

PROVINCE OF TARANAKI: 7 LODGES.

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

Patea Kil., No. 18:—Founded 1873, meets second Wednesday each month. Installation March. W.M., Bro. A. McFarlane; S.W., Bro. J. Fairweather; J.W., Bro. E. E. Wells; Sec., W. Bro. H. E. P. Adams.

Hawera, No. 34:—Founded 1880, meets in the Temple, Union-street, Hawera, on first Tuesday in every month at 7.30 p.m. Installation July. W.M., Bro. Evan Evans; S.W., Bro. W. G. Bishop; J.W., Bro. J. W. J. Harding; Sec., Bro. T. B. Salmon, Princess-street, Hawera.

Ngamotu, No. 48:—Founded 1883, meets in Masonic Hall, Robe-street, New Plymouth, on fourth Wednesday in each month (except December, second Thursday) at 7.30 p.m. Installation September. W.M., Bro. W. N. Ewing; S.W., Bro. E. W. Garner; J.W., Bro. F. S. Johns; Sec., Bro. W. H. Haddrell, P.M.

Stratford, No. 75:—Founded 1892, meets in Masonic Hall, Stratford, on Wednesday nearest full moon. Installation March. W.M., Bro. J. McAllister; S.W., Bro. C. H. Speck; J.W., Bro. T. E. Coleman; Sec., W. Bro. G. Smart, P.M.

St. John's, No. 95:—Founded 1892, meets in Masonic Hall, Eltham, Tuesday nearest full moon, 7.30 p.m. Lodge of Instruction Friday before meeting at 8. Installation February. W.M., Bro. R. C. D. Lightbourne; S.W., Bro. J. H. Bleakley; J.W., Bro. J. L. Weir; Sec., W. Bro. R. J. Carter, P.M.

Moa, No. 110:—Founded 1896, meets Freemasons' Hall, Inglewood, Taranaki, Friday nearest full moon, 7.30 p.m. Installation March. W.M., Bro. E. E. Olson; S.W., Bro. E. J. Alleman; J.W., Bro. J. Roberts; Sec., Bro. A. E. Surrey, P.M., Inglewood.

Ikaroa, No. 115:—Founded 1896, meets at Lodge room, Opunake, Tuesday nearest full moon, 7.30 p.m. Installation Nov. W.M., Bro. D. Penwarden; S.W., Bro. A. Clarke; J.W., Bro. K. Connell; Sec., Bro. G. W. Rogers, P.M.

PROVINCE OF WELLINGTON: 37 LODGES.

(R.W. Bro. T. A. Peterkin, Prov.G.M.)

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

Waterloo, No. 13:—Founded 1866, meets in Masonic Hall, Wellington, on second Monday every month, 7.30 p.m. Installation September. W.M., Bro. S. J. Moncrieff; S.W., Bro. A. McL. Wilson; J.W., Bro. W. C. Robinson; Sec., Bro. G. E. Smith, P.M., Box 811, G.P.O.

Masterton, No. 19:—Founded 1873, meets in Masonic Hall, Bannister-st., Masterton, second Wednesday every month, 8 p.m. Installation May. W.M., Bro. E. R. Wilson; S.W., Bro. R. J. Young; J.W., Bro. J. L. Hughes; Sec., Bro. F. J. Hunn, Box 31, Masterton.

St. Andrew, No. 32:—Founded 1879, meets in the Masonic Hall, Wellington, on the third Monday in every month, at 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. C. W. Nielsen; S.W., Bro. A. W. Rowlands; J.W., Bro. W. Simpson; Sec., Bro. J. B. Lea, P.O. Box 236, Wellington.

St. John, No. 37:—Founded 1880, meets in Masonic Hall, Wakefield-street, Featherston, on second Monday in each month, at 7.30 p.m. Installation Oct. W.M., Bro. C. J. Carlyon; S.W., Bro. F. Henry; J.W., Bro. C. T. Baker; Sec., Bro. E. H. Saunders, Box 15, Featherston.

Rangitikei, No. 38:—Founded 1880, meets at Masonic Hall, Bulls, Tuesday before full moon. Installation Oct. W.M., Bro. G. W. McKenzie; S.W., Bro. K. W. Deighton; J.W., Bro. W. S. Penney; Sec., Bro. Thomas King, P.O. Box 5, Bulls.

Feilding, No. 41:—Founded 1881, meets in Masonic Temple, Feilding, Monday nearest full moon. Installation July. W.M., Bro. O. N. Gillespie; S.W., Bro. W. A. Bailey; J.W., Bro. N. Bray; Sec., W. Bro. Gordon Elliott, P.M., Feilding.

Leinster, No. 44:—Founded 1882, meets in Masonic Hall, Wellington, first Monday, each month, 7.30 p.m. Installation July. W.M., Bro. D. Ritchie; S.W., Bro. Fred. G. Cooper; J.W., Bro. Alfred Longmore; Sec., Bro. W. A. Baudinet, P.M., 17 Caroline Street. "Copper" collection each meeting for W. and O. and A.M. Fund.

Manawatu Kil., No. 47:—Founded 1883, meets Masonic Hall, Church-st., Palmerston N., Wednesday before full moon every month. Installation April. W.M., Bro. C. S. Rush; S.W., Bro. H. Hopwood; J.W., Bro. W. Mundy; Sec., Bro. W. H. Collingwood, P.M.

St. Mark, No. 53:—Founded 1884, meets in Freemasons' Hall, Carterton, second Tuesday every month, 8 p.m. Installation April (St. Mark's Day). W.M., Bro. A. J. Reynolds; S.W., Bro. H. E. Hart; J.W., Bro. W. H. Baillie; Sec., Bro. Arthur Phillipotts, P.M.

Ulster, No. 62:—Founded 1888, meets in the Masonic Hall, Petone, third Wednesday every month. Installation June. W.M., Bro. G. D. McEwen; S.W., Bro. W. H. Richards; J.W., Bro. C. A. Strong; Sec., Bro. A. G. Steffensen, 106, Richmond-street.

Tararua, No. 67:—Founded 1890, meets at Masonic Hall, Pahiatua, Thursday nearest full moon. Installation Nov. W.M., Bro. C. E. Clifton; S.W., Bro. W. W. Scott; J.W., Bro. — Bacon; Sec., Bro. G. Moore, P.M.

Otagaki, No. 70:—Founded 1891, meets in Masonic Hall, Ashhurst, on Tuesday before full moon in each month, at 7.30 p.m. Installation August. W.M., Bro. G. R. Lovelock; S.W., Bro. D. Howie; J.W., Bro. H. W. Smart; Sec., Bro. J. T. Robson, Ashhurst.

