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The New Zealand Craftsman

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1st October—Monday 28th December—Friday
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WELLINGTON, SEPTEMBER 1, 1917.

FREEMASONRY AND THE WAR.

THERE are few questions so pertinent to the institution of Freemasonry at the present time as its position under various aspects with regard to the war, and the interest becomes intensified with the prolongation of the contest. In the past there has been much conflict of opinion as to the power of Freemasonry, as some writers have held that a judicious Masonic interposition would have prevented the war, while others have contended that it is still in the power of the Craft to stop it; indeed, preliminary steps were taken in America to give practical effect to this latter proposal. One brother, hailing from Savannah, Ga., thus unburdens his mind on this point :—" Why not let us start a movement of Masonic nature to lift our fighting brethren in the war-ridden countries across the Atlantic out of their living graves, the trenches ? This can easily be done by the strong Masonic influences and grip." This message has been sent out to a number of G. bodies and prominent individuals, and we are told that many have agreed to "aid in its consummation." Freemasonry is, of course, a peace-loving institution, but it must be quite patent that its powers of intervention are absolutely nil in the present great crisis ; indeed, it is only credulous folly to assume that it has any power to intervene. One writer gravely suggests that all Freemasons who are soldiers should at a given time stay their hands, which, in his opinion, would ensure a cessation of the fighting. We are inclined to think that the military units who attempted anything of the kind would receive very short shrift from their commanders, and would have the greatest cause to regret their precipitate action. It is possible that the brethren who propagate these ideas are animated by the best motives, but there can be no possible doubt that their zeal is absolutely misplaced. We shall here attempt to define : (1) The position of a Freemason with regard to the war, and his duty; (2) his attitude on active service; (3) Freemasonry and alien brethren ; (4) Freemasonry after the war. Of necessity, our remarks on each of these points must be brief. The position of a Freemason is very clearly comprehended in that part of our teaching which says : "by paying due obedience to the laws of any State which may for a time become your place of residence or afford you its protection, and above all never losing sight of the allegiance due to the Sovereign of your native land, ever remembering that nature has implanted in your mind a sacred and indissoluble attachment to that country from which you derive your birth and infant nurture." Therefore loyalty to King and country is an established precept in the teaching of the Craft. Though a man may be a Freemason, he is a citizen first; consequently his first duty he owes to his country. Shakespeare says : "Every subject's duty is the King's, but every subject's soul is his own." Thus, to apply this text to our subject, a brother having given his duty and fealty to his King, can the better give his soul to the practice of Freemasonry. And it is a matter of congratulation that since the outbreak of the war there has been no hanging back on the part of Freemasons, or even their Sons. Indeed, the major trouble has been that the majority of brethren have been unable to give practical effect to their loyalty owing to the age limitation for active service. But so great has been the desire for active service that each has been animated and enthused by those lines, written by the poet Wordsworth, which we have previously quoted, and which will easily bear repetition :-

" Come ye, whate'er your creed, O, waken all,
Whate'er your temper, at your country's call;
Resolving, as this free-born nation can,
To have one soul, and perish to a man,
Or save this honoured land from every lord
But British reason and the British sword."

The second point for consideration is the attitude of a Freemason on the field, and one can fancy hearing the interjection that a soldier has no attitude but his duty as a soldier. True enough in the abstract; but even in the fighting line there is occasional cessation, and it is just here that another Masonic aphorism exactly fills the bill : "To be charitable, humane and just, and seek every occasion of doing good." In the wars of long ago there are many anecdotes on record, some of which are historically correct, of kind actions performed on the field under the guise of Freemasonry. The civil war in America produced quite a plethora. But it is quite possible and consistent for a soldier to perform his duty first and attend to humanity's call afterwards, though

it would appear that in the present war most of the humanity will be on one side only. But the precept is no less admirable, and is especially applicable to- war conditions, even apart from the enemy. The soldier is at all times in close contact with the sick, the wounded, and the dying, with those who are otherwise afflicted or distressed, in mind, body, or estate. The little attentions to the wounded, the cheerful word to the sick, and assistance to the distressed, relieving the misfortunes that assail the body or the distress that may overshadow the mind, constitutes the practice of the cardinal virtue, Charity, in its broadest sense. The brother who administers it to-day may require the same ministrations tomorrow. Another occasion of doing good is in the occasional assembling of Craftsmen in the field, to exchange fraternal greetings and revive the remembrance of Freemasonry in social converse, and we doubt not that those who have the privilege of attending such meetings are the envy of all their comrades not so fortunately situated. As a good Freemason is a good citizen, so he will of necessity be a good soldier, readily amenable to discipline, obedient to command, moral in character, and a stimulating example to those around him. In discussing the third point, "Freemasonry and alien brethren" we shall, no doubt, be treading on thin ice, as there is very great diversity of opinion on the subject. The G.L. of England, which was most directly interested, exhaustively discussed the question for some time, and eventually passed an edict of exclusion on all alien brethren of enemy nationality during the war. This action has been subject to considerable criticism in the Masonic press, and while at first sight it may appear somewhat harsh to suddenly abrogate individual rights established by properly constituted authority, yet it is difficult for those who are far removed from the seat of trouble to properly estimate the effect on local environment of a plentiful sprinkling of brethren of enemy nationality, and more especially under the horrible and distressing circumstances which have been such prominent factors in the conduct of the war. Hence it were better to withhold opinion on what may at first sight appear uncharitable procedure. We need only remark that in New Zealand no action of any kind has been taken either by the superior governing authorities or by private Lodges, and, so far as we are aware, not the slightest indication of any bad result has been evidenced. This, I am of opinion, is largely due to the fact that naturalised foreign persons fully recognise and appreciate the many advantages of living under such a liberal and beneficent rule as that provided by the British Constitution, and are only too willing to conform to the laws of their adopted country. And now for the last point—"Freemasonry after the war"; and in this we approach a most complex all-round subject. Starting with our Allies, neither France, Belgium, nor Roumania are in fraternal relationship with the G.L. of England. And the edict against Freemasonry in Russia has never been removed. On the other hand, the three G.Ls. in Berlin were represented in England by the Earl of Warwick, the G.L.. of Frankfort by Lord Ampthill, Pro-G.M. of England, while Greece was under the care of Lieut.-Col. the Right Hon. A. R. Mark Lockwood, C.G.O. It is true that the German G.Ls. have suspended relations with all British G.Ls., which may have the effect of cancelling these commissions, but so far the fact has not been officially notified to the Masonic world. With regard to France, Belgium, and Roumania, we have no doubt that after the war is settled active steps will be taken to bridge the difficulty of the past, and the easiest solution of the problem will be the reinstatement of the V. of S.L. in Lodges in these countries. Probably one of the few good effects in connection with the war, so far as Russia is concerned, will be the ultimate reconstruction of the Government on a very much broader basis, which may also have the effect of destroying the anarchic organisations which were so widespread prior to the war; and, with that result achieved; there will be no longer any necessity for barring Freemasonry, as the only previous ground was that it was a secret society. Although reforms move slowly in Russia, we are of opinion that the semi-authorisation or official recognition of Freemasonry would be followed by a very rapid spread throughout that vast Empire. With regard to Germany, it is difficult to prognosticate what the course of events will be, as so much will depend on the actual terms of peace. But with the life of the House of Hohenzollern it is not likely that fraternal relations will be resumed. The present Kaiser has no love for Freemasonry, and while he is alive it will never be a power in the land. Then the national hate engendered by the military party will die hard, while, so far as Britain is concerned, it will be some decades before the feeling of horror at German barbarity will abate; so that, with such contributory causes, there is little probability of fraternal relations being resumed for many years to come. It may be that after the war naturalized brethren will be permitted to resume their Masonic privileges in Great Britain. But it is devoutly to be wished that more stringent measures will be taken by the Government to prevent the influx of aliens in the future than were ever thought of in the past, and that in Freemasonry, in view of past experience, the membership will be restricted in nationality instead of being made cosmopolitan. It may be suggested that the ballot-box is the remedy, but in the aftermath individuals will become as careless as they were aforetime unless restrained by legislative enactment, and it is not alone in the present that the institution must be safeguarded, but for the future, that our children's children may not be assailed by the same difficult problems that their forbears have had to try and solve. Freemasonry after the war may be subject to great changes. More may be expected from it as a

