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THE NEW ZEALAND



CRAFTSMAN

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WELLINGTON, NEW ZEALAND, NOVEMBER 1, 1915.

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MASONIC MEETINGS IN NOVEMBER, 1915.

AUCKLAND.

MONDAY, 1st
Ara (I.O.)
TUESDAY, 2nd
Ponsonby
Abercorn
WEDNESDAY, 3rd
Manakau
Nau Mau
FRIDAY, 5th
Waipa
WEDNESDAY, 10th
Ara
THURSDAY, 11th
Albion
MONDAY, 15th
Waikato
TUESDAY, 16th
St. Andrew
Sir Walter Scott
Papakura
Hobson
WEDNESDAY, 17th
Olmstead
Piko
THURSDAY, 18th
Beta Waikato
Tauranga
Maungawhau
FRIDAY, 19th
Hokitika
SATURDAY, 20th
Olmstead
MONDAY, 22nd
Whangarei
Waikato
TUESDAY, 23rd
Te Aroha
Auckland
Rotorua
Tawhiti
WEDNESDAY, 24th
United Service
Alpha
Taupiri
Phuket
THURSDAY, 25th
Mangonui
Tirau
MONDAY, 29th
Te Marama

HAWKES BAY.

TUESDAY, 2nd
Victoria
TUESDAY, 9th
Heretaunga
TUESDAY, 16th
Scinde
Ruanine
THURSDAY, 11th
Raviti
FRIDAY, 19th
Ruatawhiri
MONDAY, 22nd
Abercorn
Lion
TUESDAY, 23rd
Waikaremoana
WEDNESDAY, 24th
Bedford

TARANAKI.

TUESDAY, 2nd
Hawera
WEDNESDAY, 10th
Patea Kil.
FRIDAY, 19th
Moa
TUESDAY, 23rd
Ikaroa
St. John's
WEDNESDAY, 24th
Ngatutu
Stratford

RUAPEHU.

THURSDAY, 4th
Hua
THURSDAY, 11th
Manawatu Kil.
St. Andrew Kil.
TUESDAY, 16th
Otahape
Rangitikei
THURSDAY, 18th
Otahape

Ruapehu—Cont.

FRIDAY, 19th
Rangitikei
MONDAY, 22nd
Felding
Waimarino
Manga-te-weka
TUESDAY, 23rd
Te Awahou
WEDNESDAY, 24th
Rongotea
THURSDAY, 25th
Kimbolton
Ruapehu
Montea

WELLINGTON.

MONDAY, 1st
Leinster
TUESDAY, 2nd
Installed Masters
WEDNESDAY, 3rd
Brooklyn
Waibenga
THURSDAY, 4th
Tutanekai
MONDAY, 8th
St. John
Waterloo
TUESDAY, 11th
St. Mark
Otago
WEDNESDAY, 10th
Masterton
Waikato
THURSDAY, 11th
Himema
FRIDAY, 12th
Greytown
SATURDAY, 13th
Whetu Kaitanga
MONDAY, 15th
St. Andrew
WEDNESDAY, 17th
Wellington (E.C.)
Ulster
THURSDAY, 18th
Taranaki
FRIDAY, 19th
Eretona
SATURDAY, 20th
Coronation
MONDAY, 22nd
N.Z. Pacific
TUESDAY, 23rd
Otago
Puketoi
THURSDAY, 25th
Horowhenua

MARLBORO' & NELSON.

MONDAY, 1st
Forest
THURSDAY, 11th
Victory
Unusually
TUESDAY, 16th
Wairarapa
FRIDAY, 19th
Havelock
SATURDAY, 20th
St. Catharine's
WEDNESDAY, 24th
Motueka
FRIDAY, 26th
Waitohi

WESTLAND.

WEDNESDAY, 3rd
Aorangi
SATURDAY, 6th
Mokimui
MONDAY, 8th
Kawstiri
THURSDAY, 11th
Maunera
THURSDAY, 18th
Robert Burns
SATURDAY, 20th
Forest
TUESDAY, 23rd
Komara
Pacific (E.C.)
Rungana
WEDNESDAY, 24th
Westland Kil.
THURSDAY, 25th
Advance

* Installation meetings.

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

CANTERBURY.

MONDAY, 1st
Caledonian
TUESDAY, 2nd
Unanimity
THURSDAY, 4th
Southern Cross
FRIDAY, 5th
Civic
TUESDAY, 9th
St. Augustine &
WEDNESDAY, 10th
St. George
THURSDAY, 11th
Ashley
Waihora
TUESDAY, 16th
Progress
Lincoln
Robert Burns
WEDNESDAY, 17th
Geraldine
St. Augustine W
FRIDAY, 19th
Mairaki
Amuri
MONDAY, 22nd
Aharua
TUESDAY, 23rd
Christchurch
Koranga
WEDNESDAY, 24th
Concord
THURSDAY, 25th
Mackenzie
TUESDAY, 30th
Thistle

OTAGO.

MONDAY, 1st
Moro
THURSDAY, 4th
Otago Kil.
TUESDAY, 11th
Clotha
WEDNESDAY, 10th
Otago
FRIDAY, 12th
Haerehai
WEDNESDAY, 17th
Oceanic
Waitaki
THURSDAY, 18th
Kuroo
FRIDAY, 19th
Palmerston
Manukereia Kil.
SATURDAY, 20th
Teviot
MONDAY, 22nd
Napara
TUESDAY, 23rd
Hiram
Dunstan
WEDNESDAY, 24th
Hercules
Dunstan Kil.
Mount Ida
Cromwell Kil.
THURSDAY, 25th
Owaka
Clinton
St. Nathan's

SOUTHLAND.

FRIDAY, 5th
Southern Cross
WEDNESDAY, 10th
Fortitude
THURSDAY, 11th
Orepuki
FRIDAY, 12th
Victoria
MONDAY, 15th
Waihopai
TUESDAY, 16th
Lake of Ophir
Winton
WEDNESDAY, 17th
Tairāmore
THURSDAY, 18th
Mokopeta
FRIDAY, 19th
St. John
Wallaee
MONDAY, 22nd
Arrow Kil.
Waikaka
TUESDAY, 23rd
Aparima
WEDNESDAY, 24th
Harvey

The New Zealand Craftsman

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WELLINGTON, NEW ZEALAND, NOVEMBER 1, 1915.

[A.D. 1915; A.L. 5915.]

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

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

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DATES OF FULL MOON, 1915.

22nd November—Monday

22nd December—Wednesday

FROM THE EDITOR.

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

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

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The New Zealand Craftsman

Registered Office—Masonic Hall, Boulcott Street, Wellington.

WELLINGTON, NOVEMBER 1, 1915.

ADMONITION.



THE W.M. of Manawatu KB. Lodge had the misfortune to be transferred to Hawera shortly after his installation in April last, and the fact that he is removed from the sphere of his influence and is unable to attend Lodge regularly presses heavily upon his mind. In the fulness of his heart, he has addressed a circular to his brethren which is pregnant with wisdom and is so generally applicable that we offer brief comment and refer the salient points to the favourable consideration of the Craft. After reciting the difficulties of his position W. Bro. Thompson expresses a wish that his Lodge should become the best under the New Zealand Constitution, and, even if he has hitched his wagon to a star, the desire is eminently laudable and worthy of imitation. To attain this end it is suggested that the Lodge should "perfect" itself in Masonic ritual, and "strictly observe Masonic laws;" that the attendance of members should be "regular and punctual;" that a "true spirit of brotherhood should exist, and" petty personal grievances should give place to the larger necessities of the Craft, which will put into operation all the virtues included under the name 'Charity,' the most valuable adornment of our profession." In these latter days it is especially comforting to hear a W. brother plead for a perfect ritual working, seeing that it is the fashion to decry what is termed "a parrot rendering" in favour of an all-round and wholesale interpolation, and in some instances the dignity of the beautiful ceremonies has given place to grotesque posturing. Once again may we reiterate that it is only the most talented extemporaneous speaker who can hope to make momentary substitutions in Masonic ritual with any degree of success. Thus there is no hope for the average officer but a perfect knowledge, even if it has to be accompanied with a "parrot-like" rendition, which is not at all a sine qua non.

"There must be a true spirit of brotherhood." Here we have the crux of the whole matter and the problem which has so often been presented and not yet satisfactorily answered. Why cannot the spirit of brotherhood exist in Freemasonry? Carlisle says that universal brotherhood has not been found in Freemasonry. He further alleges

"that to follow the ritual and routine of all the degrees, to have the language in memory, and to be able to practise all its required steps, positions, grips, or motion amounts to nothing at all in the making of a true Mason. As with the Bible, the spirit or revelation of the allegory is required, both as knowledge and practice, to make out the character of a real Mason. A true Mason is the same character as a true Christian. That character is formed by the acquisition of all possible knowledge, with the benevolent desire of extending it among the whole human race; that recognises in every man a brother who has need of every other man's goodwill and assistance."

As a name has never formed the basis of brotherhood, so the fact of being a Freemason does not imply the possession of that quality. The inference of Bro. Thompson is that petty personal grievances are a bar to the spirit of true brotherhood, while the deduction to be gathered from Carlisle is that the true spirit of Freemasonry is wanting; and really both are virtually in agreement, as the absence of the true spirit of Freemasonry is responsible for the personal grievance element, which we regret to say is very active. We have referred to this unfortunate and seamy side before, and need not labour it further than by quoting an instance where a brother—who, by the way, is a ruler in Israel—has for some years past refused to hold any communion with another brother, simply because there has been a difference of opinion on a Masonic matter of no great moment. And it is instances such as these, which are not quite so rare as one would at first sight suppose, that lead some good folks who are not of the Craft to have—shall we say?—a feeling of contempt for the institution. The last admonition of Bro. Thompson can readily be applied to the whole world of Freemasonry. "To show the world by our conduct in our private life that we are practising our profession and teaching, and that the word 'Freemason' means all that is good and true." This particular phase of our institution we adverted to in our last issue, and it is the one special point which would, if given effect to, emphasise the "true Freemason" of the atheist Carlisle, and would be so eminently calculated to secure the respect and esteem of that hypercritical body which is ever ready to find out and dilate upon the weak spots of Freemasonry.

THE STUDY OF MASONRY.

It is but a short time ago that, no matter what Lodge one visited within the Dominion, there was a presumedly overwhelming desire expressed for the institution of greater facilities by which the brethren might gain instruction as regards Masonry beyond and outside of that provided within the scope of the ritual. This desire, indeed, found expression in the form, as it were, of a solid grievance, as though the rulers in the Craft had in this respect neglected to fulfil an obvious duty. For to whom, if not to the rulers in the Craft, were the rank and file to look for that higher, deeper instruction which, for many reasons easily understood and quite patent to those giving the matter thought, were not available by the great bulk of the brethren? It may be conceded at once that there were substantial and reasonable grounds for this grievance. Not only, speaking generally, had the dwellers in the East failed to act up to the admonitions addressed to them upon their elevation to highest office as regards the dignity and high importance of Masonry, but also there had been no disposition shown to even attempt to explain to those coining under their direction anything concerning the history or the symbolism of Masonry; to make clear why this or that observance was carried out; to even make plain the ethical precepts underlying the beautiful but necessarily restricted verbiages of the degree workings. The delivery of an address or the reading of a paper on Masonic subjects within a Lodge was rarely heard. In some Lodges such an incident was quite unknown, in others an interval of years separated its recurrence. The brethren were, meeting after meeting, treated to degree work to satiety—one weary round of ritual, ritual, ritual—until, as a result, very many brethren craving intellectual variety joined the vast army of the unattached or became men casual attendants at their Lodges, and then more for the plea SUMS of the refectory than for the uplifting and refining enjoyment of the really essential part of the proceedings. It was evident that something should be done to meet these short-comings and satisfy the widely expressed demand for more attention being paid to the intellectual side of Masonry. Something was done, and done very fully and satisfactorily. In its wisdom G.L. sanctioned the instituting of literary and research Lodges, the membership in full of which was constituted by installed Masters, all M.Ms. having right of entry for purposes of instruction if so minded, but being merely auditors and onlookers, while associate members, for a small fee, receive the benefit of such printed papers as resulted from the proceedings. These Lodges were inaugurated under most auspicious circumstances and with numerous membership in most of the principal cities of the Dominion. They have in every case for good and useful work, as their printed proceedings show, and for a time—a brief time—their deliberations and discussion were marked by good attendances. Then, for some occult reason the attendances began to fall off in point of numbers. Not on: this, but the membership roll commenced to show defections. The very class of Masons, the P.Ms., who might have been expected to demonstrate an abiding loyalty towards so excellent and valuable a means of diffusing instruction and affording useful mental recreation became conspicuous by their absence from meetings, and ultimately in quite large numbers resigned membership. We understand this same experience is quite applicable to all the Masters' Lodges in the Dominion. It may be added that G.L. also, to meet the aforementioned grievance of brethren generally, appointed G. Lecturers, whose services were at the disposal, on request, of all Lodges within their respective districts. Speaking generally, the

services of these Lecturers do not seem to be greatly in demand. Now, what is the thoughtful Mason to deduce from all this? There is but one conclusion to arrive at, and, though it hurts to have to confess it, that is that the great majority of the brethren care nothing for the intellectual side of Masonry, have no desire to know anything further about it than is given them in degree working, and, while attaching some importance to the ethical teaching so afforded, really follow Masonry for its social side and its social side only. The further deduction is that the great majority the P.Ms., having attained the highest honour at the disposal of their Lodges and so satisfied ambition, take little or no further interest in active Masonry. This conclusion and deduction may, of course, be mistaken. We trust that is so, and that, attention having been drawn to what really amounts to an outstanding reproach to Masons generally and a reflection up their Masonic single-heartedness, a revived interest in the higher things of Masonry may be the result. The literary and research Lodges deserve all the support and encouragement which can be given them. They are fostering the study of Masonry—a study which is fascinating in itself, delightful as a mental recreation, illuminating to the less experienced members of the Craft, and a sure source of added interest in, and understanding of, the ordinary ritual work, which otherwise by constant reiteration is apt to become tedious. There is always some new light to be gained in Masonry by one who will search beneath the surface thereof. For those who have neither the time nor the material at their disposal for individual study these I.Ms.' Lodges provide the facilities for acquiring desired knowledge, and give a lead to their Masonic thoughts. The brethren cannot demonstrate their Masonic earnestness better than by encouraging with their membership and personal attendance the useful work which these Lodges are performing.

THE ADMISSION OF VISITORS.

We have received several letters recently on the above subject, and if the statements contained in them are correct—and we have no reason to doubt their accuracy—there are some Masters of Lodges who are in blissful ignorance of the rules laid down by G.L. which govern the admission of visitors. In one instance, we are informed, a visitor who was not vouched for, and had no diploma, was admitted. In another case two M.Ms. visited a Lodge to which they were strangers. They were proved, produced their diplomas, and were then asked there was any member of the Lodge who would vouch for them and on their replying in the negative were refused admittance. It is within our own knowledge for brethren to vouch for visitors with whom they have never sat in Lodge. All this goes to prove that some W.Ms. have not given the Book of Constitution and Laws that careful study which is essential for the proper governance of the Lodge. Article 121 is quite clear, and does not admit of any great difficulty of interpretation :—

"No visitor shall be admitted into a Lodge unless he be well vouched for by one of the brethren present, or until after due examination and the production of his certificate from the G.L. to which he claims to belong, or other proper vouchers of his having been initiated in a regular Lodge, and satisfactory proof that he is the brother therein named."

It will be noticed that under this rule there are two methods of gaining admission (1) To be well vouched for; (2) after due examination and the production of a G.L. certificate or other proper vouchers that he has been initiated in a regular Lodge and is the person named in the certificate. With regard to the first method, there is evidently some confusion in the minds of some brothers as to the meaning of being " well vouched " for. To know a person well in private life and to see and peruse Masonic documents is not sufficient for avouchment purposes. It is absolutely necessary that the brother who avouches must have sat in a Masonic Lodge with the person for whom he vouches. When the applicant for admission is well vouched for he may be admitted without further procedure. Should the intending visitor not be Masonically known to any brother present, then he must submit to an examination, and must produce his Masonic certificate, and having passed these ordeals he is entitled to admission, and to then refuse him admission because he cannot be vouched for is quite wrong, and displays a want of elementary knowledge on the part of the W.M.

It is, of course, within the power of the W.M. to refuse admission to any visitor if his presence is calculated to disturb the harmony of the meeting, or in the event of business being brought forward which might not be considered desirable to discuss in the presence of visitors, but such cases are extremely rare. It cannot be too widely known that visitors who propose attending other Lodges should always be prepared to produce their diplomas if asked for.

SATURDAY NIGHT MEETINGS.

<>

In consequence of the Saturday half-holiday now in force in Wellington City and the consequent long business night on Friday, some Lodges have changed their night of meeting from Friday to Saturday, and there seems to be a growing desire to hold installation meetings on the latter night. The only argument in favour of this course would appear to be that it would enable such meeting to be opened and closed at earlier hours, but when the ordinary hours of opening are observed, then a Saturday meeting is not advantageous. There are a number of brethren who attend church on Sunday, and a late rising from the festive board on Saturday night is not good preparation for the "Sabbath morn." A recent installation meeting was changed to suit the convenience of the Prov.G.M., but as the opening was not any earlier the festive gathering was continued until "last trams," which was not an advantage to those living at a distance, and especially on Saturday night.

News and Notes.

NOTIFICATIONS have been received by the B. of G.P. from the Public Trust Office that in future the charge for custody of securities and collection of interest would be 2 per cent. on amount collected. The Board decided to transfer the custody to the National Bank of New Zealand, the charge for which will only be one half per cent.

PRIVATE advice has been received that M.E. Comp. Lieut.-Colonel J. J. Esson, I.P.G.Z. of the G.R.A. Chapter of New Zealand (Assistant-Quartermaster-General with the New Zealand Forces at the Dardanelles), has contracted enteric fever, and is at present in hospital at Malta. Comp. Esson is a well-known member of the New Zealand Civil Service, and holds the position of chief clerk in the Treasury Department, Wellington. He was for a number of years in the Secretary's branch of the Post and Telegraph Department before being transferred to the Treasury.

BRO. MAJOR GARNER, Salvation Army Chaplain in the Trentham Camp, has consented to act as the Masonic representative in that camp.

W. BRO. A. JOLLY has been taking part in the patriotic movement in Wellington, and has delivered two addresses in the Town Hall in connection with enlistment. That they were the addresses of the evening goes without saying, and on the first occasion the Hon. J. Allen called for three cheers for Mr. Jolly's address. Freemasons will know that as an orator Bro. Jolly has few equals in the Dominion.

BRO. CAPTAIN D. J. WATSON, S.W. Otari Lodge, Khandallah, and late secretary of the Merchant Service Guild, Wellington, is now in command of the Commonwealth Government transport Dongarra, formerly the German interned steamer Stolzenfels, a Hansa liner that has visited Wellington. Captain Watson is to have charge of a larger boat, and in the meantime is on relieving duty. His friends may address correspondence to him care the Merchant Service Guild, 79 Pitt Street, Sydney.

IN the list of invalided officers returning to New Zealand by the s.s. Tofua is the name of Bro. Captain O. Seabright Hardy, a P.M. of Rakaia Lodge, and son of the Hon. C. A. C. Hardy, P. D. G.M.

THE G.Sec. has received from the G.L. of Scotland the original Charters of Lodges Manukau, No. 586, Robert Burns, 604, and Crown, 675, which have been endorsed for return to these Lodges as mementoes of their former connection with the Scottish G.L.

THE October meeting of Lodge St. Andrew was handed over to the P.Ms. of the Lodge, who worked the Third Degree. Surgeon-General R.W. Bro. Henderson was present, and subsequently referred in complimentary terms to the proceedings.

THE members of Robert Burns Lodge privately subscribed the sum of £40 for the G.L. War Relief Fund, and £10 for the Annuity Fund, which amounts were handed in at the annual meeting of the Lodge.

THE Wellington Rose Croix Chapter of the A. and A. Rite maintains its position as one of the most popular Masonic bodies in that city. The annual meeting induced an excellent attendance, and the meeting was most

enjoyable. The balance-sheet showed cash assets to the value of £150. For the January meeting there are already four candidates.

THE M.W.G.M., on passing through Wellington, expressed his deep appreciation of the hospitality extended to him during his visit to Auckland.

W. BRO. SURGEON-GENERAL HENDERSON has been a visitor at several Masonic meetings since his arrival in Wellington, and at the meeting of the Installed Masters' Lodge gave a most interesting resume of Freemasonry in India,

CORPORAL. C. R. C. BASSETT, who won his V.C. at Gallipoli, is a nephew of R.W. Bro. Geo. H. Powely, P.D.G.M., of Auckland. Bro. Powely wires us how glad his heart is, and that he is a proud old veteran. We rejoice with him.

BRO. CAPTAIN BURGESS, harbourmaster at Picton, and an active member of Waitohi Lodge, will shortly transfer to Wellington. He will be succeeded by Bro. Captain Holmes, Master of the Arahura, who is a member of Greymouth Lodge, E.C.

WE received a copy of the proceedings of the G.L. of New Zealand immediately before going to press, but cannot offer any comments, not having had time to peruse it.

SOUTHLAND NOTES.

W. Bro. Dr. C. H. Gordon, Aparima Lodge, has answered his country's call, and departed for the scene of strife. He was farewelled by all classes of the community, and presentations and good wishes were showered upon him.

* * *

A paper, "Masonic Symbols," by T.W. Bro. W. O. Mehaffey, G.Lect., was read at the last meeting of St. John's Lodge and thoroughly enjoyed. The G.Lect. was highly eulogised by, several brethren for his work, and heartily thanked by the Lodge.

* * *

W. Bro. A. S. Cookson, accountant, and Bro. T. G. McGee, Railway Department, two popular members of St. John's Lodge, are leaving Invercargill. The former has received a lucrative appointment in Dunedin, the latter in Napier. Both brethren will be much missed, alike for their genial companionship and their musical ability. We recommend them to the fraternal regard of the Craft among whom they will in future reside.

* * *

The perfection and adornment of Lodge Wairaki Hall has been added to by the presentation of four beautifully carved and painted wooden tassels, the gift of Bro. J. McMillan.

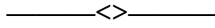
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Unusual interest centred in the visit of Lodge Harvey to Waihopai Lodge, and a large attendance of members and visiting brethren resulted. W. Bro. E. C. Smith, W.M. Lodge Harvey, and his officers were enthusiastically received. He was then handed the gavel, and with his officers worked the First Degree, giving a particularly fine rendering of the work. A pleasant hour was afterwards spent in the refectory, where many felicitous speeches were made and replied to.