Rangitira, No. 71:—Founded 1891, meets in Masonic Hall, Hunterville, Rangitikei, Friday on or before full moon. Installation March. W.M., Bro. T. Chisholm; S.W., Bro. W. H. Maclean; J.W., Bro. A. S. Jonson; Sec., Bro. R. A. Campbell, P.M.

Otaki, No. 72:—Founded 1891, meets in Masonic Hall, Otaki, on Tuesday nearest full moon, at 8 p.m. Installation Nov. W.M., Bro. W. M. Simcox; S.W., Bro. W. J. Howell; J.W., Bro. W. Quayle; Sec., W. Bro. Swabey, P.M.

Greytown, No. 74:—Founded 1877, meets at the Masonic Hall, Greytown, on second Friday in each month, at 8 p.m. Installation St. John's Day (June). W.M., Bro. Alexander Murray; S.W., Bro. Sven Polson; J.W., Bro. John B. Brickell; Sec., Bro. Edgar Larkin, P.M., Box 32, Greytown.

St. Andrew Kil., No. 79:—Founded 1868, meets Freemasons' Hall, Wanganui, second Thursday each month (excepting Dec., first Thursday). Installation second Thursday in July. W.M., Bro. A. Doig; S.W., Bro. I. Craig; J.W., Bro. A. E. King; Sec., Bro. D. McFarlane, P.M., P.O. Box 120, Wanganui.

Eketahuna, No. 92:—Founded 1893, meets in Masonic Hall, Bengston-st., Eketahuna, Friday nearest full moon each month (except May, Installation, on Thursday nearest full moon), at 7.30 p.m. W.M., Bro. W. M. Wilson; S.W., Bro. A. Rowden; J.W., Bro. J. Renment; Sec., Bro. T. M. Page.

Hinemoa, No. 122:—Founded 1901, meets in Masonic Hall, Wellington South, on second Thursday, at 7.30 p.m. Installation August. W.M., Bro. J. Reid; S.W., Bro. F. Robinson; J.W., Bro. A. A. George; Sec., Bro. C. Foster.

Kimbolton, No. 123:—Founded 1902, meets in Masonic Hall, Kimbolton, on Thursday nearest full moon. Installation Feb. W.M., Bro. E. Nix; S.W., Bro. F. A. C. Baddeley; J.W., Bro. J. M. Turnbull; Sec., Bro. W. Beedie.

Coronation, No. 127:—Founded 1902, meets at Masonic Hall, Johnsonville, Saturday on or before full moon, 7.30 p.m. Installation July. W.M., Bro. O. Jerusalem; S.W., Bro. E. Harrop; J.W., Bro. R. Turner; Sec., Bro. W. S. Radcliffe, Ngaio.

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

Brooklyn, No. 132:—Founded October, 1903, meets in Masonic Hall, Brooklyn, on first Wednesday in each month. Installation Oct. W.M., Bro. W. Jensen; S.W., Bro. S. M. Arcus; J.W., Bro. H. V. Futter; Sec., Bro. A. Oakey, Beauchamp-st., Karori, Wellington.

Te Awahou, No. 133:—Founded 1906, meets in Masonic Hall, Liddle Street, Foxton, Tuesday nearest full moon. Installation May. W.M., Bro. John Ross; S.W., Bro. G. O. Barber; J.W., Bro. H. Beny; Sec., Bro. J. W. Hodgson.

Horowhenua, No. 135:—Founded 1906, meets in Druids' Hall, Levin, on Thursday nearest full moon, at 8 p.m. Installation, Wednesday nearest in Sept. W.M., Bro. C. Blenkhorn; S.W., Bro. T. Brown; J.W., Bro. Wm. Jamieson; Sec., W. Bro. James McIntyre, D.H. School, Levin.

Otaihape, No. 142:—Founded 13th December, 1905, meets in the Masonic Hall, Taihape, on Tuesday on or before full moon, at 7.45 p.m. Installation May. W.M., Bro. A. James; S.W., Bro. H. Jaggard, P.M.; J.W., Bro. J. Kloth; Sec., Bro. T. A. Garratt, P.M.

Rongotea, No. 146:—Founded 1906, meets in Masonic Hall, Rongotea, Wednesday after full moon. Installation April. W.M., Bro. J. McMinn; S.W., Bro. E. T. Glover; J.W., Bro. R. M. Matheson; Sec., Bro. T. McGee.

Puketoi, No. 149:—Founded 1907, meets Masonic Hall, Pongaroa, Tuesday nearest full moon, 7.30 p.m. Installation Feb. W.M., Bro. F. Armstrong; S.W., Bro. C. Liverton; J.W., Bro. T. A. Yeoman; Sec., W. Bro. W. Sounness, P.M.

Waihenga, No. 150:—Founded October, 1907, meets in Masonic Hall, Martinborough, on first Wednesday in each month at 7.30 p.m. Installation Oct. W.M., Bro. A. Nicol; S.W., Bro. A. D. McLeod; J.W., Bro. W. McKay; Sec., Bro. H. Kershaw, P.O. Box 12, Martinborough.

Tutanekai, No. 156:—Founded 1908, meets in Masonic Hall, Adelaide-rd., Berhampore, first Friday each month, 7.30 p.m. Installation Feb. W.M., Bro. P. C. Watt; S.W., Bro. E. D. Alexander; J.W., Bro. A. A. Whitelaw; Sec., Bro. J. P. Shand, P.M., Cuba-st., Wellington.

Huia, No. 171:—Founded 1910, meets at Masonic Hall, Church-st. E., Palmerston N., on first Thursday each month. Installation March. W.M., Bro. W. S. Smith; S.W., Bro. R. McNab; J.W., Bro. W. Turner; Sec., Bro. C. J. Hewlett, Courthouse, Palmerston N.

Waimarino, No. 175:—Founded 1910, meets in Masonic Hall, Ward Street, Raetihi, on Monday nearest full moon. Installation Oct. W.M., Bro. E. Mugridge; S.W., Bro. D. H. Grant; J.W., Bro. W. H. Tustin; Sec., Bro. A. Mabbott, Raetihi.

Waikhetu, No. 176:—Founded 1910, meets in Masonic Hall, Huia Street, Lower Hutt, on second Wednesday in every month, at 7.30 p.m. Installation October. W.M., Bro. L. F. Ayson; S.W., Bro. E. J. Guinness; J.W., Bro. J. McLachlan; Sec., Bro. P. J. McIlvride, Lower Hutt.

Manga-te-Weka, No. 178:—Founded 1910, meets in Masonic Hall, Mangaweka, on Monday on or before full moon in each month at 8 p.m. Installation February. W.M., Bro. D. M. Watkin; S.W., Bro. R. B. Turnbull; J.W., Bro. G. Kreger; Sec., Bro. S. M. Dixon, Box 10, Mangaweka.