humanitarian institution. It will have to show greater cause for its existence and continuance. It will have to fulfil another of its precepts in being more progressive. More light will have to be acquired by those within, and shed upon those without. And instead of the absence of Masonic fraternity, there must be a fusion of Masonic interests through the principal nations of the world, and the excision of all politics from the councils of the Craft. Then Freemasonry may be capable of exercising some influence in promoting the world's pence, if only by the force of example, individually and collectively, and the moral suasion that could be exercised by a large mass of brethren of different nations and creeds, animated by the same humanitarian motives and united in the bonds of an indissoluble brotherhood. And with the dawn of a higher and better civilisation our children may celebrate with joy and rejoicing the recurring anniversaries of the termination of that great historic tragedy and sacrifice, which we must all fervently hope will be the means of opening up the vista of universal peace, the commencement of that era when nations and peoples shall learn to war no more.

"GREAT MASONIC MOVEMENT TO COMBAT THE VATICAN."

The above is the startling heading of a recent cablegram which went the round of the newspaper press, and which purports to be a cable message sent to the New York Tribune" by the editor of the "Observer" (London). It states that Masons are working secretly for peace. "Terms have been arranged," says the message, "and Masonic delegates representing the Entente Allies are ready to launch a great peace effort to combat the Vatican and the Stockholm conference." Had a similar message been sent from an American journal to the "Observer," few people would have given it a second thought, the peculiar idiosyncracies of the American journalist being so well known; and were the present statement founded on a less authority, it might well have been passed by in silence. But coming from such a source and being so widely disseminated, it is desirable that a few words of refutation should be pronounced. It is perfectly evident that, were it even humanly possible for the Entente Masons to launch a "great peace effort," it could not be done without the sanction and assistance of the highest Masonic governing authorities. And one has only got to consider who are the men who constitute this high authority to-day to laugh at the bare suggestion of Mr. J. L. Garvin. The Duke of Connaught, Lord Amphill, the Right Hon. T. F. Halsey, and Lord Cassilis are a few of the Masonic leaders in Great Britain. Will any one suggest that they are engaged in secret political work, the only effect of which would be to greatly embarrass the British Government? Loyalty might almost be described as a Masonic fetish, while interference in matters political is most scrupulously avoided, which is sufficient to brush away the silly canard of the editor of the London "Observer." Then, again, to impute a Masonic affiance in this peace Movement is as silly as it is impudent. The very great bulk of French Freemasons are not in amicable relations with the British Craft, and though, doubtless, steps will be taken later to heal the breach, the present time is riot only inopportune, but impossible. French Freemasonry is not in any sense a large body, and, with the absence of the available manhood in the fighting line, Masonic working in France is almost in suspension, and we doubt if there is a Frenchman who is prepared to consider any terms of peace while the Alsace territory is subject to German rule. So that, .apart from all other considerations—and there are many, Mr. Garvin's bogey falls to the ground like a pack of cards. But a suspicion remains that the said Mr. Garvin is not honest in his premonitions, but has a sinister object in view. The Pope's suggested terms of peace have struck the world with surprise, not that his perspicacity is so great, but, rather, that his prescience is so small. May it not mean that a buffer is required to soften the blow; and what- More fitting than to select the adversary of past centuries, that has always proved the coloured drapery to the excited bovine? Why should Freemasons desire to combat the Vatican? It is perfectly certain that, to those who will give the question one moment's thought, British Freemasonry has neither the power, inclination, nor mission at this time, as a separate section of the community, to put forward a peace propaganda; therefore we may beheld excused for looking to some other source for a solution of the impudent but specious suggestion cabled over the whole world, at the instigation of the editor of the London "Observer," for the belittlement of British Freemasonry."

OUR TRAVELLING REPRESENTATIVE.

The directors of the N.Z. Masonic Newspaper Company have appointed Mr. H. W. Kiernan, of Lodge Clutha, as travelling representative, in succession to the Rev. Mr. Porritt, who had to resign after many years' service in consequence of increasing years and the frailties of age. Mr. Kiernan was for many years in the

postal service of the Dominion, and recently retired on superannuation, his last appointment being been that of Postmaster at Apia, Samoa. He takes up his new duties with a good heart, and as he is the happy possessor of unlimited vitality, he will speedily claim the fraternal friendship of the brethren throughout the Dominion. The directors solicit, on his behalf, the same courtesy and kindness so long and so generously accorded to his predecessor.

News and Notes.

AT the recent installation in Lodge St. Andrew, Auckland, the W.M. was re-elected and seven P.Ms. were also elected to office.

THE many friends of W. Bro. John Menzies, of Waimate, will regret to learn that he is not enjoying good health, and has had to relinquish much of his Masonic work.

LODGE LEINSTER, Wellington, has the sum of £792 to the credit of the Lodge Benevolent Fund. It is invested in the Public Trust Office.

AS an indication as to how laws are frequently honoured in the breach rather than the observance, there is one Masonic governing body that has a specific law providing that all requisitions for diplomas, books, etc., must be accompanied by the necessary cash. Yet that body has no funds at its disposal for administrative purposes, but over £100 of debts on its books, made up of small amounts.

ON 25th October Victory Chapter will celebrate its twenty-fifth anniversary, when it is hoped the Wellington and Marlborough Chapters will send large contingents of visitors to do honour to the occasion.

CABLE advices from London convey the unexpected information that V.W. Bro. Sir Edward Letchworth, G.Sec. of the G.L. of England, has resigned, and that Bro. Colville Smith has been appointed to succeed him. Though Sir Edward is an old man in point of years, he has been extremely hale and vigorous, and his retirement was not contemplated by the general body of English Freemasons. He was appointed in 1092, and consequently has served in the office for twenty-five years.

GEN. JOHN J. PERSHING will lead America's first 40,000 men in battle against the autocracy that has forced us into war. He is a 32 deg. Mason, and has the reputation of getting what he goes after. His record in Mexico is one of the few bright spots in an otherwise dark muddle. He helped get Geronimo, the Indian chief, many years ago, and those who know him best love him for his sterling worth as a man who keeps his promises and loves his country enough to lay down his life for its liberties if need be. He is already in Europe.

THE month of September is prolific in R.A. Chapter installations, which are somewhat trying to those who "assist" at a number of them. We understand the combined meeting of the Wellington City Chapters (three) will be held on Saturday, 22nd September, in the Hinemoa Chapter-room; Wairarapa, 21st, at Masterton; Marlborough, 24th, Blenheim; Takahoa, 5th, at Hawera, when the Red Cross Degree will also constitute a part of the day's function; Wanganui, on the 6th; and Manawatu, 20th. M.E. Comp. Rev. T. Porritt will preside at the Chapters in the Wellington District, while the acting-Supt., M.E. Comp. H. J. Williams, will take the West Coast, North Island.

WE are pleased to learn that, after thirty years' R.A. Chapter work, the year of the Unanimity Chapter, Lyttelton, has closed with an absolutely clean sheet, neither dues nor debts owing. Does this constitute a record?

VERY great interest was manifested at the meeting of Wanganui Chapter last month, the special interest being in a fraternal visit being paid by Manawatu Chapter for "working" purposes. The evening's work was mutually enjoyable, and will, no doubt, result in a reciprocal visit.