* * *

The installation meeting of Southern Cross Chapter took place on the 29th September. The G.Supt., R.E. Comp. J. J. Hiskens, was present and received with customary honours. The Installing Principals were :1st, R.E. Comp. T. M. Rankin; 2nd, V.E. Comp. C. J. Ronaldson; 3rd, M.E. Comp. Wm. Smith. The new Principals are V.E. Comp. W. T. Waters (Z.), E. Comp. Jno. Critchfield (H.), and V.E. Comp. A. W. Oxley (J.). V.E. Comp. Robt. Prentice proved himself a most efficient D.of C. Visitors were present from Wallace Chapter, and Mokoreta Mark Lodge was also well represented. The after meeting was notable for a fine reply to "Our Visitors" by V.E. Comp. Reid, of Wellington, who was very interesting, and clearly showed that he has given much more than a superficial study to R.A. Freemasonry. Southern Cross Chapter will be delighted to renew acquaintance with him.

ANCIENT SIGNS AND SYMBOLS.



(Delivered at the Masters' Lodge, No. 161, in the Masonic Hall,
St. Kilda, 17th September, by V.W. Bro. MEHAFFY.)

Brethren are often surprised by accounts of aboriginal tribes displaying, or appearing to display, a knowledge of Masonic signs. I remember, many years ago, a brother telling me of an incident which had come under his notice in Northern Queensland. With a party of squatters and native police he was engaged in driving from the district an aboriginal tribe that had been committing depredations in the locality. On overtaking the band, the leader of the party was on the point of giving his men the order to fire, when a tall black who seemed to be the chief of the tribe made a gesture which caused the leader to suspend his order and instruct the interpreter to go forward and consult, with the result that an amicable agreement was arrived at, the tribe undertaking to depart at once from the district. I have read of similar incidents in other parts of the world—in the Arctic regions among the Esquimaux, in the Western States among the Red Men, in South America among the Patagonians, and in Central Africa among the negro and negroid races.

It would be a logical conclusion to draw from such incidents, if the accounts could be relied upon as thoroughly trustworthy, that the signs in question had come down by tradition from remote ages and from some superior ancient civilisation. I say civilisation because I cannot conceive the tenets of Masonry and the signs associated with them to originate among a people that had made no considerable advance in the arts and sciences. The question naturally arises, then, have we any proof or evidence in the remains of temples and monuments, in the architecture and adornments, in the drawings and hieroglyphic writings, in discovered archives, that Masonry in some definite recognised form existed in remotest times and was practised by primordial man?

From an oration delivered in February, 1794, at the dedication of Freemasons' Hall in Great Queen Street, London, I take the following extract:—

"Masons are well informed from their own private and interior records that the building of Solomon's Temple is an important era, whence they derive many mysteries of their art. Now, be it remembered that this great event took place a thousand years before the Christian era, and consequently more than a century before Homer—the first of the Grecian poets—wrote, and above five centuries before Pythagoras brought from the East his sublime system of truly Masonic instruction to illuminate our Western world. But remote as is the period, we do not date from this event the commencement of our art; for, though it might owe to the wise and glorious King of Israel some of its many mystic forms and hieroglyphic ceremonies, yet certainly the art itself is coeval with man, the great subject of it; nay, it may well be styled coeval with creation, when the Sovereign Architect raised on Masonic principles this beauteous globe and commanded that master science, geometry, to lay the rule to the planetary world, and to regulate by its laws the whole stupendous system in just, unerring proportions, rolling round the central sun.

"And as Masonry is of this remote antiquity, so is it, as may be reasonably imagined, of boundless extent. We trace its footsteps in the most distant, most remote, ages and nations of the world. We find it among the first and most ancient civilisers of the East; we deduce it regularly from the first astronomers on the plains of Chaldea; we associate it with the wise and mystic kings and priests of Egypt, with the sages of Greece, and with the philosophers of Rome—nay, even with the rude and Gothic builders of a dark and degenerate age, whose vast temples still remain amongst us as monuments of their attachment to the Masonic arts, and as high proofs of a taste which, however irregular, must always be esteemed awful and venerable."

If the foregoing contention is in the main correct—and it is certainly in accordance with the views of many eminent Masonic writers—we ought to find in the remains of ancient Egypt and other lands of early civilisations records of our art, dating from quite remote prehistoric periods, and proofs more or less convincing that the signs, symbols, rites, and ceremonies of our modern order had their commencement and rudimentary form in the eschatologies of those primordial peoples. Now, by general consent it is agreed that the earliest advancement in the arts and sciences took place in the valley of the Nile, more especially in the fertile alluvial delta of that once mysterious river; and there accordingly the antiquarian should find most readily material for his study of primitive customs and beliefs. Such, indeed, has proved to be the case. No country has afforded a richer field for research into the remote past, and of no ancient civilisation have we the means of gaining more accurate information now that scholars have succeeded in interpreting the hieroglyphic records with which the ruins of the ancient temples abound. From these it lies been possible to

ascertain the character of the religious beliefs, the customs and ceremonials, the advancement made in astronomy and geometry, and the application of this knowledge to the practical needs of the population.

It is also agreed that from time to time, as generations passed, migrations took place from this cradle of mankind, and that so the learning and customs were spread far and wide as civilisation thus extended. Some writers, for instance, argue that Egyptian beliefs and secret ceremonials were carried out of the land by Moses and the High Priests, and that by the Druids they were taken even to the British Isles. Let us consider, then, for a brief space some of the antiquities and traditions of this most ancient abode of mystery.

The Great Pyramid, so familiar now to the tourist, is regarded by not a few antiquarians and Masonic students as a memorial of the primitive cult of the laud, and is referred to by them as the first true Masonic temple, the secrets being depicted on stone symbolically, to be read by those who had been initiated into the mysteries of the religion and occult learning and had passed through the several degrees. The Pyramid, thus considered, becomes a sermon in stone—a kind of architectural Bible—left to us modern brethren by the brethren of the days when the world was very young. Let us note some of the features of this famous structure. Obviously its shape gives us the square and the triangle, and as obviously its conformation makes it a suitable emblem of fixity. That it is of remarkable astronomical significance all scientists agree, and Masonic brethren naturally reflect that its designers must have been members of the ancient mysteries, since science and art were possessed only by those who had had the benefit of initiation into that occult society. The Great Pyramid, it is claimed, surpasses even King Solomon's Temple in interest, because of its mathematical precision and workmanship. The base is a true square and has been accurately oriented. It is set on a huge rock which has been hewn and levelled to the earth's curvature. The dimensions are in prescribed mathematical proportions. The base side length, for instance, gives in cubits the number of days and fraction of a day in the year. The slope of the angles is paralleled with the earth's pole and slope to the equinox, and enables the distance of the sun from the earth to be measured. Manifestly the builders of the pyramid were masters of astronomical and geographical science, and seem to have possessed knowledge in this respect hardly excelled by that of modern times. In short, the brethren of ancient Egypt must have had secrets respecting the secrets of earth and heaven marvellous for those remote ages, and these secrets they carried with them wherever they journeyed or migrated.

King Solomon's Temple and the Ark of the Covenant are said to have borne a true proportion respectively to the Pyramid and to the Sarcophagus in the King's Chamber within the Pyramid, and hence some antiquarians gravely contend that the structure was erected in accordance with Divine inspiration, and texts are quoted from the books of the Sacred Volume—for example, from Job, from Jeremiah, and from Isaiah, as "In that day there shall be an altar to the Lord in the midst of the land of Egypt and a pillar at the border thereof to the Lord, and it shall be for a sign and witness to the Lord of Hosts until this day." And in answer to the question, "What makes it a sign and witness?" the assertion is advanced that the Pyramid is a copy in stone of the Ritual or Book of the Dead, in which we have preserved the religious beliefs of those long-passed ages. These, according to the interpretation of scholars, symbolised a creed of which the principal tenets were : That man has a physical body, within the body a soul, and within the soul a spirit ; that the body belongs entirely to the earth, but the soul and spirit to heaven; but that the spirit has to join T.O.A.O.T.U. before it can return to its soul; that when the body or material part dies the soul and spirit are liberated, and have to travel through many dangers and difficulties and undergo various trials before the spirit can regain the Mansion of Bliss; that the spirit becomes separated from the soul before Divine judgment takes place, and that after the spirit is justified the regeneration of the soul takes place. The doctrine of the Trinity and Unity was held, and the belief in punishment as well as everlasting happiness. The belief in immortality and eternal life and the resurrection of the spiritual body was a prominent feature of the creed, and must have been taught in furthest antiquity.

For symbols we find that natural objects were sometimes used, sometimes mathematical forms, and sometimes the implements of art and agriculture. It is a mistake, of course, to suppose that the animals used were objects of worship—as, for example, the calf, the lamb, the hawk, the serpent. These represented to the instructed attributes of the Creative Power, though the uninstructed may have regarded them, and, indeed, did regard them as idols. The calf and lamb typified immortal youth, also typified by the branch of an evergreen tree or the shoot of the papyrus. It was by signs, symbols, and ceremonies that the soul and spirit were prepared on earth for the higher life, and were taught dramatically what they had to encounter and pass through after the material body had ceased to exist.

Let us now consider a few of the symbols that have played an important part in the religious and moral teaching of the most ancient times, and take, to begin with, the serpent, which the earliest Egyptians adopted

as the type of evil, and which is found to have been in existence among such diverse races as the Indians of North America, the ancient Mexican peoples, the tribes of Central Africa, and is to-day characteristic of the aboriginal tribes of Australia. In our Sacred Volume we find the same usage : the evil one appears to our first parents in the form of a serpent, and some scholars conclude that the inspired writer copied in his symbolism the representation with which he was familiar in the Egyptian system. The mythos in the ancient mysteries represented Hems, the mighty spirit of good, in conflict with Sut, the spirit of evil ; and, according to the legend, Sut, when hard pressed, changed into a serpent and hid himself in a hole in the ground. This allegorical presentation of the combat between the powers of good and those of evil has been of world-wide prevalence, and forms the basis of many varieties of religious beliefs. Spencer and Gillen, in their work, "Native Tribes of Northern Australia," give an interesting account of a ceremony in which the natives are engaged in propitiating a great serpent believed to live in a waterhole in the Murchison Range. A possible explanation of this snake symbol is that the ancestors of the natives brought the traditional allegory from Egypt, and that while the spiritual meaning has for the greater part been lost in the degeneration of the tribes, the association of the serpent with the evils of life has been retained. A similar explanation has been given of the snake rituals of races in other parts of the world. If it be questioned why a serpent rather than some other creature should be adopted as the symbol of evil, one may conjecture that in the early days there existed in the Nile valley a gigantic form of a serpent, a python, which would become the terror of the neighbourhood. In the Geological Magazine for 1901, there is an account of the remains of a large serpent having been found in Egypt. The discovery was made by a Dr. Andrews, who computed from the size of the vertebrae that the creature must have been about thirty feet in length. Such a monster might well have become a type of all that was to be dreaded. In Babylonian mythology, a great serpent is used as the incarnation of evil and the allegory is similar to the Egyptian. So also is the allegory in the Sacred Volume, where we have reference to "the serpent of many twistings and folds," as brethren may find in several books of the Old Testament, and in that highly symbolic book, Revelation. The underlying meaning of the mythos has reference in the first place to the overcoming of darkness by the victorious influence of light, in the second place to the dispersion and overthrow of ignorance by the advance and dissemination of science, and, finally, the destruction of evil and wickedness by the prevalence of righteousness under the sovereign rule of the Omnipotent Creative Spirit of the Universe.

Next let us give passing attention to the Cable Tow. In drawings on the walls of temples in the Nile Valley, the representations of a rope or tow attached to the person is somewhat common. The same characteristic is noticeable, it is said, in drawings discovered in the ruins of temples that existed in remote times in Central America. The rope is sometimes attached to the arm, sometimes to the body, sometimes to the head or neck, and at times carried in the hand or lying at the feet. It is surmised that this is the origin of our "cable tow." But, if so, the symbolic meaning is not just the same. The Egyptians taught that Osiris passed through the underworld in a boat drawn by the Powers of that region, these drawing the vessel by means of a cable tow. This emblematised the transference from darkness to light, and brethren will readily see how this signification might be attached to our use of the emblem. In the Greek mythology, it is in a boat that the spirits of the departed are ferried to the abode of bliss, though in the Greek adaptation of the mythos the cable tow is omitted. Charon, the ferryman in the Greek allegory, has the task of rowing the spirit of the departed from the one bank of a dividing river to the other, not that of drawing from a sea of darkness along a connecting canal to a sea of light and heavenly radiance. The Druids are said to have made a similar use of the emblem. The candidate wore the tow as an acknowledgment of his dependence on the Divine Ruler and of his solemn obligation to submit to that Ruler's will and service. The emblem, consequently, indicated to the initiate the passage from a state of darkness or ignorance to the state of light and knowledge, knowledge of the one true and living God, the Creator of all things, and the Judge of the Universe.

Brief mention may be made of "the Twenty-four inch Gauge." Our British unit of measurement is claimed by some Egyptologists to have come down to us from the unit employed by the builders of the Pyramid, and the inch is stated to have been the five-hundred millionth part of the Polar diameter of the earth. If so, our inch has in the course of transmission through the ages slightly lost its dimension, being now about the thousandth part less than an inch computed in the way stated. One is reminded of the method that was adopted by the French nation to abolish the hereditary measure by taking as the unit the ten-millionth part of a quadrant of the earth's surface. But we know that the attempt was not quite successful, and that the metre is little more accurate as a natural measurement than the Egyptian inch and cubit must have been. It is simply marvellous how in those remote periods of the past, our brethren of old were able to make such remarkably accurate computations of the earth's magnitude. The clear atmosphere of the Nile Valley appears to have been a wonderful aid to successful observation of the heavenly bodies, from the movements and varying positions

of which the data for calculations were obtained. Our twenty-four inch gauge would appear, therefore, to have even greater significance than we commonly attach to it. It is not only an instrument to measure our work and symbolise the allotment of our time, but may serve as a reminder of the most ancient civilisation and of the scientific labours of the earliest mystic brotherhood.

A good deal of research has been instituted respecting the origin of the two pillars at the porchway or entrance to the Temple. The question arises, "From what earlier practice, if any, was the notion of the pillars derived, and what was the primary significance?" In the papyrus of Ani, preserved in the British Museum, two pillars are shown at the entrance to a temple. At the top of each pillar are four lines placed equidistant from each other. These, it seems, indicate a square, the Egyptians not using perspective. The squares are said to stand for the Terrestrial and Celestial Spheres and the pillars for the North and South Poles. The Egyptian names given to the pillars have the same import with which we are familiar. Between the two pillars are shown two figures which are described as depicting Ra, or God in spirit form, and Osiris, or God in earthly form. The latter is claiming entrance to the Spirit world, and, according to the Ritual or Book of the Dead, is answering questions which must be replied to satisfactorily before admission to the immortal regions can be granted. The pillars, consequently, are symbolic of the two forms of Creation that of the Spirit which is everlasting, and the visible Creation which is material, finite and perishable. In some of the papyri two figures are seated on each side of the door. These are the 'Watcher and the Herald, the one to descry the approach of the suppliant for admission to the Mysteries, the other to convey the information to the Master in the Temple. In the ceremonies of the Australian aborigines, according to Spencer and Gillen, two poles are placed, one at the north, called Nurtunga, and one at the south, called Warrings, and it is suggested that this practice has come down from ancestral times, from a branch of the Egyptian people that migrated through Asia, established themselves in Australia, and thereafter, from want of communication with the rest of mankind, suffered degeneracy, retaining some of the old religious ceremonies but losing the knowledge of their true symbolic teaching. In the ceremony by which the aboriginal boy is passed to the status of manhood, part of the procedure is entrance through pillars to the scene of initiation.

Of mathematical forms used in our symbology it will be sufficient to take note of the triangle. This symbol is one of the most ancient, and many meanings have been attached, varying with circumstances of time and place. According to some Masonic students, it took its rise as the primary form of the pyramid, which was used to typify Heaven in the earliest Egyptian mysteries. An Oath taken on the triangle was regarded as the most sacred possible, and, it is alleged, was never known to have been broken. In a figure of Horus, one of the Egyptian names of Deity, the God is shown holding in his right hand a triangle, with a star at each angle. Horus is sometimes termed the God of the Pole Star, and then is represented as occupying a position at the apex of the triangle. In the Ritual he is credited with saying, "I am the one who presides over the Pole of Heaven, and the powers of all the Gods are my powers. I am he whose names are hidden and whose abodes are mysterious for all eternity." The stars at the other angles were given names, apparently of other Gods, but really representative of Horns in special capacities, the three powers thus forming a trinity. Hence the number three became a sacred number. In a land like Egypt the triangle would also stand for the tripartite division of the year—the water season or season of inundation, the season of wind and equinoctial gales, and the season of dryness and drought. Then, again, the Egyptian month, it seems, was at one period divided into three weeks of ten days to correspond with the heaven of the triangle, the three seasons, and the triple division of the signs of the Zodiac. Also, the apex of the triangle stood for the highest crown of zodiacal light and with that signification became a symbol of the illumination or knowledge associated with the highest degree of the mysteries. The triangle is at times represented resting on its apex instead of its base. In a papyrus with the emblem thus depicted, the interpretation is that Deity lifted up the Heavens on high, the two slanting sides representing the arms of the Omnipotent and the horizontal side the base of Heaven. The secret tribal societies of West Africa are said to use the triangle as a symbol. The figure rests on a crown which has on it a circle with dot at centre to denote the All-seeing Eye, while the triangle, which is used in the solid form, has some bright or reflecting substance placed in the middle to typify Light or The Light of the World. These tribes, it is conjectured, have had the symbol handed down from primordial times in Egypt. In a work on Mexican antiquities, it is noted that "The Light of the World" is symbolised by three feathers or three lines radiating from a point. The Druids had the same emblem. The appropriation of this device, in the feather form, by King Edward the Third may be noted, since which time it has been a badge of royalty. As the broad arrow we are familiar with it as indicating the property of king or state. The Makalangi, a South African tribe, who style themselves The Children of the Sun, have this sign tattooed on their bodies and regard it as the most sacred symbol. On the ruins or ancient temples in Central America, the device is also found,

and presumably had a similar signification. The three rods or feathers were also used in Egypt in primordial times, and stood for the Sovereign of Heaven as Light-Giver.

The double triangle was also a primordial emblem. It was given with apex to apex, or with the apex of each triangle touching the middle point of the base of the other. In the latter form it has been named "The seal of Solomon." Where the one triangle is so superimposed upon the other as to give the six points of the hexagon, the emblem has a more modern signification, not Masonic, though in this form the symbol is found in temples in Egypt, in Assyria, and in Mexico, usually surrounded by a circle touching each point, and so affording twelve spaces or divisions. Astronomically, the device denotes the twelve signs of the zodiac. As a jewel, it is said to have indicated that the wearer had passed through the twelve portals of the House of Mystery and had gained the highest secrets of the Order.

The more a brother investigates the works of Masonic and antiquarian writers, the more he becomes inclined to the belief that the use of symbolic teaching was widespread even in times too remote to be dealt with by the historian. In almost all cases, the only means of arriving at information is that afforded by drawings and inscriptions on the walls of temples or monuments, and these for the most part in a ruinous condition. Records of a perishable character could not survive the ravages of time. Fortunately, in some of the centres of the most ancient civilisations, in Assyria, for example, and Egypt, there have been preserved chronologies, legal enactments, and royal proclamations, imprinted on earthenware tablets, on parchments and papyri, which scholars have been able to decipher, and from which we may learn much that is of special interest to him who takes pleasure in noting the ways and customs of primordial days. And we recognise, among other facts, that men in the remotest past were in the habit of forming themselves into societies for the prosecution of learning and research, and that in order to secure the membership to the worthiest, systems of ceremonial observance were devised and signs and tokens instituted for mutual recognition and protection. And further, and in conclusion, we are led to surmise that much of the ritual with which we are familiar in our Modern Speculative Freemasonry had its prototypes in the mysteries or secret associations of those primeval times.

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CONSTITUTION OF LODGE TITIRAN61, No. 204.

—————<>—————

The above Lodge was consecrated at Avondale on 28th September by M.W. Bro. J. J. Dougall, G.M., assisted by the following G. Officers Bro. Malcolm Niccol, P.G.M., G.Sec. ; M.W. Bro. Oliver Nicholson, P.Pro.G.M., Prov.G.M. ; R.W. Bro. Geo. H. Powley, P.D.G.M. ; R.W. Bro. Fred Kearsley, P.D.G.M. ; R.W. Bro. Murdoch McLean, P.D.G.14.1. ; R.W. Bro. T. W. Allen, P.Prov.G.M. ; R.W. Bro. M. J. Harris, J.G.W. ; R.W. Bro. J. Catchpole, P.S.G.W. ; V.W. Bro. Canon E. J. McFarland, P.G. Chaplain; W. Bro. D. Jamieson, J.G.D. ; D. of C., W. Bro. C. M. Page, P.G.D.C.

A Lodge having been opened by the M.W.G.M., the purpose of the meeting was explained and the consecration was performed according to ancient custom. At the conclusion of the ceremony the following address was delivered by the G.M. :—

"Brethren,—The ceremony of consecration of a Masonic Lodge is a beautiful symbolism typifying the various phases of the necessities and requirements of life upon earth. The underlying idea is that the Great Creator never intended that man's pilgrimage should be confined to the mere humdrum repetition of daily toil nor on the other hand should it be spent in an improvident or aimless existence. While labour may be the lot of man, it should be alloyed with rest, refreshment and recreation. Just, as pure gold requires an alloy to qualify it as the standard of commercial exchange, so man needs relaxation to fit him for the arduous task of fighting life's battle. If work without recreation were the Alpha and Omega of man's orbit, if no sign of reward were in view, if the horizon were so black with the daily repetition of constant toil that no ray of expectant relief were visible, man's lot upon earth would be dire indeed, Nature, however, has placed a limit upon man's capacity for labour and has endowed him with a disposition that demands periodical diversion from the more serious tasks imposed upon him. It provides a solatium for the constant struggle, a panacea for almost every ill. But it is in the right use of the solatium that man often encounters the greatest difficulty and danger. The elements of consecration exemplify the wise provisions of nature and show that man's sojourn upon earth may be so arranged as to satisfy the instinct for labour as well as for enjoyment. Corn is scattered as an emblem of nourishment and of plenty. It is typical of the primal necessity of building up and conserving man's strength that he may be able to face and overcome the constant struggle for existence. It is also a token that labour properly directed will produce an abundant harvest of the necessities of life. Wine is poured as an emblem of joy and cheerfulness to make glad the heart and cheer the flagging energy. It typifies the instinct that yearns for social intercourse and the communion of man with his fellows, the period of relaxation when he can throw aside his troubles and feel for the moment care free. Oil is poured as an emblem of peace and rest, the most precious of all the gifts bestowed, implying that peace, love and harmony should prevail among men and that the countenance should shine with the joy of contentment. Salt is strewn as an emblem of friendship and hospitality, meaning that salt by its qualifying attributes teaches the lesson that man lives not for himself alone but for the good of his fellow mortals and that each individual is bound by the duty of sacrificing something for the welfare of the community of which he himself forms an integral part.

