

THE NEW ZEALAND

CRAFTSMAN

Annual Subscription 10/6
paid in advance 7/6

WELLINGTON, NEW ZEALAND, JANUARY 1, 1916

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MASONIC MEETINGS IN JANUARY, 1916.

AUCKLAND.

TUESDAY, 4th
Ponsonby
Abercorn
WEDNESDAY, 5th
Manakau
Nau Mai
WEDNESDAY, 12th
Ara
THURSDAY, 13th
Albion
MONDAY, 17th
Wairoa
Whangarei
Waihi
TUESDAY, 18th
St. Andrew
Sir Walter Scott
Te Aroha
Papakura
Mangonui
Rotorua
WEDNESDAY, 19th
Alpha
Ohinemuri
Taupiri
Piako
Plunket
THURSDAY, 20th
Beta-Waikato
Tauranga
Maungahao
Tirau
FRIDAY, 21st
Hokianga
Waipa
SATURDAY, 22nd
Ohaeawai
MONDAY, 24th
Te Marama
TUESDAY, 25th
Auckland
Tawhiti
WEDNESDAY, 26th
United Service
SATURDAY, 29th
*Hobson

Ruaapehu—Cont.

TUESDAY, 18th
Rangitikei
Te Awahou
Otahape
THURSDAY, 20th
Kimbolton
Ruaapehu
WEDNESDAY, 26th
Rongotea
THURSDAY, 27th
Moutoa

WELLINGTON.

MONDAY, 3rd
Leinster
WEDNESDAY, 5th
Brooklyn
Waihenga
THURSDAY, 6th
Tutanekai
SATURDAY, 8th
Whetu Kairanga
MONDAY, 10th
St. John
Waterloo
TUESDAY, 11th
St. Mark
Otari
WEDNESDAY, 12th
Masterton
Waiwhetu
THURSDAY, 13th
Hinemoa
FRIDAY, 14th
Greytown
SATURDAY, 15th
Coronation
MONDAY, 17th
St. Andrew
TUESDAY, 18th
Otaki
Puketoi
WEDNESDAY, 19th
Ulster
Wellington (E.C.)
THURSDAY, 20th
Tararua
Horowhenua
FRIDAY, 21st
Eketahuna
MONDAY, 24th
N.Z. Pacific

HAWKES BAY.

TUESDAY, 11th
Heretaunga
FRIDAY, 14th
Ruataniwha
MONDAY, 17th
Abercorn
Lion
TUESDAY, 18th
Seinde
Ruahine
Waikaremoana
WEDNESDAY, 19th
Bedford
THURSDAY, 20th
Rawhiti

TARANAKI.

TUESDAY, 4th
Hawera
WEDNESDAY, 12th
Patea Kil.
TUESDAY, 18th
St. John's
Ikaroa
WEDNESDAY, 19th
Stratford
FRIDAY, 21st
Moa
WEDNESDAY, 26th
Ngamotu

RUAPEHU.

THURSDAY, 6th
Huia
TUESDAY, 11th
Manawatu Kil.
THURSDAY, 13th
Otangaki
St. Andrew Kil.
FRIDAY, 14th
Rangitira
MONDAY, 17th
Feilding
Waimarino
Manga-te-weka

MARLBORO' & NELSON.

MONDAY, 10th
Forest
THURSDAY, 13th
Victory
Unanimity
FRIDAY, 14th
Havelock
TUESDAY, 18th
Wairau
WEDNESDAY, 19th
Motueka
SATURDAY, 22nd
St. Cuthbert's
FRIDAY, 28th
Waitohi

WESTLAND.

SATURDAY, 1st
Mokihinui
WEDNESDAY, 5th
Aorangi
THURSDAY, 6th
Mawhera
MONDAY, 10th
Kawatiri
SATURDAY, 15th
Torea
TUESDAY, 18th
Kunanga
Kumara
Pacific (E.C.)
WEDNESDAY, 19th
Westland Kil.
THURSDAY, 20th
*Advance
TUESDAY, 25th
*Robert Burns

* 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, 3rd
Caledonian
TUESDAY, 4th
Unanimity
THURSDAY, 6th
Southern Cross
FRIDAY, 7th
Civic
TUESDAY, 11th
St. Augustine 4
WEDNESDAY, 12th
St. George
THURSDAY, 13th
Ashley
Waihora
MONDAY, 17th
Ahurewa
TUESDAY, 18th
Progress
Lincoln
Robert Burns
WEDNESDAY, 19th
Geraldine
St. Augustine 99
Thistle
THURSDAY, 20th
Mackenzie
FRIDAY, 21st
Mairaki
Amuri
TUESDAY, 25th
Christchurch
Koranga
WEDNESDAY, 26th
Concord

OTAGO.

MONDAY, 3rd
Maori
THURSDAY, 6th
Otago Kil.
TUESDAY, 11th
Clutha
WEDNESDAY, 12th
Otago
FRIDAY, 14th
Palmerston
MONDAY, 17th
Ngapara
Haeremai
TUESDAY, 18th
Dunstan
WEDNESDAY, 19th
Waitaki
Hercules
Mount Ida
Cromwell Kil.
Oceanic
THURSDAY, 20th
St. Bathans
Kurow
Owaka
Clinton
FRIDAY, 21st
Manuherikia Kil.
SATURDAY, 22nd
Teviot
TUESDAY, 25th
Hiram
WEDNESDAY, 26th
Oamaru Kil.

SOUTHLAND.

FRIDAY, 7th
Southern Cross
WEDNESDAY, 12th
Fortitude
THURSDAY, 13th
Orepuki
FRIDAY, 14th
Victoria
MONDAY, 17th
Arrow Kil.
Taringatura
Waikaka
Waihopai
TUESDAY, 18th
Aparima
Lake of Ophir
Winton
WEDNESDAY, 19th
Harvey
THURSDAY, 20th
Mokoreta
FRIDAY, 21st
St. John
Wallace

The New Zealand Craftsman

VOL. XXI; No. 8.]

WELLINGTON, NEW ZEALAND, JANUARY 1, 1916.

[A.D. 1916; A.L. 5916.

The New Zealand Craftsman

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

ANNUAL SUBSCRIPTION ... 10/-
" " IF PAID IN ADVANCE ... 7/6

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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, 1916.

20th January—Thursday	15th July—Saturday
19th February—Saturday	13th August—Sunday
20th March—Monday	12th September—Tuesday
18th April—Tuesday	11th October—Wednesday
18th May—Thursday	10th November—Friday
16th June—Friday	10th December—Sunday

FROM THE EDITOR.

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

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

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GRAND LODGE WAR BENEVOLENT FUND.

THE DRAWING of the Raffle for the Set of Surgical Instruments presented by R.W. Bro. Dr. W. E. Redman will take place on THURSDAY, 17th February, 1916, at 3 p.m., in the office of G.L., Manchester Street, Christchurch.

MALCOLM NICCOL,

Christchurch,
17th December, 1915.

G.Sec.

The New Zealand Craftsman

Registered Office—Masonic Hall, Boulcott Street, Wellington.

WELLINGTON, JANUARY 1, 1916.

TRY ME, AND PROVE ME.

IN all the states and conditions of life some guarantee is required to prove the man or woman what they assume to be. The legal axiom is that every person must be deemed to be innocent until proved guilty, but this is only legally axiomatic, as the natural working of the human mind generally indicates a desire to believe the worst until the best is proved. Thus it is that in every phase of society the individual has to run the gauntlet of examination and public opinion before his claims are admitted. Take the soldier, who to-day has pride of place. It is absolutely essential that he be thoroughly tried before he is admitted as a unit in the great army. He must be well-drilled to perfect him in the arts of war. He must be subject to the strictest discipline, as any breach may be communicable to his fellows, and may imperil the general safety. He must be made physically strong so as to inure him to the hardships of his work. After such preparation he has been thoroughly tried, and accepted as a soldier, and his subsequent conduct will prove the efficacy or otherwise of his training. Turn then to the professional man, who has to undergo a long course of training, though naturally of a different character. The surgeon, for example, must be proved by examination that the knowledge he has received has been assimilated, that the head and hand have been trained to work in unison, and especially to meet all sudden emergencies, thus to mitigate human suffering and save that life with which the Almighty Creator has peopled the earth. He has been tried and proved, and is henceforth accepted by the world in good faith as fitted to take one of the most humanitarian parts in the great plan of God's creation. Yet once more we turn to another walk in life, to the man who works more with his hands, the skilful operative craftsman. His preparatory course commences at an early age, and is continued for many years. Firstly, he has to acquire a knowledge of implements of his handicraft, and subsequently to apply them in operation. After the term of his probation he is acknowledged by his guild or society as an expert workman, and henceforth lives and moves and has his being in that state of life in which it has pleased God to call him. And time we might go through the whole gamut of those who go to form the animate and human world, to show the advantages of a liberal and enlightening education which renders them fit members of a regular organised society. And what of Freemasonry? Almost every month its members hear those important words uttered, "Try me and prove me," and though they are spoken more in a general than in an individual sense, yet they are personal to every brother, and should compel his serious attention. How should a brother be tried and proved? The officer of the Lodge who throws down this challenge is asked, "By what instrument of architecture will you be proved?" To which he replies, "The Square," and to the further interrogation, "Why with a square," in some Lodges he is taught to answer, "Because it is an emblem of rectitude" and virtue." "Try me and prove me!" Is not this a fair introspective question for every brother? There is a kind of tacit impression abroad in Freemasonry that there should not be any "serious" talk, or serious impressions conveyed outside the actual ritual diction. A most worthy and esteemed brother recently delivered a very excellent address to the brethren, and in reply to the usual thanks accorded, expressed the hope that he had not unduly preached to the brethren. Why? If a Masonic Lodge is not a church of religion in the accepted sense, it is none the less a Masonic church, and if hymns of praise and prayers and invocations to the Almighty Architect are the practice, what possible objection can there be to the preaching? Are Freemasons so perfect in their lives and conduct that preaching is needless? Is their rectitude of so high an order and their virtue so immaculate that it is an insult to refer to them? I do not think one brother would accept any such admissions. However worthy our intentions may be, however much we may try to live the life of a perfect Mason, we must still all feel how little we do and how much better we could be. The principles and precepts of morality and fervent piety which are continually ascending from our altars need no repression, but should be encouraged on every occasion. To-day we are entering on a New Year of our existence. Can there be a more fitting time to "try" and "prove" ourselves? The introspective process may not be pleasant, if only by reason of the activity of silent conscience. The merchant at some stated period in each year takes stock of his merchandise and balances his affairs. It may not be an agreeable process, because, in addition to the work involved, it may reveal that his year's transactions have not been prosperous. And may it not be the same with Freemasons? We put off the personal stock-taking with the inward misgiving that the balance will not be on the right side. With more "preaching"—if only an occasional word in due season—the misgiving might

be relieved, and the dread of the introspection be removed. In any case, brethren, we are entering upon a New Year, and we shall mutually wish each other all happiness and prosperity. Will it detract from our manhood or from the precepts of our great fraternity if we extend our hopes that the coming year may distinguish Freemasons by more moral rectitude, and that all our actions may be those of piety and virtue? And should our call come before another year, may we be able to answer the Great G.M. that we have endeavoured to make our path as the path of the just, shining more and more unto the perfect day.

MISREPRESENTATION.

The quarterly communication of the G.L. of Western Australia was held in the city of Perth on the 25th October last, and included in the list of visitors was R.W. Bro. W. J. Rees, Prov.G.M. of the Irish Constitution in New Zealand. Naturally, at the festive board the health of Bro. Rees was honoured, and one special point in his reply was his advocacy of what he termed a "permanent" G.M., and the following is what he is reported to have said wider this head : "I believe in the principle of the G.M. being a permanent man; I think it gives strength to a Constitution. In the G.L. which I represent we had some years ago in the Duke of Leinster, the G.M. of Ireland for over 62 years. I believe in a G.M. being a permanent officer; and that is one of the reasons why your G.L. of Western Australia at the present moment is so strong. You have a good man, and you have had him so long that he is a source of strength to the Constitution of this State. In New Zealand the G.M. is elected once a year, although he is eligible for a second term. That is a source of weakness. At the present time in New Zealand there are fifteen or sixteen P.G.Ms. It is like going to America and you call out 'Colonel,' and thirty or forty men stand up. (Laughter.) It does not give strength to Freemasonry. We were rather strong once when we had Lord Plunket as Governor and G.M. of New Zealand for about three or four years, and he gave it a good impetus. But when he resigned the Governorship and went back to Dublin, and took up the G. Secretaryship of the G.L. of Ireland, which he esteemed an honour, we had to fall back on the old plan of electing G.Ms. You will see that it is not so good. New Zealand is divided into four centres, and each of those centres expects the G.M. to be selected from it. Then the smaller fry said, "Why can we not have one from our centre?" We have no objection to feeble attempts at humour by distinguished visitors at the festive board, provided that such alleged humour is not made the medium of misrepresentation, as was the case in Western Australia. That jurisdiction is far removed from New Zealand, and Masonic visitors to the Golden State are few and far between. Hence it is eminently desirable that when brethren do visit the impressions they leave behind should be both correct and just. We shall only refer to two points of Bro. Rees' speech in order to straighten matters out for our West Australian brethren. Bro. Rees asserts that the practice of electing G.Ms. for each year is a "source of weakness." Each of our G.M.s. has been elected for two years except Lord Plunket, who held office for four. Bro. Rees infers that though they are eligible for a second year, they are not necessarily elected. If the custom is a source of weakness, then the G.L. of New Zealand thrives remarkably well on its weakness, seeing that the roll of its Lodges has increased to 203. The duration of the office of G.M. in the United States of America is, with few exceptions, twelve months, and there is no question of a second term. Will Bro. Rees affirm that Freemasonry in America is weak in consequence We venture to assert that at least some of the District and Prov.G.Ls. of other Constitutions in New Zealand would have been stronger under a members' suffrage system of election than by permanent appointment of the Dist.G.M. Bro. Rees stated that there were "fifteen or sixteen" P.G.Ms. in New Zealand, and paralleled them with an ancient American war "chestnut" which has an origin of at least fifty years. The actual position is that New Zealand has had twelve P.G.Ms., one of whom was honoris cause. Of that number five are dead, one has resigned membership in favour of high political life, two are out of the Dominion, one is a permanent Invalid, thus leaving three active P.G.Ms., of whom one is the G.Sec. So that instead of falling over each other, as Bro. Rees would have his West Australian friends believe, it would be impossible to get more than three together to-day from all parts of the Dominion. We do not claim that the G.L. of New Zealand is infallible; indeed, we recognise there are frailties in its constitution which may on occasion have somewhat shaken its solidity, and upon which peg Bro. Rees might more fittingly have hung up the hat of his humour. But whatever opinions may be held as to the duration of office of the G.M.— and we have fairly strong ones ourselves—it is quite certain that the matter is not of sufficient internal importance to affect either the weakness or strength of the institution.

A MASONIC ART UNION.



Some months ago it was announced in this journal that R.W. Bro. Dr. W. E. Redman, of Picton, had donated a case of surgical instruments for the benefit of the G.L. War Fund. This case has been in Dr. Redman's family for over seventy years, and to those who desire it documentary evidence of the authenticity of this claim is available. For ourselves Dr. Redman's word is ample. It will no doubt add to the value of the gift to know that they were in active use at the battle of Trafalgar. It has now been decided to realise on the gift per medium of art union—we have a repugnance to the word "raffle," which reminds us of the Christmas goose clubs of London—and the necessary authorisation has been obtained from the Minister of Internal Affairs. The amount it is anticipated the art union will realise is £750. Lodges are asked to purchase books, each of which will contain twenty tickets. It is further provided that should a Lodge be successful in winning the prize, a purchaser will be found who will pay £100 for the case, with the object of handing it over to the Dominion Museum. But this privilege will not be accorded should the case be won by a private subscriber.

The War Relief Fund, as has been previously pointed out, is not assuming anything like the proportions desired. Indeed, it has only reached one-half of the amount estimated by the G.M. And although the amounts from Lodges are coming in slowly, much of the earlier interest appears to have waned. The art union project, if taken up con amore by Lodges, should result in a very handsome addition to the fund. There are no Lodges—at least we hope not—that cannot afford to take one book of tickets, and very few that would feel the cost of five. Though there may be some scruples as to the abstract morality of art unions, yet in this case the means used will justify the end sought to be attained. Thus we hope that all the 15,000 tickets will have been allocated before the 10th February, the date when returns have to reach the G.Sec.'s office.

CONTRADICTIONS.



Probably our ignorance alone prevents us from appreciating the different lights and shades which appear as contradictions in the procedure of American Freemasonry. In another column we publish an article from the "Masonic Home Journal" entitled, "Concerning Examinations in the M.M. Degree," and from it we learn that at the last communication of the G.L. [Kentucky, we presume] a regulation adopted in 1914—requiring a newly-raised M.M. to become proficient in the lecture of the degree before he could be allowed to vote or hold office—was repealed. The articles goes on to say that a similar regulation is in force in several other States, except that the penalty is that if a brother has not perfected himself in six months he shall be "suspended." These regulations strike one as being most extraordinary, in view of the loud lamentation that is constantly being made as to "Why don't members attend?" "What can be done to induce attendances?" etc. Then, again, there is the evergreen trouble with respect to demissions, which is a problem in every jurisdiction, in conjunction with the sister question of the "unattached." In New Zealand there is not much to complain of in point of attendance, but if we were asked to suggest a means which would lessen the attendance by 50 per cent., we should advise the adoption of the American rule to suspend the M.M. who had not virtually committed the lecture to memory. The further suggestion from the "Builder" that fifteen or twenty questions be submitted to the neophyte each month, and that he be referred to a text-book to enable him to answer them. A very excellent plan indeed to add to the knowledge of the brother, but we think the result would be more anxious enquiries as to small attendances at Lodge meetings. Another anomaly of American procedure is the austere denunciation of everything pertaining to the consumption of alcohol at the festive meetings, and turning the Lodgeroom into a "smoke talk." To our unsophisticated mind the filthy spittoon in the Lodge is quite as demoralising as alcohol at supper. In this country a Masonic Lodge is treated very seriously. The members invariably wear evening attire, and the whole proceedings are of the most decorous character. Talking and smoking during a ceremony, which we are told is most usual in the States, is an offence here almost amounting to a crime. We do not doubt the earnestness of our American brethren, but it does appear that some of their methods are extremes which cannot possibly meet.

News and Notes.

To all our brethren, wherever dispersed, we offer our heartiest good wishes for a bright, happy, and prosperous New Year. It has been our custom in past years to embody our greeting in card form, but on this occasion we feel that the cost of this small pleasure can be appropriated to better uses, and to this view we feel sure that all our brethren will subscribe.

IT was our pleasure last month to receive a visit from R.W. Bro. F. Steans, P.P.G.M. for Southland. Bro. Steans had just returned from an eighteen months' visit to England, and expressed himself heartily glad to be "home" again in New Zealand. Our esteemed brother's trip was not without incident, as at the commencement of war he was travelling to the East in a German vessel, which at once made for Batavia, where Bro. Steans was virtually stranded for a time. Finally he made his way to Holland by a Dutch vessel, and from there to England.

THE nomination of officers in the G.L. of New Zealand indicates that another year is drawing to a close. The allocation will probably be made by the B. of G.P. at the end of the present month. May next will conclude the two years' location of G. Office in Christchurch, and it will then move on to Auckland, where the annual meeting will be held on the second Wednesday in that month.

R. E. COMP. E. LANE left Oamaru last month on a visit to Australia, where he will combine business with pleasure. Though how either can be done with the thermometer standing near 100 degrees is a puzzle to the writer.

SAID an American brother : "To so live and act that the world may be the better because we have lived in it." This sentiment should, we think, appeal to every Freemason.

QUITE a number of Lodges are in recess during the months of December and January. This is well, if only for the reason that the members can return to work with renewed zest after the vacation.

THE twenty-fourth annual convocation of the Sup.G.R.A. Chapter of New Zealand will be held in Dunedin on the 17th February—always provided the firemen of the U.S.S. Co. will allow steamers to cross Cook's Strait.

IT is generally understood that M.W. Bro. Oliver Nicholson, P.P.G.M., will be the elect of Auckland for the G.M.'s chair for 1916-17.

V.W. BRO. HERBERT B. BRIDGE, G.Lect., delivered a most excellent address to the Wellington Lodges on the 6th December, and was accorded a very hearty vote of thanks. We publish the address in the present issue of the CRAFTSMAN.

R.W. BRO. T. A. PETERKIN, Prov.G.M. of Wellington, is not in the enjoyment of the best of health, and has had to decline several Masonic engagements recently. The best thing to rejuvenate him would be for 'the Government to confer military brevet rank upon him, put him in khaki, and station him at Trentham.