THE installation meeting of Lodge Hinemoa, Wellington South, resulted in an abnormal attendance, and as the room is not constructed on the concertina design, an old and revered brother pronounced the opinion that the brethren had had to breathe an atmosphere of a most vitiated character, most prejudicial to good health, especially of those not physically strong. We have on a previous occasion expressed the opinion that for this annual function other and better arrangements could be made.

THE following note is made by a very worthy and esteemed correspondent in the Canterbury District : "It might be no harm to mention in the CRAFTSMAN the want that is felt by constant readers of the omission made by some Lodges of the usual Lodge card, giving the names of officers, date of meeting, etc. It is such an advantage to brethren who visit, or are temporarily located in a district. I think, if only considered, no Lodge would leave the card out, seeing that it only costs 1s. 8d. per month."

ON account of pressure of work, the Wellington Rose Croix Chapter, A. and A. Rite, will hold an emergency convocation during the present month for the perfection of a number of candidates. This will enable the October meeting to be utilised for installation purposes only.

SOUTHLAND NOTES.

At the monthly meeting of Lodge Victoria, W. Bro. J. G. Petrie proposed that the W.M. and Wardens be set up as a committee to arrange for Christmas parcels to brethren at the front. The motion found great favour, and was carried unanimously; this Lodge has somewhere about eighteen members on active service.

* * * *

Lodge Wairaki has lost a very estimable brother, W. Bro. Brown, Sec. of the Lodge, who has gone into camp. Bro. Brown is one who is held in the highest esteem. He has held office as Sec. for two years, and on the many occasions that Lodge Wairaki has worked the Installation Degree for other Lodges, Bro. Brown has always been requisitioned to fill the office of D. of C. At the last meeting of the Lodge he was presented with a case of pipes; he leaves the district with the best wishes for the future from everyone.

* * * *

Instruction meetings at Lodge Southern Cross are very interesting. The first hour is devoted to ritual work, and then the brethren retire for light refreshment, when the second hour is spent on "talks about Freemasonry." No other topic of conversation is allowed before 10 p.m. Many questions are asked; some are answered, and others are held up for further information. At these meetings W. Bro. Copeland arranges for the attendance of some P.M. of repute as a Masonic student, and the brethren receive useful and instructive lessons. W. Bro. W. T. Waters, W. Bro. J. Critchfield, and R.W. Bro. W. Smith have so far contributed to the success of these gatherings.

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The hall committee of the Invercargill Lodges is considering the advisability of dividing off the social hall during the winter months. Bro. J. Lipscombe is preparing plans for portable partitions, and no doubt the hall will be made much cosier for ordinary meetings.

* * * *

"Imagination goes a long way." It has always been the custom on stormy nights for brethren to look up to the ventilators in the ceiling, think things, and shiver—inferring that all the cold came down those ventilators. Bro. Lipscombe was one who disagreed with this belief, and in making a survey between the ceiling and the roof, he was highly amused to find that the said ventilators (?) are closely boarded over. So the shivering brethren will need to look elsewhere.

* * * *

Bro. J. F. Menzies, of Lodge Mataura, No. 174, is about to sever his connection with Southland, having been appointed Town Clerk of Taihape. Whilst Town Clerk of Mataura he has given ample proof of his sterling qualities as a citizen, and as a Freemason he has been a most valued brother and a great help to Lodge Mataura, and the Craft in Southland wish him every success in his new location.

CANTERBURY CHIPS.

The seasonal change in Masonic life has come round once more, and most of the city Lodges are more or less in process of changing over from the old to the new. Avon Lodge, on 2nd August, sat for the last time under the gavel of W. Bro. L. B. Hart, and honoured him by a splendid turn-out of members. There was also present a large number of visitors. Comparisons are not Masonic, for each Master naturally gives of his best,

and no man can do more. But it can fairly be said that no more successful year has ever been enjoyed by Avon Lodge than that just concluded under W. Bro. Hart. His energy inspired the whole Lodge to special efforts in every direction, and as a consequence many specially fine nights were held, and now form treasured memories of the brethren. In passing to the ranks of P.Ms. W. Bro. Hart carries with him the heartiest good wishes and sincere gratitude of all the brethren of his Lodge, who look to him yet to do much valuable work in the cause of Freemasonry.

* * * *

The toast of W. Bro. Hart's health was proposed in the refectory by W. Bro. E. Nordon, who had known him before he entered Freemasonry twenty-one years ago. They had to recognise, he said, that in everything that he had done—and he had done a very great deal—W. Bro. Hart had had in view the benefit of Lodge Avon. For that members were very, very grateful. They recognised in him an able Master who had done exceptionally well, and for his services to them and to the Craft they were very grateful. The Master-elect, Bro. W. E. Scott, in following W. Bro. Hart, was following a very difficult man, but the only advice he could presume to give him was to emulate the deeds of his predecessor. By so doing he would do the best for the Lodge. Of one thing he could assure the newly elected Master, and that was the absolute loyalty of the brethren. (Applause.)

* * * *

In replying to his toast, W. Bro. Hart said that the past year had been one of the busiest and happiest years of his life. He had been fortunate in having the whole-hearted support of the Brethren and of the officers in an especial degree. Very rarely indeed were Wardens able to give that consistent support to a Master with which he had been favoured, and for this he thanked them. He was very proud of the work the Lodge had done during his year of office, and he had been especially proud on the occasions of the big visits paid by them. After thanking the officers in detail, and W. Bro. Hood for his careful coaching in the ritual, W. Bro. Hart concluded a happy speech by saying, "If we only keep going in the quiet way we have been going lately, our future is assured." (Loud laughter.)

* * * *

The sustained applause given to the Master-elect on rising to respond to the toast of his health was an ample indication to him of the backing he is going to have in his effort to improve upon W. Bro. Hart's record. Bro. Scott occupies the unique position in Lodge Avon of being the first Master who has filled successively every office without omission. This is his mother Lodge, and consequently he is thoroughly known to one and all. His year is bound to be a good one if harmony and the will to work can make it so.

* * * *

The "final night" of W. Bro. T. Kirker in the chair of Robert Burns was a tribute to the deserved popularity of this painstaking and enthusiastic brother. The attendance of brethren of the Lodge and of visitors was very good, and the whole atmosphere of the meeting was redolent of harmony and affection. Solid worth is probably the distinguishing characteristic of "Bro. Tom," as he is known in an ever-increasing circle. An accurate ritualist, and learned in the by-ways as well as in the broad and familiar paths of Masonry—a "practicer" of principles, and a veritable help-in-need to his brethren, he has done a great deal of unostentatious good in his year of office. The Lodge has benefited by his Mastership, and is sensible of its obligations. Bro. Kirker is of the type whose interest fades not on relinquishing the chair, and his Lodge confidently counts upon his assistance and guidance as a P.M. for many years to come. In the refectory the health of the retiring W.M. was most fittingly honoured.

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One excellent thing is conspicuous in Robert Burns Lodge, and that is that the type of officer coming on is of the same solid and worthy nature as has filled the chair in recent years. It was a decided pleasure to listen to the very genuine speech made by the Master-elect, Bro. Wilson, when he replied to the toast of his health at the last meeting. This speech amply showed that he has fully imbibed the spirit of Masonry and that the Craft will benefit, and not suffer, by reason of his occupancy of the chair. His father and uncle were founders of the Lodge, and he should worthily uphold the traditions they laid down. Like many other Lodges in this city, Robert Burns is growing in strength.

* * * *

As no twenty-first birthday seems to be complete without a party, Avon Lodge decided to give the ladies of the brethren a party, which duty came to enjoyable fruition on 23rd July. About 250 ladies and brethren assembled in the temple (the brethren wearing regalia by dispensation), where a short address was delivered by M.W. Bro. J. J. Dougall, P.G.M., and several musical items were given by the newly-formed orchestra and a quartet.