"Masonry has been described as the science of Right Living. To appreciate the significance of this theory one must study not only the present aspect of Freemasonry, but also the history, philosophy and traditions of the Masonic order. It may be questioned whether any society quite akin to Masonry has every existed. Tradition informs us that Masonic rites and ceremonies were practised long before the Dark Ages : long before Rome was an empire ; even long before the heyday of Egyptian prosperity. When first noticed Masonry appears to have been well established and to have been regarded as an old institution. Traces are found in the remotest ages and in widely scattered countries. In Europe and Asia traces are frequent. They have been found in Mexico and Central America-, denoting a type of high civilisation at a period antecedent to recorded history. Masonic emblems discovered in Central America are quoted as evidence of the undoubted existence of the fabulous buried continent of Atalanta. How otherwise, it is argued, could the cultured civilisation of Ancient Egypt have penetrated the American Continent? At various times and in divers countries similar societies have sprung into life, bloomed for a day, and withered into oblivion. Spurious attempts have been made to copy our organisation and to wrest from Masonry the pre-eminence it has always enjoyed, Clandestine imitations are not unknown in our own time. Numberless as have been the attempts, none has succeeded, and Masonry stands to-day as it has stood for ages, a peer without an equal. Through generation after generation it has fought the fight of suffering humanity. It has contended with princes and rulers ; it has defied nations. More than once it has battled for its own existence. It has been subjected to the bitter persecution of religious fanaticism. It has been denounced with the most virulent hostility and has been described as the anti-Christ of the human race. And yet withal it has withstood the devastations of relentless wars; it has flourished when nations fell and it has been acclaimed as the apostle of righteousness. The great Napoleon, after ordering its suppression, eventually took it under his special protection after he found its influence was stronger than even his great genius, his soldiers became missionaries to spread the gospel of Masonry, and it still stands proudly erect in the sunshine and clear light of heaven with not a marble fractured, not a pillar broken.'

It is, however, rather to the spirit than the traditional glory of Masonry that we should direct our thoughts. The traditions, rites and ceremonies, beautiful as they may be, are but the husk of the internal spirit that is the compelling and everlasting force of the fraternity. Masonry is to be judged not by its antiquity, but by its principles, by its capacity to build, to elevate, and to develop the character of men. To teach men to think

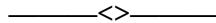
rightly and to act justly is its mission, to so frame their conduct that rectitude shall be their unvarying standard, true merit their passport of recognition; that Brotherly Love, Relief and Truth shall be as guiding stars leading thro' life to the eternal mansions above the sky. The moral force of Masonry binds men in tins of friendship, promotes virtue and expends benevolence. Charity, the distinguishing feature of a Freemason's heart, like its sister Mercy, blesses him who gives as well as him who receives. It disposes the heart to universal love and excites pity for the poor and distressed. Benevolence connotes charity in thought and in speech as well as in act, and the exercise of this God-like quality serves as an inspiration to still further effort, Wherever Masonry exercises its influence it elevates humanity, and develops true manhood.

"This Lodge, which has been founded to-day in so much unity and concord, receives as its birthright the glorious traditions, the unsullied records, and the genuine principles and tenets that have been transmitted through the ages. It vows and undertakes to observe and perform the duties and obligations attaching to the birthright bequeathed. Those duties and obligations are not to be viewed lightly nor treated slightly. They are real and eternal, and the brother who fails to perform his allotted task is utterly unworthy of the favour bestowed upon him. Never in the course of Masonry has there been greater need of help for humanity than is the case to-day. Never have Freemasons had a greater or a better opportunity to prove their worth. May we all prove worthy of the trust reposed in us." ,

The control of the new Lodge. was then handed over to M.W. Bro. O. Nicholson, Prov.G.,M., who at once proceeded to instal the W.M.-elect, W. Bro. W. N. Ingram, who was presented by the W.Ms: of Lodges Waitakerei and Auckland. The W.Ts. in the several degrees were presented by W. Bros. C. Hudson, T. McNab, and W. G. Allen. The following officers were invested :—D.M., W. Bro. J. Heaton Von Sturmer, P.M. ; S.W., W. Bro. Henry Potter, P.M. ; J.W., W. Bro. Thos. Maiming, P.M. ; Treas., W. Bro. Joseph Crisp, P.M. ; Sec., Bro. Alfred Morgan; Organist, Bro. Christopher Ingram; S.D., Bro. W. F. Brooke Taylor ; J.D., Bro. John H. Gilles; I.G., Bro. Leonard Sparrow; S.S., Bro. Edward Wood ; J. S., Bro. Alonzo Taylor ; Assist.-Ss., Bros. J. Cowan, W. Thompson, and J. Ingram; Tyler, Bro. Wm. J. Thompson.

M.W. Bro. M. Niccol, G.Sec., delivered the address to the W.M. The Charge to the Wardens was given by R.W. Bro. M. J. Harris, J.G.W., and the concluding address to the brethren by the M.W.G.M. A collection was made in aid of the Annuity Fund of G.L., and on the closing of the Lodge a brief space was devoted to refreshments.

CONSECRATION AND CONSTITUTION OF LODGE PONO, No. 203.



New Lodges have been epidemic in the Auckland Masonic Province, and "Pono" quickly followed "Titirangi," and the same retinue of G. officers attended the G.M. to Dargaville, the home of No. 203. The ceremony took place in the afternoon, and was again conducted by the M.W.G.M., ably assisted by the elite of the Auckland brethren. The feature of the ceremony was the following admirable address of the G.M. :—

"Brethren,—Lodge Pono represents another stone added to the column of Freemasonry; another link forged in the fraternal chain that binds us together. Would that, in these days of stress and peril, of calamity and devastation, we could encircle the earth with a chain of universal brotherly love and charity, calm the riotous passions of warring mankind, and draw humanity into a common fold of fraternal regard and charitable toleration. Would that the teachings of Masonic art could be indelibly imprinted on the heart of every living man, circulated in the blood that courses through the gates and alleys of his body, and branded in letters of burning force upon the cells of his brain. Would that Freemasonry had the power to impress its teachings, its principles and its ideals upon the intellectual faculties that sway the human mind ; upon the nations rampant with the desire for conquest and lust for human blood and upon the leaders who are dragging men to a saturnalia of rapine, slaughter, and destruction. For generations Freemasonry has striven to inculcate the useful lessons of natural equality and mutual dependence, the limitations of human judgment and human aspiration. It has taught the infinity of the creator and the nobility of the soul. It has preached the doctrine of the mutability of life and the inevitability of death. It has discoursed on the homogeneity of the human race; that man is born in the likeness of the Creator, gifted with intellect to understand and potentiality to perform, and it has impressed upon its votaries that these gifts should be assiduously applied toward the progress, elevation and enlightenment of mankind, the destruction of all that is evil and the glorification of all that is benign. Alas, that in this twentieth century of civilisation we should have reason almost to despair of our-teaching; to doubt the capacity of man to raise himself above the level of the beast of prey. We are still groping blindly in the dark. The old Adam seems to be as strong as ever ; the combative element as

pronounced as in the primeval days of savagery. Genuine philanthropy is rare. Who will say we are better or worse than our forebears? Many of us in our vanity imagined we were superior to those who had preceded us, that we were better educated, more highly civilised, that we were more resourceful, more powerful and certainly more humane. We shuddered sometimes at the ignorance and inhumanity of our ancestors. In our pride we arrogated to ourselves greater refinement, greater knowledge, greater achievements and greater possibilities than the world had ever previously known. Above all we felt convinced we were more cultured than all the people who had lived before us. One nation by a figment of imagination compelled itself to believe that it had evolved the superman, a being superior, not only to other living humans, but to all that had ever existed. By a curious process of mentality, this nation: imagined that it was a race of supermen gifted with talents and power such as no other nation had ever possessed; end that by virtue of its talent and power it was the chosen instrument to dominate the earth and impress its superlative qualities upon humanity at large. It assumed its superiority to be such that it could with impunity violate every law. human and divine; that it was a law unto itself, and that none should say it nay. It utterly ignored or blindly misread the characteristics and capabilities of other nations. It believed itself to be so supreme that the earth would tremble at its tread, that nations would bow before it, and that the terror of its power would cause people to submit from very dread of its frightfulness. Such a nation has never been seen before and, pray God, may never be seen again. It is true that in olden times barbarities were committed, that men slaughtered men, ravished women, destroyed works of art and devastated cities. It is true that diabolical instruments of torture were devised although rarely used, except to extort information or punish Crime. It is equally true that wars have been fought, kingdoms Conquered, and nations despoiled as the mere sport of kings. But we believed these things belonged to bygone ages, that they were the work of men who were little better than untutored savages and that such things could never occur again. How sadly have we been deceived. Never in the course of history has war been waged with such murderous avidity, such unrelenting ferocity, such barbarous severity, such devilish ingenuity, and such utter disregard of every human instinct as is the case with this nation of supermen that prides itself upon its learning and its superiority, and that condescendingly associates itself with the Almighty.

"As Freemasons we are told to be charitable to all, even our enemies, to be tolerant in our judgments, to be merciful in our decisions. Not to judge harshly, lest we ourselves be judged. It may be that being participants in the struggle we cannot see with the eye of clarity, that our vision is obscured by the narrowness of our outlook, that our view is prejudiced by antipathy. It may be so. There is this point to be considered. Inconceivable as it may seem, seventy millions of people believe they are right, that their methods are lawful and that their aspirations are not only justifiable but would be beneficial to surrounding nations if those nations would only recognise the bounty offered them.

"Should we as Freemasons express an opinion on such a case I think so. We can use only such judgment as God gives us. Many leading Germans are Freemasons who have taken the same vows and undertaken the same obligations that we have. They are our brothers in name although at this present time they can hardly be so in spirit. The most charitable thing that can be said is that a nation has gone mad and that there should be extended to that nation just as much leniency and toleration as one would extend to a madman. No more, no less. It is doubtful whether the world will ever again be quite the same. The titanic struggle of which we are a part will chasten humanity and modify men's aspirations. Generations yet unborn will be influenced by the cataclysm that has overwhelmed Europe.

"Freemasons as a body cannot materially influence the judgement that will ultimately be pronounced, but let us hope that Masonic principles may guide the judges in giving judgment.

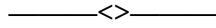
It will be the duty of Freemasons to strive more assiduously than ever to spread Masonic precept and teaching over the globe and to awaken the good that is latent in every human being. It should be our task to set an example by our conduct to be charitable, philanthropic and tolerant. Although a guilty must be punished we should endeavour to temper justice with mercy. Let this Lodge, founded in a time of tribulation and sorrow, be a factor, if only a small one, in the work of regeneration. Let each member do his part, both as a Freemason and as a citizen. Let him be just, faithful and law abiding. Under no circumstance be a backslider or a back biter. If one cannot speak well of a neighbour, strive to speak no ill. Be tolerant. I pray that under the blessing of Divine Providence this Lodge may prosper the cause of Freemasonry, that it may work in peace, love and harmony, extending the olive branch to all who may come within its sphere, and may its members enjoy every satisfaction and delight that disinterested friendship can bestow."

As at the Titirangi meeting, the installation ceremony of Pono was in the capable hands of M.W. Bro. O. Nicholson, ably assisted by G. officers. W. Bro. T. Kennedy was installed as W.M., and the following

officers were invested :—D.M. W. Bro. S. L. Spanhake, P.M.; S.W., Bro. A. J. Finch; Bro. R. H. Nicolson ; Treas., Bro. J. A. McLean; Sec., W. Bro. H. Armiger ; D. of C., W. Bro. E. Henshall; Chaplain, W. Bro. S. Powell; S.D., Bro. J. H. Couch; J.D., Bro. R. H. Dunn; L.G., Bro. J. C. Reynolds ; S.S., Bro. G. Patterson; J.S., Bro. R. Hunt ; Tyler, Bro. C. E. Shaw.

The concluding addresses to the W.M., officers, and brethren were in the hands of the same distinguished brethren.

THE GRAND MASTER'S VISIT TO THE NORTH ISLAND.



The M.W.G.M., Bro. J. J. Dougall, left Christchurch on -Saturday, 25th September, accompanied by the G.Treas. V.W. Bro. H. J. Otley and the G.Sec., M.W. Bro. Malcolm Niccol, for the North Island, the main object of the trip being the constitution of two new Lodges in the Auckland District.

The party reached Wellington on Sunday, 26th September, and proceeded by train to Auckland that evening, where they arrived on Monday afternoon.

On Tuesday evening Lodge Titirangi, No. 204. was constituted at Avondale, a rising suburb of Auckland, about six miles by train from the Queen City of the North. The opening ceremony took place at St. Jude's Hall, which will be the meeting place of the Lodge until it obtains a permanent home of its own, an event which will not be long delayed if we may judge by the zeal and spirit displayed by the promoters. There was a large attendance of visitors from Auckland and the more adjacent suburbs, and the whole proceedings were full of life and promise, auguring favourably for the future of "Titirangi," the appropriate name chosen for the new Lodge, meaning literally "near the sky," but which may be freely interpreted as signifying "high ideals." In this sense we trust and believe the Lodge will justify its name.

The G.M. conducted the ceremony of constitution and consecration, and the installation of the W.M. was performed by M.W. Bro. Oliver Nicholson in his usual finished manner.

The promoters of Lodge Titirangi, No. 204, number twenty-three, of whom five are P.Ms., and the completeness and beauty 'of the appointments speak volumes for the activity and liberality of the members who made and supplied these, whilst the clean-cut crispness of the work of the officers and general thoroughness displayed in all details testifies to a determination on the part of Bro. W. N. Ingram, the W.M., not only to aim high, but to keep everybody up to the mark.

The proceedings in the refectory were necessarily brief, as the G.M. and his colleagues were to start next morning for Kaipara, but M.W. Bro. Dougall treated the brethren to one of his eloquent addresses, which roused the ardour and fired the imagination of his listeners to such an extent that the recruiting sergeant would have reaped a rich harvest had he been around.

Next morning a party of about a score assembled at the train en route to Helensville, which we reached at 9.30 a.m., and boarded the steamer for Dargaville.

After a pleasant trip on the broad inland waters of the Kaipara and Wairoa rivers, we arrived at Dargaville about 5 p.m., and were warmly welcomed by the members of the proposed new Lodge Pono and our friends of the E.C., who compose the St. George Lodge, No. 1801, E.C.

Before dark we inspected the new hall, upon the erection of which the members of Lodge Pono are still actively engaged, and we wondered how they could be sanguine enough to hope it would be ready for the ceremony next day, but events proved they were right, for whether the fairies helped or what happened during the night, the hall was ready for occupation next afternoon, the pathway was nicely shelled, and the interior was 'complete in every respect.

On Thursday forenoon we were the guests of our Dargaville friends, and were taken round the country in motor cars inspecting sawmills, stores, creameries, imported stock, and other evidences of prosperity and advancement.

In the afternoon Lodge Pono, No. 203, was constituted and consecrated by the G.M., assisted by a number of G. officers from Auckland, and in the evening the W.M. was installed by M.W. Bro. Oliver Nicholson, the whole proceedings being very successful in every respect. The founders of the new Lodge number about a score, and no less than twelve candidates were proposed for initiation, so that busy times are ahead of them for many months.

We were about early next morning, as we had arranged to leave Dargaville at 8 o'clock by steamer for Tangiteroria, some distance up the river, whence we were to proceed to Whangarei by coach and motor ears. The steamer part of the journey proved tedious, although interesting, and there were the usual motor-car delays, so that we finally arrived at Whangarei about six in the evening instead of at four, as had been planned.

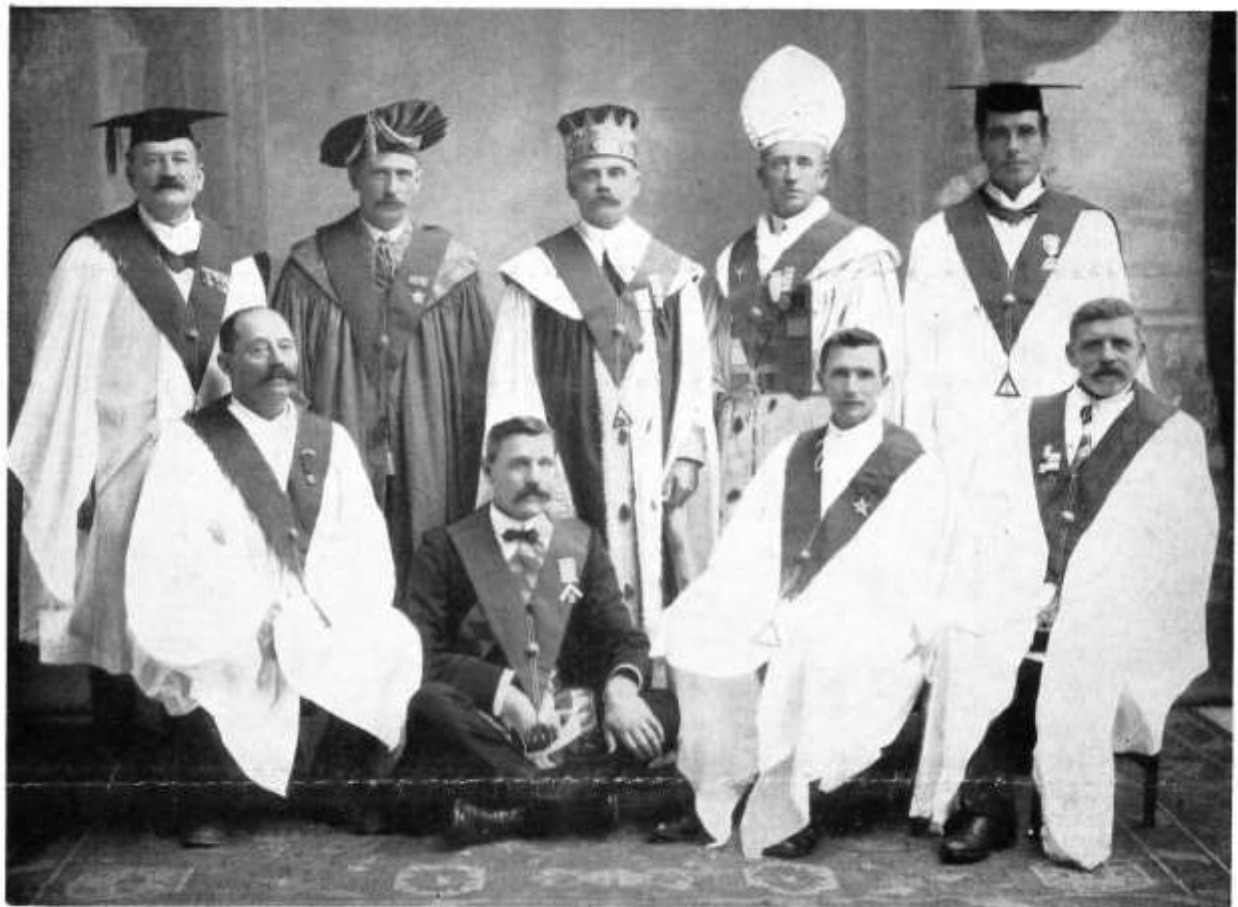
However, M.W. Bro. Nicholson hurried through with his R.A. function, and at 8 o'clock the G.M. and his party were received by Lodge Whangarei, No. 102, an emergency meeting of which had been hastily convened to meet us. A very enjoyable meeting and a pleasant hour in the refectory brought a long day to an end, and we needed no rocking to induce sleep.

Next morning we were hospitably entertained and shown a few of the beauty spots of charming Whangarei before taking our departure per s.s. " Manaia " for Auckland, which we reached at 7 p.m. after quite a pleasure trip.

Sunday, Monday, and Tuesday passed all too quickly in Auckland, M.W. Bro. Oliver Nicholson and his satellites seeing to it that we never had a dull moment. Tuesday evening we took train for Wellington, having arranged to break our journey at Taihape to visit Lodge Otaihape, No. 142.

Next morning we were met at the Taihape station by that indefatigable old warrior, R.W. Bro. T. A. Peterkin, who had journeyed from Wellington to do honour to the G.M., whilst W. Bro. H. T. Jaggard, W.M. of Lodge Otaihape, with many of his officers, was also there, and later in the day we were joined by R.W. Bro. D. McFarlane from Wanganui. The day passed pleasantly in seeing many charming spots within a radius of twenty or thirty miles of Taihape, distance annihilated by comfortable motor cars, congenial company, and other adjuncts. In the evening we attended a meeting of Lodge Otaihape, No. 142, and witnessed an interesting and creditable rendering of the Third Degree. At midnight we were on the train again saying good-bye to our hospitable hosts and fervently wishing we could have lingered longer with them.

At 6.26 a.m. we were roused by the apologetic voice of the sleeping-car attendant, " Just getting into Wellington, sir." So ended a very pleasant, break in our busy round.



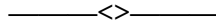
THE OFFICERS OF HERETAUNGA R.A. CHAPTER, HASTINGS NO. 38, UNDER THE JURISDICTION OF THE GRAND CHAPTER OF N.Z.

Correspondence.

NOTICE TO CORRESPONDENT.

P.M.—The publication of your letter would inevitably induce a controversy of a most undesirable character, and one we have strenuously endeavoured to avoid. Otherwise we should have offered strong editorial comment.

MASONIC ASSISTANCE.



DEAR SIR AND Bro.—I have not received any reply to my letter which you kindly inserted in the "Craftsman" of September. Since then I had advice from a P.W.M. here to go and see a brother who was higher up in the Order and a celebrated business man, to see if he could help me in regard to getting a loan on an estate. I am sorry to say I received scant courtesy, and neither help nor consolation. I departed with the words, "Then there is N.H.F.T.Ws.S.," and the retort was, "We cannot do the impossible." I am sorry for the Masonic spirit in New Zealand.—Yours fraternally,

—CANADIAN.

TO THE EDITOR.

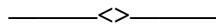
DEAR SIR AND BRO., Will you kindly note in CRAFTSMAN additional subscription to hind for relief of widow of late Bro. R. Freke Gould, as at foot, and oblige—Yours fraternally,

G. W. BINGHAM,

Received since 20th September—
Southern Cross Lodge, Nelson, £2.