W. BRO. E. NORDON, of Christchurch, who has recently returned from a visit to America and England, was announced to lecture to the Masters' and Past Masters' Lodge of Christchurch on the 19th ult. We may have the opportunity of publishing his impressions of foreign. Freemasonry in a future issue.

FREEMASONS in Canterbury will learn with regret that R.W. Bro. Withers, P.D.G.M. had a slight attack of appendicitis early in December, but is again able to attend to his professional duties.

W. BRO. G. S. HARDY, P.G.D., who went to the front with the first Expeditionary Force, is at present in Dunedin undergoing a slight operation, but Bro. Hardy expects to be well enough to rejoin the forces early in the New Year.

A G.L. has been formed in the Republic of Panama with five constituent Lodges.

V.W. BRO. J. W. WARREN, P.G.D., of Hamilton, was present at the annual meeting of St. Andrew's Lodge. Bro. Warren was visiting Wellington in his capacity as a delegate to the annual meeting of the Institute of New Zealand Architects.

WE have been asked to publish a directory of the various Boards of Enquiry operating in the Dominion. We shall be pleased to do so without charge if the necessary particulars are forwarded.

WRITING from Oamaru early in December, the S.E. of Waitaki Kit. R.A. Chapter incidentally remarks that there are a dozen candidates for the next meeting. The V.E.Z. should be a happy man—if he is a glutton for work.

IN our last issue the day of annual convocation of Sup.G.R.A. Chapter of New Zealand was stated as "Wednesday," 17th February. It should have read "Thursday."

As a mark of respect to the memory of the late M.W. Bro. A. Russell, P.G.M., all Lodges under the G.L. of New Zealand have been requested to observe a period of mourning for three months, dating from the 28th October ult.

W. BRO. OSCAR NEILSON, of Wellington, who has been seriously ill for some time, is now convalescent, and hopes to be about again shortly. The CRAFTSMAN reciprocates his seasonable greetings.

AT the refreshment table after the installation ceremonies of Lodge St. Andrew, Wellington, M.W. Bro. H. J. Williams, speaking on Freemasonry and the war, made a strong patriotic speech, and at its conclusion received quite an ovation.— [Communicated.]

THE term of office of the G.M. of the G.L. Alpine, Switzerland, is five years. [We have always favoured four years as the minimum—ED.C.]

THE "Scottish Rite Bulletin" commends itself as one of the most readable exchanges that come to our table. Short pithy articles that cannot possibly tire any, and must appeal to all.

W. BRO. OSCAR NEILSON, an old and respected resident of Wellington, has two sons in camp—one a lieutenant in the Rifle Brigade, and the other in the Artillery. The former served as an officer in the Boer War. Bro. Neilson has just received a letter from his son, Dr. Ed. Neilson, of Edinburgh, stating that he has offered his services to the High Commissioner of New Zealand for duty with the New Zealand Army Medical Corps should such be required.

W. BRO. R. J. FOSS, who has been headmaster at the Fernridge School during the past nine years, has been appointed headmaster at the Carterton School. Bro. Foss has proved himself to be an excellent teacher, who has taken a particular interest in and devoted great care to the children under his charge. The CRAFTSMAN heartily congratulates W. Bro. Foss on his preferment.

R.W. BRO. J. W. MATTHEWS, representative of the G.L. of New Zealand near the G.L. of England, and who is now residing in New York, requests permission to retain his appointment for six months. Should he decide after that period to remain in America, he will of course resign.

THE B. of G.P. of the G.L. of New Zealand will meet on the 27th January to consider the nominations for G. office, which close on the 25th inst.

TWENTY-TWO members of the Auckland Masonic Club have taken their places in the New Zealand Expeditionary Forces sent to the front (says the "Herald"), and one of these has given up his life for the Empire. The club has emblazoned the names of its soldier representatives upon a roll of honour, and the unveiling of the record took place in one of the rooms of the institution last week in the presence of a large gathering of members of the Craft. Bro. E. R. Piggott, president of the club, performed the ceremony. The tablet, which is of neat design, occupies a prominent place in the club, and ample space has been reserved for the insertion of additional names as further contingents are despatched.

THE DIGNITY AND HIGH IMPORTANCE OF MASONRY.

[A Lecture Delivered by V.W. BRO. H. B. BRIDGE, P.M., P.Z., G.LECT.]

The words which constitute the title of this lecture are an essential part of one of the sentences in the address delivered to all W.Ms. after having been installed in their high position of trust and responsibility. As such they will, doubtless, be familiar to Masons generally. These new rulers in the Craft are especially enjoined to "forcibly impress" upon those who may come under their direction that which is meant by, and included in, the full significance of these words. The percentage of W.Ms., who, during the tenure of their important office, obey this injunction may safely be set down as very small indeed. The majority of them would, probably, claim that their time is so taken up with ritual and ceremonial that there has been no opportunity to

explain to their brethren the phrase referred to, or to tutor them in the direction indicated. More probably still they have never given any further thought to the matter. Even if they have done so, it may, perhaps, have suggested itself to them that any such action on their part on the lines set out in the address would be superfluous, since the ritual affords all the ethical teaching necessary to an understanding of the dignity and high importance of Masonry, or Freemasonry as we now term it. This is a very natural conclusion to come to by those who do not look beneath the surface of things, and is a very prevalent error among the brethren generally, leading, unfortunately, to that casualness as to things Masonic which is the principal obstacle in the road to an intelligent understanding of Masonry, as well as that thoroughness in its exemplification which should characterise the bearing and actions of Masons throughout the world.

Complete and excellent as the ritual is, in so far as its special purposes are concerned, it does not, nor could it be expected to, enter upon analytical expositions of Masonry outside of, and not immediately corrected with, the ceremonial workings it sets out to teach. Only very briefly does it incidentally demonstrate why Masonry is entitled to claim the attribute of dignity, and it is mainly by reference to the individual—that is, as to the moral benefit to be derived by each member from a faithful observance of the Masonic tenets and principles—that it sets forth the importance of Masonry. Now, since it has been thought desirable by those in authority that the fact that dignity attaches to Masonry, as also the fact that Masonry is of high importance, should be forcibly impressed upon the brethren, there must surely be special meanings of broad application to both these phrases. It may be instructive if we endeavour to arrive at their full significance.

First, what is the meaning of dignity? Your dictionary will tell you that it is a state, or condition, of being worthy, or honourable; a state, or condition, of moral excellence, of high tone of feeling or sentiment; a state of nobleness of nature, character, or disposition. What is desired, then, to be impressed upon all members of the Craft is that this Institution of Masonry to which we have the honour to belong is a worthy and honourable association, the attributes of which, as well as its objective as regards mankind generally, are a high condition of moral excellence, and nobleness of nature, character, and disposition. Let us see if that is so by the light of the Masonic teachings. These are: Brotherly Love, Relief, and Truth; Justice, Honour, and Virtue; Charity in its broadest sense; an unflinching belief and trust in the Supreme Being, the G.A.O.T.U., by Whose aid alone can the members of the association hope to live lives in accordance with these teachings. And it must never be forgotten that these teachings are founded on the rules laid down for man's guidance in the V.S.L. Surely, then, these teachings may be said to contain all the necessary constituents which go to clothe man with a moral excellence, and to make for in him a nobleness of nature, character, and disposition—in other words, to invest his life and actions with such dignity as must enhance his own usefulness among his fellow-men, and prove a beacon light of example by which others may steer. The institution, too, which is based on a foundation of such moral excellence, and the function of which is to promulgate the teachings which alone can realise its attainment, may surely justly claim that it is entitled to a dignity of place and position equalled by but few, surpassed by none. Masonry, however, has another claim to dignity—the claim of great age and accompanying noble tradition. How old Masonry—in its sense of a brotherhood bound together by common ethical beliefs and objects, cemented by ritualistic ceremonials, secrets, signs, and symbols—may be no one now can tell with certainty, unless, indeed, he allies himself with our erudite Bro. Dr. Churchward, the Oriental scholar and new Masonic historical light, who confidently asserts that Masonry existed, just as we have it now, 600,000 years ago. This the learned doctor and brother asserts he can prove incontestably to all brethren who are able to read the ritual of ancient Egypt in the original and who can decipher the writings on the walls and tombs and stones of ancient Egyptian temples, on the monoliths, on the pyramids, etc. Unfortunately, the great majority of the brethren are quite unable to meet the learned doctor on his own ground and to test by his own methods the correctness of his deductions, which are certainly very interesting, if difficult of understanding by the student who has no Oriental learning. But we do know, at least by logical deductive reasoning, that Masonry, handed on from ancient sources through the Middle Ages by the travelling operative masons—to whom Dr. Churchward applies the medico-surgical name of "carriers"—is of great antiquity. As regards its esoteric signification and its symbolism, though it is with us now in a form changed from the original by the natural course of evolution, the essentials of objective and ritual and of symbols remain unchanged and unsullied. There is a dignity in great age such as this—a dignity much enhanced when the vicissitudes, the persecutions, the tests of the centuries past are considered. Recognising and realising, then, the full meaning of the dignity of Masonry, it will, presumably, not be questioned for a moment how desirable it is that all brethren should be forcibly impressed by it. If they are not, they cannot hold the institution in such veneration as it is entitled to or adequately estimate the worth to themselves of their membership of the association. Failing in these respects, they may individually subscribe to the ethical course of living taught in their Lodges, and yet fall

grievously short in the mass as regards the corporate duties and responsibilities of so worthy an institution. It is certain that an ignorance, or ignoring, of the dignity of Masonry on the part of a majority of the brethren might seriously endanger the beneficial and successful administration of the institution by the introduction, or attempted introduction, into its councils of modern political methods, foreign in their essence and in every way to Masonry, its aims, and its objects. Thus the dignity attaching to Masonry, and so, necessarily, to the Masonic institution, cannot be too strongly impressed upon the brethren, lest through the actions of any of them it should suffer disparagement or depreciation.

Let us now turn to the "high importance " of Masonry. Obviously, it may be urged, that which tends to elevate, ennoble, and purify the life of the individual must be important. Therefore a moral science—"a peculiar system of morality"—the mission of which is the teaching of those things, and those things alone, which make for the moral improvement of the individual must be said to be of great importance. This is all very true, but it is so self-evident that there is no need to stress the fact. In like manner education must be said to be important, also the arts and sciences and the professions generally, all of which, of course, are only branches of education. Invention is of great importance, but this is not, strange to say, necessarily a result of education, being rather classed among the special gifts or as genius. The literary and oratorical faculties, enhanced by, but not necessarily the direct product of education, are also most important. Many other things, too, have their special and exceeding usefulness, which brings them under the category of important. Yet none of these things, not excepting education in its full and proper sense, is of such high importance as Masonry. On the face of it that seems a peculiar, and certainly a very bold, thing to say. At first sight it will, more than probably, be vigorously disputed. Straight away it will be urged that it cannot be true because the Masonic institution demands at least a reasonable amount of education in those who seek to range themselves under its banners. Here, of course, is the inevitable mental confusion. It is undoubtedly a fact that Masons should be at least reasonably educated men. To go further, it may be said that the higher the standard of education they possess the better for the Craft and the realising of the ideals of the institution as a whole. But we are not dealing with the high importance of Masons, but of Masonry. In other words, we are now considering the great importance of those tenets and principles of which Masons should be the exponents before society at large and throughout the world. Put briefly and concisely, these tenets and principles are summed up in the words, "the brotherhood of man, the fatherhood of God." In these principles there is—there can be—no distinction between the educated and the uneducated, the rich or the poor, the whole or the maimed. The world has of late had an object-lesson such as it has never had before that a high standard of education alone does not guarantee to an individual, to a community, or to a nation those moral and humane qualities which make for truth, honour, mercy, and justice, and, abate all, peace. The mission of Masonry—that Masonry to which the definition of "speculative " has been added—is to promulgate the great ideal of a world in which all men should be brothers in the true sense of the term, and in which all should recognise the Fatherhood of the one God—the Supreme Being—the G.A.O.T.U. Naturally, those who are selected as the sowers of the seed from which shall germinate gradually, increasingly, and finally irresistibly, the adoption throughout the world of these grand unifying and harmonious principles should be men fitted in themselves, their lives and actions to stand forth as examples of the beneficent practice and result of the teaching of these principles. But be well assured that it is these principles which are of high importance, in the meaning conveyed by the address to the W.M., not those who merely give effect to them. Probably, then, it will be admitted that Masonry.—that is, the great and noble ideals which Masonry stands for—is of higher importance than education or any other source of mundane usefulness.

Still, it remains to be explained why the general—or perhaps one should say the universal—recognition, adoption, and practice of these principles are of such high importance. Just consider what such a condition of things would mean. First and foremost of all, mankind would have but one dominating basis of religious faith. With its diversity of expression Masonry, as now, would have no concern. Each man would be at liberty to worship the Supreme Being according to such forms and ceremonies and dogmas as he pleased. But with the prevalence of the true fraternal spirit all religious dissensions and fierce antagonisms would disappear. Distinctions among men would, of course, continue; but there would be no class hatred, no personal or racial feuds. The souls of men would be set on the just but amicable settlement of all differences. And as with men, so it would be with nations. Peace would prevail among the peoples of God, and how great a blessing is peace perhaps at no time in the world's history has been made so clear as it has from the experiences of the terrible war which is being waged among the nations as these words are being written. It has been said that Freemasonry has failed, in that in this twentieth century such a war was possible. But that is as false as it is absurd. Not yet is mankind, or are the nations, sufficiently taught by Masonic exemplars of our tenets and principles so as to be swayed by what is right and by what is good alone. But it may be

confidently asserted that, when the Masonic history of this awful experience is written and available by all, it will be found that Freemasons exerted most powerful influence in the endeavour to avert the catastrophe, and, when it became inevitable, played their full and noble part in mitigating its miseries and horrors. With the teachings of Masonry governing the lives and actions of men and of nations an era of mutual toleration, sympathy, and consideration, of truth and honour in all their dealings with one another, and of justice to and protection of the weak by the strong, would dawn. Try to realise it ; imagine the countless blessings to humanity resulting, and the re-strengthened faith in the goodness and mercy of God, the Father of all ; and then you will gain at least some conception of what is meant by " the high importance " of Masonry. But, it may be said, this is a counsel of perfection—the depicting of a world not peopled by ordinary human beings, but by angels or saints. And, again, whoever should say this would be wrong. There is no suggestion of a miracle in the fact—not so infrequent of happening as the unthinking might suppose —of a person of notoriously bad ways of living changing his mode of life until by degrees it conforms to the customs and laws governing the society in which he dwells. And still, improved as he is morally, he has yet with him all the human instincts leading to this or that frailty or imperfection which would dominate him were it not for the higher goal to which he has set himself in all humility to attain. And as with an individual, so with a community, a people, a nation. The world permeated by the outstanding principles of Masonry—brotherly love, relief, and truth—justice, honour, and virtue—would still be a very human world, and considerably far from perfect, since the quality of perfection is unattainable through the inherent weaknesses of human nature. But it would be a much better world, a much happier world, than the world as we know it at present. More than that, it would be a world much more in a position of receptiveness towards those great and good schemes for human progress in the direction of a higher standard all round than it possibly can be in its present divided, selfish, and materially minded condition. Surely, then, it is well said that Masonry is of high importance.

The object of this lecture, in attempting at some length to define the signification of the quotation from the address to the newly installed W.M., is twofold. In the first place it is desired again to emphasise to the brethren the truth that there is no phrasing or wording of the ritual, or of the charges or addresses in connection with the ceremonies, which has not a distinctive and special meaning of its own, and which is flat applied where it is without important purpose. What that meaning is, and what is the purpose, it should be the endeavour of all Masons to discover. To accept the phrasing and the wording as mere forms of speech or expression, more or less ornate, intended merely to give verbal embellishment to the diction used, is to assume that the great truths of Masonry are sought to be conveyed by a mere iteration of empty phraseology. Presumably no brother would seriously desire to come under the stigma of so lightly regarding the impressive and beautiful Masonic ceremonies. Yet that is what the action of those brethren amounts to who accept as a mere matter of course the diction of the degrees and ceremonies, and never meditate thereon or try to arrive at its meaning or meanings. And here it may be said that, in failing to study for themselves the esoteric or inner significance of the language of the ritual, or of the special charges and addresses, the brethren are missing a vast source of more intimate knowledge of Masonry, as well as a better understanding of its real aims and objects, and also an intellectual recreation not only beneficial for themselves mentally, but also calculated to give stimulus and reality to their Masonic professions.

The second main purpose of this lecture is to remind the members of the Craft that they are not admitted to the honour and privileges of Masonry with the sole idea and aim of making them individually better men. If their admission does effect this—and it is to be hoped that in most cases it does—then truly a great work is being done. But, as has been shown, the true objects of Masonry extend far and away beyond the betterment of the individual brother. Its true aim—its ultimate goal —is no less than the betterment of mankind throughout the world. If the Mason, morally re-born, made virtuous, honourable and upright of living by his association with Masonry and its teachings, were to keep to himself the benefits he has received, hiding upder a bushel the light conferred upon him, he would no more be in reality a Mason than would the Average upright living man who is not a member of the institution. The Mason's true function abroad, in carrying out in his life and actions the lessons and precepts taught within his Lodge, is to serve, unostentatiously, and with due humility, always as an example of, and influence for the adoption of, the Masonic tenets and principles to and by those with whom he is brought in contact in his daily life and avocations. In his public, as in his private capacity, in his business dealings, in his social amenities, and in his domestic relations, his conduct and bearing should be such that men will say : "It is indeed well to be a Mason; would that there were more of Masonry throughout the world !" And there are such Masons, but unfortunately only a few in relation to the hundreds of thousands who have a nominal right to so style themselves. Why is this ? Well, it is not all due to the frailty of human nature, as is so often said. More largely, it may be suggested, it is due to a lack of

knowledge or understanding of the real meaning of Masonry; the failure to grasp the unselfishness of its objects ; the ignoring of its intellectual side. Too much importance is attached to ritual and ceremonial performance; too little time is devoted to an intelligent study of what these really stand for and signify.

Now, it would seem that with the cessation of the terrible world-strife at this time prevailing, there will come a time when Freemasons will be called upon to demonstrate unmistakably that their Lodge professions are something more than mere verbiage—that their Masonry is a greater thing than mere Lodge service and its social enjoyment. A great world crisis is followed inevitably by great reaction among the peoples. This may make for more serious-mindedness, and a greater observance of duty and principle; but, more probably, in the main it will result in a relaxing of moral rectitude, in self-indulgence, and in the fostering of, it may be, vain-gloriousness, bitterness, and all uncharitableness. It will be the duty of Freemasons, individually and collectively, to show that in the aftermath of storm and stress they, at any rate, are true to their great principles of upright living, of toleration, of human sympathy and consideration, of charity in every sense, and, above all, of silence where the careless and unrestrained use of their tongues might intensify abuse, recrimination, or revengeful feelings. They can thus adhere to the tenets and principles of Masonry, and yet remain absolutely loyal to their country's interests, and actively alert in safeguarding those interests. Of a certainty there will be much resultant suffering and hardship to alleviate, and while doing their obvious duty to those within their own Masonic circle, the just claims of those outside of it should also receive full Masonic attention.

Does not all this make it doubly clear, doubly urgent, that every brother, if he has not already done so, should at once take his Masonry more seriously, and endeavour to thoroughly understand all that Masonry requires of him ? The dignity of Masonry is, on trust, in the hands of every Mason; his sense of its high importance can best be demonstrated by the manner, and to the extent, in which he fulfils his Masonic obligations.

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THE DOCTRINES OF FREEMASONRY.

The doctrines of Freemasonry embrace all the natural, moral, and political obligations of society. It directs us to fulfil our duty to our God, our country, our neighbour, and ourselves; it inculcates reverence, resignation, and gratitude to Him who made and preserved us; obedience and loyalty to the Government who in justice and clemency rules over us; courtesy and amity to our neighbour ; equity and compassion to all mankind. It teaches us to pity and forgive our enemies, to love and reward our friends, to relieve the distressed, and cherish the neglected. Masonry is confined to no form of faith nor sect of religion, and her charity, like her creed, is universal. So, too, she rejects bigotry in matters of faith, she nourishes no blind zeal on the subject of politics, nor affords any support to civil discord or popular commotion. Private benevolence, in its extended operation, becomes patriotism, which is, in fact, public benevolence. From liberality of thinking and acting towards individuals Masonry is propitious to general liberty, but it is liberty devoid of

licentiousness. The grand principles of our fraternity are those of peace, patience, and good-will; they hold out no encouragement to faction, no extenuation of private defamation and slander. As concerns the welfare of the State, our wishes, like those of all good members of the community, are for its improvement—but under the guidance of order and wisdom; in the hands of the vulgar and the violent attempts at national reforms lead to anarchy and confusion; to every violation of property, life, and liberty. In this Masonry teaches us obedience to the Government under which we live.

THE HOLY BIBLE.

[By A. W. WITT, P.M.]