* * * *

In the course of his remarks, M.W. Bro. Dougall referred to the ancient history of Masonry, but said that, in common with the spirit of civilisation generally, greater changes were being wrought in the days of this new century than ever before. For instance, a few years ago such a gathering as obtained that evening would never have been tolerated. America was even more progressive in novelties, as it were, than we were, although we were ahead of the Old Country possibly. In the United States it was the common practice for the mayor and councillors of the city to be invited to the installation of the Master of a G.L.—a thing that could not even be hinted at in New Zealand. He would not venture to say whether in the future so great a change would come about as to permit ladies to be admitted into Masonry, but to console them for their present exclusion he referred to the well-known incident when the one and only woman was admitted into the Craft.

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On an adjournment being made to the refectory, the whole company was seated at the banqueting board and a "Fourth" conducted in approved style. To many of the toasts "fires" were given, to the great delight and amusement of the guests. The tables were beautifully decorated for the occasion, and testified in their perfection to the labour and artistic skill of Mrs. Hart, wife of W. Bro. L. B. Hart, and her capable assistants. A brief toast list was gone through, and some interesting speeches made, but special pleasure attached to the musical programme given by the orchestra and other performers. Mrs. Simpson and Miss Lissack gave very enjoyable items.

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"Avon Lodge has done very fine work indeed ; it is now one of the most prominent Lodges in New Zealand," was the fine tribute paid by M.W. Bro. Dougall in replying to his toast at Avon's "party." "Brethren themselves know pretty well what their position is, but I want to say that they are recognised from end to end of New Zealand as an exceedingly harmonious Lodge in every way."

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An interesting paper from the pen of W. Bro. R. W. Eastwood was read at the quarterly communication of Prov.G.L., held in July. This dealt with Masters and Wardens, and gave to these officers of Lodges much valuable advice as to the course which would give to them and their Lodges the greatest happiness. In assessing the important qualities for the W.M., W. Bro. Eastwood placed "tact" in the first, second, and third places; and there is no doubt that he was right in so doing. Owing to illness making it impossible for the author to attend, W. Bro. Hobbs read the paper, which was listened to with keen interest. R.W. Bro. J. Thornton presided over a goodly attendance of brethren. The newly presented Avon Lodge banner made its first official visit, and was well supported by brethren from that Lodge. The banners of Civic and Christchurch Lodges were also displayed.

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W. Bro. A. Howard, W. Bro. Hayward, and three other members of Lodge Kaikoura were honoured guests at the Avon Lodge meeting on 2nd August. This visit was the outcome of a promise made to W. Bin. Hart when he visited Kaikoura in February last, and will probably lead to other exchanges between the two Lodges, in spite of the distance separating them. When W. Bro. Hayward first arrived in New Zealand some years ago from London, Avon Lodge was the first gathering of the Craft he attended under the Southern Cross.

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The Prince of Wales Chapter had a fine evening on 18th July, when four companions attained, full rank in the R.A. Degree. Scarcely ever, it was unanimously agreed, had the work been more impressively carried out by every one participating in it, and full testimony as to the effect achieved was borne by the newly raised companions in responding to their toasts later in the refectory.

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A complete surprise was sprung upon Bro. B. Falck at the last meeting of Avon Lodge, when he was called before the W.M. and presented with a splendid Sec.'s jewel in recognition of the three years' hard work he has performed in that capacity. Owing to increasing business pressure, Bro. Falck is unable to continue this work, and will be succeeded by Bro. A. J. Heighway. Of Bro. Falck it must be said that a tremendous amount of work has been done by him, and that the position the Lodge holds is very largely due to his quiet, but effective influence in the background. The Lodge hopes that Bro. Falck will be able to occupy office in another capacity.

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The installation of Bro. L. D. S. Maffey into the Chair of K.S. in Lodge Civic on 7th August was marked by a good gathering and an impressive ceremony. W. Bro. Bottrell, the retiring W.M., has worked very hard during the past year, and a special tribute to his energy was passed by R.W. Bro. J. Thornton in presenting him with a Master's jewel on behalf of the brethren. Under W. Bro. Maffey the Lodge anticipates continuing in prosperity.

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M.W. Bro. J. J. Dougall, who was the first Master of Civic Lodge when it was founded ten years ago, was present, and was specially thanked for his presence by W. Bro. Maffey. Before retiring, M.W. Bro. Dougall, in congratulating the Lodge upon a collection of over £87 for the W. and O. and A.M. Fund, mentioned that the last three years of war had taught Masons how to give. The funds of the G.L. of New Zealand had practically doubled since the outbreak of war, and there was now £30,000 invested in this fund, and within £200 of £50,000 was invested in all the funds of G.L. If ten years ago any one had said that in 1917 there would be £30,000 in the W. and O. and A.M. Fund, he would have been greeted with laughter, but, to the credit of the Craft as a whole, that was now the position.

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Civic Lodge has established a record, but it wants to see it broken by any other Lodge in New Zealand that cares to accept the challenge. Four years ago it agreed with G.L. that, if £400 were raised in four years, then a special annuity, to be called the Civic Annuity, would be established under the W. and O. and A.M. Fund. The outbreak of war made this task more difficult than otherwise it would have been, but at the installation meeting on 7th August a collection amounting to £87 was taken up, and this completed the £400 aimed at by the Lodge. W. Bro. Bottrell, the retiring W.M., specially thanked the brethren for this magnificent response, and M.W. Bro. Dougall also expressed his delight at this attainment, and intimated that both G.L. and Civic Lodge would be delighted if this record were to be broken by other Lodges throughout the country.

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Satisfaction that R.A. Masonry was progressing was expressed by M.E. Comp. S. C. Bingham when speaking after the installation of V.E. Comp. C. H. Hobbs as Z. of the Prince of Wales Chapter on 15th August. This Chapter, he said, was progressive, and would continue to progress so long as they maintained the class of companion they were attracting of late. There had now been established for twenty-five years, he added a G. Chapter which served to unify their aims. He was very glad to see that Capitular Masonry was improving the position it occupied in Canterbury and in the Dominion.

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A happy thought enabled E. Comp. R. English to benefit thy W. and O. and A.M. Fund to the extent of 28s. at the last meeting of the Prince of Wales Chapter. The tables were beautifully decorated with a splendid collection of spring flowers which had been brought from Akaroa Peninsula. When he suggested that they were worth a shilling a bunch for the sake of the widows and orphans their sale was simply rushed. It was one of the best bargains in flowers imaginable, as a score and a half of devoted wives would acknowledge when roused with these "peace offerings" at midnight.

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Two visits of country Lodges to the city have been carried out in strength during the month. Lodge Erewhon (Mount Somers) brought 24 out of their 28 active members into the meeting of Lodge St. Augustine on 14th August, and worked the Third Degree for the town Lodge. In the Fourth "special attention was devoted to the past history of the name "Erewhon" as springing from Samuel Butler's famous book. W. Bro. Pawson mentioned that he was now in possession of the original hut in which Samuel Butler lived, and was having it fitted up as an office.

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The second visit was paid by Ashburton Lodge to Canterbury Lodge, No. 1048, E.C., on 16th August. Twenty-nine visitors came from the south, and the visiting officers worked the First Degree in a manner described as being equal to the best ever done in the hall. In the refectory subsequently a very pleasant time was spent. The musical brethren of Canterbury were well to the fore, and added materially to the harmony of the evening.

NELSON NOTES.

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The brethren of Nelson are exceedingly pleased at the improved condition of W. Bro. A. W. Oxley, who is attached to both Southern Star and Victory Lodges, thereby increasing his circle of friends. Bro. Oxley has now left the private hospital, and has resumed his Masonic labours. He has left for his daughter's place in Dunedin for a further rest, after which he will return to Nelson.