Otari, No. 190:—Founded 1912, meets in the Freemasons' Hall, Ngaio, second Friday, each month, 7.30 p.m. Installation July. W.M., Bro. S. P. Curtis; S.W., Bro. J. H. Jerram; J.W., Bro. D. J. Watson; Sec., Bro. W. A. Tanner, Khandallah.

Installed Masters Lodge, No. 194:—Founded 5th October, 1912. Meets in Freemasons' Hall, on fourth Friday in November, *February, *April, *June, *August, *October, Installation in Oct. W.M., Bro. G. Allport; S.W., Bro. J. J. Esson; J.W., Bro. H. B. Bridge; Sec., Bro. Morris Fox. (*Open to visiting M.Ms.)

Moutoa, No. 195:—Constituted 24th April, 1913, meets Masonic Hall, Gonville, fourth Thursday in each month (excepting December, third Thursday). Installation fourth Thursday in April. W.M., Bro. J. W. Deem; S.W., Bro. J. D. W. McBeth; J.W., Bro. J. Fowler; Sec., Bro. F. Symes, Avenue, Wanganui.

SOUTH ISLAND.

MARLBOROUGH AND NELSON: 8 LODGES.

(R.W. Bro. Dr. W. E. Redman, Prov. G.M.)

Victory, No. 40:—Founded 1881, meets in Freemasons' Hall, Collingwood-st., Nelson, second Thursday every month (except May—fourth Thursday), 7.30 p.m. Installation May. W.M., Bro. E. W. Rudman; S.W., Bro. A. E. Hedges; J.W., Bro. J. L. Ching; Sec., W. Bro. R. W. Stiles, Box 105, Nelson.

Wairau, No. 42 (Blenheim):

Havelock, No. 104:—Founded 1896, meets in Masonic Hall, Havelock, Friday, before full moon, 7.30 p.m. Installation March. W.M., Bro. W. H. Buckman; S.W., Bro. R. W. Price; J.W., Bro. W. A. Russell; Sec., Bro. J. R. A. Gifford, Havelock.

Marlborough Unanimity, No. 106:—Founded 1869 (formerly 1236, E.C.), joined N.Z.C. 1896, meets Masonic Hall, Charles Street, Blenheim. Thursday nearest full moon each month, 7.30 p.m. Installation August. W.M., Bro. C. H. Mills; S.W., Bro. C. A. Eckford; J.W., Bro. A. Weaver; Sec., Bro. S. A. Edinger, Blenheim.

Waitohi, No. 111:—Meets Masonic Hall, Picton, last Friday each month, 7.30 p.m. Installation last Friday in April. W.M., Bro. J. W. Burgess; S.W., Bro. H. A. S. Martin; J.W., Bro. J. E. Atkins; Sec., Bro. R. C. Branch, P.M.

Forest, No. 116:—Meets at Wakefield on second Monday in month. Installation November. W.M., Bro. H. C. Fitzsimmonds; S.W., Bro. M. Fawcett; J.W., Bro. G. Worth; Sec., W. Bro. F. B. Peart.

Motueka, No. 117:—Founded 1900, meets in Lodgeroom, Motueka, on Wednesday nearest full moon in each month. Installation October. W.M., Bro. R. H. Shaw-Thompson; S.W., Bro. J. A. Wallace; J.W., Bro. W. E. Poole; Sec., Bro. L. E. Rhodes.

St. Cuthbert's, No. 144:—Founded 1905, meets in Masonic Hall, Collingwood, on Saturday nearest full moon, at 7.30 p.m. Installation Oct. W.M., Bro. A. Walker; S.W., Bro. W. J. Shaw; J.W., Bro. Jas. Phillips; Sec., Bro. R. H. Lash, P.M., Rockville, Collingwood.

PROVINCE OF WESTLAND: 12 LODGES.

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

Robert Burns, No. 50:—Founded 1883, meets in Burns' Masonic Hall, Kelly-st., Reefton, third Thursday each month, at 7.30 p.m. Installation 25th Jan. W.M., Bro. W. H. Nicholas; S.W., Bro. R. Tudhope; J.W., Bro. F. S. Willis; Sec., Bro. Roy Liddelow.

Advance, No. 61:—Founded 1871, meets in Masonic Hall, Brunton, Thursday on or nearest full moon every month, 7.30 p.m. Installation January. W.M., Bro. John Cook; S.W., Bro. W. Dando; J.W., Bro. A. C. Angel; Sec., Bro. F. Jacobs.

Kumara, No. 65:—Meets in Freemasons' Hall, Seddon-st., Kumara, Tuesday nearest full moon, 8 p.m. Installation Feb. W.M., Bro. W. E. Richards; S.W., Bro. S. T. Peters, P.M.; J.W., Bro. J. Steel; Sec., Bro. W. H. Evenden, P.M.

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

Aorangi, No. 89:—Founded 1893, meets in Masonic Hall, Denniston, on first Wednesday in every month. Installation April. W.M., Bro. W. Thawley; S.W., Bro. W. Henderson; J.W., Bro. W. Cooper; Sec., Bro. T. Peacock, P.M.

Mokihinui, No. 96:—Founded 1896, meets in Masonic Hall, Seddonville, first Saturday every month, 7.30 p.m. Installation December. W.M., Bro. O. G. Jones; S.W., Bro. J. Myers; J.W., Bro. C. A. Boyd; Sec., Bro. Chas. M. Johnson, P.M.

Torea, No. 121:—Founded 1900, meets at Masonic Hall, Granity, third Saturday each month, 7.30 p.m. Installation December. W.M., Bro. E. G. Brown; S.W., Bro. A. B. Franklin; J.W., Bro. H. G. Webster; Sec., Bro. J. Green, P.M.

Mawhera, No. 136:—Founded 1904, meets in Masonic Hall, Tainui-st., Greytown, second Thursday each month. Installation Nov. W.M., Bro. C. G. T. Morice; S.W., Bro. J. Hales; J.W., Bro. A. Gilbert; Sec., Bro. J. C. Duncan.

Kawatiri-Westport, No. 152:—Founded 1907, meets Masonic Hall, Russell Street, Westport, second Monday in each month, at 8 p.m. Installation May. W.M., Bro. F. Hobbs; S.W., Bro. W. Panckhurst; J.W., Bro. S. Paul; Sec., Bro. A. Gifford, P.M.

Runanga, No. 159:—Founded 1908, meets in Masonic Hall, Seddon-st., Runanga, on Tuesday nearest full moon in each month, at 7.30 p.m. Installation Oct. W.M., Bro. W. Hall; S.W., Bro. W. Wick; J.W., Bro. T. Latimer; Sec., Bro. A. A. Shannon.