Poetry.

OUR SOLDIERS ON THE BATTLEFIELD.



The following hymn was sung at the installation ceremonies of the two new Lodges recently constituted in Auckland, and the G.Sec. makes the suggestion—which is a good one—that it should be generally used by Lodges during the war.

(Tune—" Eternal Father, Strong to Save.")
God of our fathers, at whose call
We now before Thy footstool fall,
Whose grace can make our Empire strong,
Through love of right and hate of wrong,
We pray Thee in Thy pity shield
Our soldiers on the battlefield.

Asleep beneath Thine ample dome,
With many a tender dream of home;
Or charging in the dust and glare,
With bullets hurtling through the air ;
We pray Thee in Thy pity shield
Our soldiers on the battlefield. -

And soon, O blessed .Prince of Peace,
Bring in the days when wars shall cease,
And men as brothers shall unite
To fill the world with love and light ; -

Meanwhile, in tender pity shield
All soldiers on the battlefield.
—SO MOTE IT BE.

IT'S YOU.

—————<>—————
There's only one "house not made with hands"
For any ONE Mason true.
By the "cement" of "brotherly love" it stands,
And it's there because its YOU.
—L . B. M

OBITUARY.

—————<>—————
W. Bro. FRANK GRADY, P.M.

The sudden death of W. Bro. Frank Grady, senr., a well-known jeweller, of Willis Street, Wellington, will cause general regret to his Masonic brethren, also in business and social circles, not only in this city, but also in other parts of the Dominion. Bro. Grady had been ailing for a fortnight past, and on Wednesday evening he expired shortly after dinner, the cause of death being acute heart failure. The deceased brother was one of the foundation members of the Wellington Bowling Club, and was at one time president of the club. Indeed, he was on the green only about an hour before his death. The late Bro. Grady, who was a native of Birmingham, came to Wellington early in 1886, and set up in business in Willis Street, where he had remained ever since. He took no great interest in public affairs, but was a member of the first council of the Academy of Fine Arts, and an enthusiast in music and art matters. He was a P.M. of Lodge Leinster, and at the time of his death was a member of the Aorangi Lodge, E.C. He was also a member of the Commercial Travellers' Club and of the Savage Club. Bro. Grady, who was seventy-five years of age, leaves his widow and two sons and two daughters. Messrs. Frank and John Grady are in the business, and the daughters are Mrs. McCallum (wife of Mr. R. McCallum, M.P. for Wairau) and Miss Grady. The funeral was private, and by request there were no flowers.

W. BRO. R. A. SCOTT FAREWELLED BY WATERLOO LODGE.

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A pleasant little function took place at the Freemasons' Hall, Boulcott Street, Wellington, on Thursday, 30th September, when by invitation of the W.M. (Bro. A. Erskine) a large number of the brethren of Lodge Waterloo assembled to bid good-bye to W. Bro. R. A. Scott, who is entering into business on his own account at Nelson. The W.M., in a few well-chosen words, expressed the deep regret of the members in parting with their esteemed brother, tendered him their best wishes for his future welfare, and asked him to accept a small memento of their esteem and goodwill. W. Bros. Macmorran, Godber, Witch, Smith, and Moncrieff supported the remarks of the W.M., while Bro. Robinson spoke on behalf of the younger members of the Lodge. Bro. Scott suitably replied. Opportunity was also taken to say good-bye to Bro. Sewell, who is leaving with the next reinforcements for the Dardanelles.

MASONRY'S BIRTHPLACE,

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In the course of a pleasant little chat on Masonic matters in a Lodge parlous' one evening recently a well-known—and, I might add, conscientious—Mason bemoaned the fact that the impression had got abroad somehow that our beloved fraternity was born in a saloon. He asked us if we could furnish any really reliable light on the subject, anything which might tend to give a pleasanter view to the scenes surrounding the birth of the order, or which might possibly leave a better taste In the month of the earnest and inquisitive brother in search of wholesome truths pertaining to the institution and its history.

We sympathised with this good brother, and know it to be a fact that certain brethren some of whom have been highly honoured in the councils of the different Masonic bodies, too—seem never so happy as when they can "point with pride" to the fact that the Masonic fathers were hypocrites; that they conceived this grand, heaven-inspired design in mockery and planned it all, of course, in and about the sacred precincts of

Now, this writer has never for a moment believed that the yarn ever had any foundation in fact; and we believe, too, that the time has come to chloroform once and forever this pestiferous microbe before it makes further headway, or does more—and possibly irreparable—damage. We fail to understand how brethren could even countenance, let alone be responsible for, such a report. The profane might insist it is solely to justify their own boozing propensities—but a Master Mason should never make such a charge, perhaps.

It might be said 200 years hence (and we hope it shall not be) that the W.C.T.U. organised and planned certain work in 1914 in a saloon, because their deliberations may have taken place in the Red room of the Hotel La Salle. As liquors and other "refreshments" were sold on the premises of this hotel (it being a "licensed" place), they naturally must have met in a saloon.

What rot !

There is no trustworthy authority—Masonic or otherwise—to justify any such assertion, and the brother, high or low in -Masonic councils, if he be honest, and has read honestly, knows it to be untrue. To doubly fortify our position, and to leave no doubt about the question, we wrote to Bro. W. J. Songhurst, Secretary of Quatuor Coronati Lodge, London, England, than whom there is no greater authority (living or dead) on matters pertaining to the early history of the Craft. Except for one or two matters, we shall give Brother Songhurst's letter in full, believing it vital as it is an interesting and authoritative sidelight on the subject :-

"I rather fancy that your friend has not quite realised the position which taverns occupied in social and even commercial i le in London 200 years ago. Dramshop, I take it, is a modern term applied to places which, on your side, T think, would be called saloons, though that term is unknown here.

"I think your friend would do well to make a study of the history of taverns in this country. It is a most interesting subject and would well repay time spent upon it. Without, however, going into history now, I may say that 200 years ago taverns, not only in London, but throughout the country generally, were not only the ordinary meeting places for social intercourse, but were also coaching houses, and therefore the principal hotels. Men would congregate at the taverns for purely business purposes, and they thus became centres where merchandise was bought and sold. They contained large rooms where meals were served, and this fact, no doubt, caused them to be patronised by a number of learned societies.

"It may be noted, for instance, that the Society of Antiquaries met in 1707 at the Bear tavern, in the Strand; in 1708 at the Young Devil inn, Temple Bar ; and in 1739 at the Mitre, in Fleet Street. The Society of Arts met in 1754 at Rawthmell's coffee house, Covent Garden (and, of course, coffee house is only a tavern under another name). The Eg3ptian society first- met at Le Beck's Head, Covent Garden, in 1741. Several art and kindred societies met at the Thatched House tavern, in St. James's Street.. There were quite a number of societies meeting at different taverns in Great Russell Street, Covent Garden, round about 1715; while, to take a business organisation, I may mention Lloyd's, which was originally at Lloyd's coffee house. . . .

"Many interesting particulars of taverns will be found in such works as the diaries of Evelyn, Pepys and Stukely, and even in the more modern works of Charles Dickens.

"The four old Lodges which combined in 1717 to form the Premier Grand Lodge met respectively at the Goose and Gridiron, St. Paul's Churchyard ; the Crown, Parker's Lane, Holborn ; the Apple Tree, Covent Garden ; and the Runner and Grapes, Westminster. Their first joint meeting was at the Apple Tree, and their second—when they chose a G.M.—was held at the Goose and Gridiron. These taverns were all of the same

nature, such as I have described, and for many years G.L. was always held in some convenient tavern; the annual festivals, when a larger room was required, being generally called at the halls of some of the city companies. Our present Freemason's hall was only commenced in 1775.

"If it be any satisfaction to your friend, he may know that for many years after G.L. was formed, smoking and drinking were both permitted at the meetings, the business being interspersed with songs and toasts.

"At the present day, nine-tenths of the Lodges in London meet on licensed premises. We do not call them dram shops, but they are certainly houses for public refreshment. But with the exception of Freemasons' hall, which has only limited accommodation, there are very few places in London which have the necessary conveniences. And with the enormous prices charged for land, and even for rent, it is practically impossible for Lodges to meet on their own premises. It is the same in all the big towns, but in the smaller country places, Lodges are more frequently able to build their own halls.

"I hope this will give you some of the 'ammunition' which you require. If you wish any further details on any point, . please let me know, and I will endeavour to supply them."

—"Masonic Sentinel."

SUBSCRIPTIONS ACKNOWLEDGED TO 20th OCTOBER, 1915.

J. D. Thomson (Alexandra South), W. Wills, W. Berry, H. F. Williams 12/-, F. C. Bloomhall 26/8 (Wellington), A. Marchetti 8/4 (Rona Bay), J. Bartlett, W. Widdowson (Nelson), G. J. Cochrane 10/6, A. G. Steffensen (Petone), J. Teasdale (Brunnerton), R. W. Church 17/6 (Balfour), W. Stewart 17/6 (Dipton), Capt. Burgess 5/-, Dr. Redman (Picton), J. Conolly 10/-, C. A. Eckford, R. P. Furness 17/6, W. C. Lucas 5/-, G. Mansford 17/6, C. H. Mills 20/-, M. McKenzie 5/-, N. Paton, D. O. Anderson, Thos. Halligan (Blenheim), W- H. Tustin, G. Powell, A. W. Ashwell (Raetihi), A. N. Burns 5/10, A. Booth 10/. (Carterton), J. E. Etheridge 19/2,,T. W. Ritchie, C. Robson 17/6, R. Bishop 10/-, IL H. Clegg, C. H. Mott, R. W. Martin 8/4, L. Freedman, 3. W. Bishop, W. A. R. Oakley, H. Copeland (Napier), B. Bagley, 10/- (Norsewood), J. Smart 23/4, W. Holloway 8/4 (Clyde), A. G. Johns 10/- (New Plymouth), F. Kearsley 10/. (Auckland), J. B. E. Hird 55/. (Tomoana), J. J. Gonlding 20/- (Culverden), G.L. of Western Australia 20/- (Perth), W. D. Jolly 13/-, G. N. Pickett, A. K. Irvine (Cromwell), H. E. Leighton 43/4 (Lower Hutt), W. G. Benson (Dannevirke), T. B. Salmon (Christchurch), W. Douglas 10/. (Camara), J. Bagrie 20/-(Levin), W. Snellgrove (Marton), E. Hosking (Ormondville), A. Allan, D. A. Jolly (Dunedin), J. W. Tompkins 21/8 (Rangiwahia), W. Gunning (Porangahau).

(All 7/6 except those noted).

PROVINCIAL GRAND LODGE OF CANTERBURY.

Owing to the death of the late Prov.G.M. (M.W. Bro. F. C. Binns) another election has been taken, and V.W. Bro. John Thornton has been unanimously elected to the office. It was proposed to hold the installation ceremony on 25th October, but immediately prior to that date the Prov.G.M.-elect was confined to his house by medical advice, and matters were further upset by the absence of W. Bro. F. C. B. Bishop, Prov.G.Sec., who was hastily summoned to Rotorua some weeks ago, owing to the serious illness of his brother, and at the date of our going to press he had not returned to Christchurch. The meeting is thus indefinitely postponed, but will be held as early as possible in November.

MASONRY NOT A REFORMATORY.

Who comes knocking at Masonry's door ? One who desires to become a Mason. How does he stand in the community ? Is he a good son, a good husband, a good father, a good citizen? Does he set any examples a good mother would not like to have her boys imitate? Is he honest and manly, a good neighbour, industrious, sober, a true friend, and will he make a good Mason ; one who will reflect honour upon the order universal?

If he is all of these, unlock the door and bid him welcome, for that is the only sort of men who should be received. Masonry is not a reformatory. Young men who haven't wives and children can be made exceptions. but they should be able to have "yes" said to all of the other questions.—J. A. Watrous, in "Masonic:

Reports

[Secretaries and Scribes are requested to forward Reports.]

CRAFT LODGES.

SOUTHLAND.

Taringatura, No. 100.—The usual meeting held on the 20th September was well attended. The usual annual accounts were passed for payment. One candidate was balloted for and accepted, and one was proposed. Nominations for office for the ensuing year were called for. Bro. D. Walker, S.W., was nominated for the chair, and for each of the other offices there was only one brother nominated, the occupant of the office a step below. Bros. Roxburgh and Griffiths were elected Auditors. At the next meeting, on 18th October, an official visit from the W.M. and brethren of Lodge Winton is expected, the visitors to work the First Degree. A large attendance is expected. Since the recent additions to the library the brethren have manifested much interest in it, some half a dozen volumes being issued at each meeting.—[Lodge Correspondent.]

The meeting on the 18th October was an exceptional one, and notwithstanding the Southland zephyr—otherwise a sou'-wester — which was blowing, with rain and sleet accompaniment, the attendance was exceptionally large, about 50 (including visitors) being present. The occasion was the return visit of the W.M., officers, and brethren of Lodge Winton, of whom some motored, while others travelled the 39 odd miles by rail, the motorists claiming that the latter, though arriving later, had much the better of the bargain. There was a very full order paper. After routine business had been dealt with, W. Bro. G. F. Johnson submitted the annual report and balance-sheet. The former showed the membership to be 92, and that in every respect the Lodge had made progress during the year. The balance-sheet gave the interesting information that while the liabilities are practically nil (the only liabilities indicated being dues paid in advance !), the assets are valued at £1,026. Both documents were unanimously adopted. Thereafter the election was proceeded with, Bro. D. Walker, S.W., being unanimously elected to the chair. Most other officers get a step up, though the Secretaryship and the Treasurership are still allowed to remain in the same hands. One candidate was proposed, two brethren received their M.M. certificates, and Bro. A. Rasmussen presented to the library a set of the year's issues of the CRAFTSMAN. The special work was the conferring of the First Degree upon one candidate—a clergyman—the ceremony being performed by the W.M. and officers of Lodge Winton. It is needless to say that the work was exceptionally well done, the impressiveness of the beautiful ceremony being much enhanced by the choral part so efficiently rendered by the Winton Lodge choir. Indeed, the whole ceremony was a revelation, not only to the candidate, who throughout fully realised the solemnity of the occasion, but also to the brethren who were privileged to be present. The Winton officers who assisted their W.M. (Bro. W. Young) in the efficient working of the degree were W. Bros. Walker (Charity Lecture), Finlay (Prep.), and Ritchie, acting-S.D., whose rendering of the Lecture on the T.B. was an oratorical treat ; while Bro. J. R. Hamilton, S.W., delivered the Ancient Charge, and Bro. Tilly, J.W., explained the W.Ts. After H.G.W. had been exchanged, the brethren adjourned to the ante-room, where a substantial supper awaited those who had spent three pleasant and profitable hours in the Lodge-room. After the tables had been cleared, and the inner man duly fortified against the elements which still raged without, a short toast list was gone through, "Lodge Winton" (proposed by the Bro. H. Graham), "The Candidate " (by W. Bro. W. H. Clark), and " Lodge Taringatura " (by W. Bro. Young, W.M. of Lodge Winton) being the chief. Speech and reply, especially those of the newly-initiated brother and Bro. Hamilton, S.W. of Lodge Whiten, were of a high order. Somewhere after the midnight hour the meeting dispersed, most brethren feeling that it had been good to be a participant in the gathering. I omitted above to mention that during 'tone ceremony Bro. Wilson, of Winton Lodge, sang with fine effect the solo, " Within These Walls."—[Lodge Correspondent.]

OTAGO.

Otago, No. 7.—The 26th installation ceremony was held on the 13th October in the Masonic Hall, Great King Street, Dunedin. The W.M., Bro. E. T. Moller, was duly installed and invested in the afternoon by R.W. Bro. J. J. Clark, Prov. G.M., assisted by R.W. Bro. G. Watts, P.Prov.G.M. There was a large attendance of W.Ms. and P.Ms., in addition to the officers of the Lodge. The Prov.G.M. was accompanied by several G.L. officers. The W.M. invested W. Bro. J. R. Rodgerson as I.P.M. The seating capacity of the hall was taxed in the evening, as no less than 170 brethren signed the appearance book. The R.W.Prov.G.M. was accompanied by several G.L. officers, R.W. Bro. T. S. Graham, Dist.G.M., E.C., attended with a number of Dist.G.L. officers, and W. Bro. O. Scott represented the Prov.G.L., I.C. The following officers were duly invested for the ensuing year :—I.P.M., W. Bro. J. R. Rodgerson; S.W., Bro. J. W. Hardy; J.W., Bro. A. Griffiths; Treas., W. Bro. J. Quaille; Sec., W. Bro. D. C. Cameron; Chaplain., W. Bro. C. H. Pinel; Organist, W. Bro. J. C. Easton; D. of C., W. Bro. R. Macadam; S.D., Bro. F. W. Nicol; J.D., Bro. C. F. Goodridge; L.G., Bro. E. J. Thomson; Tyler, Bro. M. Walker (26th year); Stewards, Bros. H. Ross, G. W. Bunting, and O. Bunting. The address to the W.M. was delivered by R.W. Thos. Ross, P.D.G.M. ; Wardens were invested by R.W. Bro. A. Fieldwick, P.G.W. ; and the other officers by R.W. Bro. A. Stoneham, P.Prov.G.M. The address to the Wardens was given by R.W. Bro. G. Watts; P.Prov.G.M., and the address to the brethren by R.W. Bro. J. Barton, S.G.W. W. Bros. R. V. Parker, A. H. Crawley, and W. G. Hay, W.Ms. of sister Lodges, presented the W.Ts. Bros. N. Shepherd and F. E. Pollett acted as Trumpeters, and gave the calls very effectively. W. Bro. A. W. Flett, P.G.D. of C., as usual made an efficient G.D. of C. W. Bro. D. C. Cameron, on behalf of the Lodge, presented W. Bro. J. R. Rodgerson, I.P.M., with a P.M.'s jewel in recognition of his excellent work as W.M., and an expression of the esteem of the brethren. W. Bro. Rodgerson suitably replied, thanking the Lodge. The offertory for the G.L. W. and O. and A.M. Fund realised £6 13s. 6d. The Lodge was closed at 9.30, and the brethren all adjourned to the I.O.O.F. Hall, where an excellent supper was prepared by Bro. J. C. Kroon. The W.M., Bro. Moller, presided. The usual loyal and Masonic toasts were proposed and responded to. Short interesting addresses were given by the G.L. officers. W. Bro. Easton provided a splendid programme of music, including solos from Bros. Colin Gray, H. P. Desmoulins, W. H. Mackenzie, and J. D. Cameron. Bro. J. A. Wallace, L.T.C.L., rendered a violin solo in the Lodge, and also in the refectory. The Lodgeroom was tastefully decorated with purple and white drapery, whilst the ante-rooms and supper-room in the I.O.O.F. Hall were decorated with national flags. The beautiful palms in the Lodgeroom and the pot plants on the platform of the I.O.O.F. Hall gave a fresh, pleasant appearance to both halls. No. 7 was constituted under the E.C. in 1859, and transferred its allegiance to the G.L. of New Zealand in 1890. We confidently look forward to a successful year's work.—[Lodge Correspondent.]

Oceanic, No. 134.— The annual meeting for the installation of the W.M. and the investiture of officers was held in the Masonic Hall, St. Kilda, on the 20th ult. The Lodge was opened at 4 p.m., when, after ballot and routine business had been disposed of, the R.W. Prov.G.M. (Bro. J. J. Clark), attended by R.W. Bro. A. Stoneham, P.Prov.G.:NL, was received, and opened a B. of I.Ms. Bro. Alexander McKenzie was then installed as W.M. for the ensuing year. After he had invested his (W. Bro. J. Couchman), the Board was closed and the Lodge caned off until the evening. In the unavoidable absence of the Prov.G.M., R.W. Bro. T. Ross, P.D.G.M., took charge in the evening, and W. Bro. A. Pinel, P.G.D., acted as G.D. of C. R.W. Bro. Ross presented the Charter, etc., and addressed the W.M. R.W. Bro. Stoneham invested Bro. A. Walker as J.W., the S.W.-elect being unavoidably absent. W. Bro. D. C. Cameron, P.G.D., addressed the Wardens. W. Bro. D. Harris Hastings, G.St.B., then invested the following officers :—Trews., Bro. A. J. A. Runciman ; Sec., W. Bro. Jacobsen; S.D., Bro. W. Mills; J.D., Bro. A. Harris ; Chaplain, Bro. W. H. Riddell; D. of C., W. Bro. H. W. S. Hellyer; D. of Music, W. Bro. 3. D. Cameron ; I.G., Bro. AL J. Pierce; Tyler, Bro. C. Tilley-short ; Stewards, Bros. T. A. Biggs (senior), H. J. Findlay, C. Perry, E. F. Neilson, and F. Peacock. R.W. Bro. J. Barton, S.G.W., addressed the brethren. R.W. Bro. A. Stoneham then presented the retiring W.M. (Bro. J. Couchman) with a P.M.'s jewel on behalf of the members of the Lodge, and in so doing referred to the valuable services Bro. Couchman had for many years past rendered to Oceanic, and also to the sad loss he had sustained through the death of his son at the Dardanelles. W. Bro. Couchman thanked the brethren for their gift and R.W. Bro. Stoneham for his kindly and feeling remarks. Another presentation was also made, W. Bro. D. Harris Hastings being the recipient of a P.Sec.'s jewel, suitably inscribed, as a memento of his services as Sec. to the Lodge for the last five years. W. Bro. Hellyer, who made the presentation, referred in kindly terms to the past services of W. Bro. Hastings, and expressed the hope that, although he was no longer Sec., he would still be a regular attendant at the Lodge meetings. W. Bro.

Hastings thanked the brethren for their handsome gift, which he assured them was quite unexpected. His term of office as Sec. of the Lodge had been very enjoyable, and he regretted leaving that chair. But apart from the fact that he was Masonically very busy just now, he felt that in the interests of the Lodge it was desirable that a Sec. should not hold office too long. It sometimes happened that by virtue of holding that office too long a Sec. thought that he owned and ruled the Lodge, and for that reason he felt a change was desirable in the interests of Lodge Oceanic. He thanked the past W.Ms. under whom he had served and all the brethren for many past kindnesses. After the usual collection had been taken up for the G.L, W. and O. and A.M. Fund, the G.L. officers retired and the Lodge was closed. W. Bro. J. C. Easton, P.G.O., acted as Organist, and W. Beth J. D. Cameron as D. of Music, the choir being strengthened by several visiting brethren. The installation supper was held in the St. Kilda. Town Hall, when the usual loyal and Masonic toasts were honoured and a couple of hours pleasantly passed with the assistance of the musical as well as other talented brethren.—[Lodge Correspondent.]