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W. Bro. W. McConchie, W.M. of Southern Star Lodge, E.C., had the misfortune to collide with a dog recently, and dislocated his collar-bone. He is improving, but still feels very sore.

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There is a movement amongst the Nelson Lodges to erect a memorial to the late R.W. Bro. L. G. Boor, who was the first Prov.G.M. of the district. Southern Star Lodge, E.C., is combining to assist the object, and R.W. Bro. C. H. Mills, Prov. G.M., is giving it his hearty co-operation. It is hoped the Lodges in the district will all help -to do honour to one who was such a great Masonic adherent, and whose memory is worth fostering.

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Victory Lodge, having many talented vocalists, is about to form a musical society in connection with the Lodge. It is proposed to engage the services of a duly qualified instructor to advance the object. Afterwards it is intended by the same Lodge to consider the formation of a literary society for the purpose of Masonic research, the preparation of papers, and Masonic study generally. Both ideas are considered splendid and likely to be taken up very heartily.

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A bridge and general card party and musical evening will be held by Victory Lodge on Thursday, the 30th. Should any visiting brother happen this way on that date, it is hoped they will pay a "duty" call. The attendance at Victory's last meeting was fifty-five, including fifteen P.Ms.

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The necessity for a candidate graduating to a next degree to know his questions was emphasised recently, when the Lodge had the nerve to tell the candidate he had better try again next month.

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Forest Lodge, which seems to be improving yearly, has entirely paid for its comfortable little hall at Wakefield, and is trying to arouse the interests of its members in the direction of purchasing a small organ by personal contribution,

LODGE APARIMA, No. 77, INSTALLATION.

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W. Bro. Bonifant made up his mind that Lodge St. John would be well and worthily represented at Lodge Aparima Installation, and when Bro. Bonifant determines on anything—well, the thing is done, A whole motor-bus load left town at 5.40 p.m., and after an enjoyable hour and a half, Riverton was reached, and just in time for a "hurry up, brethren," from Bro. Prentice, D. of C. There were many other cars on the road, coming from all directions, but all with one end in view. There were over thirty visitors from Invercargill, and others from Nightcaps, Otautau, Tuatapere, Bluff, and Maitai.

R.W. Bro. W. Timpany responded to the toast of G.L., and apologised for R.W. Bro. Hoyles. On behalf of the Prov. G.M., he made a stirring appeal for the W. and O. and War Funds. He afterwards suggested to W. Bro. Robinson the advisability of placing the toast, "The Visitors," early on the programme, so that all would have opportunity to reply.

The toast of the W.M. was proposed by R.W. Bro. W. Smith. who spoke in the highest terms of Bro. Robinson's father, with whom the speaker was principally acquainted as a steady and consistent rifle shot ; his axiom, was always to aim slightly above the bull's-eye, and Bro. Smith felt that he could not tender better advice than that of the father to the son; if the W.M. endeavoured throughout his year of office to aim slightly above the best, the Lodge would benefit under his guidance and control.

W. Bro. Gee proposed "The Visitors," and hoped that as they had been placed well up the list, they would appreciate their position and throw out some suggestions for the good of the Craft in general. The hope was realised, and some remarkably good speeches were given in response.

W. Bro. Copeland (Southern Cross) spoke of the town Lodges' methods to augment the W. and O. and A.M. Fund.

W. Bro. Bonifaut (St. John) humorously referred to the standard set by Bro. Smith in aiming high.

W. Bro. Vernon Smith (Wailaapai) and W. Bro. W. R. Rusden (Fortitude) spoke of incidental benefits from visiting different Lodges. W. Bro. C. C. Nicholas (Orepuki) put in a good word for the CRAFTSMAN, and referred to an article therein on "Proving." He suggested special instruction to brethren in regard to this matter.

W. Bro. J. Buchanan (Victoria) described the methods adopted at instruction meetings, of changing the brethren about in the different chairs, thus stimulating interest and study.

W. Bro. Excell (Wairaki) spoke of the disadvantages of outback Lodges, and appealed to brethren to rally round and visit these Lodges.

One of the best speeches heard at this meeting was given by W. Bro. Todd, of Lodge Wairaki, in proposing "Our Brethren at the Front." He would like to see the toast altered to "Our Boys," as so much self-sacrificing service was rendered to brethren by men outside the Craft; there was a bond of comradeship existing-among the soldiers that deserved the highest honours. Bro. Todd, who spoke with much force and emotion, pictured the three things that faced our boys in the trenches—either death, wounded and suffering, or come through to face it all again. What, he asked, were we doing? Giving what we could afford was no sacrifice; to play the game it was necessary that we should deny ourselves of all luxuries, and even many of what we regarded as necessities, and prepare ourselves to help those who would need help and assistance. Nothing was too good for the boys who had gone out to fight, to suffer, to die, maybe, in the defence of our liberty and freedom. Bro. Todd received a great and well-merited ovation at the conclusion of his speech.

W. Bro. Robinson takes over control of Lodge Aparima with a full sense of his responsibilities. He has no easy task in front of him, but he is young, earnest, and enthusiastic; he has, moreover, some very esteemed P.Ms., from whom he can always solicit advice and assistance. In replying to the toast of the W.M., he showed unmistakably how keenly he purposed for the future; there is no doubt that Lodge Aparima will continue to prosper.

There were many incidents at this meeting well worth recording, but want of space prevents further elaboration. The work of the stewards and the assistance rendered by W. Bros. A. E. Ward and F. C. Mills, the handsome treatment accorded to the visitors, and the harmony and good fellowship that prevailed right throughout the evening, are now all pleasant memories.

Correspondence.

AN ACTIVE VETERAN.

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TO THE EDITOR.

DEAR SIR AND BRO. —We have in Greymouth an old and revered Mason in the person of V.W. Bro. R. W. Greenwood, P.S.G.W., S.C. He is seventy-eight years old, and has been a Mason for fifty-two years, and was

initiated in Lodge Egmont, No. 670, E.C. Despite his years he is as keen as mustard in Masonic Matters, and is looked upon as an authority in all matters Masonic in this district. He has lately put up something of a record, which must be unique in one of his years. On 4th ult. he assisted the Prov.G.M. in the installation of the W.M. of Lodge Greymouth, E.C., conducting the ceremony in the B. of I.M. and placing W. Bro. Naylor in the chair. On 16th ult. he was Installing Master at Lodge Lewis, E.C., and installed W. Bro. Bush as W. Mark Master, and on 25th ult. he acted as Installing Principal in the Greymouth R.A. Chapter, B.C., installing M.E. Comp. Warnes as 1st Principal of the Chapter. There are three Craft Lodges in Greymouth, and he is a member of all three, and seldom misses a meeting. He was one of those who were instrumental some five years ago in resuscitating the dormant Warrant of Lodge Lazar, E.C.; he was also instrumental in bringing Lodge Lewis (Mark) to light, and he is now using his endeavours to awaken into a second life the dormant Ark Mariners Lodge here. Such Masonic activity as V.W. Bro. Greenwood's is pretty hard to beat, and I think it worth while placing this little excerpt before your readers to show them what a zealous Mason is capable of accomplishing, and as a commendable example to the younger members of the Order.—Yours fraternally,

R. T. BUSH, P.M., No. 107, N.Z.C.

Greymouth, 2nd August, 1917.

THE GRAND LODGE OF NEW ZEALAND WAR FUND.

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TO THE EDITOR.