The Bible is the most read Book in the world, and yet it is the least understood. This is indeed strange, and yet it is a fact. For, if it were rightly understood, its teachings would have been followed not only by individuals, but by nations as well. The test of a theory is in its practical application; had the test of the value of the teachings of the Bible lies in the practical application of its precepts in our daily living. The teachings of the Bible have yet to be accepted and put into practice by the nations of the world. So far it is lived by a few individuals only.

The Bible is not like the ordinary book. It contains principally parables and allegories, considerably involved, requiring deep thought and contemplation. And how many of the people are given to independent thinking and deep meditation ? Most men are still in their swaddling clothes, as far as independent thinking is concerned. Not until the people reach their manhood of thought will they begin to understand the meaning of the parables.

Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Paul here does not refer to physical age. A man may be fifty years old and yet have no higher intelligence than a boy. What Paul means is spiritual understanding. When man reaches his manhood of understanding, he puts away childish things—he ceases to be an atheist, a materialist, a religionist, who takes the parables and allegories literally.

The inspired men who wrote the Bible were wont to clothe their ideas in parable and allegory. Therefore, to understand the Book of Books, it is necessary to read between the lines and into the words. "For the letter killeth, but the spirit giveth life." It is meat for adults, and not milk for suckling babes. Even the historical portions are mostly allegorical, wherein has been woven wonderful philosophy and practical truth.

The Bible is God's inestimable gift to man. It contains the wisdom of the ages, and covers all knowledge absolutely essential to the well-being of man. Its wisdom is universal and eternal, and reveals itself only to the one who has an ear to hear and an eye to see, and who is spiritually minded.

What is wisdom to the Biblical student is foolishness to the materialist. We read in Corinthians, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." "For the wisdom of this world is foolishness with God,"

We also read, "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually minded."

"The natural man," that is, the man of flesh, or the materialist, does not "receive" or comprehend "the things of the spirit of God," or spiritual truth, for they are foolishness unto him, since "they are spiritually minded," or spiritual truth can be grasped only by a spiritually minded man.

One must have spiritual perception to comprehend the meaning of the parables, and, while a man may be worldly wise, he can be a child in understanding the philosophy of the Bible. This is clearly indicated in the story of Naaman's Leprosy. Although Naaman was clothed in worldly authority and knowledge, he was leprous, or ignorant, as to spiritual knowledge. The leprosy of Naaman is the leprosy of the majority of mankind to-day, as it has been these past several thousand years.

In the parable of the Sower, the Master Teacher has this to say to His disciples : "To you it is given to understand the mysteries of the Kingdom of God; but to others in parables ; that seeing they might not see, and hearing they might not understand." In other words, to those who lived a pure and Godly life, and who had unfolded within themselves spiritual perception, the inner meaning of this parable (and all other

parables) was apparent; "but to others," that is, to the materialist and worldly wise, the inner meaning is lost. The latter are satisfied with a literal interpretation, and do not seek further.

No better illustration of the difference between the worldly wise and the spiritually minded is given us than in the following quotations, wherein Nicodemus, a type of the worldly minded man, comes "by night," or in ignorance, to the Master Teacher for instruction. The Master informs the unbeliever in spiritual knowledge, "Verily I say unto you, except a man be born again, he cannot see the Kingdom of God." Nicodemus saith unto Him, "How can a man be born when he is old ? Can he enter the second time into his mother's womb, and be born ?" The Master answered and said, "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit." And Nicodemus went away and said, "How can these things be?"

The re-birth here mentioned refers to the birth into a new understanding. It is true initiation, or growth into higher perception. The Master tried to explain to the worldly minded Nicodemus the simple truth that one must unfold within himself a higher consciousness to understand spiritual truth, or "enter the Kingdom of Heaven." "Water" in the Bible is symbolic for mind. "Except a man be born of water and of the spirit" is equivalent to saying that unless a man becomes mentally enlightened and unfolds within himself spiritual perception, he cannot grasp spiritual truth. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," means that the materialistic mind cannot give birth or conceive the truth outside of matter; but the spiritual mind understands spiritual truth.

However, the wisdom that the Bible teaches is beyond the understanding of the worldly wise of to-day as it was to the Nicodemus type of man two thousand years ago. To-day, as yesterday, those who are rooted down to matter and interpret the Bible literally, fail to grasp the meaning of the parables and the historical portions allegorically constructed; and, in their foolishness, say, "How can these things be?" They read the story of Jonah and the whale, and, failing to grasp this beautiful allegory, and the import of its lesson, exclaim, "How can these things be?" Foolish men ! In seeming to be wise, they disclose their ignorance. They have been swallowed up by the fish of their own making, and, being in "the belly of the fish," or living in darkness, how can they know what light and truth is ?

It is not the fault of the Bible because it is so little understood. The fault is rather with the people, who prefer to remain in the "belly of the fish" instead of unfolding within themselves those latent faculties by which they may come to know God and live His laws. Why does the materialistic world condemn the Bible ? Why do not rather condemn their shallow understanding ? It is not that we have outgrown the Bible, as we would be led to believe by some of our so-called educated individuals. The mass of the people, as far as spiritual knowledge is concerned, are not very much higher than those of past civilisations; and the majority of our leaders of thought are the same as the Nicodemus type of two thousand years ago. The progress of humanity is slow, and two thousand years is only yesterday. We have yet "to be born of water and of the spirit" before we can discern and learn to appreciate the truths of the Bible.

Civilisations have come and gone; nations have risen and have crumbled to dust ; materialistic philosophers and scientists have sprung up and vanished in a day, and their theories have been discarded to the scrap-heap; but the teachings of the Bible have outlived nations and civilisations, and will live for ever. Its truths are eternal. They are founded on the most exact science, on laws that are immutable and unchangeable. Its wisdom is ever green and fresh. It has been the inspiration of individuals and nations. As long as peoples have practised the rules laid down "in the great Book of Nature and Revelation," they have prospered; but as soon as they ceased to live in accordance with its teachings, they have been swept away. This is the lesson of the European war. "Those that take up the sword shall perish by the sword."

The Bible is the Freemason's text-book. It is his "rule and guide to his faith and practice." Let us, as Craftsmen, study it more assiduously. Let its precepts be indelibly impressed upon our foreheads; let its truths sink into our hearts; let its maxims guide our footsteps.—"Kansas City Freemason."

RECENT DISCOVERIES AT ABYDOS, EGYPT.

The great pool with porches and the "Tomb of Osiris " are behind the western wall of the Temple of Seti I, at Abydos. The building consists of a rectangle, the inside of which is about a hundred feet long and sixty wide. " The two long sides are north and south. . . . The enclosure wall is twenty feet thick. . . . The middle nave ends on the east side, the aide of the Temple of Seti, with a high wall on which are religious sculptures. . . .

They represent offerings made by Merephtah to Osiris and other gods; and the two important amulets which were generally worn or are found on the mummies. This showed that there was behind the wall something of a funerary character, the tomb of Osiris. Osiris, although he was a god, was supposed to have been torn to pieces by his enemy, Set or Typhon, and his limbs had been scattered among the chief cities of Egypt. Abydos being the residence of the god, its share had been the head, which was buried in his tomb."

On another page it is written : "The whole structure has decidedly the character of the primitive constructions which in Greece are called cyclopean. . . . When the work reached the lowest layers of the enclosed wall, a very extraordinary discovery was made. In this wall, all round the structure, are cells about six feet high and wide, all exactly alike, without any ornament or decoration. They had doors, probably made of wood, with a single leaf ; one can see the holes where they turned. Such cells are not seen in any other Egyptian construction. . . . They open on a narrow ledge. . . . Under the ledge . . . the beautiful masonry goes on, and at a depth of twelve feet water was reached. . . . There is no doubt that it is what is called Strabo's Well, which he describes as being below the temple, and like the labyrinth at Hawara, but on smaller proportions, and with passages covered by big monoliths. Was there a canal coming from the Nile, as the Greek geographer says, or was the pool filled by the subterranean sheet of water which flows under the desert, the so-called underground Nile . . . ?"

Supplement to "The New Zealand Craftsman"



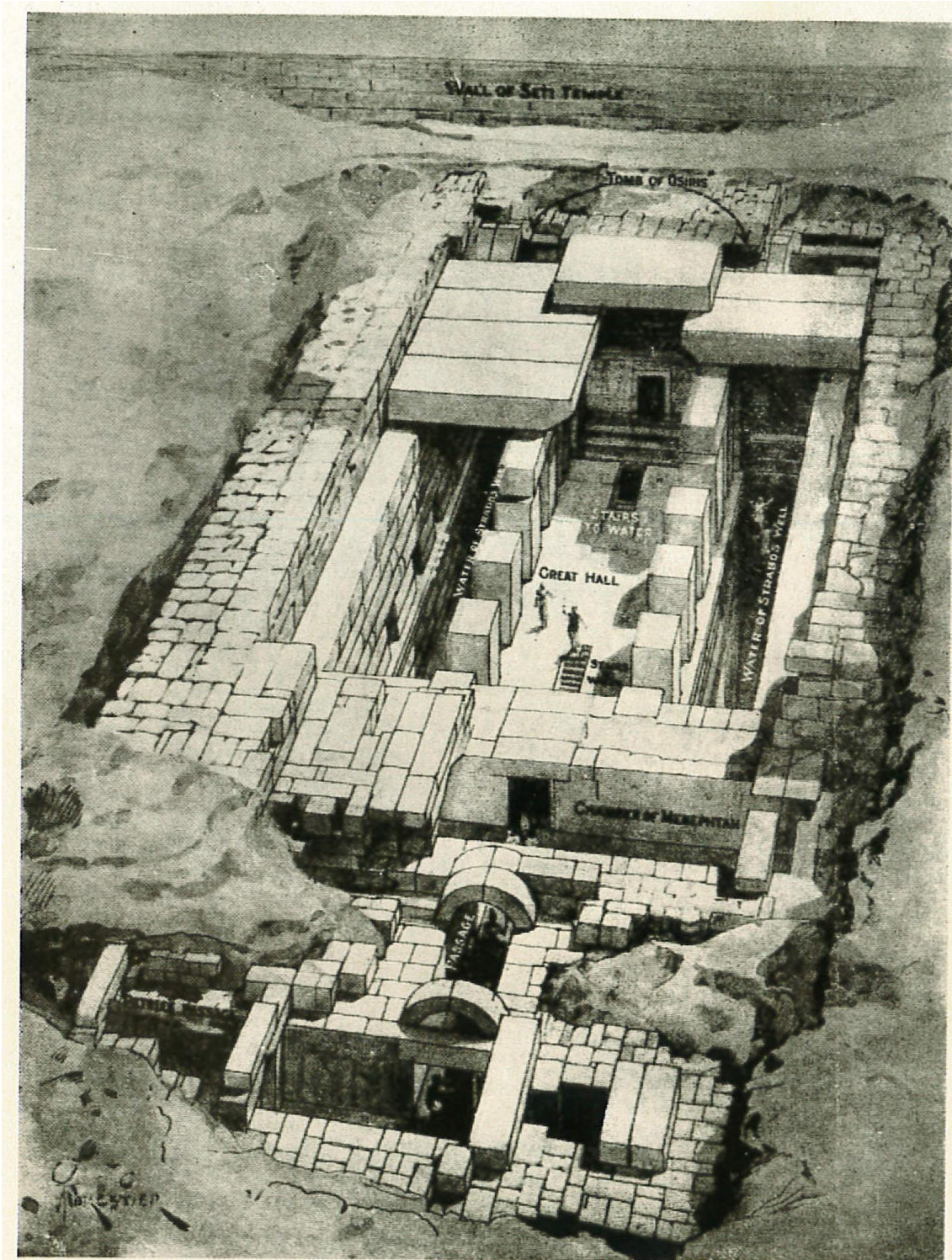
THE UNEARTHING OF STRABO'S WELL AND THE TOMB OF OSIRIS — A GENERAL VIEW OF THE EXCAVATIONS.

By Courtesy of "The Theosophical Path."

"The excavations made during this winter at Abydos. . . have given quite unexpected results. They have led to the discovery of a building which at present is unique of its kind, and which probably is one of the most ancient constructions preserved in Egypt; a great pool with porches and the tomb of Osiris. It is situated behind the western wall of the temple built by Seti I, which is the chief attraction of Abydos for travellers. It was entirely subterranean, at a depth of more than thirty feet below the temple, and nothing revealed its existence. . . . The whole structure has decidedly the character of the primitive constructions which in Greece are called cyclopean, and an Egyptian example of which is at Ghizeh, the so-called Temple of the Sphinx. . . . When the work reached the lower layers of the enclosure wall, a very extraordinary discovery was made. In this wall, all round the structure, are cells about six feet high and wide . . . they open on a narrow ledge which ran on both sides of the nave. There was no floor in those aisles; under the ledge, which is slightly

projecting, the beautiful masonry goes on, and at a depth of twelve feet water was reached. . . . The Tomb of Osiris is of a later date than the pools with its cells. . . . As for the pool, it is probably one of the most ancient constructions which have been preserved in Egypt. . . . Was the pool in connection with the worship of Osiris? Did the sacred boat of the god float on the water? Since the boats of the gods are always towed with ropes, the ledge on both sides would be a very appropriate path for the priests who did it. What were the cells made for? Were they reproductions of those which the Book of the Dead describes as being in the celestial house of Osiris? Was the water supposed to have a curative effect; was it an Egyptian Pool of Bethesda? . . . There is no doubt that it is what is called Strabo's Well. . . ."—"The Theosophical Path."

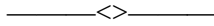
Supplement to "The New Zealand Craftsman"



A RECONSTRUCTION SHOWING THE GREAT HALL. THE POOL WHICH IS STRABO'S WELL. AND THE TOMB OF OSIRIS-THE UNIQUE BUILDING LATELY EXCAVATED AT ABYDOS.

By Courtesy of "The Theosophical Path."

HAPPY NEW YEAR.



No matter how many New Years you have greeted, you cannot exchange the new calendar for the old one without wondering how the change is going to affect your fortunes. To a considerable extent the outcome is in your own hands. Happiness and prosperity are largely matters of habit ; they are not gifts of chance, but the direct rewards of an earnest and sustained striving after them. Habits are not fixed in a day, nor changed by a sudden resolution; yet, if you are in earnest, it is easy to change your habits as it is the date. You may make a few false starts during the first week or two, and put a "5" where you should write a "6," but how often do you put the wrong date on a February letter ?

As a matter of fact, there is no real difference between January first and December thirty-first—both days contain just as many hours, just as many smiles and tears, just as many opportunities. But it happens to be convenient for us to stop once in a while, take a long breath, look back over the way we have come, and scout along the road that lies before us.

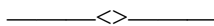
That is about all there is to New Year's—a day to date letters from, and a chance to change your direction if you have not enjoyed your trip.

The good resolutions that really last are not made on the spur of the moment, or on one day of the year. They are the result of continued and serious thought, of a dissatisfaction with the present conditions, and a determination to better them. The New Year is simply a continuation of the old. It will be no different, unless you make it different. You have set the pattern for all the years to come. If you are not satisfied, it is up to you to change the pattern.

Are you satisfied ? That is the question for you to answer to-day, before the New Year is any older—before any more opportunities have slipped into the past, out of your reach. It is childish to try to deceive yourself, to try to shift on to the shoulders of hard luck the burden of your own lack of energy. It is the part of a man and Mason to acknowledge that you have wasted your time in not seeking Masonic knowledge, and resolve to do so no more. It is only by making such resolutions, and sticking resolutely to them, that you can attain Masonic knowledge.

Mere wishing and sighing will get you nothing; starting and giving up will make it harder to start another time. Determination and perseverance are about all there is to success, then resolve to make this year a success.—"Scottish Rite Bulletin."

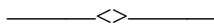
VESSEL FLIES MASONIC EMBLEM.



Seattle, Washington, advices state that the steamship "Edison Light," one of the two trial ships sent to Puget Sound to determine if the intercoastal freight movement between the North Pacific and Atlantic Coast ports via, the Panama Canal justifies the establishment of a new service, is attracting much attention on the waterfront of the Washington city because of the Masonic flag she flies at her foremast, which is the personal flag of the master of the vessel, Capt. E. M. Torrey, and bears his initials, the number of his Masonic Lodge, and the square and compass. Capt. Torrey is a 32d degree Mason, a Knight Templar, and a member of Aurora Lodge No. 50, of Rockland Me. Chief Officer W. T. McAloney, of the vessel, is also said to be an enthusiastic Mason, with affiliations at Lewiston, Me. The "Edison Light" is said to be the first vessel to enter the port of Seattle with a Masonic emblem so displayed."

Poetry

THE OLD YEAR.



What is the old Year ? 'Tis a book,
Un which we backward sadly look,

Not willing quite to see it close;
For leaves of violet, and the rose,
Within its heart are thickly strewn
Marking love's dawn and golden noon;
And turned down pages noting days,
Dimly recalled through memory's haze;
And tear-stained pages, too, that tell
Of starless nights and mournful knell;
Of bells tolling through troubled air;
Of days of darkness and despair;
The laugh, the tear, the shine, the shade,
All 'twixt the covers gently laid;
No uncut leaf, no page unscanned,
Close it and leave it in God's own hand.
—Mrs. Earl Curtis, Lecturer, Pomona Grange.

MOTTO FOR THE NEW YEAR.

—————<>—————
Make some other life more happy
 By the life you live,
Make some other heart more steadfast
 Through the help you give;
Strengthen other feet to travel
 On life's pilgrim way,
Comfort other hearts in sorrow
 By the words you say;
Through the gladness shed around you
 Yours shall be the gain,
For the life for others given
 Is not lived in vain.

CHRISTMAS BELLS.

—————<>—————
I heard the bells on Christmas Day,
Their old, familiar carols play,
 And wild and sweet
 The words repeat
Of peace on earth, good-will to men !
And though how, as the day had come,
The belfries of all Christendom
 Had rolled along
 The unbroken song
Of peace on earth, good-will to men !
Till, ringing, singing on its way,
The world revolved from night to day,
 A voice, a chime,
 A chant sublime
Of peace on earth, good-will to men !
Then from each black, accursed mouth,
The cannon thundered in the South,
 And with the sound
 The carols drowned
Of peace on earth, good-will to men !

It was as if an earthquake rent
The hearthstones of a continent,
And made forlorn
The households born
Of peace on earth, good-will to men !
And in despair I bowed my head;
"There is no peace on earth," I said ,
"For hate is strong
And mocks the song
Of peace on earth, good-will to men !"
Then pealed the bells more loud and deep : i
"God is not dead ! nor cloth He sleep !
The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men !"
—Longfellow.

SUPREME ARCHITECT.

One of the oldest cities of the world was Memphis, whose foundations were laid by Mena, the first King of Egypt, 6,000 years ago. There were skilled architects in those days, as is testified by their work, and the nobles of the highest position entered their ranks. When the great pyramid was built by Khufu we can be assured that an experienced body of builders were employed in addition to the thousands of common labourers, for the planning and placing of the pyramid required great skill, the construction and fitting an almost equal knowledge, and the quarrying and polishing of the hard granite covering much manual skill. We know that builders of great skill flourished in ancient days, for it has long been the wonder of travellers how stones of such size as are found at Baalhec and elsewhere could have been raised and placed. Whether they antedated Memphis is not known, but certainly the school of builders 6,000 years ago was well organised and very competent. It even included sculptors, for statues of that time are of finer work than of any later work of Egypt. One of the most remarkable is a wooden statue, called now the wooden Man of Boulak, and by the natives the Sheikh-il-Bellid, because they think it looks like the Village Chief. It looks like a man of the people, yet it was found with the statues of royalty. It seems to fit our idea of Hiram Abiff, who lived 3,000 years later.

" Though poor he was, with kings he trod."

Was he a chief architect and a prototype of Hiram? Or does the legend hark back to an earlier day than that of Solomon?

But the most significant thing connected with Memphis is that their supreme god was Ptah, the father of the gods, and the "Architect of the World." Can we realise that 6,000 years ago the builders were as skillful and better organised than today, and that they worshipped the Supreme Architect of the Universe?—" Masonic Token."

CONCERNING EXAMINATIONS IN THE M.M. DEGREE.

At its last communication, the G.L. repealed the regulation adopted in 1914, requiring a newly raised M.M. to become proficient in the lecture of the degree before he should be allowed to vote or to hold office.

The main objection to this regulation was to the penalty. A somewhat similar requirement is, we are informed, in force in several other States, but with a somewhat different plan for enforcement, as, for instance, that the brother shall be given, say, six months to perfect himself, or, on failure, without good cause, he shall be suspended. If the G.L. requires that a M.M. shall become proficient in the lecture of the

M.M. Degree as well as in the E.A. and F.C., and he wilfully refuses, there is no just reason why he should not be suspended for violation of his obligations to obey the edicts and resolutions of the G.L.