Waro, No. 173 (Blackball).

Connaught, No. 187 (Karamea).

PROVINCE OF CANTERBURY: 35 LODGES.

(M.W. Bro. F. C. Binns, Prov.G.M.)

Unanimity, No. 3:—Founded October, 1851, meets at Masonic Hall, Summer-rd., Lyttelton, first Tuesday each month, 7.30 p.m. Installation Feb. W.M., Bro. J. Furneaux; S.W., Bro. J. A. Borthwick; J.W., Bro. A. R. W. Prestney; Sec., Bro. W. H. Brown, Box 34, Lyttelton.

St. Augustine, No. 4:—Founded 1852, meets in St. Augustine Masonic Hall, Christchurch, second Tuesday every month, at 7.30 p.m. Installation March. W.M., Bro. C. W. Bingham; S.W., Bro. T. H. Ker, junr.; J.W., Bro. H. H. Wauchop; Sec., W. Bro. F. C. B. Bishop, P.O. Box 372, Christchurch.

Southern Cross, No. 6:—Founded 1858, meets in Masonic Hall, Kaiapoi, on first Thursday in each month, at 7.30 p.m. Installation Dec. W.M., Bro. A. L. Gray; S.W., Bro. L. Brighting; J.W., Bro. A. Gribble; Sec., Bro. R. H. Croft, Box 13, Kaiapoi.

Caledonian, No. 16:—Founded 1871, meets in Caledonian Masonic Hall, Sophia-st., Timaru, first Monday every month, 7.30 p.m. Installation June. W.M., Bro. J. H. Harrison; S.W., Bro. R. McAnerny; J.W., Bro. A. Kennedy; Sec., Bro. James Simpson, 136 North-st., Timaru.

Progress, No. 22:—Founded 1876, meets at Masonic Hall, Southbridge, Tuesday on or before full moon in each month at 8 p.m. Installation regular night in December. W.M., Bro. J. C. Free; S.W., Bro. R. B. B. Willis, P.G.D.; J.W., Bro. J. S. Inwood; Sec., W. Bro. J. W. A. Walker, District High School, Southbridge.

Canterbury Kil., No. 23:—Founded 1875, meets at Masonic Hall, Canterbury Street, Lyttelton, third Thursday each month, 7.30 p.m. Installation July. W.M., Bro. N. W. Taylor; S.W., Bro. W. T. Lester; J.W., Bro. J. D. Plimmer; Sec., Bro. C. Kay, P.M., Oxford Street, Lyttelton.

Geraldine, No. 27:—Founded 1890, meets in Masonic Hall, Geraldine, third Wednesday each month. Installation March. W.M., Bro. C. T. Borrell; S.W., Bro. A. Wilkinson; J.W., Bro. A. A. Readdy; Sec., Bro. B. R. Hogg.

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

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

South Rakaia, No. 31:

Lincoln, No. 33:—Founded 1880, meets in Masonic Hall, Lincoln, Tuesday on or before full moon in each month. Installation Oct. W.M., Bro. C. M. Suckling; S.W., Bro. J. W. Kime; J.W., Bro. C. J. Morland; Sec., W. Bro. Jno. Graham, P.M., P.O., Lincoln.

Concord, No. 39:—Founded 1881, meets in Masonic Hall, Papanui, fourth Wednesday every month. Installation May. W.M., Bro. R. Laurie; S.W., Bro. H. S. Wilson; J.W., Bro. T. H. North; Sec., Bro. R. Baldwin, 72 Aikman's Road, Christchurch.

Phoenix, No. 43 (Akaroa):

Methven, No. 51:

Kaikoura, No. 60:

Christchurch, No. 91:—Founded 1893, meets in St. Augustine's Hall, Christchurch, on fourth Tuesday in each month, at 7.30 p.m. Installation Nov. W.M., Bro. G. H. McLean; S.W., Bro. J. Thomas; J.W., Bro. W. Kilday; Sec., Bro. H. Hopkinson, P.M., 33 Clifton Street, Addington, Christchurch.

Mackenzie, No. 93:—Founded 1883, meets in Masonic Hall, Fairlie, on Thursday nearest full moon, at 8 p.m. Installation third Thursday in Oct. W.M., Bro. C. J. Talbot; S.W., Bro. P. J. Beaton; J.W., Bro. J. Richards; Sec., Bro. J. H. Southwick, Fairlie.

St. Augustine, No. 99:—Meets Lodgeroom, Leonard Street, Waimate, Wednesday on or before full moon. Installation August. W.M., Bro. S. Bird; S.W., Bro. W. Manchester; J.W., Bro. Jas. Manchester; Sec., Bro. A. J. Hoskins, P.M.

Thistle, No. 113:—Meets in Masonic Hall, Havelock-st. W., Ashburton, on third Wednesday in each month, at 7.30 p.m. Installation 30th Nov. W.M., Bro. J. Williams; S.W., Bro. S. Crooks; J.W., Bro. J. Harris, P.M.; Sec., Bro. C. Campbell, P.M., Box 6, P.O., Ashburton.

Cheviot, No. 124:

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

Mairaki, No. 131:—Founded 1903, meets at Masonic Hall, Cust, third Friday in each month. Installation April. W.M., Bro. A. Searell; S.W., Bro. E. L. H. Wolf; J.W., Bro. F. E. Fairweather, P.M.; Sec., Bro. D. Arnott, Cust.

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

Crown, No. 138 (Christchurch):

Robert Burns, No. 139:—Meets at St. Augustine Hall, Christchurch, on third Tuesday in each month, at 7.30 p.m. Installation August. W.M., Bro. R. W. S. Eastwood; S.W., Bro. R. H. Taylor; J.W., Bro. T. W. N. Wilson; Sec., W. Bro. H. Wyatt, 93 Worcester Street, Christchurch.

Waihora, No. 141:—Founded 1905, meets Oddfellows' Hall, Leeston, Thursday on or before full moon, 8 p.m. Installation April. W.M., Bro. B. C. Jacobs; S.W., Bro. W. J. Lemon; J.W., Bro. F. J. Lemon; Sec., Bro. J. E. Carter, P.M.

Civic, No. 157:—Meets at St. Augustine Hall, Christchurch, first Friday each month, 7.30 p.m. Installation August. W.M., Bro. F. Steans; S.W., Bro. W. J. Hunter; J.W., Bro. W. Bottrell; Sec., Bro. T. H. Williams.