DEAR SIR AND BRO. In your issue for August there is a report of a speech made by R.W. Bro. J. J. Clark, Dep.G.M., at the July meeting of Civic Lodge, in which the following occurs : " We have all got good reason to remember the exceptionally good work M.W. Bro. J. J. Dortgall did as G.M. in establishing the fund for our soldier Masons—(Applause)— and may the day never come when a brother of our mystic tie who has fought for us will have to look to the Government or to the patriotic societies for assistance. I say we are going to take their burden upon ourselves, and not allow them to carry it," *et seq.* Now, I have a very great respect for the R.W. brother, and I know and honour him for what he has done for soldiers, whether Masons or no, but in this case he is speaking from the fullness of his heart and not from careful consideration of the position, I know that many Masons think with our R.W. brother, and these words of his, carrying all the authority of one in high office in the Gala, will cement their opinions ; consequently is it not advisable that the proper position should be put before Masons generally? I do not think an official census has been made of the number of Masons at the front up to now, but for the sake of argument I will assume that they number one thousand. Out of this thousand there must be at least twenty killed and one hundred sick and wounded. The pensions, for these casualties will amount, according to law, to at least £6,000 per year, representing a capital value at 5 per cent. of 120,000. The war fund at present, after a two years' appeal, stands at about £10,000; it will be an outside estimate to say it will reach £40,000. Can the Masons of New Zealand afford to take on such a burden as R.W. Bro. Clark so eloquently advocates, and is it not wrong to imbue the minds of Masons with the idea that accepting pensions from the Government is derogatory to Freemasonry? What amount will really be needed before the war ends for Freemasons alone cannot yet be accurately computed, but it probably will not be far short of a quarter of a million. This should give us pause and make us see we are on the wrong track, and immediately take steps to rectify the unfortunate impression in the minds of R.W. Bro. Clark and other brother Masons.—Yours fraternally,

FRATER JACOBUS.

[We quite agree with our correspondent that R.W. Bro. Clark, out of the fulness of his heart has foreshadowed a burden it will be utterly impossible for the G.L. of New Zealand to bear. —ED. C.]

THE NOMINATION OF OFFICERS.

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TO THE EDITOR.

DEAR SIR AND BRO.,— Quite recently at a regular Craft Lodge meeting the brethren proceeded to nominate candidates for the respective offices for the ensuing twelve months. The Standing Committee had previously met and submitted the names of those brethren whom they considered most competent to hold office. The W.M. then signified that it would be his pleasure to receive nominations, which were duly made in the following order:— J.W., Treas., Sec., D. of C. Chaplain, S.D., J.D., I.G., Tyler, and Ss. (S. and J.). I shall be

pleased if you will inform one per medium of your esteemed journal if the nominations were made and received in the correct order, or whether the three principal officers should not have been nominated first (as they were) and been followed by the five assistant officers. Yours fraternally, ENQUIRER.

[We do not get the hang of your enquiry. The proper procedure appears to have been followed, which you admit.—Ed. C.]

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF NEW SOUTH WALES.

At a Special Convocation of this G. Chapter held Thursday, 12th July, 1917, the following Resolution, moved by His Honour M.E. Comp. H, Montgomerie Hamilton, P.G.Z., was carried :—

" As the Referendums taken by this G. Chapter and by the District G. Chapter of Scotland in New South Wales respectively, have resulted in the companions under this Constitution having accepted, while the companions under the Scottish Constitution have rejected, the Basis of Union agreed upon by the Conference of companions of these two Constitutions, so that matters stand in the same position now as they did before the holding of the Conference, the suspension of the operation of the Resolution of the G. Chapter of the Thirteenth day of May, 1914, be, and it is hereby rescinded, and that the said Resolution be and it is hereby declared to be in full force and effect again as from this date."

Resolution referred to, carried at the Quarterly Convocation, 13th May, 1914: —

" Whereas the Sup. G.R.A. Chapter of Scotland has recognised the Sup. G. Chapter of R.A. Masons of New South Wales as a regularly constituted G.R.A. body, but, in spite of repeated requests, refused to recognise it as the Sole Sovereign G.R.A. body in New South Wales, and claims equal sovereign rights with it, and continues to invade its jurisdiction by establishing Subordinate Chapters within the territory occupied by it; now it is hereby resolved and declared that the Sup. G. Chapter of R.A. Masons of New South Wales renounces all fraternal relations with the Sup. G.R.A. Chapter of Scotland, and forbids all Masonic intercourse between members of Chapters under the jurisdiction of the Sup. G. Chapter of R.A. Masons of New South Wales and members of Chapters holding under the Sup. G.R.A. Chapter of Scotland, until such time as the said G. body shall cease to so invade the jurisdiction of the Sup. G. Chapter of R.A. Masons of New South Wales, and shall recognise the said G. Chapter as the sole Sovereign G. body having the right to establish Subordinate Chapters within the confines of the territory of New South Wales."

This communication must be read in open Chapter at the first Convocation after receipt, and inserted in the minutes.

13th July, 1917.

ALF. J. BURBIDGE, G.S.E.

OBITUARY.

R.W. BRO. REV. W. RONALDSON, P.P.G.M., P.G.Sec.; ÆTAT 94.

Information is just to hand through the newspaper press of the death of our esteemed veteran Bro. Rev. William Ronaldson, the first G.Sec. of the G.L. of New Zealand, and subsequently Prov.G.M. of Otago. Our late brother had reached the ripe old age of 94 years, and, though for some years he had lost the use of his legs, his physical and mental qualities remained unimpaired until comparatively recently. Bro. Ronaldson came to New Zealand in 1858 under the auspices of the Church Missionary Society, and for a long time laboured throughout the Wairarapa, especially ministering to the Maoris. Only those conversant with the state of the country "out beyond" in those days can appreciate the arduous nature of his work. Subsequently, after many and varied vicissitudes, he settled down as the vicar of St. Peter's, Caversham, and, while there, was so attracted by the Masonic ceremony of laying the foundation stone of a new church, that he joined the Craft, being proposed by R.W. Bro. T. S. Graham, the present Dist.G.M. He was initiated in Lodge Otago, No. 844, E.C., on 5th April, 1882, and after filling various offices

became W.M. in 1886, and D.S.G.W. in 1888. He was also P.G.J. in the G.R.A. Chapter of New Zealand, and was a member of the 18th Degree. On the 29th April, 1890, at the institution of the G.L. of New Zealand, he was offered by the first G.M.-M.W. Bro. Henry Thomson-the position of G.Sec., which he held until May, 1900, when he retired on pension, which he enjoyed for the remainder of his life. Though of strong force of character, he enjoyed a very generous measure of the love and esteem of the older brethren of the Craft, and in Dunedin his name remained a household word while life lasted. We believe our late brother had a large family, but our personal knowledge is confined to R.W. Bro. C. J. Ronaldson, P.P.G.M. of Otago, at present manager of the National Bank in Christchurch. Our esteemed brother lived far beyond man's allotted span, and realised that life had become labour and sorrow, and, without having individual knowledge, we are sure he has realised his own desire in succeeding to a more enduring inheritance.

W. BRO. W. J. RITCHIE, P.M.

Quite a gloom was cast over Masonic circles in Central Otago when it became known that the popular Secretary of Cromwell Kil., No. 98, W. Bro. W. J. Ritchie, had met with a serious accident and no hope was held out for his recovery. While engaged in repair work on his dredge on the 4th July, he was rendered unconscious by a lead carrying away and striking him on the back of the head ; he lingered until the following Saturday, never regaining consciousness, passing peacefully away in the afternoon. The late W. Bro. W. Ritchie was initiated in Cromwell Kil. in 1898, was elected Master in 1903, and Secretary in 1905, a position he held up to his death. Always of a kindly, obliging, and generous disposition, ever willing to aid in the work of his Lodge, firm in his opinions, yet tactful, he had endeared himself not only to members of his own Lodge, but to all members of sister Lodges who he came in contact with, and it can truly be said of him, that in his everyday life he acted up to the principles of the Order. A Lodge of Sorrow was opened on 10th July by W.M. Bro. D. S. Middleton, members from sister Lodges attending in large numbers. After a beautiful service was read by the W.M., the Lodge adjourned, and the brethren formed a procession and marched to the residence of our late brother, and from thence preceded the hearse to the cemetery, where the service of the Order was conducted by the Chaplain, W. Bro. F. Bradley.