CANTERBURY.

Southern Cross, No. 6.—The monthly meeting was held in the Masonic Hall, Kaiapoi, on the 7th October. The W.M., Bro. W. A. Gribble, presided over a good attendance of members. The work was passing two candidates. The W.M. was ably assisted by Bro. Hoskin, S.W., and Bro. R. H. Croft, Sec. (W.Ts.). The W.M., officers, and brethren of Lodge Tawera (OxfOrd) were in attendance, and were accorded a hearty welcome. After the Lodge was closed a pleasant hour was spent in the refectory. It speaks well for the enthusiasm of the members of Tawera Lodge that they should deem it worth while to travel (some of them) a matter of 40 miles, and return, to attend a Lodge meeting as visitors.

An emergency meeting was held on the 23rd September for the purpose of raising three brethren. There was a good attendance, and the work was carried out in a very efficient and impressive manner. The W.M. was ably assisted by his officers and brethren. The brethren this year have taken a keen interest in the work of the Lodge generally, and there should be no difficulty in appointing efficient brethren to fill the offices for the ensuing year.—[Lodge Correspondent.]

Lincoln, No. 33.—The annual meeting was held on the 19th October. W. Bro. T. W. Kime presided over a large attendance of brethren. The balance-sheet was read and adopted. One candidate was balloted for and elected, and another proposed for membership. The principal business was the installation of Bro. C. J. Morland and the investiture of his officers. By 7.30 p.m. the Lodgoroom was crowded with visitors, some twenty motor-cars finding accommodation in the yard. V.W. Bro. J. J. Dougall, G.M., accompanied by M.W. Bro. M. Niccol, G.Sec., and several officers of G.L., were in attendance. R.W. Bro. F. C. Bingham and officers of Prov.G.L. were present in full force. Regret was expressed at the absence of V.W. Bro. J. Thornton, Dep.Prov.G.M., who was detained at home through illness. R.W. Bro. Bingham and the officers of Prov.G.L. conducted the ceremony in the able manner always attained by Prov.G.L. W. Bro. Baldwin invested the Wardens and other officers. R.W. Bro. Broadley, S.G.W., addressed the Wardens, and W. Bro. J. N. De Feu addressed the brethren. R.W. Bro. Bingham, on behalf of the Lincoln brethren, presented W. Bro. Kime with a P.M.'s jewel. The latter feelingly thanked the brethren. M.W. Bro. Dougall, G.M., in an impressive speech, unveiled memorial photographs to our late Prov.G.M., M.W. Bro. F. C. Wilms, and our late Bro. F. E. Furman, killed in action at the Dardanelles. A collection was taken up for the W. and O. and A.M. Fund. W. Bros. Morland and Suckling were elected delegates to the Board of Enquiry. W. Bro. Cookson gave notice of motion to alter the date of meeting to the first Tuesday in each month. The following is a list of the officers for the ensuing year: Bro. C. J. Morland I.P.M., W. Bro. S. W. Kittle ; S.W., Bro. W. T. Street J.W., Bro. C. P. Agar ; Treas., W. Bro. S. McKenzie ; Sec., W. Bro. Graham; Chaplain, W. Bro. Jackson; Organist, W. Bro. A. Cookson; D. of C., W. Bro. C. M. Suckling; S.D., Bro. W. L. Morgan; J.D., Bro. J. G. Scott; I.G., Bro T. Vogan; Tyler, Bro. VT. O. Jennings; Stewards, Bros. F. W. Gread and W. B. - Kimber. Bro. Jennings was warmly congratulated on being invested as Tyler for the thirty-fifth year in succession. This veteran brother is hale and hearty, and carries out his onerous duties to the full satisfaction of the brethren. During the progress of the meeting the long drought broke up, and when the brethren adjourned to the Druids' Hall for light refreshments some two inches of snow lay on the ground.—[Lodge Correspondent.]

Concord, No. 39.—The regular meeting was held on the 23rd September in the Masonic Hall, Papanui, W. Bro. H. S. Wilson, W..AL, in the chair. There was the usual attendance of members, and a large number of visitors. The W.M. feelingly expressed the Lodge's sympathy with Bro. Harry Gilkes, on the loss of his son at the Dardanelles. M.W. Bro. Thornton, D.Prov.G.M., was nominated by the Lodge as Prov.G.M. of Canterbury. A candidate was duly elected on the ballot. Bro. Francis's notice of motion, the full text of which appeared in your last issue, was then proceeded with. Bro. Francis outlined the whole trouble since the introduction of the first notice of motion by Bro. Beanland. He mentioned the unnecessary haste in which the M.W.G.M.'s circular had been adopted after a somewhat similar suggestion had already been defeated by our Lodge. Bro. Francis then referred to the uncompromising hostility which his own notice of motion had received from the P.Ms. of the Lodge, culminating in the issue of two monthly circulars giving notice of our usual meeting, one of which, issued to our own members, had his notice of motion printed on it, and the other exactly similar in other respects but which suppressed the notice of motion, and which was sent to G.L., Prov.G.L., and sister Lodges. After pointing out that if he proceeded with his notice of motion it would undoubtedly be carried, he said he did not care, however, under the circumstances, to take the responsibility of, perhaps, breaking up the Lodge by doing away with the "Fourth" altogether, and therefore, withdrew the notice of motion standing in his name. A brother was passed to the Second Degree, and the usual adjournment to the refectory brought the meeting to a close.—[Lodge Correspondent.]

Christchurch, No. 91.—The monthly meeting was held in the St. Augustine Hall on the 28th September, the W.M., W. Bro. R. J. Thomas, presiding over good attendance of members. After routine business had been disposed of the ceremony of initiation was gone through. The candidate was obligated by the W.M., who communicated the Secrets of the First Degree. The Charge after Investiture was delivered by Bro. D. Sheffield; the Charge in the N.E. by the J.W., Bro. Mitchell. The W.Ts. were presented by W. Bro. Parkes, P.M., the Final Charge being delivered by the S.W., Bro. Kiddey, The Lodge decided to adopt the suggestion of the M.W.G.M. re the refectory.—[Lodge Correspondent.]

Robert Burns, No. 139.—The regular meeting was held on the 21st September in St. Augustine Hall, Christchurch, the W.M., W. Bro. R. H. Taylor, presiding over a good attendance of members and visitors. The ceremonial work consisted of raising a brother. The W.M. was assisted during the ceremony by W. Bro. J. Buchanan, W.M. Avon Lodge (C. after I.), W. Bro. J. C. Watson, D.M. (Secrets), W. Bro. R. W. Brighting, D. of C. (Further Explan.), W. Bro. R. W. Eastwood, I.D.M. (Light of M.M.), W. Bro. Thomas, W.M. Christchurch Lodge (W.Ts.), Bro. T. Kirker, S.W., and Bro. A. Hamilton, J.W. (T.H.), and W. Bro. Wyatt (Final Charge). After the Lodge was closed a pleasant hour was spent in the refectory.

In the account of the installation meeting I omitted to mention that the sum of £40 was handed in by members to the Special War Benevolent Fund, and the sum of £10 collected for the W. and O. Fund. As these amounts, as well as the-subscriptions for two presentations, were subscribed by members, quite apart from Lodge funds, it is evident that the members of Robert Burns are well to the fore in practising that cardinal virtue, charity.—[Lodge Correspondent.]

Amuri, No. 184.—The monthly meeting was held on the 22nd September in the Masonic Hall, Rotherham, W. Bro. C. Thomson, W.M., in the chair. This being the meeting for the election of officers for the ensuing year, brethren attended in numbers. The Lodge voted the sum of one guinea on behalf of two appeals. The degree work was the initiation of a candidate. The W.M. obligated, communicated the Secrets, and gave the Charge after Initiation; Bro. Goulding invested, Bro. Lewis the Charge after Investiture, Bro. Derrett delivered the N.E. Charge, and Bro. H. R. Davison presented the W.Ts. Bro. D. W. Hunter gave a very able and complete rendering of the 1st T.B. H.G.W. were given on behalf of Mairaki, Cheviot, Conyers, and Amberley. A quiet hour was spent in the refectory, where Bro. Stratton ably assisted by songs.—[Lodge Correspondent.]

Tawera, No. 188.—The regular meeting was held in the Masonic Hall, Oxford, on the 5th October, when there was a good attendance of members. Two appeals were dealt with, and an instalment of £2 was voted to the Patriotic Fund. The ceremonial work was the passing of two brethren. The W.M. (Bro. L. Watson) gave the Ob., W. Bro. P. C. Jones (D. of C.) the Secrets, W. Bro. W. Weld (I.P.M.) the S.E. Charge, the S.W. (Bro. R. F. Henderson) presented the W.Ts., and the J.W. (Bro. W. O. Rudd) gave the Final Charge. Bro. D.

Newman then explained the T.B. of the Second Degree in a lucid and impressive manner. The Lodge closed at 10 p.m., after which a pleasant hour was spent in the refectory, made the more pleasant on account of the sound of welcome rain falling after a long drought.—[Lodge Correspondent.]

Koranga, No. 197.—The monthly meeting was held on the 28th September. There was an excellent attendance of brethren, and a good number of visiting brethren. The ceremony was initiation, when three candidates were in attendance. The work was well carried out for the first night of new officers after installation. The Ob. was given by the W.M., W. Bro. McCaskill, the Signs by W. Bro. Morgan Evans, the N.E. Charge by W. Bro. R. C. Littlejohn, the R. of Prep. by Bro. J. W. Sunter, J.W., the W.Ts. by Bro. A. McKenzie, J.W., and the Final Charge by W. Bro. G. J. Wallace. The feature of the work of the evening was the able manner in which the 1st T.B. was given by Bro. R. Hyman, S.D.—[Lodge Correspondent.]

NELSON AND MARLBOROUGH.

Victory, No. 40.—The regular meeting was held on the 9th September, when the usual good attendance was maintained. W. Bro. A. E. Hedges presided. A motion of sympathy on the loss sustained by the death of the late M.W. Bro. F. C. Binns was passed. Following the reading of the G.M.'s appeal to abolish alcoholic liquor during the war, a notice of motion was tabled that the Lodge give effect to the request. A demit for R. W. Bro. W. W. de Castro was granted with regret, and a resolution sympathising with him on the death of his son, killed in action, was passed. Two candidates were initiated, the following P.Ms. assisting : — Secrets, W. Bro. Stiles; N.E. Corner Address, : W. Bro. Orsman ; Ex. of Prep., W. Bro. Moller ; W.Ts., W. Bro. Johnston; Charge after Initiation, W. Bro. Rudman. One candidate was proposed for admission and one for affiliation. The second instalment (£15) has been sent towards the G.M.'s Special War Fund, making £48 so far contributed.

The regular meeting was held on the 14th October. There was an exceptionally good attendance, with many visitors. W. Bro. A. E. Hedges presided. Before proceeding with the minutes reference was made to the death of W. Bro. Captain J. Houlker, now confirmed, he having died on the hospital ship Valdez on 10th August, and of Bro. H. F. W. Wilkins, who had passed away suddenly a few days previously. Eulogistic references were made to both these deceased brethren. The latter had been a City Councillor, and occupied many important positions in the town. Sympathy was also tendered to Bro. A. G. Thompson, whose youngest child had died, also to Bro. J. A. Mitchell (Stoke), he having lost his wife after a brief illness. The Rev. W. S. Lucas received the sympathy of brethren in his illness, he having been laid aside for some time, but is now improving, whilst W. Bro. E. B. Fleming, of Southern Star Lodge, was condoled with in his bereavement, his wife having passed away. Certificates on attaining full Masonic rank were presented to Bros. H. J. Walters, A. E. Davies, G. A. Edmonds, L. M. Estcourt, H. Coltman, G. S. Whiteside. A successful ballot was taken for one affiliating brother. There were two candidates for the Second Degree, the ceremony being conducted by the W.M. and Wardens, assisted by R.W. Bros. Moyes, Stiles, and Short. A motion to abolish alcoholic liquor during the war was not carried. Christmas delicacies have been sent to the three brethren at the front. The W.M. announced that the Third Degree in November would be conducted by the P.Ms., W. Bro. Stiles taking the chair.—[Lodge Correspondent.]

HAWKES BAY.

Bedford, No. 25.—Thirty-three brethren attended the monthly meeting held on the 22nd September, when three candidates were raised to the Third Degree. The W.M., Bro. F. W. Gore, on this occasion invited and received the assistance of W. Bros. Wright, Booth, Chambers, Storah, and Bro. Benson, the genial Sec. of Lodge Lion, in addition to the regular officers of the Lodge. The smooth manner in which the ceremonial work was conducted reflected much credit on the brethren participating, and most certainly impressed the whole of the candidates, if one may judge by their impressions as voiced in the "Fourth." Another candidate was balloted for and proved successful, and two joining members were proposed. Much Masonic activity has been in evidence in Bedford recently, and there are increasing signs of healthy progress.—[Lodge Correspondent.]

Ruataniwha, No. 172.—The September meeting was held on the 17th. W. Bro. R. A. Fraser presided, and he was supported by a good attendance of members and visitors, Lodge Rawhiti being fully represented. The

work was to raise Bro. Charles Smith. The W.M. handed over the gavel to W. Bro. Snell, Lodge Rawhiti, No. 66, and he appointed his own officers. The ceremony of the Alternate Scotch was then carried out. W. Bro. Snell and his officers were later heartily congratulated on the very able and excellent manner in which the work was done. W. Bro. Gillespie, D. of C., gave the T.H., Bro. J. C. Davidson the W.Ts., and W. Bro. Brown the Final Charge. W. Bro. J. Caughley presented the V. of the S.L. During the ceremony W. Bro. E. Husking, Lodge Bedford, No. 25 (who kindly officiated at the organ) sang "Abide With Me" a solo. We were pleased to see W. Bro. D. Cattenach present, and as he was our first W.M., we sincerely hope he will often be able to be in our midst in the future. H.G.W. were tendered by the visitors, and as this was W. Bro. Fraser's first meeting, it augured well for a very pleasant and successful year of office.—[Lodge Correspondent.]

AUCKLAND.

Tauranga, No. 125.—The monthly meeting was held on the 23rd September, the W.M., W. Bro. T. R. W. Philpotts, presiding over a fair attendance. One candidate from Te Puke was initiated into Freemasonry by the W.M., assisted by W. Bro. T. H. Hall, the S.W., and the Sec. W. Bro. A. F. Timth gave the Final Charge. After considerable discussion the following motion, of which notice had been given, was put and carried, the voting being 14-5 :—" That the rule excluding intoxicants from the refectory be rescinded." In this connection, it should be explained that there is no intention of re-introducing the consumption of liquor in the refectory during the continuance of the war. The sole object of this motion was to restore unanimity within the Lodge, which had been some-what broken down when, some twelve months ago, it was decided by ballot that the brother who insisted upon taking wine at meat should not sit down with the brother who did not.—[Lodge Correspondent.]

TARANAKI.

Ikaroa, No. 115.—The regular meeting was held in the Lodge-room, Opuuake, on the 21st September, a fair number of brethren being present, W. Bro. A. Clarke (Master) presiding. The usual routine business having been disposed of, Bro. A. F. Neilson was passed to the F.C. Degree, the W.M. conducting the ceremony, assisted by W. Bro. Surrey, P.M., who gave the Signs and Secrets, Bro. T. R. Julian the W.Ts., and W. Bro. G. W. Rogers, P.M., the Charge after Passing. The report of the committee appointed to compile new by-laws was read and adopted, the by-laws to come into force on the 1st November next, if approved by the B. of G.P. and the G.Reg. The brethren then adjourned to the refectory, where a pleasant hour was spent, two propositions being mentioned. The opportunity was taken to make a presentation of a marble clock to W. Bro. C. Sorrensen, P.M., who had recently become a benedict. W. Bro. G. W. Rogers, P.M., in making the presentation, made happy reference to the good work done by W. Bro. Sorrensen, and to the zeal and assiduity he displayed while Master of the Lodge. He also exhorted the younger brethren of the Lodge to take a pattern from W. Bro. Sorrensen's work, pointing out that although not enjoying the same advantages of education as many others, he had, by dint of attention and application, gained the highest honour possible in a Craft Lodge. The worthy brother suitably responded, and assured the brethren that he would treasure the gift as a remembrance of many happy hours spent with the brethren.—[Lodge Correspondent.]

RUAPEHU.

Huia, No. 171.—An innovation, which, by the way, was most unique in the history of Masonry in this town, took place on the 30th of last month, which consisted of a united effort on the part of the three local Lodges to entertain the military brethren from the camp at Rangiotu. Huia Lodge received a dispensation sanctioning an emergency meeting for the purpose of conferring the Third Degree upon a brother from Lodge Waitaki, the attendance being enormous ; in fact, the East could not accommodate the great number of the various Lodges represented. The United Manawatu, E.C., had full charge of the entertaining, and carried it through in every detail to a most successful finish, and which constituted one of the most distinguished features of the event. The ceremonial work was performed by the W.M. and officers of Huia, assisted by R.W. Bro. Nash and W. Bro. Rush, Manawatu Kil., the Final Charge being forcibly delivered by a military brother, namely, W. Bro. Major Austin. H.G.W. having been exchanged, an adjournment was made to the Empire Hall, where a splendid orchestra, and last, but not least, a sumptuous repast awaited the brethren on their arrival. A toast list duly appropriate to the occasion was prepared and honoured, which met with approval from even the most fastidious, every detail being strictly observed with the necessary decorum which the occasion

demanding, which concluded by all assembled joining in the well-known hymn, "God be with You till we Meet Again." The fraternal relationship of the various sister Lodges produced favourable comment by the distinguished visitors.

In addition to the foregoing, Huia Lodge held the ordinary monthly meeting on the 9th October, W. Bro. A. J. Graham presiding, owing to W. Bro. Spooner being laid aside with illness. The work consisted of the initiation of a candidate, the work being distributed as follows :—Ob., Secrets, and N.E. Address, by W. Bro. Graham, P.M.; the S.W. invested, and also gave the Prep. Charge; W.Ts., by the D. of C., W. Bro. Stone; Charge after Initiation, by the I.P.M., W. Bro. Smith. A ballot was taken for a joining member, which proved successful. Thus it will be seen from the foregoing, coupled with the last report appearing in the CRAFTSMAN, that the last few weeks' work has been the most strenuous ever known in the history of this Lodge. While the work has been most pleasurable to the officers and members, nevertheless a little breathing space will be most acceptable and duly appreciated by one, and all of us in the direction of recuperation. — [Lodge Correspondent.]

WELLINGTON.

St. Andrew, No. 32.—The regular monthly meeting was held on Monday, 20th ult., in the Masonic Hall, Boulcott Street, when an excellent attendance of members greeted the W.M. the opening at 7.30 p.m. Sundry items of correspondence were discussed, full consideration being given to a circular communication from the M.W.G.M. on the subject of alcoholic refreshment during the period of the war. In this matter it was agreed, in view of all the circumstances, and especially of the amount of refreshment expenditure of late incurred by the Lodge, to "receive" the letter, and leave individual action to be dictated by members' own opinions. Visitors included the W.Ms. and officers of Lodges Otari and Hinemoa, and Lodge Wellington (E.C.). The Lodge was opened in the Second Degree, and the ceremony of passing five candidates was performed by the W.M., assisted by officers and brethren. The Address on Investiture was delivered by W. Bro. F. C. Broomhall, P.M., S.E. Address by Bro. L. George, W.Ts. by W. Bros. A. W. Rowlands (W.M.), G. Russell (Chaplain), and J. Rod (D. of C.), and Final Charge by Bro. W. Simpson (S.W.). Two ballots for candidates for Freemasonry proved clear. Nominations for office for the ensuing period were received, after which greetings were tendered by visitors, and the Lodge was closed. A brief adjournment was made to the refectory, where the usual toasts were suitably honoured and acknowledged.

The regular meeting was held at the Freemasons' Hall on the 18th October. Two ballots for candidates proved successful. A motion having reference to the current and benevolent accounts of the Lodge was considered and finally dealt with. The ceremonial business was to raise a candidate, and at the invitation of the W.M. this was performed by P.Ms., the offices being assumed by the following W. brethren :—W.M., Bro. J. Scrimgeour ; S.W., Bro. G. Russell; J.W., Bro. C. W. Nielsen ; Chaplain, Bro. O. Neilson; S.D., Bro. A. T. Wells; J.D., Bro. F. C. Broomhall; I.G., Bro. J. Rod. These W. brethren conducted the ceremony in a manner which subsequently elicited the favourable comment of those present. On the W.M. resuming his gavel, a ballot for the election of W.M. for the ensuing year was taken, and proved unanimous in favour of Bro. W. Simpson, S.W. The officers were also elected and Auditors appointed. Reference should be made to the satisfactory attendance, of visitors, who included Surgeon-General R.W. Bro. Henderson (G.D. of C., S.C.), and the W.Ms. of Lodges Pacific, Tutaneikai, Otari, and Brooklyn. Subsequently a brief adjournment was made to the refectory, where the usual toasts were honoured and visitors made welcome. — [Lodge Correspondent.]

Ulster, No. 62.—The regular meeting was held in the Free-masons' Hall, Petone, on the 15th September, Bro. W. H. Richards, W.M., presiding over a good attendance of members. By request of Lodge Waiwhetu, No. 176, Bro. J. L. P. Fairbairn was presented and raised to the Second Degree. The Address in the S.E. Corner was ably given by Bro. Mather, J.W., the W.Ts. being presented by Bro. W. Cox, P.M., while Bro. R. Wylie delivered the T.B. Lecture in his usual masterly manner. W. Bro. F. Robinson, W.M. Lodge Hinemoa, was in attendance by request, and courteously gave a most interesting and instructive address entitled "The Jewel of the W.M." On the motion of the W.M., Bro. W. H. Richards, seconded by W. Bro. G. D. McEwen, the Lodge decided to dispense with the use of alcoholic liquors during the currency of the war. H.G.W. were tendered by the officers and brethren of Lodges Hinemoa and Waiwhetu, and by representatives of Lodges Victoria, No. 21, St. Andrew, 32, 727, S.C., a very pleasant evening being brought to a close at 9.40 p.m. — [Lodge Correspondent.]

Eketahuna, No. 92.—The regular monthly meeting was held on the 24th September, there being a good attendance of brethren. The ceremonial work was the initiation of two candidates. The W.M. obligated the candidate, and was assisted by the following officers : — Secrets, W. Bro. W. N. Dempsey, P.M.; N.E. Charge, Bro. J. Kerr, S.D. ; E. of Prep., Bro. Renment, S.W. ; Bro. T. Knight, J.W.; Charge after Initiation, W. Bro. Rowden. A letter of condolence was ordered to be forwarded to Bro. F. C. Turnor, who lost his son (P. E. Turnor, Organist of this Lodge) at Gallipoli.—[Lodge Correspondent.]