The agitation of this subject, however, suggests to us the idea that more good might be accomplished and Masonry strengthened if the examination should take a different form. Although we endeavoured to make ourselves proficient in the accepted catechism, or "lecture," of the M.M. Degree, we have never found its possession essential to gaining entrance into a Lodge. We believe that in., the majority of cases an examination on the general subject of Masonry would result in greater good to the individual examined, and make him a better Mason. In these days a "bright-Mason" must possess something more than the mere set form of "lectures."

The G.L. of Iowa has supervised the writing and publishing of a "text-book" on Masonry, known as "the Builders," which is presented to every newly raised M.M. For some time the magazine "the Builder" has published sets of questions on Masonry, with a reference to a page in "The Builders," where an answer to the question may be found.

Suppose, now, that each month the Master of the Lodge, or, better still, the central authority of the G.Sec.'s office, should prepare a circular of fifteen or twenty questions on general Masonic subjects, such as would not take prolonged research for an intelligent answer, yet such as could not be answered "yes" or "no." Let these questions be followed by a reference to such a text-book as "The Builders," for instance. If a candidate should be supplied with the list of questions for the current month, and should then be required to submit to an oral examination in open Lodge within six months thereafter, we believe that he would commence his Masonic career with a more exalted idea of the institution, an idea which would be based upon facts well learned, and would be more "duly and truly prepared" to "improve himself in Masonry."

From these examinations in open Lodge the members of the Lodge would also draw great benefit, particularly if the suggestion of submitting a new list every month should be adopted. The list should include questions which, when answered, would develop a knowledge in the fundamental laws of the particular Masonic jurisdiction. These questions would include a reference to the Book of Constitutions, and would thereby make all members of the Lodge in attendance more familiar with Masonic law, and thereby better enabled to discharge their duties as Masons.

Each Lodge is supplied with a copy of the Book of Constitutions, and they would need but one or two copies for the smaller Lodges, and a reasonably greater number for the larger, of some general text-book similar to the one suggested. If each Lodge should be required to conduct such an examination of newly raised M.Ms., and should do so in a whole-hearted attempt to make the examination beneficial, great good would result to the Order in the lapse of a few years, and it would be found that the new members had made themselves proficient in the "lecture" of their own free will and accord. — "Masonic Home Journal."

THE APRON AGAIN.

Operative masons, when at work, wear an apron to protect and preserve their garments from spot or stain. A white apron is therefore very appropriately used in Masonic ceremonies as an emblem of purity and innocence, and is intended as such to impress upon the wearer of it the duty of wearing a pure and spotless character, untainted by corruption and free from vice. When we see all operative mason whose clothes are all spotted and stained with mortar and dirt we know he does not wear an apron at all or is unconcerned about the appearance of his clothing.

So it is when seeing a speculative Mason indulging in intemperance, or hearing him take the name of God in vain, or otherwise living in violation of the moral law, we think at once he has never learned the use of the Masonic apron, and that his soul is spotted and coloured with violations of his obligations as a Mason. What must be the feeling of a profane, intemperate, or immoral Mason when his mind reverts to the time when he first, as an E.A., was presented with the white apron and taught that it was an emblem of innocence and the badge of a Mason, and was told to "wear it with pleasure to himself and honour to the fraternity"? Every step that the young Mason takes, and also those who have been long on the road, will find, by careful study, great truths concealed in the symbols of Masonry. Stop, search, and study out these great truths for your own satisfaction, and you will be surprised at the advancement you will make in Masonic knowledge. The study of Masonry is an art useful and extensive, which comprehends within its circle every branch of useful

knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors which neither chance, power, nor fortune can bestow. —Ex.

ENQUIRIES ON MATTERS OF MASONIC INTEREST,

Q.—Is it correct or constitutional for a Lodge under the N.Z.C. to have a paid Tyler who has not been elected to the office, nor is he a member of the Lodge for which he is acting Tyler ?

A.—A brother cannot be elected to an office in a Lodge of which he is not a member. In the case of a brother who is the custodian of a Masonic Hall, where a number of Lodges meet, he is simply appointed "acting" Tyler to those Lodges of which he is not a member.

ANCIENT TYRE—THE CITY OF HIRAM.

Tyre was the dominant or metropolitan city of Phoenicia during the greater part of its history. In Ezekiel 27, 8-11, Sidon, Gebel, and Arvath are spoken of as her allies and as furnishing her With her contingents of sailors and soldiers; and as Sidon, next to Tyre, was the largest, and Arvath the most distant, of the Phoenician cities, it is evident that the supremacy of Tyre must at that time have been acknowledged by them all.

For the convenience of their trade the Phoenicians planted in every quarter, but especially on the coast of the Mediterranean, numerous colonies, of which Utica, Cadiz, and Carthage, the rival of Rome, were the most distinguished. By means of these settlements they peaceably spread themselves in different directions, and by their commerce still more extensive, together with their many great inventions and discoveries, particularly that of alphabetical writing, which went from this point as a centre of learning to enlighten the world, they exercised a vast influence in the civilisation of mankind.

No overthrown cities and desolated countries marked their progress, but a long series of flourishing colonies, architecture, and the arts of peace, among the formerly rude barbarians, pointed out the victorious career of the merchants of Tyre. This great commercial city was situated on the eastern coast of the Mediterranean, about twenty miles south of Sidon, one hundred miles north of Jerusalem, and about seventy miles south-west of Damascus. It was comprised within the limits of the Promised Land, and assigned to the tribe of Asher, but it does not appear, from all information within our reach, that the Israelites ever became possessed of it.

The period of the foundation of Tyre is, like most other ancient cities, lost in the dim shadows of ancient history. From Josephus we learn that about 200 years before the building of King Solomon's Temple, Sidon being besieged by the Philistines of Askelon, many of the inhabitants escaped thence in their ships, and built Tyre. The sacred historian, Joshua, however, mentions Tyre as "a strong city," more than 200 years prior to the time spoken of by Josephus : Joshua 19, 29. Dr. Hales conjectures that Josephus must have written 1240, and that the numerical letter denoting a thousand had fallen from the text or had been omitted by the carelessness of the transcriber. This amendment would carry back the beginning of Tyre 2,267 years before Christ, before Abraham left Ur of the Chaldees, or there was a beginning to Israel. The high antiquity of Tyre is abundantly manifested from the frequent allusion to it in the Prophets, as a place which was very old in their time. Isaiah not only describes it as a "mart of nations," but in anticipating its downfall, he exclaims, "is this your joyous city, whose antiquity is of ancient days ?"

Tyre consisted of two cities, insular and continental, the former of which stood on a small rocky island about half a mile from the mainland, and the latter on the shore. Of these two cities the one on the rock was the most ancient, as Tyre signified a rock, and the location evidently gave the name to the place. But though continental Tyre was the last founded it was from its more commodious situation the first to rise to distinction. Insular Tyre, on the contrary, attained but little celebrity until after the destruction of the continental city, which is therefore commonly called old Tyre.

Tyre, although the daughter of Sidon, soon eclipsed that city itself in commercial wealth and political importance. Of all ancient cities none was more favourably situated for maritime commerce. It possessed at one time the finest harbour on the whole line of the Mediterranean coast, and was the natural outlet through which the rich productions brought from India by way of Babylon, Palmyra, and Damascus, passed on their

way to Europe. It acquired an early pre-eminence in the fine and mechanical arts, and commerce; and its inhabitants were perhaps the most industrious, inventive, and enterprising people the world has ever seen.. They pushed their commercial enterprises abroad with so much vigour that their ships whitened every sea of the then known world. Thus, by making all parts of the world tributary, they raised their city to a rank in opulence and power before unknown.

Three-fourths of the world at least wafted wealth into the port, and people of all languages thronged the streets of Tyre. No city in the world, then or since, centred in itself, as Tyre did, the trade of all nations, and held an absolute monopoly of every branch of commerce. For centuries not a single production of the East passed to the West, or a single produce of the West was transported to the East, but what passed through the merchants of Tyre.

For many ages there were no vessels but those built at Tyre daring enough to pass the Straits of the Red Sea on the one side or the Mediterranean on the other. She claimed the ocean as her peculiar dominion, and styled herself the "queen of the seas," a title which seemed justly due to her, as she first taught the art of braving its tempest and navigating its surface.

While the navigators of other countries were groping along their coasts, clinging to their landmarks, and frightened at the first rippings of its surface, the men of Tyre breasted the angry surges of every sea, and feared not to undertake any voyage.

Their numerous fleets were scattered over the Indian and Atlantic Oceans, and the Tyrian pennant waved on the coast of Britain as well as on the shores of Malacca and Ceylon.

The first King of Tyre mentioned by the ancient historians is Abibal, who was contemporary with King David, and probably joined the neighbouring nations against him, since David counts the inhabitants of Tyre among his enemies.

This King was succeeded by his son Hiram, who entered into friendly relations with David, and sent him ambassadors to congratulate him on his victory over his enemies, and to form an alliance with him. He also sent him cedar from Mount Lebanon, and skilful workmen to build a palace at Jerusalem.

The kingdom of Tyre was in the most flourishing condition during the reign of Hiram. He enlarged and improved many of the towns in his domains. Many beautiful temples were erected by him, adorned with finely sculptured statues.

King Solomon formed the most amicable relations with King Hiram, which remained during life. The Holy Temple at Jerusalem, constituting the most perfect specimen of architectural design and execution, is attributed to the skill of Tyrian artists. King Hiram not only furnished the material for the temple, which was conveyed in rafts to Joppa, but he furnished the craftsmen, who, as masons, artificers, and sculptors, carried out the conceptions of the heaven-instructed architect. It was Tyrian carpenters who built ships for Solomon on the Elantic Gulf of the Red Sea, and it was Tyrian sailors who manned them in their prosperous voyages to the far-off land of gold.

This is the brief story of the ancient city of Tyre, the home of King Hiram, the King who strengthened King Solomon in his arduous undertaking of building a house for the Lord.— "Scottish Rite Bulletin.",

OBSERVANCE OF THE SABBATH.

"Remember the Sabbath Day to keep it holy," is one of the commandments given to us in the Great Light of Masonry, and we are early taught in our progress in Masonry that a good Craftsman will observe the Sabbath Day. Our ancient brethren, we are told, worked six days, and rested on the seventh; the seventh day was, therefore, consecrated as a day of rest from their labours, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their Divine Creator. It is not because any one day is more holy than another, or that we should reserve one day especially for the purpose of doing good. But, rather, we ought to do good on every day, and every seventh day we should consecrate to rest and worship, particularly. That we should rest on the seventh day is demanded by the laws of nature, as well as by the Divine law, and no man can violate this law with impunity. We are taught our dependence upon our Creator, upon our first entrance into a Lodge of Masons, and to the Creator and Author of our existence, on Whom we depend, and in Whom we trust, we should devote one day in seven, at least, to His worship and to the study of His laws and will. The Sabbath Day, however, should not be hedged in with too puritanical ideas

and "Connecticut blue laws." If, on any day in the week, it is on Sunday that we should be happy. We are no believers in long-faced, gloomy religion. We believe in a bright, glorious, happy religion, that looks upon God as our Father, and this bright and joyous world as the work of His hands, and for all of which He is entitled to one day of worship and praise and thanksgiving. The Sabbath is not, however, a day for riot and wild licentiousness and revelry. This is not enjoyment, but rather a perversion of true enjoyment and happiness. Neither is the Sabbath a holiday. It is fully expressed in the term "Day of Rest."

It is a great fault in religious teachers, that, instead of making religion attractive, beautiful, and commendable to our reason and our affections, as it should be, there is a disposition to shroud religion in a gloomy, forbidding, and repulsive garb, spreading the same gloomy mantle over our Sabbaths, until children, if not grown people, come to abhor both as repulsive to every finer feeling of the soul. The Sabbath was not made as stocks to confine the people in as a punishment for their evil doing. The Sabbath was made for man, as a day of rest from his labours, and of rejoicing, and thanksgiving, and praise to the Creator for his manifold blessings. It is a day on which all of God's creatures should be happy, old and young, and not a day on which to be miserable above all other days of the week.

When God commanded His people to do all their work in six days, and rest the seventh, He but reiterated one of His great laws of nature. It is absolutely necessary for man that he should rest one day in seven; and on that day he should throw off the cares of earth, business, and labour of all kinds, and consecrate the day to the Creator, in rational innocent and religious exercises, in relaxation as well as worship, and a hearty communion with nature, as well as with nature's God.

When mankind are educated and civilised up to the proper standard, the Sabbath Day will be observed as it should be, and as Jesus of Nazareth taught the people to observe it—in doing good, to the world and to themselves.

The Sabbath need not then be hedged in by statutory enactments, for a civilised and educated people will not indulge in "barbarous amusements."

No one can object to rational enjoyment—and we might go one step further, and include innocent amusement. But anything that approaches the riotous, the barbarous, or the licentious, is neither rational or innocent, but uncivilised, and a perversion of the day. It is because the human family is still in a half-civilised condition that law is necessary to restrain their evil dispositions and impulses. It is because of this want of perfect civilisation that laws are necessary to keep in check the evilly disposed, and make the Sabbath Day what it should be, a day, of rest and quiet enjoyment, and worship, and not a day of riot and unbridled license.

Thus between the two extremes lies the perfect path of right in which men will learn to walk when properly educated, civilised, and refined.—"Scottish Rite Bulletin."

THE RIGHT HAND.

—<>—
["Evergreen."]

The right hand has in all ages been deemed an important symbol to represent the virtue of fidelity. Among the ancients the right hand and fidelity to an obligation were almost deemed synonymous terms. Thus, among the Romans, the expression "fallere dextram" to betray the right hand, also signified to violate faith, and "jungere dextras," to join right hands, meant to give a mutual pledge. Among the Hebrews *iamin*, the right hand, was derived from *amen*, to be faithful.

The practice of the ancients was conformable to these peculiarities of idiom. Among the Jews, to give the right hand was considered as a mark of friendship and fidelity. Thus, St. Paul says, "When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of friendship, that we should go unto the heathen and they unto the circumcision." Galatians, ii., 6. The same expression also occurs in Maccabees. We meet, indeed, continually in the Scriptures with allusions to the right hand, as an emblem of truth and fidelity. Thus, in Psalms (cxliv.) it is said, "Their right hand is a right hand to swear to what is not true." This lifting up of the right hand was, in fact, the universal mode adopted among both Jews and Pagans in taking an oath. The custom is certainly as old as the days of Abraham, who said to the King of Sodom, "I have lifted up my hand unto the Lord, the

Most High God, the possessor of heaven and earth, that I will not take anything that is thine." Sometimes, among the Gentile nations, the right hand, in taking an oath, was laid upon the horns of the altar, and sometimes upon the hand of the person administering the obligation. But in all cases it was deemed necessary to the validity and solemnity of the attestation that the right hand should be employed.

Since the introduction of Christianity, the use of the right hand in contracting oaths has been continued, but instead of extending it to heaven, or seizing with it a horn of the altar, it is directed to be placed upon the Holy Scriptures, which is the universal mode at this day in all Christian countries. The antiquity of this usage may be learned from the fact that in the code of the Emperor Theodosius, adopted about the year 538, the placing of the right hand on the gospels is alluded to, and in the code of Justinian, whose date is the year 526, the ceremony is distinctly laid down as a necessary part of the formality of the oath.

The constant use of the right hand in the most sacred attestations and solemn compacts was either the cause or the consequence of its being deemed an emblem of fidelity. Dr. Potter thinks it was the cause, and he supposes that the right hand was naturally used instead of the left because it was more honourable, as being the instrument by which superiors gave commands to those below them. Be that as it may, it is well known that the custom existed universally, in the most ancient writers, to the junction of right hands in making compacts.

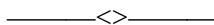
The Romans had a goddess whose name was "Fides," or Fidelity, whose temple was consecrated by Unma. Her symbol was two right hands joined, or sometimes two female figures holding each other by the right hands, whence in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, in token of their intention to adhere to the compact.

The joining of the right hands was esteemed among Persians and Parthians as conveying a most inviolable obligation of fidelity. Hence when King Artabanus desired to hold a conference with his revolted subjects, Asineus, who was in arms against him, he despatched a messenger to him with the request, who said to Asineus, "The King hath sent me to give you his right hand and security"—that is, a promise of safety in going and coming. And when Asineus sent his brother Asilous to the proposed conference, the King met him and gave him his right hand, upon which Josephus remarks; "This is of the greatest force there with all these barbarians, and affords a firm security to those who hold intercourse with them ; for none of them will deceive when once they have given you their right hand, nor will anyone doubt of their fidelity when that is once given, even though they were before suspected of injustice."

It is thus apparent that the use of the right hand, as a token of sincerity and a pledge of fidelity, is as ancient as it is universal, a fact which will account for the important station which it occupies among the symbols of Freemasonry.

— "The Trestle Board."

FREEMASONRY AND PEACE.



(By JOSEPH H. FUSSELL.)

Did we but realise the true meaning and purpose of Freemasonry, I believe we should find that a great opportunity confronts us as Masons to-day, and not only an opportunity but a responsibility.

This opportunity and responsibility I believe to be to demonstrate in our lives the actuality of some of the great principles of our order—viz., brotherly love, relief, and truth.

How far does our cable-tow extend? Shall we limit it to distance or time, with reference to our making a journey physically? In these days we are in touch with the whole earth, and the length of our cable-tow can be measured only by the extent of the influence we can wield in aid of a brother who calls upon us or whose distress we may know of. It can be measured only by the scope of our ability.

With this brief preliminary statement, let us ask : To what extent does the present European war concern Masons and Masonry? To what extent does it concern Masons in the U.S.A.? Does it come within the scope of our ability or influence to take action in regard to it?

Masons throughout the U.S.A. have responded nobly to the heart-rending cries of the sufferers in war-torn Europe; but have we yet gone the length of our cable-tow and fulfilled the extent of our obligation or our opportunity as Masons? Have we done all we might or could do without loss or injury to ourselves? Is our

brotherly love to find expression only in sending relief to the homeless and the destitute and the starving? Are we not called upon to give a fuller, more vital expression of that truth which is at the basis of our order and is one of the fundamental truths of human life—the brotherhood of all men?

Food for the starving, clothing for the naked, shelter for the homeless, sympathy for the bereaved—do our responsibility and opportunity end with these? Does our cable-tow extend only so far, or shall it reach further? The misery and sorrow that follows in the trail of war and that fall with such crushing weight on the aged, the women, and the children, are but effects, and will continue in ever-increasing ratio so long as the war lasts. It has already lasted fifteen months, and no one can say when the end will be.

It is not mere optimism on my part, but a profound conviction that Freemasonry is potentially and in principle one of the greatest powers for good in the world. Potentially, yes; that will not be denied by any member of the Craft; but I go further in my conviction, and hold that this potentiality is so near to realisation that it awaits merely our united effort as Masons to burst into action in the sunlight of day. Could but the right word be spoken Masonry could take its place as one of the active beneficent and compelling forces in the world for permanent peace.

Much has been said and written as to the work of reconstruction after the war. Then, say some of our brothers, will come the great opportunity for Masonry, and we must prepare for that ; we can do nothing now; we must wait till utter exhaustion or some fearfully decisive victory, or maybe some cataclysm of outraged Nature shall have brought the war to an end.

But is there nothing we can do now? Does the extent of our present power (I am speaking in regard to the war itself, not of the suffering entailed on non-combatants)—I ask, does the extent of our present power as Masons reach no further than mere moralising on the evils of war or preparation for a future time of peace?

Surely it is not our place to sit in judgment or decide the rights or wrongs of the war, or to pass censure on any one nation. We may have our individual opinions, but to give expression to these would tend only to division among us and prevent our action as Masons. The claims of humanity are paramount. The welfare of the whole human family, of which we are a part, is in jeopardy, and because of the principles which underlie and are the basis of our ancient order, and which we profess to make the rule and guide of our life; because of our knowledge as Masons and our obligations as such, we are to-day challenged as never before in the known history of our order to show that these principles are living principles and not a dead letter nor a mere profession.

But what can Masonry do? What can we Masons do? Let me venture an answer ? First, Masonry can inspire us to action, and we can act in accordance with its principles.

Mme. Tingley holds that there is in the United States moral power strong enough to call a halt in the war. Not that this will of itself bring about peace, but that it is the first step that can be taken—viz., to call a halt during such time as shall permit to be called and held a conference at the Peace Palace at The Hague, at which shall be present representatives of all the nations now at war, as well as representatives of all neutral powers, to the end that calmer counsels may prevail and war shall cease.

First let me give an illustration. Doubtless we all know of instances, even if they have not come within our actual experience, where a quarrel has been stopped by a word spoken by a man of moral power. But he must have moral power, else he cannot speak that word. Herein, perhaps, is a clue to the mystery of the Lost Word. Has Masonry that Word? I believe and I venture to say that in this world crisis Masonry, if it will (and that is, if we as true Masons will), can find a clue to the Lost Word. For the power that Masonry has and can yield, if we Masons will it, is moral power—that moral power which can say to the raging passions, Peace, be still !" It is the power which the soul possesses by virtue of its essential divinity, and because of which brute force must give way before enlightened reason.