BRO. GEO. STAPLETON, LODGE AHUREWA.

When it became known that Bro. Geo. Stapleton had been killed in action on 13th June in the battle of Messines, quite a gloom was cast over not only the brethren of Lodge Ahurewa, No. 181, but over the whole district of Dunsandel. Bro. Stapleton was only a young Freemason, having been installed into Lodge Ahurewa in January, 1912. He held the position of Sec. for three years. He then became J.D., which position he filled until he joined the Forces in 1916, leaving the Dominion in the 17th Reinforcements. Bro. Stapleton was one of those brethren which any Lodge might be proud to have for one of its members. His high sense of duty and never-failing attention to every detail of business was the motto of his character. In short, his was a model life — all too short ; but his brethren in Lodge Ahurewa and the other Lodges in the Ellesmere district will remember with pleasure, amid the gloom and sadness, that our late brother was a true Freemason in every sense of the word. At the regular meeting of Lodge Ahurewa a motion of sympathy was passed to his widowed mother and friends. Those speaking to the resolution were R.W. Bro. Dr. Withers, P.D.G.M. ; W. Bro. D. T. Wraight, I.P.M. ; W. Bro. F. C. B. Bishop, P.G.D. of C., who also tendered sympathy on behalf of R.W. Bro. Jno. Thornton, P. G.M.

A HANDSOME DONATION TO THE G.L. WAR FUND.

We cannot be reminded too frequently of the fact that over 1,400 New Zealand Freemasons have gone on active service, and out of these, alas, between 200 and 300 have been reported killed and wounded.

This knowledge should bring home to each of us the great responsibility which devolves upon individual members of the Craft to assist in making adequate provision for the widow: and orphans, as well as for the maimed or otherwise incapacitated who, on their return, must commence life's battle afresh under a serious handicap.

For many years after peace is restored to a sorrowing world the pressing necessity for material assistance to our heroic brethren and their dependents will continue to be felt.

It is important, therefore, that New Zealand Craftsmen should be in a position to do them justice, and be able to supplement the official dole whenever circumstances require it.

The sacrifice so freely and uncomplainingly made, shout call forth an equally generous response, and the result of an appeal made on their behalf can hardly fail to be satisfactory.

Our profession of charity is so widely known that the public confidently look to us to play a prominent part in the great task of "binding up the nation's wounds, in caring for him who shall have borne the battle and for his widow and his orphans."

The efforts already made by G.L. have resulted in the establishment of a Special (War) Benevolent Fund, which now stands at £10,137 14s. 2d., all of which and more will be required.

With the object of augmenting this Fund, two artistic and skilful Craftsmen, Bros. Scammell and Thompson, of Wellington, have devoted their time and talents to the production of a beautifully designed D. of C.'s baton, which they have handed to a committee of local brethren to dispose of to the best advantage, and the gross proceeds to be handed to G.L.

The committee has accepted the trust, and has obtained the permission of the Hon. the Minister of Internal Affairs, and, the M.W. the G.M., to dispose of the baton by Art Union, the sale of tickets to be confined to Freemasons.

A minimum subscription of 1s. is therefore being solicited from each member of the Craft, in return for which he will have the chance of being able to secure and retain, or to present to either Grand or Craft Lodge.

The following is a description of one of the most beautiful; and useful specimens of the silversmith's art we have seen 25½ inches long, and surmounted by crossed staffs with a ribbon knot in the centre. These rest on a five-pointed star, and are encircled with a wreath, broad leaf on one side and wheat on the other. The top ball is 2½ inches in diameter, and the bottom 3¼ inches. The centre tube is 1½ inches in diameter, and is mounted in scroll relief on each end and also at each end of the velvet centre. On the top half of the base ball are mounted all the Working Tools, while on the bottom is a double triangle with a circle of masonic blue enamel, in the centre of which is the Square and Compasses.

The baton is fitted into a case made of polished maple, lined with blue plush.

V.W. BRO. SIR EDWARD LETCHWORTH, G.SEC. OF ENGLISTI FREEMASONS.

The hearty congratulations of every member of the Craft will be extended this week to our revered G.Sec., Bro. Sir Edward Letchworth, upon the completion of his twenty-five years' service in that exalted position. And what a magnificent service it has been! Upon the intimation of his appointment by the then G.M.—H.R.H. the Prince of Wales—in March, 1892, he wrote "The post on which he has just entered is both an onerous and responsible one, but it will be recognised on all sides that in Bro. Letchworth the M.W.G.M. has found one who, in the matter of Masonic experience and general business capacity, is in every way well qualified for the office." We do not claim the gift of prophecy, but we do claim that those words have been more than fulfilled. Bro. Sir E. Letchworth's service during the past quarter of a century has not been without its tempests, but, in storm as in calm, he has had but the single eye — the honour and dignity of the Craft.

Each of those twenty-five years has made him more than ever beloved, and to-day he is accorded generally the honourable and honoured title of "The Grand Old Man of Freemasonry." He brought to bear upon his duties, when he became G. Sec. in March, 1892, the benefits of a long business career, during part of which he was the honoured and trusted servant of her late Majesty, Queen Victoria, as well as a lengthy Masonic experience. For six years he has been a member of the B. of G.P.; for three years he was a member of the now extinct Colonial Board and already he had been for eleven years a member of the House Committee of the Royal Masonic Institution for Girls, an institution in which he has never ceased to take an active interest. His presidency at the festival of 1913 is still fresh in the memory of all who were present. His courtesy and kindly demeanour in the discharge of his important duties can never be forgotten by any who have been privileged to meet him, and, with one voice, the Craft wish him yet many years of happiness and peace.— "The London Freemason."

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THE THIRD DEGREE.

[Address given by W. BRO. G. S. GORDON in St. Andrew Kil. Lodge, No. 79, on Thursday, 9th August.]

BRETHREN, -My subject this evening is a short address on the Third Degree, the main particulars of which have been taken from various writers, on what appears to me to be some of the lessons to be learned from it. Masonry is said to be a progressive science, and we have in our speculative working three degrees. In the old pagan mysteries there were also progressive degrees of initiation, varying in number. The object of these was

to test the character of the candidate and to prepare him gradually for the knowledge he was to receive when he was given his final degree. So in our Craft working our degrees have practically the same object. Thus the First, or E.A., Degree is sometimes referred to as the period of conception. It teaches the candidate that the principal foundation on which Masonry rests is a belief in a Supreme Being. It impresses on him the necessity of cultivating brotherly love, the duty of relieving the distresses of others, and of adhering to the truth. The Second, or F.C., Degree is referred to as a period of development. In it the candidate is taught to strive after knowledge, that the All-Seeing Eye of T.G.A.O.T.U. is always upon him, and that all his words and actions are observed and recorded.

The Third Degree is the perfection of Craft Masonry. In it the candidate is brought from darkness through trials and difficulties to light, and it is referred to as the period of regeneration or resurrection. The teachings of this degree should bind us together in a bond of fraternal affection. In it the candidate is on his admission received on the P. of the C., and as the C. in operative masonry are used by the architect to give the necessary proportions and stability to the building, so in speculative Masonry they symbolise that standard of conduct which is necessary to give happiness in this world and to prepare us for the next. Masonic writers often refer to them as the most prominent emblem of virtue, and the true and only measure of a Mason's life and conduct. When so referred to, they are peculiarly appropriate to this degree.