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

Ahurewa, No. 181:—Founded 1911, meets in Schoolroom, Dunsandel, Monday on or before full moon. Installation Oct. W.M., Bro. F. Lill; S.W., Bro. T. Wright; J.W., Bro. J. Macpherson; Sec., Bro. G. Stapleton.

Amuri, No. 184:—Founded Oct., 1911, meets Masonic Hall, Rotherham, Friday nearest full moon, 7.30 p.m. Installation Oct. W.M., Bro. Dr. W. Todd; J.W., Bro. W. M. Munro; J.W., Bro. C. Thompson; Sec., Bro. E. Britton.

Avon, No. 185 (Christchurch).

Tawera, No. 188 (Oxford).

Timaru, No. 196 (Timaru).

Koranga, No. 197 (Timaru).

Erewhon, No. 200:—Opened 20th August, 1914. Mount Somers.

PROVINCE OF OTAGO: 27 LODGES.

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

Otago, No. 7:—Founded 1860, meets at the Freemasons' Hall, King-street (opp. Museum), Dunedin, on second Wednesday in each month, at 8 p.m. Installation Oct. W.M., Bro. J. L. Miller; S.W., Bro. J. R. Rogerson; J.W., Bro. E. T. Moller; Sec., Bro. D. C. Cameron, P.M., 27, Manor-place, Dunedin.

Waitaki, No. 11:—Founded 1869, meets Masonic Hall, Wansbeck Street, Oamaru, Wednesday on or before full moon, 7.30 p.m. Installation May. W.M., Bro. J. M. Forrester; S.W., Bro. H. M. Roxby; J.W., Bro. F. W. Kibblewhite; Sec., W. Bro. J. A. Peebles, Newborough, Oamaru.

Clutha, No. 14:—Founded 1866, meets in the Masonic Hall, Douglas Street, Balclutha, second Tuesday in the month, at 8 p.m. Installation September. W.M., Bro. W. Henderson; S.W., Bro. A. R. Lattimore; J.W., Bro. T. W. Bain; Sec., Bro. B. Whiting, P.M., Box 18, P.O., Balclutha.

Palmerston, No. 26:—Founded 1876, meets Masonic Hall, Palmerston South, Friday on or before full moon every month, 7.30 p.m. Installation August. W.M., Bro. J. T. Argue; S.W., Bro. Geo. B. Smith; J.W., Bro. R. M. Peattie; Sec., Bro. W. Diack.

Hercules, No. 36:—Founded 1880, meets in Masonic Hall, Tapanui, Wednesday nearest full moon every month, 7.30 p.m. Installation April. W.M., Bro. C. Keeley; S.W., Bro. H. Mackay; J.W., Bro. D. D. Cleghorn; Sec., Bro. R. G. Foster, Kelso.

Hiram, No. 46:—Founded 1883, meets at Masonic Hall, Cargill Road, South Dunedin, on fourth Tuesday in month. Installation October. W.M., Bro. H. E. Woodhead; S.W., Bro. K. V. Parker; J.W., Bro. Geo. R. West; Sec., Bro. Jas. T. Laing, P.M., 45 Lees Street, Dunedin.

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

Oamaru Kil., No. 82:—Founded 1872, meets in Masonic Hall, Oamaru, on first Wednesday after full moon in each month. Installation Oct. W.M., Bro. A. W. Moss; S.W., Bro. J. Swindley; J.W., Bro. D. Herron; Sec., Bro. J. M. Brown, P.M., Thames St., Oamaru.

St. Thomas Kil., No. 83 (Kaitangata): St. John, No. 84 (Mosgiel):

Mount Ida, No. 97:—Founded 1868 (originally No. 1262, E.C.), meets in the Masonic Hall, Naseby, on Wednesday nearest full moon in each month. Installation February. W.M., Bro. D. Rankin; S.W., Bro. Geo. W. Bell; J.W., Bro. A. E. Brown; Treas., Bro. F. P. Christopher; Sec., Bro. A. E. Brown.

Cromwell Kil., No. 98 (originally No. 535, S.C.):—Meets in Lodgeroom, Melmore-terrace, Cromwell, on Wednesday nearest full moon, at 7.30 p.m. Installation November. W.M., Bro. W. R. Parcell; S.W., Bro. R. M. Ray; J.W., Bro. W. Campbell; Sec., Bro. W. J. Ritchie, Box 27, Cromwell.

Dunstan, No. 103 (originally No. 407, S.C.):—Founded 1869, joined N.Z.C. 1895, meets in Town Hall, Clyde, on Tuesday on or nearest full moon in every month, at 7.30 p.m. Installation Nov. W.M., Bro. W. Holloway; S.W., Bro. W. R. McKean; J.W., Bro. J. E. Menzies; Sec., Bro. H. E. Stevens.

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

Manuhirika Kil., No. 109:—Founded 1896, meets in the Masonic Hall, Alexandra South, on Friday on or nearest full moon. Installation Feb. W.M., Bro. A. E. Spooner; S.W., Bro. H. Munroe; J.W., Bro. G. W. Campbell; Sec., Bro. J. B. Arnott.

St. Bathans, No. 126:—Founded 11th Nov., 1902, meets in Masonic Hall, Becks, on Thursday nearest full moon every month, at 7.30 p.m. Installation Nov. W.M., Bro. T. H. Mee; S.W., Bro. C. Alexander; J.W., Bro. T. Sheppard; Sec., Bro. R. Wilson, P.M., Becks.

Otago Kil., No. 148:—Meets in Masonic Hall, Moray-place, Dunedin, on first Thursday each month at 7.30 p.m. Installation Dec. W.M., Bro. W. Farquharson; S.W., Bro. W. G. Hay; J.W., Bro. G. G. Aides; Sec., Bro. G. Watta, P.M., 58 Clyde-st., Dunedin.

Teviot, No. 145:—Founded 1907, meets in Masonic Hall, Roxburgh, on the Saturday on or nearest full moon, 7.30 p.m. Installation March. W.M., Bro. D. A. Mitchell; S.W., Bro. Wm. Donnelly; J.W., Bro. S. E. T. Vernon; Sec., Bro. W. Bro. Dr. J. R. Gilmour, P.M., Box 18, Roxburgh.

Oceanic, No. 154:—Meets in St. Kilda Masonic Hall, Dunedin, third Wednesday each month, 7.30 p.m. Installation Oct. W.M., Bro. H. C. Anderson; S.W., Bro. J. Couchman; J.W., Bro. A. Cameron; Sec., Bro. D. H. Hastings, P.M., 33, Moreau St., St. Kilda.

Haerimal, No. 155:—Founded 1907, meets in Masonic Hall, Great King St. (opp. Museum), Dunedin, second Friday each month, 7.45 p.m. Installation April. W.M., Bro. J. W. Raffles; S.W., Bro. C. F. J. Bell; J.W., Bro. D. E. Routh; Sec., Bro. A. W. Flett, 149 Queen St., Dunedin.