If such a quarrel as I have referred to were between our own brothers, and if it were bringing ruin, desolation, untenable suffering, and oftentimes violation of honour to our own sisters, our own children, and our own beloved aged, would we hesitate; could we rest without seeking some means to end the quarrel and restore peace? Had we but ears to hear we should hear their very souls crying out to us in agony.

Let us bring the matter right home to ourselves, and then let us answer. Shall we close our ears and refuse to listen? Shall we close our eyes to shut out the awful scene? Is Masonry the doctrine of the heart, or but a cold intellectual formalism?

For the people in Europe are our own brothers and sisters, members of our own family, the one human family (so, at least, Freemasonry teaches), and so I ask, Are we truly Masons? If so, what shall we do? Is not our duty plain?

This we can do We can cry " Halt !" to our warring brothers; " in the name of humanity cease from your strife !" Let us speak the word with all the moral power and strength that is in us. We Masons can speak to the rulers of the warring nations as men, and in the name of humanity and of all that is holy and sacred in human life we can call them to halt the war. We can appeal to them to send their representatives to meet with the representatives of all the neutral powers in the Peace Palace at The Hague to take counsel together. Think you they would not respond were but the right word spoken?

But some may ask, will such a call for a halt in the war be effective? To that I say, my brothers, we can at least try ; man can but do his duty, his best ; the results are in the hands of God. Shall it be recorded that we Masons made no direct effort to bring about a cessation of this awful strife?

Let us as Masons so act that it may not be recorded of us that we failed to heed our brothers' call for aid; let us call for peace, for a halt in this war ; and from that action, that call, be it immediately successful or not, I believe a benediction will come to all humanity. —Point Loma, California. — "Masonic Voice-Review."

THE BUTTERFLIES OF MASONRY.

We have often noticed, in our daily walk and conversation, newly-fledged brethren whose sole ambition seems to be on the surface rather than in the soul. Bedecked with gewgaws, Masonic insignia and tawdry wrappings, they mark their consequence among the Craft by what may be justly termed a garish display of "fuss and feathers." This is certainly anything else than proper and discreet appreciation of their admission into the fraternity, and gives but poor promise of future usefulness.

Is it possible for any person or persons skilled in human lore or sufficiently well acquainted with the vagaries and eccentricities of that creature commonly designated "man" to dispense some of his knowledge in ventilating the subject of Masonic knick-knacks as continuously and so ostentatiously shown off by so great a number of people who are either Masons or else have a most intense desire to make others believe them to be such? The very manufacture of these ornamental badges, many of them exceeding in size and "beauty" even those of a police officer or a car conductor, must be a perfect Godsend to the multitude who supply the fraternity. It looks as if about one-half of the fraternity had been taught to believe that they were not Masons unless they carried with them their entire set of emblems—the larger the better—and that they must display them so as to be observed by everyone. To see the great number of squares, compasses, keystones, and various other whatnots sported by every third man we meet ought certainly to convince the most sceptical that our fraternity is indeed "universal." Who will gainsay the fact that half of our initiates and members sport their gilded pins or heavy ornaments before they are far enough advanced to even say where they were "first made Masons, let alone possessing any knowledge of the meaning of their showcards?"

To often we blame the female sex for their love of display, their brooches and their ear-rings, their fingers clustered with diamonds or something equally as useful, so easily obtained from the dollar stores, scarce remembering that it has ever been one of the characteristics of the fair sex to adorn themselves and add to their too numerous charms that of personal adornment, and yet at the same time we must confess that those who wield the implements of the Craft, and who belong to the sterner sex, very often eclipse them in the exhibition of their ornaments. This emblem-wearing mania, so strong at present, is not too highly calculated to elevate us in regard and esteem of those not numbered with us. The true Freemason requires no badge or sign to proclaim; himself as such. He who cannot make himself known without converting his body into a walking signpost had best begin afresh to study up his forgotten knowledge—provided he ever had any to forget—and then he may feel disposed to have the size of decorations slightly curtailed. Regalia and decorations are beautiful in themselves, when properly and appropriately worn, but they have their proper time and place for exhibition. How soon does anything lose the charm of novelty and beauty by constant exposure to our everyday gaze? It is a bitter truth that the public displayers of Masonic emblems are the very ones who are the least often seen in their Lodgerooms, and who know, least of all, those things which really make the good and true Mason, or solve the meaning of the "emblems" so largely displayed.

If these remarks will induce even a few brethren to go to the Lodge and there show off their massive jewellery and afterwards quietly lock it up and then appear like men before the public gaze, they will not have been written in vain!
—"Scottish Rite Bulletin."

GO DOWN TO THE SOLID DOCKS.

Reason from given principles. Accept nothing that has no sense in it. Stand by the truth as it is demonstrated by the finger of God. When you study Masonry do it as you would study God, down to the fundamental principles of the universe, and from those laws you will be able to evolve the truths of God and Freemasonry, for Masonry is a principle, or rather a philosophy of life, which brings us immediately into relation with facts as they really are. God is truth, and the truth is the world as we find it. We find it to-day of a mixed population of rich and poor, learned and ignorant, strong and the helpless.

It is the way God made us, and we cannot help it; we can only do the best we can to assimilate. Freemasonry teaches us that when we find a poor and helpless creature we will do all we can to help his condition. If we find an ignorant person we shall pity him from our heart or hearts, and be kind to him, and not hurt his feelings by any remarks of our own, but rather encourage him all we can, that his children may not be the same. Our fraternity calls throughout the world for more light. Education and thought are what we want, and we want them throughout the entire Craft-world. Our Lodges are filled with people who have come into them with the expectation of finding out some secret kept from the knowledge of the world by a patent process, and are perfectly astonished that the first thing they are taught is to "study" !

They expect to find out a short road to glorious and mysterious truth, but find out at the very beginning that it is necessary to read, to think, and work out the grand problems of God's works, and no man can do this by simply looking at them. Freemasonry is neither a life or a health insurance company; it is a system of intellectual truth illustrated by allegory or symbols. It does not propose to unfold great truths, but to only furnish the tools whereby it can be done. Use your tools as presented in the various degrees, and apply them as taught to you in the lectures. Freemasonry does not propose to go ahead of God in furnishing people brains; it only proposes to them how to use what God has given them. The best scientific college in the world cannot make a scientific man out of an ass; neither does a Lodge propose to take in a scalawag or rowdy and make a gentleman out of him. It has been said that "God cannot tell a lie," and we propose to say that "a Masonic Lodge cannot perform an impossibility."

One thing we do propose, however, to say just now and here, and that is, do not accept or make a Mason of a man who cannot go down to solid rocks of thought. It is better to have a membership of twenty-five good, honest students who want to learn than a hundred of those who think they know it all themselves, or who will sit idly by and see the work done by others, and yet not for a moment consider themselves as co-workers in the grand field of moral and intellectual improvement. READ ! THINK ! STUDY ! —"Scottish Rite Bulletin."

WHEN A MAN IS POOR.

A man is poor when he has lost the confidence of his friends, when people who are nearest to him do not believe in him; when his character is honeycombed by deceit and punctured by dishonesty. He is poor when he makes money at the expense of his character, when he does not stand clear out, supreme in his idea. When this is clouded, he is in danger of the worst kind of poverty. To be in the poorhouse is not necessarily to be poor. If you have maintained your integrity, if your character stands forth square in the world, if you have never bent the knee of principle to avarice, you are not poor, though you may be compelled to beg bread.

— "Queensland Freemason."

OBITUARY.

BRO. GEO. MILLER.

Lodge Patea journeyed to Waverley on 15th November to pay the last honours to their Bro. G. W. Miller, who was one of the oldest Freemasons in the district. He told the writer that he was initiated in Lodge 500, E.C., in England over fifty years ago. He affiliated with Lodge Pates Kil. about five years ago. I endeavoured to get further particulars from Bro. Geo. Stephenson, the Secretary, and enclose you his reply. P.M. J. J. Holtham read the Masonic burial service very impressively. He was supported by W.M., Bro. A. McFarlane; P.Ms., Bros. R. W. Hamerton and A. C. Larcombe; Bros. E. E. Wells, S.W.; E. C. Wood, S.D.; E. F. Hemingway, J.D.; and about thirteen of the brethren. I also represented Lodge Hawera.—[Bro. Geo. J. Shepperd.]

W. BRO. INGHAM STEPHENS, AGED 82.

I regret to have to record the death of W. Bro. Ingham Stephens, who was called to the G.L. above on 26th November. Bro. Stephens had been ailing for some time, and for the last three months had been confined to his bed. He passed away quietly on 26th November last at his son's residence, Motukaraka. W. Bro. Stephens was a very old and worthy Mason, having been raised to the degree of a M.M. on 15th February, 1865. He was eighty-two years of age, and was one of the foundation members of Lodge Hokianga, No. 69, being its first J.W., and was still a member of that Lodge at the time of his death. The deceased was accorded a Masonic funeral on Sunday, 28th November, which was largely attended by visiting brethren and the brethren of his Lodge. W. Bro. D. B. Wallace, P.G.D., conducted the ceremony. The brethren extend their sincere sympathy to the relatives and friends of our late Bro. Stephens.

W. BRO. ARTHUR SEARELL.

The Cust district has (says a Christchurch paper) sustained a severe loss through the death of Mr. Arthur Searell. Possessing musical abilities of a high order, his services for about thirty years were placed unreservedly at the disposal of every good cause. For many years he faithfully served the Presbyterian congregation as organist and choirmaster, and his assistance at all public functions of the church was highly valued. As a member of local institutions he was zealous in furthering the interests of the district. He was very much attached to Freemasonry, and was a P.M. of the Mairaki Lodge. He leaves a widow, two daughters, and three sons, two of whom, Mr. Stanley Searell, and Mr. T. Searell, of the Civil Service, Wellington, have been accepted for active service at the front. Mr. Searell succumbed to an attack of heart disease.

W. BRO. JOHN SWAP.

It is with very deep regret that we record the death of W. Bro. John Swap. Our late W. brother was initiated in Southern Cross Lodge, No. 9, on 6th December, 1901, and raised 7th March, 1902. He took the Mark and Excellent Degrees in Southern Cross R.A. Chapter, No. 3, on 25th May, 1908, and was exalted to the H.R.A. on 24th July, 1908. He was one of the founders of Wallace Lodge, No. 129, and of Wallace Chapter, No. 34. He was installed W.M. of Wallace Lodge, 25th October, 1905, and held the office of S.N. in Wallace Chapter at the time of his death. He was an enthusiastic Freemason—a good attender, and always willing to serve the Craft, no matter in what capacity. It is only a few months ago that he took the chair and worked the Second Degree.

His illness, an internal ailment, was of brief duration, death occurring quite unexpectedly.

A Lodge of Sorrow was opened by the W.M., W. Bro. Dr. A. A. Stewart, and the usual formalities having been observed, the brethren were marshalled and moved in procession to the home of the deceased, thence to the grave. The Masonic service having been recited by W. Bro. Dr. A. A. Stewart, brethren returned to the Lodge, where many kindly and feeling references were made to the deceased brother. R.W. Bro. Wm. Timpany, Prov. G.M., M.W. Bro. M.

Thompson, P.G.M., and R.W. Bro. Wm. Smith, P.D.G.M., were present and took part in the proceedings.

THE ROYAL ORDER OF SCOTLAND.

Albert Fensch, in "The Texas Freemason."

The Royal Order of Scotland is purely a British order, whose membership is confined largely to those Masons who have distinguished themselves in Masonic work, or have attained special honours in the upbuilding of the craft.

The meetings of the G. body are held in the House of the Temple, at Edinburgh, Scotland, on the fourth day of January, April, July and October, of each year, and notices and other documents bear the notification that the King of Scotland is the Hereditary G.M.

Colonel The Right Honourable The Earl of Haddington, K.T.A.D.C., at the present time, occupies the honourable and important office of Dep.G.M. and Governor, and diplomas are issued by his Lordship to the members of the order.

Among his distinguished predecessors during the past century were two Earls of Rosslyn, two Earls of Haddington, Lord Charles Plantagenet Murray, and Lord Loughbough.

There are sixteen Prov.G.L., of which six are in Great Britain, one in Nova Scotia, two in China, one in India, two in Canada, two in Africa, one in Switzerland, and one in the United States, with an aggregate membership of approximately twelve hundred.

The Royal Order of Scotland was at one time confined to the Kingdom of Scotland, the number of its knights limited to sixty-three, and they, native Scotsmen; now, however, that restriction has been removed and distinguished Masons of all countries are admitted to its ranks, except in the Prov.G.L. of Hongkong, South China and Straits settlements, which still restrict the membership to sixty-three and they of those who have become distinguished in Masonic work in the Orient.

The order consists of two degrees, viz. : Heredom of Kilwinning, and the Rosy Cross. The history of the first of these degrees is of remote and ancient origin, dating from the reign of David I., King of Scotland between the years of 1124 and 1155 A.D. This degree may be described as a Christianised form of the third degree of Masonry "purified from the dross of Paganism" by the Culdees, who introduced Christianity, and possibly Masonry, into Scotland in the early centuries of the church.

The second degree is an Order of Civil Knighthood, said to have been formed by Robert the Bruce, and conferred by him upon certain Masons who assisted him on the memorable occasion of the battle of Bannockburn, on St. John's Day, 1313, when he defeated an English army of 100,000 with only 30,000 warriors and 1,500 ill trained followers, thus breaking the power of Scotland's invaders.

Bruce revived the degree of Heredom, incorporating with it the Rosy Cross, which later is believed to have been originally the same as the most Ancient Order of the Thistle, and to contain the same ceremonial of admission practised by that order. He reserved the office of G.M. to himself and his successors of the Scottish throne forever, hence one seat is invariably kept vacant for him in whatever country a chapter is opened, and cannot be occupied by any other member.

The celebrated Pretender to the British throne, Charles Edward Stuart, took upon himself the title of G.M., and so signed as representing the Scottish king, a warrant for the establishment of a Lodge of the order at Constance, at Arras in France, he styling the degree "Rose Croix de Heredom of Kilwinning."

The word Heredom is derived from two Greek words, hieros (holy), and Domos (the house), hence the title of the Scottish Rite headquarters "House of the Temple." The word heredom has puzzled the bibliographers very much as to its derivation and meaning, some writers tracing it to Hereden, a Scotch mountain, the word itself meaning rulers, or as the old rituals have it, the fifteen Menatzching or overseers of the work; others again translate Heredom as Princes of Masonry. Indeed at the present time members of the Royal Order of Scotland in the British colonies of China and South Africa., and possibly some of the other Prov.G.L., are

given the prestige and honours usually accorded to Masons of the 33 deg. and highest degree of the Scottish Rite, and on occasions are addressed as "Sir Knight of the Royal Order and 33 deg."

The language used in the ritual of the Royal Order of Scotland is couched in quaint old rhyme, modernised no doubt, to be understood by the vulgar, but still retaining sufficient about it to stamp its genuine antiquity.

From the foregoing it will be seen that the order has strong claim to be recognised as one of, if not the most ancient body of Freemasons in existence, with its branches spreading slowly from its ancient home in Scotland to lauds far away.

Those who are in possession of these degrees and of those of the Scottish rite, cannot fail to perceive that the greater part of the latter have been derived from the Royal Order, and to quote from the writing of the Honourable George Albert Watkins, distinguished English Mason and writer on Masonry, "evidently to satisfy the desire for distinction which was so characteristic of the continent during the latter part of the 18th century."

The representative body of the order in this country is a Prov.G.L. chartered in October, 1877, by the G. body in Scotland, and now numbers 407 members, or about one third of the membership of the entire order.

The meetings are held at the time and place with the meetings of the Supreme Council of the Scottish Rite, when the names of distinguished Masons are submitted for membership and the degrees conferred.

The first Prov.G.M. in this country was Albert Pike, whose son-in-law William Oscar Roome, of Washington, D.C., is the present secretary.

The late Hon. James D. Richardson, 33 deg. and G. Commander of the Southern Jurisdiction of the Scottish Rite, was Prov.G.M. at the time of his death. Awaiting the action of the parent body in Edinburgh to fill the vacancy caused by his death, Honourable Leon Martin Abbott, 33 deg. of Boston, in acting G.M,

YUCATAN RUINS CONTAIN TRACES OF MASONIC ORIGIN.

That the famous ruins of the Temple of Uxmal, Yucatan, are of Masonic origin, and that the builders of King Solomon's Temple had something to do with the Yucatan structure, is a deduction finding increasing support, following repeated investigations.

The Frenchman, Le Plongeon, is among those who earliest discovered that a number of the temples in Central America and Yucatan had many things in common with the architecture of the ancient East. A Mason, Le Plongeon, after excavating the magnificent Uxmal Temple, found it arranged in Masonic form, and he at once began to look for Masonic signs. These, it is said, were numerous. The three rectangular chambers of the temple are at once significant to every Mason.

That there was communication between Tyre and America many centuries ago is something quite a few historians agree upon. In Central America ornaments, weapons, and armour of Phoenician workmanship often were found. Aristotle speaks of Senate of Carthage, 509 B.C.; passing a law prohibiting anyone from emigrating to the "western land beyond the pillars of Hercules."

It is a curious fact that the figures on the great sacrificial altar at Tenochtitlan are the same as those on the Temple of Solomon. Le Plongeon bases his conclusions as to territorial communications between East and West on the Canary Islands and the Caroline Islands.

In the middle chamber of the Uxmal Temple explorers versed in Masonic lore found what they regarded as evidence of the practice of the rite of the Third Degree, as illustrated in the bas-relief figures above the lintel to the entrance. In the ruins was found a statue of a figure wearing an apron with a hand upon it.

Explorers in Central America and Mexico have only recently begun to look for the historic connection between the uncovered ruins and the architecture of the East. Signs are multiplying that the Maya civilisation is linked strongly with the Orient. — "Christian Science Monitor."

CHIPS, FROM OTHER ASHLARS.

There are 472,722 R.A. Masons in the United States.

* * *

The G.L. of England gives yearly in benevolence more than £150,000.

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In the State of Connecticut when a Mason has been an active member for 30 years, he is released from his annual dues. "The Freemason Chronicle" reports that of the 24,281 M.Ms. in Connecticut, 4,541 enjoy this privilege.

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The buildings adjoining Freemasons' Hall, London, England, about which so much trouble was raised when G.L. decided on their demolition, have now completely vanished, and a wide boarded-in space denotes the area of the projected extensions of the home of the English Craft.

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It being forty-six years since the ceremony of installing a new Prov.G.M. in Jersey, it will easily be understood that there was a very large attendance of brethren at the Masonic Temple, Jersey, on 20th August, when Capt. C. E. Malet de Carteret, H.M. Solicitor-General, was installed as Prov.G.M., in succession to his father, the late Colonel Malet de Carteret. —"The Freemasons' Chronicle," New Barnet, England.

SUBSCRIPTIONS ACKNOWLEDGED TO 20th DECEMBER, 1915.

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N. Williams, F. W. Benns 8/4 (Auckland), Lloyd Halliday 15/- (Apia, Samoa), A. G. Lake, J. Gentles, Amos Wilby (Wellington), W. Storah (Waipukurau), W. A. Hutchinson (Wanganui), E. Jackson 4/2 (Aramoho, Wanganui), S. A. Dumbleton 44/2 (Otamita, Gore), J. McNeil 21/8, W. Scott 20/-(Queenstown), A. Garland 30/-, W. Coath, W. G. Russell, E. A. Atwill 20/-, A. S. Blake 10/10, W. Glanville 8/4, H. Hertzlet 40/-, H. Ruddenklau 50/- (Waimate), G. Arthur 11/8, G. Burrows, W. R. McKean 11/8, R. J. Mitchell 11/8 (Clyde), G. B. Turnbull 20/- (Waihao Downs), M. A. Fleming, D. McDonald 10/- (Alexandra S.), W. Donnelly 8/4, Dr. R. J. Gilmour 14/2, H. Henderson 10/-, J. H. McKay 13/4, N. McNeil 15/-, D. A. Mitchell 20/- J. B. Gilmour, J. McDonald, D. McDonald (Roxburgh), S. F. 'Bridgman 8/2, J. D. Cameron 5/-, J. S. Douglas, T. Gallagher, C. F. Goodridge 10/10, W. G. Hay 15/-, F. Johnson 10/10, A. McKenzie 10/-, E. Tomkinson 10/-, W. T. Goodwin, A. T. Johnson 10/10, J. L. G. Wilson 52/6, J. Wood 15/- (Dunedin), M. Hoffman 10/- (Mangareva, Papeete), W. Pasco (Waipawa), G. B. Edwards (Rakaia), G. Dorricott 11/6 (Eyre Creek), R. W. Rasmussen (E. Chatton), H. A. S. Martin 14/2 (Gisborne), A. J. Stapleton (Waikino), T. T. Grant 50/- (Outram), J. Lang 13/4, H. F. Deniker 20/-(Palmerston S.), T. Tait 41/8, G. McPherson, M. Cameron, Wm. Wilson (Hampden), S. E. W. Baker, A. Curwood 8/4, J. M. Forrester 20/-, W. Jardine 8/4, A. Mackay 10/10, J. Main 10/10, W. Miller 20/-, A. W. Moss 5/-, J. Ogilvie 10/10, A. Ridch 8/4, H. M. Roxby 30/10, M. D. Stagpoole 20/-, G. M. Turvey 10/-, G. Whale 8/4, W. White, A. W. Woodward 5/10, W. Searle, Jas. Redman, A. Slater, G. W. Todd (Oamaru), J. A. Greer 65/- (Kurow), C. P. Mori (Reefton), J. J. McKeown 20/-, W.L. Howard, H. S. Palmer (St. Andrew's), G. Burns 10/-, T. Emmerson 10/10, R. Hyman 10/10, G. R. Joyce 8/4, A. Kennedy 20/10, Wm. McBride, A. Newton 10/10, J. W. Souter 17/6, F. J. Torrie 6/8, G. J. Wallace 10/-, C. W. Wood, H. H. Kingham, Jas. Moyes (Timaru), Wm. Glanville 70/10 (Beaconsfield), R. L. Banks 10/-, J. Caskey 10/10, G. Driver 8/4, T. Foden 50/8, S. Harper 10/10, G. C. Martin 6/8, W. J. Smith 6/8, E. Saunders 10/10 (Fairlie), F. Brace 45/-, A. W. Wilson 20/- (Christchurch), W. R. Cooksley 10/10, R. Davidson 50/- (Woolston).