Horowhenua, No. 135.—The annual meeting was held at Levin on the 29th September, the attendance being distinctly good, and W. Bro. Tom Brown presided. The visitors included M.W. Bro. H. J. Williams, R.W. Bro. T. A. Peterkin, Prov.G.M., and W. Bro. W. H. Jones, G.D. of C. In consequence of the indisposition of R.W. Bro. T. A. Peterkin, M.W. Bro. H. J. Williams conducted the ceremony, and installed W. Bro. Tom Brown for a second term. The W.Ts. were presented by W. Bros. Thorne, Spooner, and Barber, W. Bro. W. H. Jones making the proclamations. W. Bro. Brown invested his officers as follows :—S.W., Bro. J. Bagrie ; J.W., Bro. J. Middlemiss; Treas., W. Bro. F. Roe; Sec., W. Bro. McIntyre; Chaplain, W. Bro. G. Webb; S.D., Bro. A. I Harding; Bro. W. Whitaker; LG., Bro. J. Young ; Organist, Bro. J. Hayfield; S.S., Bro. E. Smith; J.S., Bro. F. Jones; Tyler, Bro. E. Malcolm. R.W. Bro. T. A. Peterkin gave the address to the W..?cf., W. Bro. Swabey that to the Wardens, and M.W. Bro. H. J. Williams addressed the brethren by special request. The W.M. briefly addressed the brethren, thanking them for their confidence in him, as manifested by his reelection. After the Lodge was closed the brethren adjourned for refreshments, and a most pleasant hour was spent. Our distinguished visitor, M.W. Bro. Williams, made a most excellent Masonic and patriotic speech in response to the toast of his health.—[Lodge Correspondent.]

Tutanekai, No. 156.—The regular meeting was held on the 6th October. The W.M., Bro. E. D. Alexander, presided over a large attendance of members and visitors. The ceremonial work was the raising of a brother, the son of the, S.W. This was performed by Masters and P.Ms. W. Bro. Harrop in the chair, being assisted by W. Bro. Wilson (Lodge Leinster), I.P.M.; W. Bro. Bowel], SW.; W. Bro. Spicer, J.W., W. Bro. Shand, S.D. ; W. Bro. Robinson (W.M. Lodge Hinemoa), J.D.; W. Bro. E. D. Alexander, I.G.; W. Bro. Rod, J.G.D. (Lodge St. Andrew), D. of C.; Chaplain, W. Bro. O. Nielson (Lodge Hinemoa). A letter of sympathy and condolence was sent to W. Bro. Fisher and family on the death of wife and mother, and also letters of sympathy to Bro. Smith in his illness, and to Bro. Bredin, who is in the Hospital undergoing an operation to his foot to enable him to go to the front. After closing to quiet and pleasant honr was spent in the refectory.—[Lodge Correspondent.]

Waiwhetu, No. 176.—The annual meeting 'was held in the Lodgeroom, Huia Street, On 13th October, and being blessed with a splendid night and everything else that could help to make a meeting a success, a really splendid gathering was the result. A large number of brethren from Wellington availed themselves of the opportunity of a run out to Lodge Waiwhetu, who are always very pleased to welcome visitors. Great regret was expressed at the absence of M.W. Bro. Williams, who was absent on Masonic business in Nelson. The Lodge followed the custom inaugurated last year and tyled at 5.30, the W.M. being installed into the chair before the time assigned for the visitors to enter. This has been found to work very satisfactorily, as it gets the work over early, and enables the visitors to have an hour or two in the refectory without having to rush away to catch the train for town at 10.30. After the usual routine business R.W. Bro. Peterkin was announced, and entered the Lodge accompanied by his officers. On his assuming the chair, Bro. J. McLachlan, Master-elect, was presented by W. Bro. Jones, G.D. of C., assisted by W. Bro. Rishworth. The Ancient Charges were read by W. Bro. Hobbs, Sec. The brethren retired, and a B. of I.M. was opened, and Bro. McLachlan was installed into the chair according to ancient custom. The brethren were then re-admitted. The proclamations were made and W.Ts. presented in the three degrees by W. Bro. Richards (W.M. Lodge Ulster, No. 62), W. Bro. Boon (W.M. Lodge Whetu Kairangi, No. 201) and W. Bro. Robinson (W.M. Lodge Hinemoa, No. 132). V.W. Bro. Bridge, G.Lect., presented the Constitution, By-laws, and Charter. The officers of the year were then invested by W. Bro. Henry Hobbs. R.W. Bro. Seaton gave the address to the Master, W. Bro. Rishworth the address to the Wardens, and R.W. Bro. Peterkin the address to the brethren. A collection was taken for the Annuity Fund, and the sum of £4 12s. 7d. was collected. R.W. Bro. Peterkin, on behalf of the brethren of Lodge Waiwhetu, presented W. Bro. Guineas, I.P.M., with a

P.M.'s jewel, as showing the appreciation which the brethren felt for the manner in which he had governed the Lodge during his year of office. W. Bro. Rishworth also presented W. Bro. Anson with a P.M.'s jewel as a mark of esteem from the brethren. W. Bro. Anson was one of the foundation members of the Lodge, and has taken an active interest in it ever since. The Lodge was favoured by a visit from W. Bro. Surgeon-General Henderson, who holds office under the Dist.G.L. of the Punjaub, and who expressed his pleasure at being present. There were also present the W.Ms. of almost all the city and suburban Lodges. After the ceremony the brethren adjourned to the refectory, when after a couple of pleasant hours spent together the installation of Bro. McLachlan was brought to a close, with every prospect of a happy and prosperous year before him.—[Lodge Correspondent.]

Installed Masters', No. 194.—The installation meeting was held at the Freemasons' Hall, Wellington, on the 5th October. V.W. Bro. H. B. Bridge, W.M., presided, and there was a good attendance of members and visitors. After the usual business had been transacted, the W.M.-elect, W. Bro. P. Levi, was presented and addressed by the W.M. After the Ancient Charges had been read and assented to a B. of I.M. was opened by M.W. Bro. H. J. Williams, twenty members being present. Bro. Levi was installed into the chair of K.S. by M.W. Bro. Williams, and after the W.M. had invested the I.P.M. the Board was closed, and W. Bro. Levi invested the following officers :— S.W., W. Bro. A. Erskine; J.W., W. Bro. W. H. Jones ; Sec., W. Bro. G. Menzies; Treas., W. Bro. A. Veitch; Chaplain, W. Bro. C. H. Dement; S.D., R.W. Bro. H. H. Seaton; J.D., V.T. Bro. C. W. Nielsen; D. of C., W. Bro. J. Rod; I.G. W. Bro. G. Russell. The address to the W.M. was given by M.W. Bro. H. J. Williams, to the Wardens by W. Bro. G. Allport, and to the brethren by R.W. Bro. A. de B. Brandon, a special feature of these addresses being that each was original, and they were highly appreciated by those present. The W.M., in returning thanks for his election to the office, and to the brethren who had assisted with the installation, also re-requested the assistance of the members by their regular attendance at the meetings during the ensuing year. After the usual calls had been given, the Lodge was closed, and an adjournment made to the refectory, where an hour was spent, and in the speeches made the object of the Lodge was fully explained to the visitors present. As the night of meeting has now been altered from the fourth Friday to the first Tuesday, it is hoped that the attendance will be greatly increased.—[Lodge Correspondent.]

Whetu Kairangi, No. 201.—The installation of Bro. T. W. Boon as W.M. of the above Lodge took place in the Masonic Hall, Daniell Street (kindly lent for the occasion by Hinemoa Lodge), on Saturday, 9th October. The Lodge was opened at 5.30 p.m., and ordinary business taken, including the ballot for two candidates, who were declared duly elected, subject to initiation. This business having been disposed of, visiting Lodges were admitted, a large and representative attendance of members from sister Lodges being present. M.W. Bro. H. J. Williams, P.G.M., Installing Master, having taken the chair, the W.M.-elect, Bro. T. W. Boon, was presented by W. Bro. W. H. Jones, G.D. of C., and the Ancient Charges were read by the Sec., after which he was obligated by M.W. Bro. Williams. A B. of I.M. was formed, and Bro. Boon was installed in the chair of K.S. in due form. The W.Ts. were presented by W. Bro. Preston, P.M., W. Bro. G. Menzies, P.M., and V.W. Bro. Rev. W.T. Shirer. G. Chaplain. R.W. Bro. T. A. Peterkin, Prov.G.M., then presented the Warrant, Constitution, and By-laws, after which V.W. Bro. Rev. T. Porritt, P.M., P.G. Chaplain, invested the following officers :—S.W., Bro. C. Silvester ; J.W., Bro. F. Aston; Treas., Bro. H. J. Wyatt ; Sec., Bro. J. A. Fraser ; Chaplain, Bro. H. K. Robertshaw ; D. of C., Bro. H. Preston, P.M.; S.D., Bro. T. O. Tox ; J.D., Bro. E. Morris, junr. ; L.G., Bro. T. Robinson ; Tyler, Bro. G. Browne ; S.S., Bro. R. Davenport; J.Ss., Bros. J. Kircher and W. W. Rountree. The address to the W.M. was delivered by R.W. Bro. H. H. Seaton, P.J.G.W., to the Wardens by W. Bro. J. Rod, J.G.D., and to the brethren by V.W. Bro. H. B. Bridge, G.Lect. A collection was taken up on behalf of the Annuity Fund of G.L., the sum of £4 0s. 6d. being collected. R.W. Bro. T. A. Peterkin then presented the retiring Master, V.W. Bro. Rev. T. Porritt, P.G. Chaplain, with a P.M.'s jewel, and a candlestick for Mrs. Porritt, in token of the devotion with which he has applied himself to his work in the Lodge, and the kindly interest he has taken in the brethren during his year of office. W. Bro. Porritt feelingly replied, characteristically giving the credit for any advance the Lodge has made to his officers, and claiming none for himself. The social meeting after the ceremony was a great success, thanks in a large measure to the loyal help of brethren of the Lodge, notably Bros. Robertshaw, Wyatt, Robinson, Kircher, Rountree, and Boon. The thanks of the Lodge are also due to the members of Hinemoa Lodge for the use of their Lodge-room, which undoubtedly helped to make the gathering the success it was. At the end of twelve months the brethren of Whetu Kairangi find themselves practically free from debt, and with a bright and hopeful future before them. In following W. Bro. Porritt, W. Bro. Boon is coming after a

particularly good man, but he is a popular, zealous, and efficient officer, and we look forward to some solid work during the coming year.— [Lodge Correspondent.]

ROYAL ARCH CHAPTERS.

St. Augustine, No. 1.—The annual meeting was held in the St. Augustine Hall on the 13th October, V.E. Comp. W. Broadley presiding. Notice of motion was given that the serving of alcoholic liquor in the refectory be discontinued until the conclusion of the war. One candidate was proposed for membership. M.E. Comp. S. C. Bingham and V.E. Comps. W. F. McLean and J. Robertson were appointed permanent Trustees. R.E. Comp. C. Flavell was received and saluted. M.E. Comp. A. C. Andrews, G.Z., and his officers were received. V.E. Comp. W. F. McLean as H., M.E. Comp. S. C. Bingham as J., V.E. Comps. H. Thorpe, W. H. Dale, and A. Gogill as 1st, 2nd, and 3rd Sojs. After honours M.E. Comp. A. C. Andrews handed the sceptre to R.E. Comp. C. Flavell, who conducted the ceremony of installation, V.E. Comp. J. Robertson acting as D. of C. A conclave was opened by R.E. Comp. C. Flavell, who re-obligated V.E. Comp. W. Broadley as Z. V.E. Comp. W. F. McLean re-obligated E. Comp. R. McFarlane as H.; M.E. Comp. S. C. Bingham re-obligated E. Comp. C. W. Bingham as J. R.E. Comp. C. Flavell installed E. Comp. R. McFarlane as W.M.M. V.E. Comp. J. Robertson made the proclamations. V.E. Comp. C. D. Fox invested the officers. E. Comp. J. W. Piper, SE.; E. Comp. J. A. Stables, S.N.; E. Comp. J. Brown, Treas.; E. Comps. A. R. Hollow, H. Hopkinson, and J. Richardson, 1st, 2nd, and 3rd Sojs.; V.E. Comp. H. F. Arnold, Janitor. M.E. Comp. A. C. Andrews gave the charge to the 1st Prin., V.E. Comp. N. L. McBeth that to the officers, and V.E. Comp. H. H. Arnold to the companions. After the G.Z. and officers had retired, H.G.W. were tendered. The attendance was very large, over 60 being present. Our chief can rest assured that he will receive real loyal support during the present year as he did in the past.—[Chapter Correspondent.]

Victoria, No. 4.—The annual meeting was held on the 30th September, these being a good attendance, V.E. Comp. A. J. McGlashan presiding. R.E. Comp. T. Hobson, G.Supt., conducted the ceremony of installation, being assisted by V.E. Comps. Hoskings as G.H., and Gillespie, J. The duties of G.D. of C. were very ably discharged by V.E. Comp. C. H. Critchley. Before proceeding with the installation ceremony the G.Supt. made very feeling reference to the loss the Chapter had sustained through the demise of R.E. Comp. Wundrum and Comp. E. F. Chegwiddden. The former had been thirty-six years and the latter twenty years as members of the Chapter. The following is a list of the officers :—Z., V.E. Comp. H. L. Harston H., Comp. H. W. Whitton; J., Comp. R. Bishop; S.E., V.E. Comp. Jas. Redshaw, P.Z.; Treas., R.E. Comp. L. Freedman, P.D.G.Z.; S.N., Comp. J. Webster; 1st Soj., Comp. A. J. Turville; 2nd Soj., Comp. J. Bowes; 3rd Soj., Comp. L. Wood; Janitor, Comp. Geo. Robson. The companions then adjourned to the refectory, where a very enjoyable hour was spent.— [Chapter Correspondent.]

Waitaki Kil., No. 8.—The installation convocation of Principals and investiture of officers was held in the Masonic Hall, Omani, on 8th September, and was honoured by the presence of M.E. Comp. A. Clothier, P.G.Z., also the R.E. G.Supt. of Otago (Comp. E. Lane) and a fair sprinkling of visitors, with a very large attendance of members. The general business being transacted and visitors received with due honours, a conclave of Installed Principals was opened by the V.E.Z. (Comp. W. J. Hill), and Comp. J. A. Peebles installed in the chair of Z., Comp. D. Miller in the chair of H., and Comp. G. M. Whale in the chair of J. The conclave was then closed and the companions admitted, and the said Principals duly invested and charged, the 1st Principal by V.E. Comp. W. J. Hill, the 2nd Principal by V.E. Comp. J. A. Peebles, and the 3rd Principal by E. Comp. D. Miller. The V.E.Z. then invested his officers as follows :—SE., M.E. Comp. J. M. Brown; S.N., E. Comp. D. Herron; Treas., V.E. Comp. A. Mackay; Mark Master, E. Comp. G. M. Whale; E.M., Comp. H. J. Deal; 1st Soj., Comp. C. A. La Roche; 2nd Soj., Comp. W. Brown; 3rd Soj., Comp. J. Mitchell; D. of C., V.E. Comp. W. Miller; Organist, Comp. F. C. Burry; Assist-Organist, Comp. R. J. Meldrum; Janitor, V.E. Comp. R. H. Cathcart; Auditors, V.E. Comp. W. G. Alexander and Comp. J. H. King; Stewards, Comps. D. A. Bee, J. Crombie, W. C. Foss, J. Mitchell, and H. Ross. The address to the Principals was given by M.E. Comp. A. Clothier, to the officers by V.E. Comp. J. Taylor, and to the companions by M.E. Comp. J. M. Brown. The usual courtesies of congratulations and good wishes and thanks from the newly installed V.E.Z. closed the proceedings at a reasonably early hour, which enabled the companions to spend a pleasant time in the refectory in Masonic harmony.—[Chapter Correspondent.]

Victory, No. 12.—The regular convocation was held on Thursday, 16th September. There was no working. Only one nomination being secured for the various offices, all were declared elected. The installation was arranged to take place on 12th October, when the ceremony will be conducted by M.E. Comp. T. Porritt, G.Supt., and M.E. Comp. H. J. Williams, G.S.E. V.E. Comps. W. Mayes, B. H. Moller, and R. W. Stiles were appointed Chapter Trustees. By request, a certificate was presented to Comp. C. A. Elvines, who had taken his degrees in Shanghai. This brother, who is going to Trentham in a few days, gave an interesting account of Freemasonry in Hong Kong. A notice of motion has been tabled to shift Chapter night to the fourth Thursday in the month instead of the third, as at present. This will give a wider break between Lodge and Chapter meetings. A vote of sympathy was passed to the Janitor (Comp. C. W. Moore), whose grandson had been wounded at the Dardanelles; also one to Comp. H. J. Harris, whose wife lies seriously ill. A vote of thanks was passed to Trafalgar Chapter, S.C., which gave up its night to permit of installation taking place on 12th October. A committee was appointed for installation purposes.

The installation convocation was held at the Freemasons' Hall on the 12th October, when the ceremony of installation was conducted by M.E. Comp. T. Porritt, G.Supt., assisted by M.E. Comp. H. J. Williams (Wellington), G.S.E., and V.E. Comps. W. Moyes, B. H. Moller, and S. F. Bolton. The following are the officers :—Z., V.E. Comp. J. L. Ching ; H., E. Comp. A. E. Hedges ; J., E. Comp. W. Widdowson ; SE., V.E. Comp. R. W. Stiles ; S.N., V.E. Comp. A. E. Cress-well ; Treas., V.E. Comp. B. H. Mohler ; 1st Soj., E. Comp. W. F. Pellew ; 2nd Soj., E. Comp. L. Reynolds ; 3rd Soj., E. Comp. C. M. Whelan ; Janitor, E. Comp. C. W. Moore. There was a good attendance of companions, and Trafalgar Chapter paid a fraternal visit. 'faking advantage of the presence of the distinguished visitors from the Empire City, an Ark Mariners' Lodge and Council of the Knights of the East and West was formed. V.E. Comp. Moller will conduct the former, and V.E. Comp. Bolton the latter. The newly installed principals were presented with their diplomas, the despatch being a notably quick one. M.E. Comp. Williams gave a valuable and comprehensive paper during the evening on "The Second Temple, " and was asked to give publication to it. In order to give a wider break between Victory Lodge and Victory Chapter meetings it has been decided to hold future convocations on the fourth instead of the third Thursday. The Chapter has " called off " until February.—[Chapter Correspondent.]

Marlborough, No. 14.—The annual convocation was held in the Masonic Hall, Charles Street, Blenheim, on the 23rd September. M.E. Comp. Rev. T. Porritt, P.G.Z., G.Supt., assumed the chair as Installing G.Prin. A conclave of I.Ps. was opened, and E. Comp. Malcolm McKenzie was presented kind installed into the chair as Z., E. Comp. C. A. Eckford as H., and E. Comp. C. H. Mills as J. The address to the Principals was given by M.E. Comp. T. Porritt, G.I.Prin. V.E. Comp. J. White, acting-G.D. of C., then presented V.E. Comp. F. W. Smith, who was invested as S.E. by V.E. Comp. H. Bogec. V.E. Comp. F. W. Smith, S.E., then invested the rest of the officers, who were as follows :—E. Comp. James McKinley, as 1st Soj. ; Comp. A. Weaver, as 2nd Soj. ; Comp. T. Cleater, as 3rd Soj. ; V.E. Comp. J. J. White, P.G.S.B., Treas., Comp. M. A. Cheek, Organist ; Comp. J. H. Foster, Janitor ; Comps. W. Lucas and W. Girling, Stewards. The address to the officers was given by V.E. Comp. J. J. White, P.G.S.B. The address to the companions was given by M.E. Comp. Rev. T. Porritt, P.G.Z. The V.E.Z. then addressed the companions, thanking them for the honour they had conferred upon him. H.G.W. were received from G.L. and from Chapters Nos. 10, 24, and 25, Comp. F. Andrews (St. Augustine, No. 1), and Comp. R. Todd (365, S.C.). The Chapter then closed at 9.35, after which the companions adjourned to the refectory, where some excellent responses were given to the usual toasts. During the evening it was arranged that M.E. Comps. Porritt and H. J. Williams should work the side degrees, fourteen of the companions present being willing. — [Chapter Correspondent.]

A. AND A. RITE.

Wellington, No. 91.—The annual meeting was held on the 15th October in the Chapter-room, Boulcott Street. There was an excellent attendance of brethren, and E. and P. Bro. W. H. Jones, M.W.S., presided. Included in the list of visitors was Ill. Bro. Surgeon-General Henderson, 30deg. The evening was a busy one, as the agenda comprised two Perfections, consideration of the balance-sheet, and installation of the M.W.S. The Rite of Perfection was impressively conferred on two candidates, the M.W. being assisted by Ill. Bro. H. J. Williams, 30 deg., Ill. Bro. Rev. T. Porritt, 30 deg., and officers of the Chapter. The balance-sheet was adopted. Ill Bro. Williams then assumed the chair, and installed E. and P. Bro. James Reid as for the current year. The following officers were appointed :—Prelate, E. and P. Bro. Rev. A. M. Johnson ; 1st General, E. and P. Bro. A. Veitch ; 2nd General, E. and P. Bro. T. W. Kirk ; Treasurer, E. and P. Bro. G.

Russell ; Recorder, E. and P. Bro. G. E. Smith ; Marshall, E. and P. Bro. R. O. Toss ; Raphael, E. and P. Bro. J. Rod ; D. of C., Ill. Bro. Rev. T. Porritt ; Herald, E. and P. Bro. G. Allport; Captain of the G., E. and P. Bro. H. H. Seaton; Equerry, Bro. A. E. Colmer. H.G.W. were tendered by Ill Bro. Henderson. After the closing of the Chapter the brethren adjourned to the refectory, where a very pleasant time was spent.

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, 1914.)

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

GRAND MASTER:

M.W. Bro. John Joseph Dougall, of Christchurch.

PAST GRAND MASTERS:

M.W. Bro. Henry Thomson (deceased)	...	...	1890-92
M.W. Bro. Malcolm Niccol	...	...	1892-94
M.W. Bro. Francis Henry Dillon Bell (resigned)	...	...	1894-96
M.W. Bro. William Barron	...	...	1896-98
M.W. Bro. Richard John Seddon (deceased)	...	...	1898-1900
M.W. Bro. Alexander Stuart Russell (resigned)	...	...	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:

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

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Southland—R.W. Bro. William Timpany.
Taranaki—R.W. Bro. R. W. Sargent.
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Otago—R.W. Bro. J. J. Clark.
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Nelson and Marlborough—R.W. Bro. W. E. Redman.
West Coast—R.W. Bro. Richard H. Richmond.
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Junior Grand Warden—R.W. Bro. Maurice J. Harris, Paeroa, Auckland.