Masters, No. 161: Kurow, No. 164:—Founded May 13, 1909, meets in Masonic Hall, Kurow, on Thursday on or before full moon, at 7.30 p.m. Installation May. W.M., Bro. A. N. Hayes; S.W., Bro. S. M. Taylor; J.W., Bro. C. L. Ayson; Sec., Bro. R. H. Appleby, P.M., Kurow.

Owaka, No. 180:—Founded 1911, meets in Masonic Hall, Owaka, on Thursday nearest full moon in every month, at 7.30 p.m. Installation March. W.M., Bro. R. McLean; S.W., Bro. W. H. Halley; J.W., Bro. A. Williams; Sec., Bro. Dr. J. S. Stenhouse, P.M., Owaka.

Clinton, No. 183:—Founded 1911, meets in Oddfellows' Hall, Clinton, on Thursday nearest full moon in every month, at 7.30 p.m. Installation March. W.M., Bro. C. A. Capamagian; S.W., Bro. A. H. Charlton; J.W., Bro. J. Wright; Sec., Bro. J. C. Borthwick.

Ionic, No. 191 (Green Island): Morning Star, No. 192 (Mornington):—Strath-Taieri, No. 199:—Middlemarch, Otago Central.

PROVINCE OF SOUTHLAND: 17 LODGES.

(R.W. Bro. Wm. Timpany, Prov.G.M.)

Southern Cross, No. 9:—Founded 1864, meets in Masonic Hall, North Street, Invercargill, first Friday each month, 7.45 p.m. Installation June. W.M., Bro. J. Critchfield; S.W., Bro. Geo. Kelly; J.W., Bro. W. A. Stout; Sec., Bro. S. Clark, Box 62.

Harvey, No. 48:—Founded 1864, meets in Masonic Hall, Gore, Wednesday nearest full moon, 7.30 p.m. Installation second Wednesday in April. W.M., Bro. L. Fretwell; S.W., Bro. B. Paterson; J.W., Bro. E. C. Smith; Sec., Bro. Walter Gee, Box 35, Gore.

Mokoreta, No. 63:—Founded 1888, meets in Masonic Temple, Wyndham, on third Thursday in every month, at 8 p.m. Installation third Wednesday in September. W.M., Bro. W. C. Hislop; S.W., Bro. S. Rice; J.W., Bro. J. T. Kirker; Sec., Bro. W. D. Palmer, Wyndham.

Fortitude, No. 64:—Founded 1888, meets at Masonic Hall, Bluff, second Wednesday each month, 7.30 p.m. Installation June. W.M., Bro. W. R. Rusden; S.W., Bro. E. Johnson; J.W., Bro. C. W. Bradshaw; Sec., Bro. E. Parker, P.M., Hazelwood, Bluff.

Aparima, No. 77:—Founded 1876, meets in Masonic Hall, Riverton, Tuesday nearest full moon each month, 7.30 p.m. Installation Aug. W.M., Bro. H. Akhurst; S.W., Bro. T. B. McIntyre; J.W., Bro. A. E. Ward; Sec., Bro. J. C. Robins (acting).

Lake Lodge of Ophir, No. 85:—Founded 1864, meets in Masonic Hall, Queenstown, third Tuesday each month. Installation Feb. W.M., Bro. J. McNeil, P.M.; S.W., Bro. A. Fraser; J.W., Bro. L. Curtis; Sec., Bro. W. D. Warren, P.M., Queenstown.

Arrow Kil., No. 86:—Meets at Masonic Hall, Arrowtown, Monday on or before full moon. Installation February, same day as No. 85. W.M., Bro. John Duncan; S.W., Bro. E. H. Graham; J.W., Bro. A. J. Campbell; Sec., Bro. John Jenkins, P.M.

St. John, No. 94:—Meets at Masonic Hall, Invercargill, third Friday every month. Installation May. W.M., Bro. A. S. Cookson; S.W., Bro. R. Smith; J.W., Bro. Wm. Robison; Sec., Bro. C. H. Poole, 169 Teviot Street, Invercargill.

Taringatura, No. 100:—Founded 1887, meets at Masonic Hall, Lunnsden, on Monday on or before full moon in each month. Installation third Wednesday in November. W.M., Bro. W. Roxburgh; S.W., Bro. H. Graham; J.W., Bro. D. Walker; Sec., Bro. H. H. Clark, P.M.

Winton, No. 108:—Founded 1898, meets at Masonic Hall, Park-st., Winton, on Tuesday on or before full moon. Installation October. W.M., Bro. T. Walker; S.W., Bro. W. J. Cowie; J.W., Bro. J. R. Hamilton; Sec., Bro. J. A. Broom, P.O. Box 3, Winton.

Wallace, No. 129:—Founded 1904, meets in Masonic Hall, Otaitau, on third Friday in every month, at 7.30 p.m. Installation Oct. W.M., Bro. G. H. Stevens; S.W., Bro. A. A. Stewart; J.W., Bro. R. Gibson; Sec., Bro. E. Matheson, jun., Otaitau P.O.

Orepuki, No. 137:—Founded 1905, meets at Masonic Hall, Orepuki, second Thursday each month, 7.30 p.m. Installation February. W.M., Bro. W. R. Hood; S.W., Bro. W. H. Fortune; J.W., Bro. F. D. Fortune; Sec., Bro. W. Crowther.

Wairaki, No. 145 (Nightcaps): Victoria, No. 147:—Founded 1883, meets in Masonic Hall, North Street, Invercargill, second Friday every month. Installation June. W.M., Bro. G. J. Yule; S.W., Bro. G. O. Joyce; J.W., Bro. John Kerse; Sec., Bro. N. J. Brokenshire, Box 95.

Waikaka, No. 151:—Founded 1907, meets in Lodge-room, Waikaka, Monday nearest full moon. Installation June. W.M., Bro. W. F. Bennett; S.W., Bro. G. S. Rees; J.W., Bro. T. Keating; Sec., Bro. A. G. Thomson, P.M.

Mataura, No. 174: Waihopal, No. 180 (Invercargill):

ENGLISH CRAFT LODGES.

Pacific Lodge, No. 1453, E.C., Reefton:—Founded 1873, meets in the Masonic Hall, Reefton, on the Tuesday nearest full moon in every month. Installation in July. W.M., Bro. T. J. M. Ferens; S.W., Bro. H. H. Smith; J.W., Bro. R. Burley; Sec., Bro. Nicholas Lawn, Walsh Street, Reefton.