(All 7/6 except those noted.)

SOUTHLAND NOTES.

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At last meeting of Southern Cross R.A. Chapter the sum of £10 was unanimously voted to the Soldiers' Club, Invercargill.

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There was no ritual work at last meeting of Southern Cross Lodge. W. Bro. A. W. Oxley, however, gave a very entertaining address on Freemasonry in America. His remarks were based on personal experience and observation while touring America some years ago.

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W. Bro. J. J. Griffiths, W.M. Mataura Lodge, has just returned from a pleasant holiday spent at Dunedin. The many kindnesses of the Dunedin brethren towards him and Mrs. Griffiths will not be readily forgotten.

* * *

W. Bro. Hadfield, from Canterbury, is at present holiday making in Invercargill. He is being looked after by some well-known luminaries with a view to giving him a good time.

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On returning to Invercargill from his trip abroad, R.W. Bro. H. A. Steans was heartily welcomed, and the hope expressed that he would again become a resident of the borough and as active as ever concerning Freemasonry.

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M.W. Bro. J. J. Dougall, G.M., on his visit to Southland, called on V.W. Bro. W. G. Mehaffey, G.Lect., who is still confined to his home, and spent an hour in mutual conversational enjoyment.

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Some brethren here are concerning themselves as to whether, the G.M., M.W. Bro. J. J. Dougall, has solved the problem of clothing the fields in the vicinity of Christchurch with a mantle as green and luxuriant as he saw in Southland.

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To one and all this scribe wishes a bright, prosperous, and happy New Year.

THE GRAND MASTER ON TOUR.

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M.W. Bro. J. J. Dougall, G.M., paid an official visit to Southland during the month. Accompanied by Mrs. Dougall and W. Bro. Shirley Baker, Timaru, he arrived by the express on Monday afternoon, at 2.10. He was met and welcomed at the station by the Prov.G.M., Bro. Wm. Timpany, M.W. Bro. M. Thompson, R.W. Bros. C. J. Ronaldson and T. M. Rankin, and W. Bros. A. W. Oxley and Jos. Critchfield. Mrs. M. Thompson and Mrs. Wm. Timpany took charge of Mrs. Dougall. The motor cars of R.W. Bro. Timpany and M.W. Bro. Thompson were in waiting, and within half an hour the party (including the ladies) was on its way to Riverton. On arrival at Riverton the G.M. was heartily welcomed by the brethren of Lodge Aparima, and after he had addressed them and inspected the hall, a move was made to a motor launch, which conveyed the party up the estuary to the Pourakina River, whose scenic beauties evoked the admiration of the visitors. On returning to Riverton a dinner provided by Aparima Lodge was much relished. The return journey to Invercargill was made in fast time—town being reached at 8 p.m. Next morning the car, containing the G.M. and Mrs. Dougall, M.W. Bro. and Mrs. M. Thompson, and R.W. Bro. Win. Smith, set the pace en route to the Western District Lodges. The party had a clear run to Wallacetown crossing, when it was brought to a standstill by a train across the road and with a blazing truck attached containing three very valuable horses, intended for the Southland Metropolitan Show, but which had, unfortunately, been incinerated. On the road being cleared, good time was made to Winton, where R.W. Bro. Timpany, Mrs. Timpany, and W. Bro. Shirley Baker joined the party. Some 15 brethren had assembled to welcome the G.M., who cordially returned the hearty greeting, and after a short address and inspection of their property the cars were headed for Nightcaps, which was reached at 11.45 a.m. Twelve Wairaki brethren were awaiting the G.M. at the Lodgeroom, where morning tea was provided, and a very pleasant half-hour spent. The party then proceeded to Otautau, where the guests of Lodge Wallace at lunch, then visited the hall, where the G.M. spoke on lines similar to those at the former Lodges. Leaving Otautau at 4 p.m., the party arrived at Orepuki at 6.30 p.m. Lodge Orepuki met at 8 p.m., the G.M. attending. There was a large attendance of members, and the G.M. had a most cordial reception. The Second Degree was worked, and the G.M. spoke in terms of unstinted praise of the excellence of the work. Invercargill was reached next morning, when the G.M. made several private calls and attended the Agricultural Show in the afternoon. He attended a combined meeting of the Invercargill Lodges in the evening. As the business was "the reception of the M.W.G.M.," not much time was taken up in the Lodgeroom. In the social hall the G.M. delivered a long, cogent, and stirring speech on Masonic matters. On Thursday morning the car containing the G.M., Prov.G.M., M.W. Bro. Thompson, W. Bros. Baker and James Walker set out in pouring rain for the Eastern District Lodges. Lodges Mokoreta, Matama, and Harvey were visited. In each case the G.M. was most heartily received, and at each Lodge he delivered addresses. Owing to weather conditions he did not visit Lodge Waikaka, but wired his greetings to the expectant brethren, and also expressed his regrets and disappointment at non-completion of his itinerary. The G.M. had a strenuous trip, but it is safe to predict that the War Fund will benefit very materially by his many eloquent appeals on its behalf.

Reports.

[Secretaries and Scribes are requested to forward Reports.]

CRAFT LODGES.

OTAGO.

Otago, No. 7.—The regular meeting was held in the Masonic Hall, King Street, Dunedin, on 13th December. W. Bro. E. T. Möller presided, and there was a good attendance of members and visiting brethren. The Sec. read circular letters from G.L. re next G.L. communication and the decease of M.W. Bro. Russell. R.W. Bro. J. J. Clark, Prov.G.M., accompanied by other G.L. officers, visited the Lodge, and they were accorded a hearty welcome. It was resolved to purchase the eighty tickets received in connection with the raffle of the set of surgical instruments on behalf of the G.L. War Relief Fund, and also to donate 42s. to the Belgium Masonic Relief Fund. R.W. Bro. Oliver Nicholson, P.D.G.M., Auckland, was unanimously nominated for the office of G.M. for the ensuing year. An E.A. was passed to the Second Degree, the ceremony being conducted by the W.M., W. Bros. Rodgerson, Clayton, Pinel, and Rev. H. C. Fenton assisting. The R.W. Prov.G.M., on behalf of the Lodge, presented Bro. John Murdoch, who was about to proceed to the front, with a wristlet watch as a token of the esteem and good wishes of the brethren. Bro. Murdoch suitably responded. The Prov.G.M. availed himself of the opportunity to present R.W. Bro. A. Fieldwick, P.G.W., with a warrant from the M.W.G.M. to act as Dep.Prov.G.M. for Otago. Under the direction of the acting G.D. of C., the brethren saluted the Dep.Prov.G.M. five times. R.W. Bro. Fieldwick thanked the Prov.G.M., and expressed the pleasure he would have in doing everything possible to assist the Prov.G.M. and the Lodges in the Otago District. It was resolved "That the officers and brethren of Lodge of Otago, No. 7, have much pleasure in tendering to R.W. Bro. A. Fieldwick, P.G.W., and for many years an honoured member of our own Lodge, their heartiest congratulations and good wishes upon his appointment as Dep.Prov.G.M. of Otago, and that the Sec. be instructed to intimate our appreciation to M.W. Bro. J. J. Dougall, G.M." It was resolved "That hearty greetings be conveyed to R.W. Bro. W. Ronaldson on 11th December being the occasion of his 92nd birthday." The usual Christmas present was voted to our veteran Tyler, and a candidate for initiation was proposed and seconded. After the customary greetings had been conveyed the Lodge was closed by the W.M. at 10 p.m. W. Bro. D. C. Cameron, Sec. of No. 7, reports having visited R.W. Bro. Rev. Wm. Ronaldson at his home in Castle Street, Dunedin, on Saturday, 11th December, it being his 92nd birthday. He found our esteemed brother in good health, his only drawback being that he cannot get about very well. His memory, sight, and hearing are all excellent, and he made special enquiry about several of his old comrades, and particularly desired to be remembered to his numerous friends throughout the Dominion.—[Lodge Correspondent.]

Masters' Lodge, No. 161.—The ordinary meeting was held in the Moray Place Hall on 19th November, when there was a good attendance of visitors. The W.M. (W. Bro. D. Harris Hastings) presided. Three new members were elected, and two proposed. The nomination of officers was taken, and R.W. Bro. T. Ross, P.D.G.M., was the only nominee for the position of W.M. The question of altering the night of meeting was left in the hands of the W.M. and R.W. Bro. Ross to arrange. R.W. Bro. A. Fieldwick, P.G.W., read an interesting and instructive paper entitled "Lest we Forget." Upon the motion of Bro. Ross, seconded by W. Bro. T. Gallagher, Bro. Fieldwick was accorded a hearty vote of thanks, and he agreed to hand over the paper for publication in the N.Z. CRAFTSMAN. The usual social hour was spent in the supper room after the Lodge closed. [Received too late for last issue.—ED. C.]

Kurow, No. 164.—There was a very large assembly on the 16th December, the attraction being a visit from the W.M., officers, and brethren of Lodge St. Augustine, No. 99. Twenty-six strong journeyed to Kurow at the invitation of the W.M. of Lodge Kurow. Before receiving the visitors the usual business was transacted, which included the balloting for as an affiliating member W. Bro. Dr. Todd, P.M. of Lodge Amuri, No. 184. The visitors were received, and the W.M. presented the gavel to W. Bro. Manchester, who in a very able manner initiated Mr. Everson into the mysteries of the First Degree. The following officers and brethren of

99 assisted :—W. Bro. Hoskins, Secrets ; Bro. C. Atwell, Prep. Charge; W. Bro. Menzies, N.E. Corner ; Bro. C. H. Balman, W.Ts. ; W. Bro. Colvill, Final Charge. The ceremony was most impressive, and the candidate appeared to fully appreciate the grandeur of 'the ceremony; after which W. Bro. Ayson resumed the chair, closed the Lodge, and all enjoyed an hour in the "Fourth." The evening passed all too soon. The six motor cars started for Waimate at about 11.55 p.m. P.S.—We had a happy visit from V.W. Bro. Rev. Porritt, which I hope will result in many of the Kurow brethren becoming subscribers to the CRAFTSMAN. —[Lodge Correspondent.]

CANTERBURY.

Southern Cross, No. 6.—The installation meeting was held at Kaiapoi on 2nd December. The Lodge was tyled at 6.45, the W.M. (Bro. W. A. Gribble) presiding over a good attendance. The usual business having been disposed of and the balance-sheet presented, a large number of visitors were admitted. R.W. Bro. Bingham, P.G.M., conducted the ceremony of installation, assisted by officers of Prov.G.L. and the M.W.G.M., who presented the Charter, Book of C., and By-laws. The W.Ts. were presented by W. Bros. B. A. McKeown (W.M., Ashley Lodge), J. R. Kent (acting-W.M., Conyers Lodge, E.C.), and J. Watson (W.M., Tawera Lodge). The M.W.G.M. addressed the brethren, after which the G.Sec. made an appeal on behalf of the Annuity Fund. A collection resulted in over £5 being raised for this worthy object. H.G.W. having been tendered by the visiting brethren, the Lodge was closed in ancient form at 10.20 p.m., and the brethren adjourned to the Oddfellows' Hall, where a light repast had been laid for the benefit of the visitors, and all who remained thoroughly enjoyed themselves. Twelve o'clock saw the conclusion of a very successful year and the commencement of what we trust and believe will be another happy and successful year. The following are the new officers :—W.M., Bro. T. Hoskin; I.P.M., W. Bro. W. A. Gribble; S.W., Bro. C. E. Baynon; J.W., Bro. R. H. Croft; Chaplain, W. Bro. J. H. Crawshaw ; Treas., Bro. T. P. Mably; Sec., Bro. C. F. Sneyd ; S.D., Bro. F. J. Garnett; J.D., Bro. J. E. Monk; D. of C., Bro. J. G. Yellowlees; Organist, Bro. C. H. Hoskin; I.G., Bro. L. C. B. Fuldseth ; Ss., Bros. H. Best and J. M. Gray; Tyler, Bro. J. A. Mealings. — [Lodge Correspondent.]

Christchurch, No. 91. — The installation meeting was held in the St. Augustine Hall on 23rd November, R.W. Bro. S. C. Bingham, in the absence of the P.G.M. (R.W. Bro. Thornton) through illness, being the Installing Master. The M.W.G.M., Bro. Dougall, with G.L. officers and Dist.G.L., E.C. were also present. The W.M. having been installed, the W.Ts. of an Installed Master were presented to W. Bro. Byrnes, P.G.Treas. The W.Ts. in the Third Degree were presented by W. Bro. G. H. Weir (Canterbury Lodge, No. 1048, E.C.); those of the Second Degree by W. Bro. Gribble (W.M., Southern Cross, No. 6); and in the First Degree by W. Bro. J. R. Buchanan (W.M., Avon Lodge, No. 185). The presentation of Warrant, By-Laws of G.L., and By-Laws of Prov.G.L. was made by the M.W.G.M. The address to the Master was delivered by M.W. Bro. M. Niccol, G.Sec. The investiture of Wardens was performed by W. Bro. F. C. Bishop, P.G.Sec., the address being delivered by W. Bro. G. Yemm, P.Prov.G.W., the investiture of the other officers by R.W. Bro. Broadley, P.G.W. The address to the brethren was delivered by the M.W.G.M. A collection in aid of the W. and O. and A.M. Fund realised £6. The Treas. of the Lodge, W. Bro. G. Matey, handed to the M.W.G.M. a cheque for £48 7s. for the War Fund, making a total of £62 contributed by members of Christchurch Lodge for this purpose. R.W. Bro. Bingham, on behalf of the Lodge, presented W. Bro. R. J. Thomas, I.P.M., with a P. M.'s jewel as a token of appreciation of his work of the past year. The list of officers installed was as follows :—W.M., W. Bro. W. E. Kiddey ; I.P.M., W. Bro. R. J. Thomas; D.M., W. Bro. J. H. Parke; S.W., Bro. J. Mitchell; J.W., Bro. D. Sheffield; Chaplain, W. Bro. G. Fergusson; Treas., W. Bro. G. Mosey; Sec., W. Bro. H. Hopkinson; S.D. Bro. G. W. Jenner ; J.D., Bro. W. Bowden; D. of C., W. Bro. G. Yemm; LG., Bro. A. E. Love ; Organist, Bro. A. L. Sutton; S.S., Bro. W. Doig ; J.Ss., Bros. Newth, Hill, and Adams; Tyler, R.W. Bro. H. F. Arnold, P.G.W. A pleasant hour in the refectory terminated a very enjoyable meeting.—[Lodge Correspondent.]

Robert Burns, No. 139.—The regular meeting was held in St. Augustine Hall on 16th November, the W.M., W. Bro. R. H. Taylor, presiding over a good attendance of members and visitors, among the latter being representatives of Canterbury, Unanimity, Christchurch, Crown, and Hinemoa Lodges. The ceremonial work consisted of passing. The W.M. was assisted by W. Bro. J. Borthwick (W.M., Unanimity Lodge), C. after I. ; W. Bro. Bush, Charge in S.E. ; W. Bro. Weir (W.M., Canterbury Lodge), W.Ts. ; and Bro. T. Kirker, S.W., F.C. This concluded the ceremonial work, and after the Lodge was closed the brethren adjourned to the

refectory, where the usual pleasant time was spent.—[Lodge Correspondent.] [Received too late for last issue.—ED. C.]

Civic, No. 157.—The December meeting was held in the St. Augustine Hall on the 3rd, when W. Bro. W. J. Hunter presided over an extra good attendance of members. After the visitors had been admitted the W.M. of Lodge Waihora, No. 141, Leeston, accompanied by his officers, was received and conducted to the chair. W. Bro. Jacobs, W.M. of Lodge Waihora, and his officers then conducted the ceremony of raising one brother. The candidate was obligated by W. Bro. Jacobs; W. Bro. Dr. Gossett, P.M. Lodge Waihora, gave the Ex. ; the Secrets were communicated by W. Bro. Carter, P.M., Sec. Lodge Waihora; the Charge after Investiture was given by W. Bro. Jacobs, W.M. ; the T.H. by W. Bro. Penlington, P.M. Lodge Waihora, the W.Ts. by Bro. Dr. Volckman, and the Charge after Raising by Bro. E. H. Jacks, of Lodge Waihora. W. Bro. W. J. Hunter during the evening took the opportunity of wishing good-bye to Bro. F. C. Clark, of Civic Lodge, who is leaving for the front, and on behalf of the members and himself wished him a safe and speedy return. W. Bro. Jacobs, in returning thanks, expressed the opinion that it would be a very good idea if the country Lodges could have more opportunities of working town Lodges, as in his opinion it was the very best way to stimulate keenness among the members of the country Lodges. He extended a hearty invitation to Civic Lodge to visit and work a degree at Lodge Waihora at no distant date. A very pleasant hour was spent in the supper-room after the Lodge meeting, several brethren of the Avon Lodge assisting with the musical programme.—[Lodge Correspondent.]

Ahurewa, No. 181.—The regular meeting was held on 22nd November. There was a good attendance, and W. Bro. D. T. Wraight, W.M., presided. After dealing with the routine business R.W. Bro. Dr. Withers, by the invitation of the W.M., took the chair for the purpose of passing two brothers to the Second Degree. The two brethren being admitted, the O., W.F., and Charge after Passing were delivered by R.W. Bro. Withers; W. Bro. F. Lill, P.Prov.G.S., giving the S.E. Charge.

W. Bro. Wraight again took his place in the chair, and one candidate was admitted into the privileges of Freemasonry, the W.M. giving the O. and Secrets; W. Bro. R. B. B. Willis, P.G.D., W.M. of Lodge Progress, the N.E. Corner and W.Ts. ; and Bro. J. D. Cameron, S.W., the Charge after Initiation. Two ballots were taken, and proving clear the candidates will be initiated next meeting. The Lodge was then closed.—[Lodge Correspondent.]

Towers, No. 188.—The regular monthly meeting was held in the Masonic Hall, Oxford, on the 6th December, when the W.M. (Bro. L. Watson) presided over a good attendance of members. Lodge Mairaki, No. 131, paid an official visit, when the W.M. (Bro. F. Eady) was accompanied by his officers. The Lodge carried a resolution recording "its sorrow at the sudden death of W. Bro. A. Searell, expresses its sympathy with his family in their bereavement, and with Lodge Mairaki in the loss it has sustained in the death of so devoted and valuable a brother." The Lodge also expressed its sympathy with the Prov.G.M.-elect (R.W. Bro. J. Thornton) in his protracted illness, and hoping for his speedy recovery. The ceremonial work for the evening was the raising of a brother to the sublime degree of a M.M. The Ob. and Exhort. were given by the W.M.; Bro. A. Orton (J.D.) gave the Charge after Raising ; W. Bro. E. W. Cooper (Mairaki) gave the Secrets; the T.H. was given by W. Bro. Jones, D. of C. ; the explanation of Secrets by W. Bro. J. Forbes (Mairaki); the W.Ts. by Bro. R. F. Henderson, S.W. ; and the Final Charge by Bro. W. G. Rudd, J.W. The whole ceremony was done pleasingly and with due solemnity, which were appreciated by the candidate. A very pleasant hour was spent in the refectory.—[Lodge Correspondent.]