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Grand Treasurer—V.W. Bro. H. J. Otley.

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(Meets on the fourth Thursday in each month at 7.30 p.m., in the Offices of Grand Lodge, Manchester Street, Christchurch.)

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NORTH ISLAND.

CRAFT LODGES.

(Under Grand Lodge of New Zealand.)

PROVINCE OF AUCKLAND, 46 LODGES.

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

Ara, No. 1:—Founded 1842, meets in Freemasons' Hall, Princes Street, Auckland, second Wednesday each month, 7.30 p.m. Installation June. W.M., W. Bro. Robert Gardner; S.W., Bro. A. G. Graham; J.W., Bro. H. Hemus; Sec., Bro. A. W. Robertson, P.M., 129 Queen Street.

St. Andrew, No. 5:—Founded 1861, meets in Freemasons' Hall, Auckland, on third Tuesday in every month, at 7.45 p.m. Installation July. W.M., Bro. A. E. Bagnall; S.W., Bro. C. A. Coppins; J.W., Bro. P. L. Connolly; 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. H. G. Griminton; S.W., Bro. W. Talley; J.W., Bro. W. Wilson; Secretary, W. Bro. T. Allen, P.M., "Bryn Avel," 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. C. R. B. Speight; S.W., Bro. G. P. Rogers; J.W., Bro. R. A. Griggs; Sec., W. Bro. J. K. 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. L. McIlvride; S.W., Bro. A. L. Read; J.W., Bro. W. E. Hale; Sec., Bro. A. Burns, P.M.

Coromandel, No. 17:—Founded (456, I.C.), 1872. Manukau, No. 24:—Founded 1876, meets in Masonic Hall, Princes Street, Onehunga, on first Wednesday each month. Installation March. W.M., Bro. F. Bartlett; S.W., Bro. H. R. Strong; J.W., Bro. D. C. Fraser; Sec., W. Bro. C. M. Page, Quay Street, Auckland.

Albion, No. 45:—Founded 1883, meets in Masonic Hall, Devonport, on second Thursday in each month. Installation June. W.M., Bro. W. G. Allen; S.W., Bro. V. R. Anderson; J.W., Bro. M. G. King; Sec., W. Bro. F. H. Hounsell, P.M., 65 Callopie Road, Devonport.

Te Aroha, No. 52:—Meets in Masonic Hall, Te Aroha, Tuesday nearest full moon, 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 1886, 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.

Wairoa, No. 55:—Meets third Monday in each month, Lodge Room, Arthur Street, Ellerslie. Installation Oct. W.M., Bro. A. Clark; S.W., Bro. A. Hewson; J.W., Bro. A. J. S. D'Ewes; Sec., W. Bro. H. Nutt, Jubilee Road, Ellerslie.

Papakura, No. 56:—Founded 1855, meets in Masonic Hall, Papakura, Tuesday on or before full moon. Installation June. W.M., Bro. R. W. Mears; S.W., Bro. R. G. Mack; J.W., Bro. G. T. Bond; Sec., Bro. H. Willis, P.M.

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

Abercorn, No. 76:—Founded 1888, 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 February. W.M., Bro. A. Warburton; S.W., Bro. N. J. Ray; J.W., Bro. S. Foster; Sec., Bro. L. J. Mathews, P.M., Lake Ohia, 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. J. B. Crawford; S.W., Bro. W. G. Mason; J.W., Bro. F. Mason; Sec., Bro. W. S. Williams, P.M., Wynyard Road, Mount Eden.

Waikau, No. 90:—Founded 1893.

Ohaweai, No. 101:—Meets in the Masonic Hall at Ohaweai on the Saturday nearest full moon at 7.30 p.m. Installation in November. W.M., Bro. John Mackereth; S.W., Bro. Walter Mountain; J.W., Bro. Herbert Mountain; Sec., Bro. Thos. Read, Kawakawa.

Whangarei, No. 102:—Meets Freemasons' Hall, John Street, Whangarei, Monday nearest full moon in each month. Installation April. W.M., Bro. F. Strugnell; S.W., Bro. E. R. McLennan; J.W., Bro. A. M. McLeod, P.M.; Sec., Bro. A. D. Lambly, Kensington Road, 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., W. Bro. W. Geo. Wohlmann; S.W., Bro. R. Hay; J.W., Bro. A. J. Stapleton; Sec., W. Bro. A. T. Ellis, P.M., Waihi.

Tauranga, 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. Kinson; J.W., Bro. D. Arty Low; Sec., Bro. W. A. Joll.

Waipa, No. 119:—Founded 25th September, 1901; meets in Masonic Hall, Te Awamutu, first Friday after full moon, 7.30 p.m. Installation October. W.M., Bro. G. Bishop; S.W., Bro. J. Browning; J.W., Bro. A. K. Bushy; Sec., Bro. W. Jeffery.

Hobson, No. 120:—Founded 1901, meets in Masonic Hall, Aratapu, Tuesday on or before full moon. Installation 29th January. W.M., W. Bro. D. Savident; S.W., Bro. S. L. Spanake; 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 August. W.M., Bro. T. W. E. Phillips; S.W., Bro. W. H. J. Poole; J.W., Bro. C. H. Adams; Sec., Bro. C. Lowe, Tauranga.

Hikurangi, No. 140.

Rotorua, No. 153:—Founded 1907, meets in Masonic Hall, Fenton Street, Rotorua, Tuesday nearest full moon, 7.30 p.m. Installation August. W.M., Bro. H. A. Goudle; S.W., Bro. Geo. Urquhart; J.W., Bro. J. W. Devine; Sec., W. 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. C. M. Gummer; S.W., Bro. A. H. Aitkin; J.W., Bro. A. H. Humphreys; Sec., Bro. J. S. Reid, Morrinsville.

Puketapu, 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. G. P. Finlay; S.W., Bro. J. Cochran; J.W., Bro. P. D. Hargreaves; Sec., Bro. B. Wolff, Te Kuiti.

Karioi, No. 165 (Baglan).

Tawhiti, No. 166:—Founded November, 1906, meets at Frankton on Tuesday after full moon, at 7.30 p.m. Installation November. W.M., Bro. T. Cameron; S.W., Bro. J. E. Herbert; J.W., Bro. G. H. Fletcher; Sec., Bro. C. N. Flyer, P.M., Frankton Junction.

United Masters', No. 167 (Auckland).

Manungahau, No. 168:—Founded 1909, meets in the Lodge Room, Woodside Road, Mt. Eden, on the third Thursday in each month. Installation November. W.M., W. Bro. C. Hudson; S.W., Bro. H. T. Surman; J.W., Bro. N. T. Williams; Sec., Bro. F. H. Mueller, P.G.R., P.O. Box 756, Auckland.

Marsden, No. 169 (Maungaturoto).

Waitakeri, No. 170 (Henderson).

Nau Mai, No. 177:—Founded 1910, meets in Lodge Room, Hakiha Street, Taumarunui, first Wednesday every month. Installation November. W.M., W. Bro. N. A. Winter; S.W., Bro. E. T. Hughes; J.W., Bro. F. Fanthorpe; Sec., Bro. A. S. Laird, P.M.

Waipu, No. 179.

Onewa, No. 182 (Northcote).

Te Marama, No. 184:—Founded 1911, meets at Ngauruwhia, 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. W. H. Allen; S.W., Bro. W. King; J.W., Bro. A. J. Tong; Sec., W. Bro. J. W. Anderson, P.M., Box 1, Pirure, via Tirau.

Whakatane, No. 198:—

Takapuna, No. 202.

Pono, No. 203 (Dargaville).

Tiirangi, No. 204 (Avondale).

Irish Constitution.

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., W. Bro. S. I. Crookes; S.W., Bro. R. J. Lusher; J.W., Bro. W. Wilson; Sec., W. Bro. W. H. Patterson, P.M., care P.O. Box 340.

PROVINCE OF HAWKES BAY: 10 LODGES.

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

Seaside, No. 5:—Founded 1858, meets Masonic Hall, Tennyson Street, Napier, third Tuesday each month. Installation Wednesday following the third Tuesday in June. W.M., Bro. J. F. Thomson; S.W., Bro. R. Bishop; J.W., Bro. J. Howes; Sec., Bro. L. Freedman, P.M., Emerson Street, Napier.

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

Bedford, No. 25:—Founded 1878, meets at Masonic Hall, Waipukurau, Wednesday nearest full moon, 7.30 p.m. Installation April. W.M., Bro. F. W. Gore; S.W., Bro. W. H. L. Williams; J.W., Bro. D. J. Graham; 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. Williams; S.W., Bro. W. Pasco; J.W., Bro. A. Parkin; Sec., Bro. Geo. H. Hunt, Waipawa.

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

Heretaunga, No. 73:—Founded 1878, meets Masonic Hall, Hastings, H.B., second Tuesday, 7.30 p.m. Installation June. W.M., Bro. J. L. Colebourne; S.W., Bro. C. H. Martin; J.W., Bro. L. T. Cooper; Sec., Bro. T. Morgan, P.M., Box 3, P.O. Hastings.

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

Lion, No. 114:—Founded 1899, meets 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 Masonic Hall, Wairoa, H.B., Tuesday nearest full moon every month, 7.30 p.m. Installation March. W.M., Bro. E. J. Green; S.W., Bro. J. A. Nilsson; J.W., Bro. J. O. Scott; Sec., Bro. C. Burridge, P.M.

Ruataniwha, No. 172:—Founded 1910, meets Masonic Hall, Takapau, Friday on or before full moon every month, 7 p.m. Installation August. W.M., Bro. R. A. Fraser; S.W., Bro. E. F. Stubbs; J.W., Bro. A. Chisholm; Sec., Bro. H. H. Weston, Orua Wharo, Box 30, 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. E. E. Wells; J.W., Bro. B. Christensen; Sec., W. Bro. G. H. Stephenson.

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., W. Bro. J. W. J. Harding; S.W., Bro. H. D. Caplen; J.W., Bro. G. J. Sheppard; Sec., Bro. P. G. Kimbell, P.M., High St., 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. E. W. Garner; S.W., Bro. W. P. Nicol; J.W., Bro. Alex. Forbes; Sec., Bro. W. H. Haddrell, P.M., Westown, New Plymouth.

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, Eitham, Tuesday nearest full moon, 7.30 p.m. Installation February. W.M., Bro. J. H. Bleakley; S.W., Bro. J. L. Weir; J.W., Bro. A. N. Rogers; Sec., Bro. A. A. Stewart.

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

Ikarua, No. 115:—Founded 1896, meets at Lodge room, Opunake, Tuesday nearest full moon, 7.30 p.m. Installation November. W.M., Bro. A. Clarke; S.W., Bro. K. Cannell; J.W., Bro. W. J. Todd; Sec., Bro. G. W. Rogers, P.M.

RUAPEHU DISTRICT: 15 LODGES.

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

Rangitikei, No. 38:—Founded 1880, meets at Masonic Hall, Bulls, Tuesday before full moon. Installation October. W.M., Bro. K. W. Deighton; S.W., Bro. G. Williams; J.W., Bro. K. Chisholm; 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., W. Bro. N. G. Bray; S.W., Bro. E. H. Fisher; J.W., Bro. D. S. Thomson; Sec., Bro. B. E. Murphy, P.O. Box 11, Feilding.

Manawatu Kil., No. 47:—Founded 1883, meets in Masonic Hall, Church Street, Palmerston N., second Thursday in each 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.

Otagaki, No. 70:—Founded 1891, meets in Masonic Hall, Ashhurst, on Thursday before full moon in each month, at 7.30 p.m. Installation August. W.M., Bro. G. E. Lovelock; S.W., Bro. H. Smart; J.W., Bro. C. Simms; 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. W. Haydon Maclean; S.W., Bro. A. S. Jonson; J.W., Bro. F. C. Berry; Sec., Bro. R. A. Campbell, P.M.

St. Andrew Kil., No. 79:—Founded 1868, meets Freemasons' Hall, Wanganui, second Thursday each month (excepting December, first Thursday). Installation second Thursday in July. W.M., Bro. L. Craig; S.W., Bro. A. E. King; J.W., Bro. K. W. Green; Sec., Bro. N. G. Armstrong, P.O. Box 236, Wanganui.

Kimbolton, No. 128:—Founded 1902, meets in Masonic Hall, Kimbolton, on Thursday nearest full moon. Installation Feb. W.M., Bro. F. A. C. Baddeley; S.W., Bro. J. M. Turnbull; J.W., Bro. W. McKay; Sec., Bro. R. P. Edwards.

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

Te Awahou, No. 183:—Founded 1906, meets in Masonic Hall, Liddle Street, Foxton, Tuesday nearest full moon. Installation May. W.M., Bro. G. O. Barber; S.W., Bro. H. J. Berry; J.W., Bro. J. W. Stevenson; Sec., Bro. J. W. Hodgson.

Otaihape, No. 142:—Founded 18th December, 1906, meets in the Masonic Hall, Taihape, on Tuesday on or before full moon, at 7.45 p.m. Installation May. W.M., Bro. H. J. T. Jagard; S.W., Bro. G. Wrightson; J.W., Bro. F. W. Somerville; Sec., Bro. T. A. Garratt, P.M.

Rongotea, No. 148:—Founded 1906, meets in Masonic Hall, Rongotea, Wednesday after full moon. Installation April. W.M., Bro. J. McMillan; S.W., Bro. E. T. Glover; J.W., Bro. R. M. Matheson; Sec., Bro. T. McGee.

Huia, No. 171:—Founded 1910, meets at Masonic Hall, Church Street E., Palmerston N., on first Thursday each month. Installation March. W.M., Bro. C. F. Spooner; S.W., Bro. W. C. Turner; J.W., Bro. A. W. Gallichan; 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.

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. R. B. Turnbull; S.W., Bro. G. Kreger; J.W., Bro. J. D. Munro; Sec., Bro. D. Galloway, P.M., Mangaweka.

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. D. W. McBeth; S.W., Bro. J. Fowler; J.W., Bro. G. L. McLean; Sec., Bro. F. Symes, The Avenue, Wanganui.

PROVINCE OF WELLINGTON: 23 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. E. Norton; S.W., Bro. A. Scott; J.W., Bro. J. Tamblin; Sec., Bro. J. A. 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., W. Bro. Erskine; S.W., Bro. W. C. Robinson; J.W., Bro. W. A. Parion; Sec., Bro. G. E. Smith, P.M., Box 811, G.P.O.

Masteron, No. 19:—Founded 1873, meets in Masonic Hall, Bannister Street, Masteron, second Wednesday every month, 8 p.m. Installation May. W.M., Bro. R. J. Young; S.W., Bro. J. L. Hughes; J.W., Bro. H. Dixon; Sec., Bro. F. J. Huns, Box 31, Masteron.

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. A. W. Rowlands; S.W., Bro. W. Simpson; J.W., Bro. A. Schmidt; Sec., Bro. J. B. Lea, P.O. Box 236, Wellington.

St. John, No. 87:—Founded 1880, meets in Masonic Hall, Wakefield Street, Featherston, on second Monday in each month, at 7.30 p.m. Installation October. W.M., Bro. F. Henry; S.W., Bro. G. T. Baker; J.W., Bro. W. Timney; Sec., Bro. F. E. Merlet, Featherston.

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

St. Mark, No. 53:—Founded 1894, meets in Freemasons' Hall, Carterton, second Tuesday every month, 8 p.m. Installation April (St. Mark's Day). W.M., Bro. D. G. Sustens; S.W., Bro. R. Stout; J.W., Bro. G. S. Phillips; Sec., Bro. Arthur Phillips, P.M.

Ulster, No. 62:—Founded 1888, meets in the Masonic Hall, Petone, third Wednesday every month. Installation June. W.M., Bro. W. H. Richards; S.W., Bro. T. A. Strong; J.W., Bro. T. Mather; Sec., Bro. W. C. Burd.

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

Otaki, No. 72:—Founded 1891, meets in Masonic Hall, Otaki, on Tuesday nearest full moon, at 8 p.m. Installation November. W.M., Bro. A. Thorne; S.W., Bro. D. J. Howell; J.W., Bro. Eli Allen; 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. S. Polson; S.W., Bro. J. B. Brickell; J.W., Bro. H. Morison; Sec., Bro. Edgar Larkin, P.M., Box 32, Greytown.

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

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

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

Brooklyn, No. 132:—Founded October, 1903, meets in Masonic Hall, Brooklyn, on first Wednesday in each month. Installation October. W.M., Bro. H. V. Futter; S.W., Bro. W. J. Westwood; J.W., Bro. H. Parkin; Sec., Bro. W. P. Carter, 6 Crosby Terrace, Wellington.

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

Puketoi, No. 140:—Founded 1907, meets in Masonic Hall, Pongaroa, Tuesday nearest full moon, 7.30 p.m. Installation February. W.M., Bro. C. Liverton; S.W., Bro. T. A. Yeoman; J.W., Bro. S. Gibson; Sec., W. Bro. W. Soundess, 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 October. W.M., Bro. W. McKay; S.W., Bro. J. W. Kershaw; J.W., Bro. J. E. Tyler; Sec., Bro. Geo. W. Cobb, Box 6, Martinborough.

Tutanekai, No. 155:—Founded 1908, meets in Masonic Hall, Adelaide Road, Berhampore, first Thursday each month, 7.30 p.m. Installation February. W.M., Bro. E. D. Alexander; S.W., Bro. A. A. Whitelaw; J.W., Bro. J. W. Sexton; Sec., Bro. J. P. Shand, P.M., Cuba Street, Wellington.

Waiwhetu, No. 170:—Founded 1910, meets in Masonic Hall, Hain Street, Lower Hutt, on second Wednesday in every month, at 7.30 p.m. Installation October. W.M., Bro. J. McLachlan; S.W., Bro. H. E. Leighton; J.W., Bro. — Sec., Bro. H. Hobbs.

Hautana Square, Lower Hutt. Otari, No. 190:—Founded 1912, meets in the Freemasons' Hall, Ngāroa, second Tuesday each month, 7.30 p.m. Installation July. W.M., W. Bro. J. H. Jerram; S.W., Bro. D. J. Watson; J.W., Bro. E. Meek; Sec., Bro. J. T. Mair, Khandallah.

Installed Masters Lodge, No. 104:—Founded 5th October, 1912, meets in Freemasons' Hall on first Tuesday in November, February, April, June, August, October. Installation in October. W.M., Bro. P. Levi; S.W., Bro. A. Erskine; J.W., Bro. W. H. Jones; Sec., Bro. G. Menzies, 90 Abel Smith Street, Wellington. (*Open to visiting M.Ms.)

Whetu Kairangi, No. 201:—Founded 1914, meets at Methodist Church, Worsley Bay, on second Saturday in each month, at 7.30 p.m. Installation October. W.M., W. Bro. T. Boon; S.W., Bro. C. Silvester; J.W., Bro. F. Aston; Sec., Bro. J. A. Fraser.

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 Street, Nelson, second Thursday every month (except May—fourth Thursday), 7.30 p.m. Installation May. W.M., Bro. A. E. Redges; S.W., Bro. J. L. Ching; J.W., Bro. H. P. Stephenson; Sec., W. Bro. K. W. Stiles, Box 105, Nelson.

Wairau, No. 42:—Founded 1881 (formerly 668, S.C.; joined N.Z.C. 1890); meets Masonic Hall, Andrew Street, Blenheim, Tuesday before full moon each month, 7.30 p.m. Installation June. W.M., Bro. N. Paton; S.W., Bro. J. McKinley; J.W., Bro. J. Reid; Sec., Bro. W. C. Lucas, P.M., Redwood Street.

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

Marlborough Unanimity, No. 106:—Founded 1889 (formerly 1236, E.C.), joined N.Z.C. 1896; meets in the Masonic Hall, Charles Street, Blenheim, second Thursday in each month, 7.30 p.m. Installation August. W.M., Bro. C. A. Eckford; S.W., Bro. A. Weaver; J.W., Bro. F. Bull; Sec., Bro. S. A. Edinger, Blenheim.

Waitohi, No. 111:—Meets Masonic Hall, Pictou, 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. W. Fawcett; S.W., Bro. H. Franklin; J.W., Bro. A. D. Syder; 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 October. W.M., Bro. W. J. Shaw; S.W., Bro. J. Phillips; J.W., Bro. R. C. Cartner; Sec., Bro. R. H. Lash, P.M., Rockville, Collingwood.

PROVINCE OF WESTLAND: 12 LODGES.

(K.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, Brunner, 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 Street, Kumara, Tuesday nearest full moon, 8 p.m. Installation February. W.M., Bro. S. T. Peters; S.W., Bro. J. Steel; J.W., Bro. A. B. Glen; Sec., Bro. W. H. Rvenden, P.M.

Westland K.L., 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. W. H. Shannon; S.W., Bro. H. A. Thompson; J.W., Bro. J. Cameron; 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. Henderson; S.W., Bro. W. Cooper; J.W., Bro. R. Fox; 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. Chas. A. Boyd; S.W., Bro. W. J. Munn; J.W., Bro. William McIndoe; Sec., Bro. Chas. M. Johnston, P.M.

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

Mawhera, No. 136:—Founded 1904, meets in Masonic Hall, Tainui Street, Greymouth, second Thursday each month. Installation November. W.M., Bro. J. Hales; S.W., Bro. E. F. Guinness; J.W., Bro. E. F. Peters; Sec., Bro. J. C. Duncan.

Kawaiti-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. W. Panckhurst; S.W., Bro. S. Paul; J.W., Bro. D. T. Gifford; 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 (Blackhall).
Connaught, No. 187 (Karaman).

PROVINCE OF CANTERBURY: 35 LODGES.

(K.W. Bro. John Thornton, Prov.G.M.)

Unanimity, No. 3:—Founded October, 1851, meets at Masonic Hall, Sumner Road, Lyttelton, first Tuesday each month, 7.30 p.m. Installation February. W.M., Bro. J. A. Borthwick; S.W., Bro. A. G. W. Pearson; J.W., Bro. D. E. L. Collett; 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., W. Bro. T. H. Ker, jun.; S.W., Bro. H. H. Wauchop; J.W., Bro. J. A. Stables; Sec., W. Bro. F. C. B. Bishop, 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 December. W.M., Bro. W. A. Gribble; S.W., Bro. T. Hoskin; J.W., Bro. W. C. McPherson; Sec., Bro. R. H. Croft, Box 13, Kaiapoi.