Wellington, No. 1521:—Founded 1874, meets at the Masonic Hall, Wellington, on third Wednesday in each month except in Jan., Feb., and March. Installation June. W.M., Bro. F. J. Courtney; S.W., Bro. H. N. Fletcher; J.W., Bro. S. P. Andrew; Sec., Bro. E. E. Coghlan, Box 819, Wellington.

ANCIENT AND ACCEPTED SCOTTISH RITE.

GRAND LODGE OF FRANCE.

Veritas, No. 384:—Founded 1907, meets at the Freemasons' Hall, Mission-street, Papeete, on fourth Saturday in each month, at 7.30 p.m. Installation December. W.M., Bro. J. Randall; S.W., Bro. G. Lamprecht; J.W., Bro. C. Brown; Sec., Bro. G. Largarde. [This Lodge, working in English, cordially invites brethren from New Zealand.]

L'Oceanic Française, No. 350:—Meets in the Masonic Hall, Mission-street, Papeete, on first Tuesday of each month at 7.30 p.m. installation December. W.M., Bro. H. Langomazino; S.W., Bro. Allain; J.W., Bro. G. Verhaeghe; Sec., Bro. M. Sue.

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

(With jurisdiction over 31 R.A. Chapters and 1 Mark Lodge.)

Annual convocation January or February. 1.P.G.Z., M.E. Comp. W. Smith; G.Z., M.E. Comp. J. J. Esson (No. 2); D.G.Z., R.E. Comp. A. C. Andrews (No. 1); G.H., R.E. Comp. T. Ross (No. 28); G.J., R.E. Comp. M. J. Harris (No. 17); G.S.E., M.E. Comp. H. J. Williams (No. 2); G.S.N., V.E. Comp. J. S. Hope (No. 19); G.Treas., V.E. Comp. H. J. Freeman (No. 24); 1st G.Soj., V.E. Comp. H. Coop (No. 9); 2nd G.Soj., V.E. Comp. F. A. Steans (No. 8); 3rd G.Soj., V.E. Comp. M. N. Rivers (No. 18); G.Reg., V.E. Comp. C. W. Neilsen (No. 2); G.Chanc., V.E. Comp. M. Evans (No. 15); G.Supt. of W., V.E. Comp. A. McLean (No. 20); G.D. of C., V.E. Comp. R. Gillespie (No. 30); G.Swd.B., V.E. Comp. E. W. Eaton (No. 7); G.Std.B., V.E. Comp. G. S. Gordon (No. 23); G.Org., V.E. Comp. C. E. Turner (No. 31); Asst.-G.D. of C., V.E. Comp. J. H. S. Ferrit; Asst.-G.Swd.B., V.E. Comp. L. A. H. Gogole (No. 6); Asst.-G.Std.B., V.E. Comp. H. M. Smyth (No. 29); Asst.-G.Reg., V.E. Comp. W. McElrea (No. 33). SUPREME G. COMMITTEE—Chairman M.E. Comp. R. Fletcher, the G.P.s. and G.Treas. (ex officio), all P.G.Z.s, all G.Supts. and V.E. Comps. C. J. B. Norwood, G. S. Smith, H. Preston, and H. H. Seaton.

G. SUPERINTENDENTS—Auckland—R.E. Comp. F. Kearsley. Wellington—M.E. Comp. Rev. T. Porritt. Canterbury—R.E. Comp. C. Flavell. Southland—R.E. Comp. T. M. Rankin. Otago—R.E. Comp. E. Lane. Westland—R.E. Comp. E. Dacre Dunn. West Coast (North Island)—R.E. Comp. G. W. Palmer.

NEW ZEALAND CHAPTERS.

St. Augustine, No. 1:—Founded November, 1869, meets in the St. Augustine Hall, Christchurch, on second Wednesday in each month, at 7.30 p.m. Installation Oct. Z., Comp. T. W. Lee; H., Comp. W. Broadley; J., Comp. R. McFarlane; S.E., Comp. J. W. Piper, 537, Hereford-street, Linwood.

Waterloo, No. 2:—Founded 1875, meets in Masonic Hall, Boulcott Street, Wellington, fourth Wednesday in each month. Installation September. Z., Comp. G. Russell; H., Comp. J. Rod; J., Comp. C. B. Harton; S.E., Comp. G. Menzies, 90 Abel Smith Street.

Southern Cross, No. 3:—Meets in Masonic Hall, Invercargill, on fourth Friday in each month, excluding Dec. Installation Sept. Z., Comp. N. J. Brokenshire; H., Comp. R. Prentice; J., Comp. W. T. Waters; S.E., Comp. G. Gilchrist, Invercargill.

Victoria, No. 4:—Founded 1879, meets in Masonic Hall, Munroe-st., Napier, last Thursday each month, except Dec. Installation Sept. Z., Comp. J. W. Ritchie; H., Comp. L. Freedman, P.Z.; J., Comp. A. J. McGlashan; S.E., Comp. J. Redshaw.

Albert Edward, No. 5 (Lyttelton):—Meets third Monday in September, November, January, March, May, and July. Installation September. Z., Comp. T. C. Hatton; H., Comp. G. Hill; J., Comp. A. H. Thorpe, P.Z.; S.E., Comp. E. Eliot Chambers.

Otago, No. 7:—Meets in Oceanic Masonic Hall, St. Kilda, Dunedin, first Wednesday every month except Dec. and Jan. Installation Nov. Z., V.E. Comp. G. H. Westwood; H., E. Comp. H. C. Anderson; J., V.E. Comp. E. W. Eaton, P.Z.; S.E., Comp. G. T. Lumsden, 39 Main South-rd., Dunedin.

Waitaki Kil. No. 8 (being Otago Chapter, No. 8, and Waitaki Chapter, No. 13, which were amalgamated 9th October, 1901).—Meets in Masonic Hall, Wansbeck Street, Oamaru, every second Wednesday after full moon. Installation September. Z., Comp. W. J. Hill; H., Comp. J. A. Peebles; J., Comp. D. Miller; S.E., M.E. Comp. J. M. Brown, P.G.Z.

Auckland Prov. No. 9.—Founded 1892, meets third Wednesday every month, except December and January. Installation September. Z., Comp. M. Blair; H., Comp. A. H. Walker; J., Comp. R. White; S.E., Comp. A. E. Bagnall.

Wairarapa, No. 10.—Founded 1892, meets in the Masonic Hall, Carterton, on third Friday in Jan., Mar., May, July, Sept., and Nov. Installation 23rd Sept. Z., Comp. A. Phillips; H., Comp. R. J. Foss; J., Comp. W. Moore, P.Z.; S.E., Comp. J. B. Baird.