WESTLAND.

Mawhera, No. 136.—The annual installation took place on the 12th November in the Lodgeroom, Tainui Street. The ceremony, described by many as the finest witnessed for many years in Masonic circles here, was conducted by R.W. Bro. R. H. Richmond, Prov.G.M. He was assisted by G.L. officers, W. Bros. Warnes, Rundle, and Wade, and R.W. Bro. Michel, P.D.G.M. who had come according to his custom for the installation from Hokitika, and also by R.W. Bro. Steer, D.G.M. of Westland, E.C. The ceremony of installing Bro. E. F. Guinness in the chair of K.S. was carried out by R.W. Bro. Richmond, a feature of this part of the evening's ceremonies being the presence of no less than 36 W.Ms. and P.Ms. from all parts of the coast on the Board of I.Ms. The following officers were duly invested :—I.P.M., W. Bro. Hales; D.M., W.

Bro, Hartland; D. of C., W. Bro. Rundle ; Chaplain, W. Bro. Warnes; Trees., Bro. King; Sec., Bro. W. G. Watson; S.W., Bro. Peters; J.W., Bro. J. C. Duncan; S.D., Bro. Clear ; J.D., Bro. Heinz ; I.G., Bro. P. Hambleton; Organist, Bro. Kemp; Tyler, Bro. Morison; Stewards, Bros. Narcombe and Bate. During the evening the retiring W.M., W. Bro. Hales, was presented with a handsome jewel. Among those who assisted was W. Bro. R. W. Greenwood, who enjoys the distinction of having attained his Golden Jubilee in Masonry, and who, notwithstanding his age, is perhaps the most active Mason among us. After the meeting the usual banquet was held, where the usual loyal, Masonic, and patriotic toasts were duly honoured.—[Lodge Correspondent.]

HAWKES BAY.

Victoria, No. 21.—An emergency meeting was held on 7th December, the night upon which the regular monthly meeting would have been held in any month but December and January (the Lodge being in recess during the latter two months). W.M. Bro. W. A. Kirk presided over a good attendance of the brethren. After the nomination for G.L. office and a committee report had been dealt with, the W.M. presented M.Ms.' certificates to Bros. Hanna and Russell, and after the usual introductory remarks continued : " I trust and feel assured that your progress in Freemasonry will not end with the receiving of this certificate, but that this event will be but the beginning of your Masonic career, that you will dive deeper and search more into the sacred writings that govern our faith, the better to appreciate the fact that all our words and actions are observed and recorded by the G.A., to Whom we must render an account, and Who, having defined for our instruction the limits of good and evil, will reward or punish as we obey or disregard His divine commands; and to you, Bro. Hanna (who has enlisted for service), I would say that when you are far from this your mother Lodge, doing your duty to your King and country, I would have you remember that you will be constantly in the minds of your brethren, and their best wishes will follow you. But for pressing emergencies our R.W. brother, the P.G.M., would have been here to-night to wish you success in your future career ; but in his absence, on his behalf and on behalf of Victoria Lodge, I wish you God-speed and a safe return." Before the closing of the Lodge the W.M. expressed the wish that there should be no misunderstanding among the brethren. If there was any matter that any of the brethren did not understand or anything they would like to have investigated, let them come forward and speak without reservation, and the matter would receive immediate attention, as there is no reason why a Lodge such as Victoria, with such splendid assets, beautiful and valuable Lodge property free from encumbrance, and a handsome credit balance in the bank, should not become one of the most successful Lodges in the Dominion; and I believe it will, but one thing is essential for our future success—i.e., unanimity and concord. After the Lodge was closed the instruction class, of which the W.M. is director, their held the usual monthly class, and really good work was done by the members, and a profitable and enjoyable evening was brought to a close by the W.M. wishing the brethren of the class a profitable and happy Christmastide, the compliment being heartily reciprocated. The W.M. sends the compliments to the Editor of the CRAFTSMAN, and I also wish to express my own sentiments. A Merry Xmas and a most Profitable and Happy New Year.—[Lodge Correspondent.] [The Editor heartily reciprocates.—ED. C.]

Bedford, No. 25.—The average attendance greeted the W.M. at the monthly meeting held on 24th November, and we were favoured with the presence of four visiting brethren. One candidate was initiated by the W.M., who invited and received assistance as under :— Investiture, S.W. Bro. Williams; N.E. Address, W. Bro. Elliott ; Ex. of Prep., W. Bro. Booth; W.Ts., W. Bro. J. N. Watson, of Lodge Abercorn, Waipawa ; Final Charge, W. Bro. Hosking. A M.M.'s certificate was presented by W. Bro. Hocking to a brother who will be leaving for the front shortly. The W.M. brought up the question of providing additional accommodation in the refectory, and a sub-committee was appointed to go into the matter and report at next meeting. Masonic activity is a good deal in evidence in this district at the present time, and these signs are very gratifying to numerous brethren, especially our veterans, who have the good of the fraternity at heart. The absence of two or three P.Ms. was noticeable. Report has it that they were engaged in a recruiting campaign. [Let off with a caution.] A pleasant time was spent in the refectory, nevertheless, in social intercourse.—[Lodge Correspondent.] [Too late for last issue.—ED. C.]

AUCKLAND.

Hokianga, No. 69.—The annual installation took place at the Lodgeroom, Kohukohu on 22nd November, when there was a very fair attendance of visitors and brethren. W. Bro. D. B. Wallace. P.G.T).. acted as

installing Master, and was ably assisted by R.W. Bro. Catchnole, P.G.S.W. Bro. A. C. Wallace, a son of the installing Master, was duly installed in the Chair of K.S. The following officers were invested :—S.W.. Bro. A. A. Potter : J.W.. Bro. G. Downs; Treas., Bro. W. H. Kirkpatrick; Sec., W. Bro. H. A. Williams; S.D., Bro. F. Throunson; J.D.. Bro. S. T. Norton ; I.G., Bro. J. P. Hansen; Tyler. Bro. J. W. H. Donnelly. After the ceremony light refreshments were partaken of in the anteroom of the Lodge, to which every brother did justice.—[Lodge Correspondent.] [Received too late for last issue.— ED. C.]

Tauranga, No. 125.—The monthly meeting was held on 18th November, and there was a poor attendance. After the transaction of routine business the Lodge was opened in the Second Degree, and the Final Charge in that degree was delivered to a candidate by the W.M. One brother was raised to the Third Degree. The ceremony was ably performed by the W.M., assisted by W. Bro. R. S. Ready, W. Bro. H. Sharp, W. Bro. T. H. Hall, and W. Bro. H. J. Poole. The question of whether or not the Lodge should meet during the months of December and January was discussed, and finally left to the discretion of the W.M. Lodge closed at 10.30 p.m., and the usual pleasantries were enjoyed by members in the refectory before dispersing.—[Lodge Correspondent.]

TARANAKI.

Ikarea, No. 115.—The installation meeting was held at Opunake on 24th November, fifty-four brethren being present—a very good attendance, considering the rough weather, which prevented a number attending. R.W. Bro. R. W. Sargent, I.P.M., conducted the ceremony, and placed Bro. K. L. Connell, M.E., in the Chair of K.S., according to ancient rites and customs. He was assisted by W. Bro. F. G. Kimbell, P.M. (Lodge Hawera, No. 34), who acted as S.G.W.; W. Bro. J. Asher, P.M. (Lodge Ngamotu, No. 48), as J.G.W.; and W. Bro. R. G. Surrey, P.M., as I.G. The W.Ts. were presented by W. Bro. J. W. Harding (W.M., Lodge Hawera, No. 34), W. Bro. E. W. Garner (W.M., Lodge Ngamotu, No. 48), and W. Bro. J. H. Bleakley (W.M., Lodge St. John's, No. 95). W. Bro. J. L. Connell very ably invested the following officers :— I.P.M., W. Bro. A. Clarke; S.W., Bro. W. J. Todd; J.W., Bro. O. A. Mullan; Treas., W. Bro. C. Sorensen, P.M.; Sec., W. Bro. G. W. Rogers, P.M. ; S.D., Bro. G. Hammond; J.D., Bro. R. D. Barron; D. of C. W. Bro. W. L. F. Chambers, P.M. ; I.G., Bro. D. Penny; Ss., Bros. C. K. Malcolm and D. Cross; Tyler, Bro. T. R. Julian. The address to the W.M. was given by R.W. Bro. R. W. Sargent, I.M.; to the Wardens by W. Bro. F. G. Kimbell, P.M.; and to the brethren by W. Bro. J. Asher, P.M. Apologies were received for the unavoidable absence of R.W. Bro. F. P. Corki11, P.P.G.M.; W. Bro. J. Garcia, P.M.; and other brethren. Two ballots were taken and declared clear, and three propositions were received. A very enjoyable Fourth Degree was afterwards spent in the Town Hall supper room, several brethren obliging with songs and recitations.—[Lodge Correspondent.] [Received too late for last issue.—ED. C.]

RUAPEHU.

Ruapehu, No. 125.—The regular meeting, held on 25th November, attracted a good attendance, and included a few visitors. A candidate was initiated by the W.M., who was assisted by W. Bros. Hilton, Snellgrove, and Bro. Cameron. A candidate for initiation successfully passed the ballot. The W.M. reported that the last payment due on the Lodgeroom had been paid, and Bro. C. B. Collins had generously undertaken the necessary legal work to release the deeds free of charge. A hearty vote of thanks was passed to Bro. Collins, and briefly acknowledged. After the Lodge had closed a pleasant hour was spent in the refectory.—[Lodge Correspondent.] [Too late for last issue.—ED. C.]

WELLINGTON.

St. Andrew, No. 32.—The installation meeting was held on 29th November, when Lodge was tyled at 6.30, W. Bro. A. W. Rowlands in the chair. It was resolved to purchase outright the tickets sent in connection with the raffle of instruments presented by R.W. Bro. Dr. Redman. The Lodge being opened in the Second and Third Degrees, visitors were admitted, including the W.Ms. and representatives of Lodges Pacific, Waterloo, Leinster, Ulster, Hinemoa, Brooklyn, Tutanekai, Coronation, Waiwhetu, and Otari, after which the installing Master {M.W. Bro. H. J. Williams), accompanied by several G.L. officers, was received. The W.M.-elect (Bro. W. Simpson) being duly presented by the D. of C. (W. Bro. J. Rod), was obligated and subsequently installed into the chair, and on the re-entry of M.Ms. and brethren was acknowledged according to custom, W. Bro. F. Davis acting as Trumpeter. The officers-elect were then presented and invested by W. Bro. C. W.

Nielsen, the list being as follows :—D.M., W. Bro. F. C. Broomhall; S.W., Bro. A. Schmidt; J.W., Bro. J. C. Riddell; Sec., W. Bro. A. T. Wells; Treas., W. Bro. F. Davies; Chaplain, W. Bro. C. W. Nielsen; D. of C., W. Bro. J. Rod; Organist, Bro. Cowley ; S.D., Bro. A. Greening ; Bro. L. McGregor ; I.G., Bro. G. Lawrence ; Ss., Bros. D. M. Wright and Thompson; acting-Tyler, Bro. A. E. Colmer. The addresses to the W.M., the Wardens, and the brethren were delivered by R.W. Bro. G. Allport, W. Bro. A. T. Wells, and V.W. Bro. H. B. Bridge respectively. The newly installed W.M. then addressed the meeting in appropriate terms. Before the conclusion of proceedings the retiring Master, W. Bro. A. W. Rowlands, was presented on behalf of the Lodge with a handsomely designed P.M.'s jewel, in recognition of his efforts during the past year. Before retiring, the Installing Master announced and regretted the absence through indisposition of the Prov.G.M., R.W. Bro. T. A. Peterkin. Adjournment was then made to the downstairs hall, where visitors were entertained and appropriate toasts honoured and acknowledged. Reference should be made to the excellent items rendered by young members of the Lodge. The proceedings throughout were skilfully conducted, and reflected credit on those concerned. The attendance was satisfactory, and augurs well for a useful year.—[Lodge Correspondent.]

Otaki, No. 72.—The installation meeting was held on 23rd November, when W. Bro. W. J. G. Hartill was installed as W.M. by R.W. Bro. J. A. Nash, assisted by W. Bro. Hosking and W. Bro. W. H. Collingwood. W. Bro. J. K. Hornblow acted as G.D. of C. The following officers were invested by W. Bro. Hoskings :—S.W., Bro. Eli Allen; J.W., Bro. W. McKegg; Treas., W. Bro. Freeman; Sec., W. Bro. Swabey ; S.D., Bro. A. Johnston; J.D., Bro. Williams; I.G., Bro. F. H. Bright ; Chaplain, Bro. Rev. J. C. Blathwaite; Organist, W. Bro. W. H. Simeon; Tyler, W. Bro. Windley. The W.Ts. were presented by W. Bros. Roe and T. Brown (Lodge Horowhenua), and W. Bro. Kent Johnston (Lodge Te Awahou). The address to the W.M. was delivered by W. Bro. Collingwood, the address to the Wardens by W. Bro. W. Jensen, and the address to the brethren by W. Bro. McIntyre. The collection in aid of the W. and O. and A.M. Fund amounted to £2 7s. After the ceremony an adjournment was made to the refectory.—[Lodge Correspondent.]

Tutanekai, No. 156.—The regular meeting was held on 2nd November. The W.M., Bro. E. D. Alexander, presided over a large attendance of members and visitors, including several brethren from the Trentham Camp. The work was the raising of a brother. The W.M. gave the Ob. and Raising; W. Bro. Rowell, D. of C., the Ex. ; W. Bro. Shand, Sec., the Ss.; W. Bro. Harrap, the T.H. ; Bro. Sexton, J.W., W.Ts.; and Bro. Whitelaw, S.W., Charge after Raising; Apron Charge, W. Bro. flanks (Lodge St. Andrew). Ballots were taken for two candidates for initiation, both being successful. Letters of sympathy were sent to R.W. Bro. Peterkin, Prov.G.M., and to W. Bro. Fisher, P.G.O., in their illness. Nominations were taken for the W.M. and officers for the ensuing year, and also for five Trustees for the Lodge. After H.G.W. the Lodge was closed and a pleasant hour was spent in the refectory.—[Lodge Correspondent.]

ROYAL ARCH CHAPTERS.

St. Augustine, No. 1.—The regular meeting was held in St. Augustine Hall on 8th December, T.E. Comp. Broadley presiding. W. Bros. A. Cookson, J. Graham, and C. M. Suckling were exalted to the H.R.A. V.E. Comp. W. Broadley obligated, V.E. Comp. W. Cooksley gave from the Discovery, V.E. Comp. W. F. McLean gave the Signs, V.E. Camp. A. H. Thorpe illustrated the Signs and gave the Final Charge, M.E. Comp. S. C. Bingham delivered the Lecture at the Altar, and also presented Comp. Branland with his A.M. and R.C. certificates. V.E. Comps. W. Broadly and A. H. Thorpe conveyed to our companions both far and near hearty greetings and good wishes for a merry Christmas and happy New Year. The ceremony of exaltation was remarkably well worked.—[Chapter Correspondent.]

Rawhiti, No. 30.—The monthly convocation was held on 1st December, V.E. Comp. J. Craven, Z., presiding. One candidate for advancement were balloted far and accepted. The various side degrees were conferred up two candidates by V.E. Comp. Gillespie, P.G.D.C., who carried out the ceremonies in his usual efficient manner. I regret to have to report that our esteemed P.Z., Comp. J. Brownt, has been precluded from attending to his Masonic duties for some time past owing to the instructions of his medical adviser. The Chapter wishes him speedy restoration to health and hopes to welcome him at next convocation. In his unavoidable absence the duties of W.M.M. were discharged by T.E. Comp. Gillespie. Two members of the Chapter are serving the Empire. Comp. Captain James Armstrong, who left Wellington recently, and Comp. Milne, of Waipukurau, who has gone to England to offer his services. —[Chapter Correspondent.]

THE GRAND LODGE OF NEW ZEALAND OF ANTIEN FREE AND ACCEPTED MASONS.

(199 Active Lodges, with an Approximate Membership of 13,000
on 31st December, 1914.)

PATRON:

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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Provincial Grand Masters of Districts—

Auckland—M.W. Bro. Oliver Nicholson.
Wellington—R.W. Bro. T. A. Peterkin.
Southland—R.W. Bro. William Timpany.
Taranaki—R.W. Bro. R. W. Sargent.
Canterbury Province—M.W. Bro. F. C. Binns.
Otago—R.W. Bro. J. J. Clark.
Hawkes Bay—R.W. Bro. H. L. Harston.
Nelson and Marlborough—R.W. Bro. W. E. Redman.
West Coast—R.W. Bro. Richard H. Richmond.
Ruapehu—R.W. Bro. David J. F. McFarlane.

Senior Grand Warden—R.W. Bro. Joseph Barton, Dunedin.

Junior Grand Warden—R.W. Bro. Maurice J. Harris, Paeroa, Auckland.

Grand Chaplains—V.W. Bro. Rev. Wm. Shirer, V.W. Bro. Rev. A. J. S. Seaton.

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

Grand Registrar—V.W. Bro. E. D. Mosley.

President of the Board of General Purposes—R.W. Bro. Sydney Clifton Bingham.

President of the Board of Benevolence—V.W. Bro. John Thornton.

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Senior Grand Deacons—W. Bro. Thos. Gallagher, W. Bro. Louis Freedman.

Junior Grand Deacons—W. Bro. Daniel Jamieson, W. Bro. James Rod.

Grand Superintendents of Works—W. Bro. A. E. Surrey, W. Bro. E. Warnes.

Grand Directors of Ceremonies—W. Bro. J. N. Du Feu, W. Bro. W. H. Jones.

Grand Bible-Bearers—W. Bro. B. J. K. Jamieson, W. Bro. Roy P. Furness.

Grand Sword-Bearers—W. Bro. Shirley E. W. Baker, W. Bro. James McIntyre.

Grand Standard-Bearers—W. Bro. H. D. Bunby, W. Bro. D. Harris Hastings.

Grand Organist—W. Bro. T. L. Cooke.

Grand Pursuivants—W. Bro. C. N. Flyger, W. Bro. G. A. Reid.

Grand Stewards—W. Bro. W. C. Brydon, W. Bro. S. L. Bygrave, W. Bro. R. W. Mears, W. Bro. H. T. Jaggard, W. Bro. R. Jenkins, W. Bro. J. L. Miller, W. Bro. Alex. Allan, W. Bro. E. Frobarth, W. Bro. W. A. Chambers, W. Bro. Malcolm McKenzie, W. Bro. G. W. Jones, W. Bro. W. H. H. Young.

BOARD OF GENERAL PURPOSES:

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

President—R.W. Bro. Sydney Clifton Bingham.

Members ex-officio—M.W. Bro. J. J. Dougall, G.M.; R.W. Bro. J. H. Harkness, D.G.M.; R.W. Bro. J. Barton, S.G.W.; R.W. Bro. M. J. Harris, J.G.W.; V.W. Bro. H. J. Otley, G.Treas.; V.W. Bro. E. D. Mosley, G.Reg.; all P.G.Ms. and P.Pro-G.Ms.; all P.D.G.Ms.; all Prov. G.Ms. and P.Prov.G.Ms.; the immediate P.Pres. of the Board.

Elected Members—W. Bros. F. C. B. Bishop, A. H. Hobbs, H. Hopkinson, H. B. Sorenson, McGregor B. Wright (Canterbury Province); W. Bros. F. A. Balcke, Joseph Wooler (Auckland District); W. Bros. C. W. Nielsen, T. W. Kirk (Wellington District); R.W. Bro. A. Fieldwick, W. Bro. D. C. Cameron (Otago District); W. Bro. E. Parker (Southland District); W. Bro. Fred Craven (Hawkes Bay District); W. Bro. R. Colligan (West Coast District); W. Bro. J. B. Sim (Taranaki District).

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Elected Members—W. Bros. G. F. Whiteside, Thomas Compton, J. W. Roberts, W. M. Robinson, A. H. Webb (Canterbury Province); W. Bros. J. C. Woodward, G. F. Lovegrove (Auckland District); W. Bros. A. W. Chapman, H. J. Booth (Wellington District); W. Bros. H. E. Moller, R. Bain (Otago District); W. Bro. Charles Campbell (Southland District); W. Bro. R. S. Chadwick (Hawkes Bay District); W. Bro. Walter Cowin (Nelson and Marlborough District); W. Bro. E. Schafer (West Coast District).

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

Chairman—

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

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M.W. Bro. F. C. Binns, P.G.M.
R.W. Bro. C. A. C. Hardy, P.D.G.M.
R.W. Bro. A. Kaye, P.D.G.M.
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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., Bro. Robert Gardner; S.W., Bro. A. G. Graham; J.W., Bro. H. Hemus; Sec., Bro. A. W. Robertson, P.M., 189 Queen Street.