Caledonian, No. 10:—Founded 1871, meets in Caledonian Masonic Hall, Sophia Street, Timaru, first Monday every month, 7.30 p.m. Installation June. W.M., Bro. R. McAnerny; S.W., Bro. A. Kennedy; J.W., Bro. W. Cranston; Sec., Bro. James Simpson, 139 North Street, 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., R.W. Bro. K. B. Willis, P.G.D.; S.W., Bro. K. J. Hannah; J.W., W. Bro. J. S. Inwood; Sec., W. Bro. J. W. A. Walker, District High School, Southbridge.

Canterbury K.L., No. 23.

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. Readie; 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. B. A. McKeown; S.W., Bro. T. J. Withers; J.W., Bro. N. W. Pavitt; Sec., Bro. Thos. Hills, P.O. Box 12, Rangiora.

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

South Rakai, No. 31.

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

Concord, No. 39:—Founded 1881, meets in Masonic Hall, Papanui, fourth Wednesday every month. Installation May. W.M., Bro. H. S. Wilson; S.W., Bro. L. H. North; J.W., Bro. H. M. Gikes; Sec., Bro. R. Baldwin, P.M., 72 Ackman's Road, Christchurch.

Phoenix, No. 43 (Akaroa):

Methven, No. 61:

Kaikoura, No. 60:

Christchurch, No. 91:—Founded 1885, 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. Kidley; Sec., Bro. H. Hopkinson, P.M., 33 Clifton Street, Addington, Christchurch.

Mackenzie, No. 95:—Founded 1894, meets in Masonic Hall, Fairlie, on Thursday nearest full moon, at 8 p.m. Installation third Thursday in October. W.M., Bro. E. Saunders; S.W., Bro. C. Askey; J.W., Bro. W. J. Smith; Sec., Bro. J. H. Southwick, Fairlie.

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

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

Cheviot, No. 124:

M. and P.M., No. 130 (Christchurch):
Mairaki, No. 131:—Founded 1903, meets at Masonic Hall, Cust, third Friday in each month. Installation April. W.M., Bro. F. H. Early; S.W., Bro. D. Arnott; J.W., Bro. H. Garrett; Sec., Bro. E. W. Cooper, P.M.

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. H. Taylor; S.W., Bro. T. Kirker; J.W., Bro. A. Hunter.

Walthora, No. 141:—Founded 1905, meets Oddfellow's Hall, Leeston, second Thursday in each month, at 8 p.m. Installation April. W.M., Bro. B. C. Jacobs; S.W., Bro. F. J. Lemon; J.W., Bro. G. W. R. Osborne; 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. W. J. Hunter; S.W., Bro. W. T. V. L. Bottrell; J.W., Bro. L. D. S. Maffey; 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 October, 1911; meets Masonic Hall, Rotherham, Friday nearest full moon, 7.30 p.m. Installation October. W.M., Bro. C. Thomson; S.W., Bro. J. J. Goulding; J.W., Bro. D. W. Hunter; Sec., Bro. Fred. E. France, Culverden.

Avon, No. 185 (Christchurch).

Tawera, No. 186 (Oxford).

Timaru, No. 195 (Timaru).

Koranga, No. 197:—Founded 1913, meets in Caledonian Masonic Hall, Sophia St., Timaru, fourth Tuesday every month, at 7.30 p.m. Installation August. W.M., W. Bro. D. McCaskill; S.W., Bro. J. W. Souter; J.W., Bro. A. McKenzie; Sec., Bro. W. Gibb, Rhodes St.

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

PROVINCE OF OTAGO: 27 LODGES.

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

Otago, No. 7:—Founded 1880, meets at the Freemasons' Hall, King Street (opp. Museum), Dunedin, on second Wednesday in each month, at 8 p.m. Installation October. W.M., Bro. E. T. Moller; S.W., Bro. J. W. Hardie; J.W., Bro. A. Griffiths; Sec., Bro. D. C. Cameron, P.M., 27 Manor Place, Dunedin.

Waitaki, No. 11:—Founded 1868, meets in Masonic Hall, Wansbeck Street, Oamaru, Wednesday on or before full moon, 7.30 p.m. Installation May. W.M., Bro. H. M. Roxby; S.W., Bro. F. W. Kibbiwhite; J.W., Bro. A. W. Woodward; Sec., Bro. J. A. Peebles, Newburgh, 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. A. R. Lattimore; S.W., Bro. A. McDonald; J.W., Bro. J. H. Guest; 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, 8 p.m. Installation August. W.M., Bro. W. H. Hopkins; S.W., Bro. D. Guffie; J.W., Bro. T. Smeaton; Sec., Bro. Wm. McGregor.

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. D. D. Cleghorn; S.W., Bro. J. A. Gillies; S.W., Bro. J. W. Nicholson; Sec., Bro. A. H. Hawkins, Tapanui.

Hiram, No. 46:—Founded 1883, meets in Masonic Hall, Cargill Road, South Dunedin, on fourth Tuesday in month. Installation October. W.M., Bro. R. V. Parker; S.W., Bro. George R. West; J.W., Bro. G. T. Lumsden; Sec., Bro. J. A. F. Frederic, 19 Leckhampton Court, Caversham Rise, 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. McGilivray, P.M.

Oamaru K.L., No. 82:—Founded 1872, meets in Masonic Hall, Oamaru, on first Wednesday after full moon in each month. Installation October. W.M., Bro. J. Swindley; S.W., D. Herron; J.W., Bro. J. C. Dickson; Sec., Bro. J. M. Brown, P.M., Thames Street, Oamaru.

St. Thomas K.L., No. 83 (Kaikangata).

St. John, No. 84, Mosgiel.

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

Cromwell, No. 98 (originally No. 535, S.C.):—Meets in Lodgeroom, Melbourne Terrace, Cromwell, on Wednesday nearest full moon, at 7.30 p.m. Installation February. W.M., Bro. R. M. Ray; S.W., Bro. W. Campbell; J.W., Bro. D. S. Middleton; Sec., W. Bro. W. J. Ritchie, Box 27, Cromwell.

Dunstan, No. 103 (originally No. 407, S.C.):—Founded 1899, 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 November. W.M., Bro. W. R. McKean; S.W., Bro. J. E. Menzies; J.W., Bro. R. Holden; Sec., Bro. H. E. Stevens.

Maori, No. 105:—Meets in the Masonic Hall, Ravensbourne, Dunedin, first Monday 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.

Manukerika Kil., No. 109:—Founded 1896, meets in the Masonic Hall, Alexandra South, on Friday on or nearest full moon. Installation February. W.M., Bro. R. D. Cox; S.W., Bro. G. Asquith; J.W., Bro. G. Smith; Sec., Bro. J. H. Arnold.

St. Bathans, No. 126:—Founded 1911 Nov., 1902, meets in Masonic Hall, Becks, on Thursday nearest full moon every month, at 8 p.m. Installation February. W.M., Bro. Thos. Sheppard; S.W., Bro. Robt. Mee; J.W., Bro. R. L. Smith; Sec., Bro. R. Wilson, P.M., Becks.

Otago Kil., No. 143:—Meets in Masonic Hall, Moray Place, Dunedin, on first Thursday each month at 7.30 p.m. Installation December. W.M., Bro. W. G. Hay; S.W., Bro. G. G. Adess; J.W., Bro. J. Sinton; Sec., Bro. G. W. Wailes, P.M., 53 Clyde Street, Dunedin.

Teviot, No. 148:—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., W. Bro. Dr. J. R. Gilmour, P.M., Box 18, Roxburgh.

Oceanic, No. 154:—Meets in St. Kilda Masonic Hall, Dunedin, third Wednesday each month, 7.30 p.m. Installation October. W.M., Bro. A. McKenzie; S.W., Bro. J.W., Bro. A. Walker; Sec., W. Bro. Jacobsen.

Haerenga, No. 156:—Founded 1907, meets in Masonic Hall, Great King St. (opp. Museum), Dunedin, third Monday each month, 7.45 p.m. Installation April. W.M., Bro. C. F. J. Bell; S.W., Bro. D. E. Booth; J.W., Bro. J. M. Rodgers; Sec., Bro. A. W. Field, 149 Queen Street, Dunedin.

Masters, No. 161:—Founded May 13, 1909, meets in Masonic Hall, Kurov, 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., Kurov.

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. Alex. Williams; S.W., Bro. Chas. Latta; J.W., Bro. A. T. Heydon; 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. A. H. Charlton; S.W., Bro. J. Wright; J.W., Bro. W. McIndoe; Sec., Bro. J. C. Borthwick, P.O. Box 26.

Ionic, No. 161 (Green Island).
Morning Star, No. 192 (Mornington).

Strath-Tairi, No. 199:—Middlemarch, Otago Central.

PROVINCE OF SOUTHLAND: 17 LODGES.

(R.W. Bro. Wm. Timpaay, 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. Geo. Kelly; S.W., Bro. W. A. Stout; J.W., Bro. I. Copeland; Sec., Bro. F. Clark, Box 62.

Harvey, No. 49:—Founded 1888, meets in Masonic Hall, Gore, Wednesday nearest full moon, 7.30 p.m. Installation second Wednesday in April. W.M., Bro. R. C. Smith; S.W., Bro. J. Boyne; J.W., Bro. J. C. Ray; Sec., Bro. D. D. Steadman, East 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. Kiker; 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. E. Johnson; S.W., Bro. C. W. Bradshaw; J.W., Bro. G. Hast; Sec., Bro. E. Parker, P.M., Hazelwood, Bluff.

Aparima, No. 71:—Founded 1876, meets in Masonic Hall, Riverton, Tuesday nearest full moon each month, 7.30 p.m. Installation Aug. W.M., Bro. A. E. Ward; S.W., Bro. W. J. Robinson; J.W., Bro. E. R. J. Stevens; Sec., Bro. J. E. Robins, Riverton.

Lake Lodge of Ophir, No. 85:—Founded 1864, meets in Masonic Hall, Queenstown, third Tuesday 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 Monday on or before full moon at Masonic Hall, Arrowtown. Installation February. W.M., Bro. E. H. Graham; S.W., Bro. A. J. Campbell; J.W., Bro. F. F. Dunlop; Sec., Bro. J. S. Jenkins, P.M., Box 16, Arrowtown.

St. John, No. 94:—Meets at Masonic Hall, Invercargill, third Friday every month. Installation May. W.M., Bro. Robert Smith; S.W., Bro. Wm. Robinson; J.W., Bro. Frank Bonifant; Sec., Bro. Chas. H. Poole, 169 Teviot Street.

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

Winton, No. 108:—Founded 1896, 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. D. Cowie; J.W., Bro. J. R. Hamilton; Sec., Bro. J. A. Broom, P.O. Box 8, Winton.

Wallace, No. 129:—Founded 1904, meets in Masonic Hall, Otatau, on third Friday in every month, at 7.30 p.m. Installation October. W.M., Bro. A. Anderson Stewart, M.D.; S.W., Bro. James Thomson; J.W., Bro. William Bird; Sec., Bro. E. Matheson, Box 30, Otatau.

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

Wairaki, No. 145 (Nightcaps).
Victoria, No. 147:—Founded 1883, meets in Masonic Hall, Forth Street, Invercargill, second Friday every month. Installation June. W.M., Bro. 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 Lodgeroom, Waikaka, Monday nearest full moon. Installation June. W.M., Bro. G. S. Rees; S.W., Bro. D. Cameron; J.W., Bro. R. H. Newman; Sec., Bro. A. G. Thomas, P.M., Mataura, No. 174.

Waihopai, No. 189:—Founded 1912, meets in Masonic Hall, Grey Street, Gladstone, Invercargill, on the third Monday in each month at 7.30 p.m. Installation May. W.M., Bro. R. N. Todd; S.W., Bro. G. W. Tonkinson; J.W., Bro. G. A. Gilchrist; Sec., Bro. A. B. Edmonds, Box 188, Invercargill.

ENGLISH CRAFT LODGES.

Pacific Lodge, No. 1438, 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. Smith; J.W., Bro. R. Burley; Sec., Bro. Nicholas Lawn, Walsh Street, Reefton.

Wellington, No. 1821:—Founded 1874, meets at the Masonic Hall, Wellington, on third Wednesday in each month except in January, February, and March. Installation June. W.M., Bro. F. J. Courtney; S.W., Bro. S. P. Andrew; J.W., Bro. T. Spratt; Sec., Bro. E. E. Cochran, Box 819, Wellington.

ANCIENT AND ACCEPTED SCOTTISH RITE.

GRAND LODGE OF FRANCE.

Veritas, No. 384:—Founded 1907, meets at the Freemasons' Hall, Mission Street, Papete, on fourth Saturday in each month, at 7.30 p.m. Installation December. W.M., Bro. J. Randall; S.W., Bro. Ch. J. Brown; J.W., Bro. A. C. Rowland; Sec., Bro. Vi Gooding. [This Lodge, working in English, cordially invites brethren from New Zealand.]

L'Oceanic Française, No. 350.—Dormant.

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

(With jurisdiction over 34 active R.A. Chapters and 1 Mark Lodge.)

Annual convocation January or February. I.P.G.Z., M.E. Comp. J. J. Escon (No. 2); G.Z., R.E. Comp. A. C. Andrews (No. 1); D.G.Z., R.E. Comp. T. Ross (No. 7); G.H., R.E. Comp. M. J. Harris (No. 8); G.J., R.E. Comp. E. Daere Dunn (No. 18); G.S.E., M.E. Comp. H. J. Williams (No. 2); G.S.N., Comp. W. M. Hindmarsh (No. 15); G. Treas., V.E. Comp. H. H. Seaton (No. 2); 1st G.Sol., Comp. T. Hobson (No. 4); 2nd G.Sol., Comp. W. G. Alexander (No. 7); 3rd G.Sol., V.E. Comp. G. S. Gordon (No. 22); G.Reg., V.E. Comp. C. W. Nelson (No. 2); G.Chanc., Comp. M. Blair (No. 4); G.Supt. of W., Comp. N. J. Brokenshire (No. 8); G.D. of C., Comp. G. J. A. Shaktleton (No. 16); G.Sd.B., Comp. W. H. Jones (No. 24); G.St.B., Comp. T. Gilmour (No. 33); G.Organist, Comp. A. W. V. Vine (No. 16); Asst.-G.D. of C., Comp. D. M. Jack (No. 17); Asst.-G.Sd.B., Comp. W. T. Shummons (No. 32); Asst.-G.St.B., Comp. C. H. Dement (No. 25).

Supreme G. Committee.

Chairman, M.E. Comp. R. Fletcher; V.E. Comps. A. Veitch, W. H. Jones, C. Dement, O. Neilson; the G.Prims., P.G.Zs., G.Supts., G.Treas., and G. Recorder (ex officio).

G. Superintendents.

Auckland—R.E. Comp. Kearley.
Wellington—M.E. Comp. T. Porritt.
West Coast—R.E. Comp. G. W. Palmer.
Canterbury—R.E. Comp. V. Flavell.
Otago—R.E. Comp. E. Lane.
Southland—V.E. Comp. J. J. Hiskins.
Westland—R.E. Comp. Dr. E. D. Dunn.

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 October. Z., Comp. W. Broadley; H., Comp. R. McFarlane; J., Comp. C. W. Bingham; S.E., Comp. J. W. Piper, 637, Hereford Street, Linwood.

Waterloo, No. 2:—Founded 1876, meets in Masonic Hall, Boulcott Street, Wellington, fourth Wednesday in each month. Installation September. Z., Comp. J. Rod; H., Comp. C. P. Harton; J., Comp. C. W. Neilson; 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 December. Installation September. Z., Comp. R. Prentice; H., Comp. W. T. Waters; J., Comp. J. Critchfield; S.E., Comp. G. Gilchrist, Invercargill.

Victoria, No. 4:—Founded 1879, meets in Masonic Hall, Munroe Street, Napier, last Thursday in the months of November, January, March, May, July, and September. Installation September. Z., Comp. H. L. Harston; H., Comp. H. W. Whitton; J., Comp. R. Bishop; S.E., Comp. J. Redshaw, P.Z., Box 196.

Albert Edward, No. 6 (Lyttelton):—Meets third Monday in September, November, January, March, May, and July. Installation September. Z., Comp. G. Hill; H., Comp. A. H. Thorpe, P.Z.; J., Comp. L. A. H. Gogoll; S.E., Comp. E. Eliot Chambers.

Otago, No. 7:—Meets in Oceanic Masonic Hall, St. Kilda, Dunedin, first Wednesday every month except December and January. Installation meeting Friday before each meeting. Installation November. Z., V.E. Comp. H. C. Anderson; H., E. Comp. R. V. Parker; J., E. Comp. G. T. Lumsden; S.E., E. Comp. M. J. Pierce, 39 Dowling Street, 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. J. A. Peebles; H., Comp. D. Miller; J., Comp. G. M. Whale; 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. E. White; H., Comp. A. J. Farmer; J., Comp. J. Coe; S.E., Comp. A. E. Bagnall.

Wairarapa, No. 10:—Founded 1892, meets in the Masonic Hall, Masterton, on third Friday in January, March, May, July, September, and November. Installation 23rd September. Z., Comp. W. N. Dempsey, P.Z.; H., Comp. C. W. Perrin; J., Comp. C. D. King; S.E., Comp. Jas. Milne.

Manawatu, No. 11:—Founded 1892, meets in Masonic Hall, Palmerston North, third Thursday each month. Z., Comp. E. Hosking, P.Z.; H., Comp. J. Stone; J., Comp. A. W. Gallachan; S.E., Comp. W. F. Durward, Palmerston North.

Victory, No. 12:—Founded 1892, meets in Masonic Hall, Nelson, on fourth Thursday in month as required (except in December and January). Installation October. Z., E. Comp. J. L. Ching; H., E. Comp. A. E. Hedges; J., E. Comp. W. Widdowson; S.E., V.E. Comp. R. W. Sales, Nelson.

Marlborough, No. 14:—Founded 1892, meets in Masonic Hall, Charles Street, Blenheim, on Thursday nearest new moon in October, December, February, April, June, and August. Installation 23rd September. Z., E. Comp. M. McKenzie; H., E. Comp. C. A. Kirkford; J., Comp. C. H. Mills; S.E., Comp. F. W. Smith, P.Z.

Tinianu, No. 15.

Waimate, No. 16:—Founded 1891, meets in St. Augustine Masonic Hall, Waimate on first Wednesday after full moon in the months of September (Installation), November, January, March, May, and July. Z., Comp. D. A. Fulton; H., Comp. T. W. Manchester; J., Comp. J. Manchester; S.E., Comp. J. W. Manchester.

Ohinemuri, No. 17:—Founded 1901, meets in Masonic Hall, Paeroa, first Wednesday after full moon in September, October, December, February, April, June, and August. Installation September. Z., E. Comp. S. S. Allen; H., E. Comp. H. O. Searle; J., Comp. W. G. Wohlmann; S.E., Comp. V. E. Allen.

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

Roapohu, No. 19 (dormant).

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

Kawakiri, No. 21 (Westport):—Founded 1904, meets in Masonic Hall, Westport, on the third Wednesday in each month. Installation September. Z., E. Comp. Geo. H. Gothard; H., E. Comp. H. Barrack; J., Comp. A. T. Peterkin; S.E., V.E. Comp. J. H. Harkness; P.D.O.Z.

Waikeato, No. 22:—Founded 30th January, 1905, meets in Masonic Hall, Hamilton, Tuesday on or before full moon in September, October, December, February, April, June, and August. Installation September. Z., Comp. J. C. Williams; H., Comp. H. E. Tristram; J., Comp. C. Speight; S.E., Comp. J. E. Herbert.

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. G. G. Bullock; H., Comp. E. Runnerstrum; J., Comp. A. W. Larsen; 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. J. B. Hopkirk; H., Comp. T. E. K. Burgess; J., Comp. S. J. Moncreiff; S.E., Comp. G. F. L. Lenzi.

Hinemoa, No. 25:—Founded 1906, meets in Masonic Hall, Daniel Street, third Thursday every month. Installation September. Z., Comp. J. Reid; H., Comp. E. G. Robertson; J., Comp. S. Martin; S.E., Comp. H. Ivory, Box 328, G.P.O., Wellington.

Whangarei, No. 27:—Founded September, 1907, meets in Masonic Hall, John Street, Whangarei, fourth Thursday in February, March, April, May, June, July, August, September, October, and November. Installation September. Z., Comp. A. M. McLeod; H., Comp. R. Warner; J., Comp. J. Keates, P.Z.; S.E., Comp. C. McKinnon, Box 17, P.O., Whangarei.

Maori, No. 28:—Founded 1907, meets in Masonic Hall, Ravensbourne, on fourth Friday in every month. Installation September. Z., Comp. S. C. Hanlon; H., Comp. J. W. Raffie; J., Comp. T. O'Driscoll; S.E., Comp. T. Ross, P.Z., Ravensbourne.

Westland Kil., No. 29 (Hokitika):

Rawhiti, No. 30:—Founded 1908, meets in Masonic Hall, Dannevirke, on first Monday each month, at 7:30 p.m. Installation September. Z., Comp. J. Craven; H., Comp. F. Craven; J., Comp. D. J. Gardiner; S.E., Comp. W. Dobson, P.Z.

Prince of Wales, No. 31 (Christchurch).

Takahoa, No. 32:—Founded 1912, meets on the third Thursday in each month at Patea, Ritham, and Hawera alternately. Installation September. Z., Comp. T. E. Hamerton; H., Comp. J. Phillips; J., Comp. F. G. Kimbell; S.E., Comp. H. Priestley, P.Z., Box 33, P.O., Waverley.

Iwikatea, No. 33 (Balclutha):—Founded October, 1912. Z., Comp. H. A. Munro; H., Comp. W. Henderson; J., Comp. B. Whiting; S.E., Comp. T. D. Pearson, P.O. Box 34, Balclutha.

Wallace, No. 34 (Dunedin).

Rose and Thistle, No. 35 (Ashburton).

Gisborne, No. 36:—Meets in Abercorn Hall on fourth Tuesday in the months of February, April, June, August, September, October, and December. Installation September. Z., Comp. J. S. Allen; H., Comp. A. J. Fyson; J., Comp. D. S. Jamison; S.E., Comp. D. G. Robertson, Russell Street, Gisborne.

Egmont, No. 37 (Stratford).

Heretaunga, No. 38 (Hastings).

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Lathom Chapter, No. 93:—Meets in the Masonic Hall, Wanganui, on the fourth Tuesday in the months of February, April, June, 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., 6 Parnell Street, Wanganui.

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