Manawatu, No. 11.—Founded 1892, meets in Masonic Hall, Palmerston North, third Thursday each month. Z., Comp. W. Dawick; H., Comp. W. Smith; J., Comp. J. Mounsey; S.E., Comp. W. J. Culver, Box 127, P.O., Palmerston North.

Victory, No. 12.—Founded 1892, meets in Masonic Hall, Nelson, on third Thursday in month as required (except in Dec. and Jan.). Installation Oct. Z., Comp. J. A. Orsman; H., Comp. J. Bartlett; J., Comp. J. L. Ching; S.E., V.E. Comp. R. W. Stiles, Nelson.

Marlborough, No. 14.—Founded 1892, meets in Masonic Hall, Charles Street, Blenheim, on Wednesday nearest new moon in October, December, February, April, June, and August. Installation 28th September. Z., V.E. Comp. F. W. Smith; H., E. Comp. G. J. Logan; J., E. Comp. M. McKenzie; S.E., Comp. W. Neworthy, P.Z.

Timaru, No. 15.—Founded 1891, meets in St. Augustine Masonic Hall, Waimate, on first Wednesday after full moon in the months of Sept. (Installation), Nov., Jan., March, May, and July. Z., Comp. J. Menzies; H., Comp. D. A. Fulton; J., Comp. S. Bird; S.E., Comp. J. W. Manchester.

Ohiwemuri, No. 17.—Founded 1901, meets in Masonic Hall, Paeroa, first Wednesday after full moon in Sept., Oct., Dec., Feb., April, June and Aug. Installation Sept. Z., V.E. Comp. C. B. Gentl, P.Z.; H., E. Comp. S. S. Allen; J., E. Comp. H. O. Searle; S.E., V.E. Comp. S. D. McKillen, P.Z.

Inangahua, No. 18.—Founded 1892, meets in Burns' Masonic Hall, Kelly-street, Reefton, on second Tuesday in each month. Installation Sept. Z., V.E. Comp. D. Panckhurst, P.Z.; H., V.E. Comp. J. Banks, P.Z.; J., V.E. Comp. R. A. Stewart; S.E., E. Comp. W. H. Thompson.

Rangitikei, No. 19.—Founded 1903, meets in the Masonic Hall, Marton. Installation September. Z., Comp. J. H. Perrett; H., Comp. A. N. Neilsen; J., Comp. E. Lloyd; S.E., Comp. W. R. Snelgrove, Box 14, P.O., Marton.

Cromwell Coronation, No. 20.—Founded 30th November, 1903, meets Masonic Hall, Alexandra South, third Thursday in January, March, May, July, September, November. Installation September. Z., Comp. J. J. H. Dumsday; H., Comp. J. D. Thomson; J., Comp. A. E. Spooner; S.E., Comp. T. Adams.

Kawaitiri, No. 21 (Westport).—Founded 1904, meets in Masonic Hall, Westport, on the third Wednesday in each month. Installation Sept. Z., V.E. Comp. A. J. Gifford, P.Z.; H., E. Comp. Geo. H. Gothard; J., E. Comp. D. Darrack; S.E., V.E. Comp. J. H. Harkness, P.Z.

Waikato, No. 22.—Founded 30th January, 1905, meets Masonic Hall, Hamilton, Tuesday on or before full moon in September, October, December, February, April, June, and August. Installation September. Z., Comp. J. W. Warren; H., Comp. J. C. Williams; J., Comp. W. C. Pickett; S.E., Comp. M. McArthur.

Wanganui, No. 23.—Founded 1906, meets in Masonic Hall, Wanganui, first Thursday in November, February, April, June, and August. Installation fourth Thursday in September. Z., Comp. N. Roulston; H., Comp. G. G. Bullock; J., Comp. E. Runnerstrum; S.E., Comp. F. Stevens, Wanganui.

Brooklyn, No. 24.—Founded 1906, meets in Masonic Hall, Brooklyn, on second Wednesday in July, September, November, January, March, and May. Installation September. Z., Comp. G. Luke; H., Comp. J. B. Hopkirk; J., Comp. T. E. K. Burgess; S.E., Comp. S. M. Arcus.

Hinemoa, No. 25.—Founded 1906, meets in Masonic Hall, Daniel Street, third Thursday every month. Installation September. Z., Comp. H. B. Bridge; H., Comp. J. Reid; J., Comp. E. G. Robertson; S.E., Comp. H. Ivory.

Whangarei, No. 27.—Founded Sept., 1907, meets in Masonic Hall, John-st., Whangarei, fourth Thursday in Feb., March, April, May, June, July, Aug., Sept., Oct., and Nov. Installation Sept. Z., Comp. N. McKenzie; H., Comp. A. M. McLeod; J., Comp. R. Worner; S.E., Comp. G. McKinnon, Box 17, P.O., Whangarei.

Maori, No. 28.—Founded 1907, meets in Masonic Hall, Ravensbourne, on fourth Friday in every month. Installation Sept. Z., Comp. W. Crawley; H., Comp. S. Hanlon; J., Comp. J. W. Raffles; S.E., Comp. T. Ross, P.Z., Ravensbourne.

Westland Kil. No. 29 (Hokitika).—Rawhiti, No. 30.—Founded 1908, meets in Masonic Hall, Dannevirke, on third Monday each month, at 7.30 p.m. Installation Sept. Z., Comp. J. Brown; H., Comp. J. Craven; J., Comp. F. Craven; S.E., Comp. C. A. Meares.

Prince of Wales, No. 31 (Christchurch).—Takahoa, No. 32.—Founded 1912, meets on the third Thursday in each month at Patea, Eltham, and Hawera alternately. Installation September. Z., Comp. T. E. Hamerton; H., Comp. J. Phillips; J., Comp. E. G. Kimbell; S.E., Comp. H. Priestley, P.Z., Box 33, P.O., Waverley.

Iwikatea, No. 33 (Balclutha).—Wallace, No. 34 (Otautau).

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Wellington Chapter, No. 91.—Meets in the Masonic Hall, Wellington, on the third Friday in the months of Jan., April, July, and Oct., or as near those dates as possible. M.W.S., III. Bro. A. S. Bias; High Prelate, E. and P. Bro. W. H. Jones; Recorder, E. and P. Bro. G. E. Smith, P.M.W.S.

Lathom Chapter, No. 93.—Meets in the Masonic Hall, Wanganui, on the last Thursday in the months of February, May, August, and November, or as near those dates as possible. Installation November. M.W.S., E. and P. Bro. A. C. Mannington; Prelate, E. and P. Bro. H. R. Hatherly, P.M.W.S.; Recorder, E. and P. Bro. G. W. Palmer, P.M.W.S., 4, Purnell-street, Wanganui.

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