St. Andrew, No. 8:—Founded 1861, meets in Freemasons' Hall, Auckland, on third Tuesday in every month, at 7.45 p.m. Installation July. W.M., Bro. A. E. Bagnall; S.W., Bro. C. A. Coppins; J.W., Bro. F. 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. Grinlinton; S.W., Bro. W. Talby; J.W., Bro. W. Wilson; Secretary, W. Bro. T. W. Allen, P.M., "Bryn Awel," Henderson.

Beta-Waikato, No. 12:—Founded 1865, meets 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. Grigg; Sec., W. Bro. J. E. Hammond, Hamilton.

Sir Walter Scott, No. 15:—Founded 1870, meets 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. Housell, P.M., 68 Calliope 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 1890, meets in Masonic Hall, Jervois Road, Ponsonby, first Tuesday in month, 7.30 p.m. Installation May. W.M., Bro. F. A. Kornig; S.W., Bro. T. McNab; J.W., Bro. C. T. Haynes; Sec., Bro. H. R. Arthur, P.M., No. 31, Curran Street, Ponsonby.

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. Meares; S.W., Bro. R. G. Mack; J.W., Bro. G. T. Bond; Sec., Bro. H. Willis, P.M.

Franklin, No. 58:

Hokianga, No. 69:—Founded 1891, meets at Masonic Hall, Kohukohu, Friday nearest full moon. Installation November. W.M., Bro. A. C. Wallace; S.W., Bro. A. A. Potter; J.W., Bro. G. Downs; Sec., Bro. H. A. Williams, P.O. Box 18, Kohukohu.

Abercorn, No. 78:—Founded 1886, meets in Abercorn Hall, Ormond Road, Gisborne, on first Tuesday in each month. Installation August. W.M., Bro. W. F. J. Anderson; S.W., Bro. Rev. W. Grant; J.W., Bro. A. B. Gilmour; Sec., R.W. Bro. G. T. Bull, P.G.W.

Mangonui, No. 78:—Founded 1892, meets in Masonic Hall, Mangonui, on Thursday in each month nearest full moon. Installation February. W.M., Bro. A. Warburton; S.W., Bro. N. J. Ray; J.W., Bro. S. Foster; Sec., Bro. L. J. Matthews, 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.

Waiuku, No. 90:—Founded 1893.

Ohacawai, No. 101:—Meets in the Masonic Hall at Ohacawai on the Saturday nearest full moon at 7.30 p.m. Installation in November. W.M., Bro. John Mackereith; 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. R. 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.

Taupiri, No. 118:—Founded 1900, meets in Masonic Hall, Huntly, on Wednesday nearest full moon in every month. Installation Oct. W.M., Bro. A. H. Waring; S.W., Bro. J. Kinson; J.W., Bro. D'Arcy 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. Spanhake; J.W., Bro. J. H. Bergman; Sec., W. Bro. C. E. Smith, Te Kopuru.

Tauranga, No. 125:—Founded 1902, meets at Lodgeroom, First Avenue, Tauranga, Thursday on or next before full moon, 7.30 p.m. prompt. Installation August. W.M., Bro. T. W. R. Phillpotts; 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. Goudie; 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.

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

Karori, No. 165 (Raglan).

Tawhiri, No. 168:—Founded November, 1909, 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. Flyger, P.M., Frankton Junction.

United Masters' No. 167 (Auckland).

Maungawhau, No. 168:—Founded 1900, meets in the Lodgeroom, Woodside Road, Mt. Eden, on the third Thursday in each month. Installation November. W.M., Bro. H. T. Surman; S.W., Bro. N. T. Williams; J.W., Bro. P. M. Macfarlane; Sec., Bro. F. H. Mueller, P.M., P.O. Box 796, Auckland.

Marsden, No. 169 (Maungaturoto).

Waitakerei, No. 170 (Henderson).

Nau Mai, No. 177:—Founded 1910, meets in Lodgeroom, Hakiaha Street, Taumarunui, first Wednesday every month. Installation November. W.M., Bro. E. T. Hughes; S.W., Bro. F. Fanthorpe; J.W., Bro. J. F. Strang; Sec., Bro. F. E. Grinlinton.

Waipu, No. 179.

Onewa, No. 182 (Northcote).

Te Marama, No. 186:—Founded 1911, meets at Ngaruawahia, 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, Piarere, via Tirau.

Whakatane, No. 198:—

Takapuna, No. 202.

Pono, No. 203 (Dargaville).

Titirangi, 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.)

Scinde, 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. P. Thomson; S.W., Bro. R. Bishop; J.W., Bro. J. Bowes; 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., 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, Omondville, Monday on or nearest full moon, 7.30 p.m. Installation Wednesday nearest to April full moon. W.M., Bro. D. Wilson; S.W., Bro. C. F. Barker; J.W., Bro. J. Snaddon; 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. Shepperd; Sec., Bro. F. 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. Nicoll; 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. T. E. Coleman; S.W., Bro. C. H. Speck; J.W., Bro. W. Besley; Sec., W. Bro. Geo. Smart, P.M.

St. John's No. 95:—Founded 1892, meets in Masonic Hall, Eltham, 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. Alleman; S.W., Bro. J. Roberts; J.W., Bro. — Bowman; Sec., Bro. A. E. Surrey, P.M., Inglewood.

Ikaraa, No. 115:—Founded 1896, meets at Lodge room, Opunake, Tuesday nearest full moon, 7.30 p.m. Installation November. W.M., Bro. K. L. Cannell; S.W., Bro. W. J. Todd; J.W., Bro. O. A. Mullon; 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. George Williams; S.W., Bro. R. Chisholm; J.W., Bro. G. H. Hathaway; Sec., Bro. Thomas King, P.M., 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. R. 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, Huntville, 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. R. W. Green; Sec., Bro. N. G. Armstrong, P.O. Box 236, Wanganui.

Kimbolton, No. 123:—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.

Ruapehu, 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. E. R. Galpin; Sec., Bro. J. Mogridge, P.M.

Te Awahou, No. 133:—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. J. W. Stevenson; Sec., Bro. J. W. Hodgson.

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

Rongotea, No. 146:—Founded 1906, meets in Masonic Hall, Rongotea, Wednesday after full moon. Installation April. W.M., Bro. J. McMin; 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. W. G. 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 at 7.30 p.m. Installation October. W.M., Bro. W. H. Tustin; S.W., Bro. A. Mabbott; J.W., Bro. P. Hansen; Sec., Bro. J. C. Goodger.

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. Parton; Sec., Bro. G. E. Smith, P.M., Box 811, G.P.O.

Masterton, No. 19:—Founded 1873, meets in Masonic Hall, Bannister Street, Masterton, 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. Hunt, Box 31, Masterton.

St. Andrew, No. 32:—Founded 1879, meets in the Masonic Hall, Wellington, on the third Monday in every month, at 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. W. Simpson; S.W., Bro. A. Schmidt; J.W., Bro. J. C. Riddell; Sec., Bro. A. T. Wells, P.M., P.O. Box 236, Wellington.

St. John, No. 37:—Founded 1880, meets in Masonic Hall, Wakefield Street, Featherston, on second Monday in each month, at 7.30 p.m. Installation 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. Baudinet, P.M., 17 Caroline Street. "Copper" collection each meeting for W. and O. and A.M. Fund.

St. Mark, No. 53:—Founded 1884, meets in Freemasons' Hall, Carterton, second Tuesday 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.

Taranua, No. 67:—Founded 1890, meets at Masonic Hall, Pahiataua, Thursday nearest full moon. Installation November. W.M., Bro. T. Bacon; S.W., Bro. T. Riddell; J.W., Bro. R. V. King; Sec., Bro. G. Moore, P.M.

Otaki, No. 72:—Founded 1891, meets in Masonic Hall, Greytown, on Tuesday nearest full moon, at 8 p.m. Installation November. W.M., Bro. J. G. Hartill; S.W., Bro. E. Allen; J.W., Bro. W. McKegg; 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. Kenment; 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. E. Harrap; S.W., Bro. R. Turner; J.W., Bro. A. H. Mildenhall; Sec., Bro. W. S. Kadicliffe, 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.

Puketot, No. 149:—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. Souness, 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. 156:—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. 176:—Founded 1910, meets in Masonic Hall, Huia Street, Lower Hutt, on second Wednesday in every month, at 7.30 p.m. Installation October. W.M., Bro. 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, Ngaio, 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. 194:—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.M.s.)

Whetu Kairangi, No. 201:—Founded 1914, meets at Methodist Church, Worser 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. Hedges; S.W., Bro. J. L. Ching; J.W., Bro. H. P. Stephenson; Sec., W. Bro. R. W. Stiles, Box 105, Nelson.

Wairau, No. 42:—Founded 1881 (formerly 663, S.C.; joined N.Z.C. 1890); meets Masonic Hall, Andrew 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 1869 (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. P. Bull; Sec., Bro. S. A. Edinger, Blenheim.

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

Forest, No. 116:—Meets at Wakefield on second Monday in month. Installation November. W.M., Bro. W. Fawcett; S.W., Bro. H. Franklyn; 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. J. Phillips; S.W., Bro. R. C. Cartner; J.W., Bro. J. Hughes; Sec., W. Bro. P. McCaffrey, P.M., Puponga, Collingwood.

PROVINCE OF WESTLAND: 12 LODGES.

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

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

Advance, No. 61:—Founded 1871, meets in Masonic Hall, 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. Evenden, P.M.

Westland Kil., No. 88:—Founded 1867, meets in Freemasons' Hall, Hokitika, on Wednesday, nearest full moon in every month, at 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. 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, Granity, 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. T. F. Guinness; S.W., Bro. E. P. Peters; J.W., Bro. J. C. Duncan; Sec., Bro. W. J. Watson.

Kawitiri-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. Gibbard; Sec., Bro. A. Gifford, P.M.

Runanga, No. 159:—Founded 1908, meets in Masonic Hall, Seddon Street, Runanga, on Wednesday nearest full moon in each month, at 7.30 p.m. Installation October. W.M., Bro. T. H. Latimer; S.W., Bro. W. Mantack; J.W., Bro. J. Hadcroft; Sec., Bro. A. G. Hildebrand, State Collieries.

Waro, No. 173 (Blackball).

Connaught, No. 187 (Karamea).

PROVINCE OF CANTERBURY: 35 LODGES.

(R.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., Bro. T. H. Ker, jun.; S.W., Bro. H. H. Wauchop; J.W., Bro. J. A. Stables; Sec., Bro. W. 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. T. Hoskin; S.W., Bro. C. E. Baynon; J.W., Bro. R. H. Croft; Sec., Bro. C. F. Sneyd, Kaiapoi.

Caledonian, No. 16:—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. Crans-ton; Sec., Bro. James Simpson, 136 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. R. B. B. Willis, P.G.D.; S.W., Bro. R. J. Hannah; J.W., Bro. J. S. Inwood; Sec., W. Bro. J. W. A. Walker, District High School, Southbridge.

Canterbury Kil., 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. Readdie; 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 Rakaiia, No. 81.

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. Gilkes; Sec., Bro. R. Baldwin, P.M., 72 Ackman's Road, Christchurch.

Phoenix, No. 43 (Akaroa):

Methven, No. 51:

Kaikoura, No. 60:

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

Mackenzie, No. 93:—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., Bro. T. W. Manchester; S.W., Bro. J. Manchester; J.W., Bro. C. R. Bateman; 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.

Parera, 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.

Waihora, 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. I. 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 October. W.M., Bro. D. T. Wright; S.W., Bro. J. D. Cameron; J.W., Bro. W. K. Cameron; Sec., Bro. F. Lill, P.M., Box 1, Dunsandel.

Amuri, No. 184:—Founded October, 1911; meets Masonic Hall, Rotherham, Friday nearest full moon, 7.30 p.m. Installation October. W.M., Bro. J. J. Goulding; S.W., Bro. D. W. Hunter; J.W., Bro. G. F. Thomson; Sec., Bro. Fred. R. France, Culverden.

Avon, No. 185 (Christchurch).

Tawera, No. 188 (Oxford).

Timaru, No. 196 (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., 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.

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

Otago, No. 7:—Founded 1860, meets at the Freemasons' Hall, King Street (opp. Museum), Dunedin, on second Wednesday in each month, at 8 p.m. Installation 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 1869, 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. Kibblewhite; J.W., Bro. A. W. Woodward; Sec., Bro. J. A. Peebles, Newborough, Oamaru.

Clutha, No. 14:—Founded 1866, meets in the Masonic Hall, Douglas Street, Balclutha, second Tuesday in the month, at 8 p.m. Installation September. W.M., Bro. 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. Sneeston; 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. Lumaden; Sec., Bro. J. A. P. 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 Kil., No. 82:—Founded 1872, meets in Masonic Hall, Oamaru, on first Wednesday after full moon in each month. Installation October. W.M., Bro. D. Herron; S.W., Bro. J. C. Dickson; J.W., Bro. J. Crombie; Sec., Bro. J. M. Brown, P.M., Thames St., Oamaru.

St. Thomas Kil., No. 83 (Kaitangata).

St. John, No. 84, Mosgiel.

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

Cromwell Kil., No. 98 (originally No. 535, S.C.):—Meets in Lodgeroom, Melmore Terrace, Cromwell, on Wednesday nearest full moon, at 7.30 p.m. Installation 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 1869, joined N.Z.C. 1895; meets in Town Hall, Clyde, on Tuesday on or nearest full moon in every month, at 7.30 p.m. Installation 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.

Manuhierikia 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. B. Arnott.

St. Bathans, No. 126:—Founded 11th Nov., 1902, meets 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. Watts, 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.

Haeremai, No. 155:—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. Flett, 149 Queen Street, Dunedin.

Masters, No. 161:

Kurów, No. 164:—Founded May 13th, 1909; meets in Masonic Hall, Kurów, on Thursday on or before full moon, at 7.30 p.m. Installation May. W.M., Bro. C. L. Ayson; S.W., Bro. H. Barclay; J.W., Bro. E. Winnington; Sec., Bro. R. H. Appleby, P.M., Kurów.

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. Geo. W. Geddes.

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. 191 (Green Island).

Morning Star, No. 192 (Mornington).

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

PROVINCE OF SOUTHLAND: 17 LODGES.

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

Southern Cross, No. 9:—Founded 1864, meets 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 1883, meets Masonic Hall, Gore, Wednesday nearest full moon, 7.30 p.m. Installation second Wednesday in April. W.M., Bro. E. C. Smith; S.W., W. Bro. J. Boyne; J.W., 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. Kirker; Sec., Bro. W. D. Palmer, Wyndham.

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

Aparima, No. 77:—Founded 1876, meets in Masonic Hall, Riverton, Tuesday nearest full moon each month, 7.30 p.m. Installation Aug. W.M., Bro. 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. 86:—Founded 1864, meets 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. Robison; J.W., Bro. Frank Bonifant; Sec., Bro. Chas. H. Poole, 169 Teviot Street.

Taringatura, 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. D. Walker; S.W., Bro. H. Beir; J.W., Bro. N. E. Griffiths; Sec., W. Bro. W. H. Clark.

Winton, No. 108:—Founded 1899, 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 3, Winton.

Wallace, No. 129:—Founded 1904, meets in Masonic Hall, Otautau, on third Friday in every month, at 7.30 p.m. Instruction meetings every Friday. Installation October. W.M., Bro. A. Anderson Stewart; S.W., Bro. J. T. Brooker; J.W., Bro. E. C. Glen; Sec., Bro. E. Matheson, Box 10, Otautau.

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, North Street, Invercargill, second Friday every month. Installation June. W.M., Bro. John Kerse; S.W., Bro. A. Wilson; J.W., Bro. J. Buchanan; Sec., W. Bro. N. J. Broken-shire.

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. C. W. Tonkinson; J.W., Bro. G. A. Gilchrist; Sec., Bro. A. B. Edmonds, Box 188, Invercargill.

ENGLISH CRAFT LODGES.

Pacific Lodge, No. 1453, E.C., Reefton.—Founded 1878, 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. 1521:—Founded 1874, meets at the Masonic Hall, Wellington, on third Wednesday in each month except in January, February, and March. Installation June. W.M., Bro. F. J. Courtney; S.W., Bro. S. P. Andrew; J.W., Bro. T. Spott; Sec., Bro. E. E. Coghlan, Box 819, Wellington.

ANCIENT AND ACCEPTED SCOTTISH RITE.

GRAND LODGE OF FRANCE.

Veritas, No. 384:—Founded 1907, meets at the Freemasons' Hall, Mission Street, Papeete, on fourth Saturday in each month, at 7.30 p.m. Installation December. W.M., Bro. J. Randall; S.W., Bro. 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'Océan 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. Esson (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. 9); G.J., R.E. Comp. E. Dacre 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.Soj., Comp. T. Hobson (No. 4); 2nd G.Soj., Comp. W. G. Alexander (No. 7); 3rd G.Soj., V.E. Comp. G. S. Gordon (No. 23); G.Reg., V.E. Comp. C. W. Neilson (No. 2); G.Chanc., Comp. M. Blair (No. 9); G.Supt. of W., Comp. N. J. Brokenshire (No. 8); G.D. of C., Comp. G. J. A. Shingleton (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. 15); Asst.-G.D. of C., Comp. D. M. Jack (No. 17); Asst.-G.Sd.B., Comp. W. T. Simmonds (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.Prins., P.G.Zs., G.Supts., G.Treas., and G. Recorder (ex officio).

G. Superintendents.

Auckland—R.E. Comp. Kearsley.
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.
Hawkes Bay—R.E. Comp. T. Hobson.

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, 537, Hereford Street, Linwood.

Waterloo, No. 2:—Founded 1875, meets in Masonic Hall, Boulcott Street, Wellington, fourth Wednesday in each month. Installation September. Z., Comp. 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. Instruction meeting Friday before each meeting. Installation November. Z., Comp. R. V. Parker; H., Comp. G. T. Lumsden; J., Comp. A. Stoneham; S.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. R. White; H., Comp. A. I. 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. Stiles, 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. Eckford; J., Comp. C. H. Mills; S.E., Comp. F. W. Smith, P.Z.

Timaru, 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. R. A. Stewart; H., E. Comp. R. Tudhope; J., E. Comp. W. H. Nicholas; S.E., E. Comp. W. H. Thompson.

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

Kawatiri, 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. D. Darrach; J., Comp. A. T. Peterkin; S.E., V.E. Comp. J. H. Harkness, P.D.G.Z.

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

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. Lenzini.

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. Worner; J., Comp. J. Eccles, P.Z.; S.E., Comp. C. McKinnon, Box 17, P.O., Whangarei.

Maori, No. 28:—Founded 1907, meets in Masonic Hall, Ravensbourne, on fourth Wednesday in every month. Installation November. Z., Comp. J. W. Raffills; H., Comp. T. W. O'Driscoll; J., Comp. J. G. Ross; 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, Eltham, and Hawera alternately. Installation September. Z., V.E. Comp. Jas. Phillips; H., E. Comp. F. G. Kimbell; J., T. Comp. A. B. Christensen; S.E., V.E. Comp. Horace Priestley, P.Z., P.O. Box 9, Kaponga.

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

Wallace, No. 34 (Otautau). 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. Allan; 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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Wellington Chapter, No. 91:—Meets in the Masonic Hall, Wellington, on the third Friday in the months of January, April, July, and October, or as near those dates as possible. M.W.S., E. and P. Bro. J. Reid; High Prelate, P. Bro. Rev. A. M. Johnson; Recorder, E. and P. Bro. G. E. Smith, P.M.W.S.

Latham 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 Purnell Street, Wanganui.

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Fides and Justitia Chapter, No. 443:—Constituted 25th June, 1912; meets in the Masonic Temple, Mission Street, Papeete, on the first Wednesday in the months of February, April, June, August, October, and December. M.W.S., E. and P. Bro. J. H. C. Randall; Recorder, E. and P. Bro. Vi Gooding.

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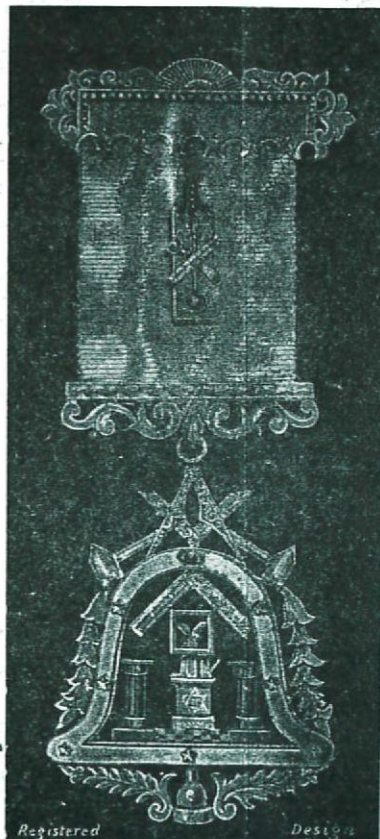
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