In our ordinary working we have presented to us certain historical facts and ceremonies relating to the building of the Temple, and illustrating passage of Jewish Scripture, and referring particularly to the fundamental truths of our religion. It is called a sublime degree, as it contains the essence of truth and light. It is also said to be one of the landmarks of our Order. It apparently was not part of our Masonic system prior to the publication of the Book of Constitutions in 1723.

The division into three degrees was of so gradual growth that it is impossible to fix the date of the introduction of each one.

The Third Degree apparently came into use about 1724, when the T.R. was introduced or much enlarged. This history is based principally on the story of H.A., the widow's son, or, as it is sometimes called, "The Hiram Legend." As to when his name was first introduced into the ceremony it is impossible to say, but it was probably about 1725.

The Book of Kings is generally given as the source of authority from which our information regarding him is derived, but no special prominence is given to him in any of the old Masonic documents. He was we are informed, a celebrated architect or workman, sent by H.K. of T. to K.S. to assist in the building of the Temple, and it was to him the King was principally indebted for the ornamentation of the building. The fullest reference to him is in what is known as the Inigo manuscript. This is one of the most valuable of our written contributions, and contains much of our legendary history. The extract is interesting, and is as follows :— "And H.R. of T. sent his servants unto S., for he was ever a lover of K.D. And he sent S. timber and workmen to help forward the building of the T. : and he sent one named H.A., a widow's son, of the line of Naphtali. He was a master of geometry, and was head of all the masons, carvers, engravers, and workmen, and casters, of brass and all other metals that were used about the T."

With this exception, the old charges make practically no approach to the Scriptural account of H. According to our degree, he was slain before the completion of the Temple, but in 2nd Chronicles, iv, 11, he was then alive. This legend takes various forms, but the main idea in all is the same. From the ancient mysteries down to the present time, the prevalent idea and teaching has been to represent the life, death, and spiritual resurrection of man and to impress by symbolic representation this fact.

The search for the Holy Graal is another form of the legend. This was the search for a vanished cup of wonderful powers. This cup, or Graal, was supposed to be the one used by our Lord at the celebration of the Last Supper, and in which Joseph caught the last drops of His blood as He was taken down from the Cross. It was subsequently entrusted to Joseph, or some of his family, together with certain other relics, all of which were lost.

In other forms of the legend, the trust was accompanied by the communication of some hidden words or secrets, which were also lost through the fault of their guardians, and the search for their recovery forms the subject of the legend. They could only be recovered by a knight who was chaste in thought as well as in deed. Two particular points in the legend are worth noting, namely, the word "graal" and the secret words which appear to have been closely connected, and which are constantly referred to. "Gaal" signifies a cup or a book containing certain prayers and ceremonies. It was sometimes confused with a dish, and so we find it referred to as a cup or a dish, and sometimes as a dish out of which the knights were miraculously fed. This

all goes to show that the search was for a lost or secret word, or secret doctrine, contained in a sacred Book. The hidden words seem to have been intended to be given as an answer to a question which the knight who should find the Graal would ask when he discovered its guardian. Some writers think this was a test question given to the knight on his initiation, and which would gradually lead up to the discovery of the secret words.

In this connection it is interesting to note that in one of the versions of the legend, the knight who discovers the Graal is Percival, a widow's son, and who is frequently referred to in the tale as the son of the widow. The legend was not only an Eastern one, but also well known throughout England, Wales, Brittany, etc., and it is curious to find that the Druids had a legend that the cup of the Graal was originally a Druidic vase, and used in their most secret rites. This vase was sent by them to be used at the Last Supper, and was, after the Crucifixion, handed to Mary Magdalene, who entrusted it to Joseph, by whom it was lost,

There are many other legends with the same teachings, but as to how the allegory was introduced into Masonry it is impossible to determine. Whatever may have been the reason, however, the Hiram legend has now become an established part of our Third Degree, and on it and the building of the Temple the ceremony is chiefly based.

One writer says that the degree has reference to the Christian dispensation. "By which the day of salvation is more fully revealed, atonement is made for sin, and the resurrection of the dead plainly communicated and confirmed by the resurrection of Christ from the grave." He goes on to say that the Jewish law had degenerated into a mass of corruption. The piety that had built the Temple had disappeared, and morality and religion were scattered to the four winds of heaven. Three ruffian nations, namely, the Syrians, the Chaldeans, and the Romans, had successively overthrown the Jews, and those who subsequently sought religion through the wisdom of the ancients alone could not raise her from the dust into which she had been thrown, and it was not until Christ came and instituted the F.P. of F. that she was raised to be the salvation of mankind. Referring to the F.P. of F., there is surely nothing more impressive in our ceremony than their communication and explanation in open Lodge. They bring forcibly before the candidate and the brethren the obligations and privileges of a M.M. They inculcate the lessons of brotherly love, assistance, charity, fidelity, and morality, within the compass of which surely lies the whole duty of man. The brother who in his daily life endeavours even in a halting degree to live up to and practice the F.P. of F. must of necessity be a better man. The teachings of the Third Degree seem to link the past with the future. They impress on us the necessity of preserving and being faithful to the sacred traditions of the past, to improve the present, and in all our words and actions to have eternity in view.

Surely there is more in our Third Degree than the communication of certain secrets and the practice or teaching of a morality well known to the outer world. What is it that has placed Freemasonry on its present foundation, and keeps it flourishing among all the peoples of the earth? It is not the ritual, which is only the recital of certain alleged historical facts or traditions. It is something more even than the fraternal relationship of the brethren, strong and lasting though that may be. It must surely be something underlying all this, some realisation of the hidden truths of our institution, something of which we are individually conscious, but which we find it hard to express.

It may be that the teachings of our Third Degree refer to that conscious seeking after truth, or righteousness, which is implanted in every right-thinking human being, that desire to reach to something higher, something which cannot be attained except through trials and difficulties, and will only be realised when, like H., we pass through the Valley of the Shadow of Death, and reach the Great Beyond. Yet, brethren, even if we cannot attain it here, we, by our words and actions, in striving for such an end, may lead some other brother to realise life's responsibilities' to see that his words and actions all have their influence on the future, and enable him to place his feet firmly on the Eternal Ladder.

Surely we will not have striven in vain, nor will our beautiful ceremony have been worked for nought. May we all, then, be true to such teaching, and "each through life with a joyful mind, bear them on like a torch in flame." And if we do so unitedly, we will, I am sure, eventually place Freemasonry in the forefront of the powers for good in the world.

Our teachings, of course, cannot take the place of religion. They contain many beautiful religions and moral truths, but we are really a universal brotherhood, banded together for the purposes of brotherly love, relief, and truth, and yet it is surely true, as I have read, that no true Mason can be other than a respecter of religion.

The Third Degree further "points to the darkness of death and the obscurity of the grave as the forerunner of a glorious resurrection."

It teaches us, in the words of our ritual, that to the just and virtuous man, death has no terrors equal to the stain of falsehood and dishonour. It also assures us that for all the trials and sufferings we may undergo in the search after truth, or in being faithful to our trust, we will have our due reward. It further impresses on us the lesson of fidelity, to be faithful to our own conscience and to that which we believe to be right. Surely, brethren, it is the realisation of such teachings that is, consciously or unconsciously, animating our brethren at the front to-day. Fidelity to the trust which is reposed by T.G.A.O.T.U. in every human being, to right wrong, to oppose the powers of darkness, and to endeavour, even through the valley of the shadow of death, to bring the world to a righteous and lasting peace. Our gallant brethren are paying the price of their faith, much of which they may have realised from the teachings of our Third Degree, and are for you and me demonstrating them to the fullest extent and also the fraternal bond of Masonry.

Such, brethren, are to me some of the beautiful lessons of our Third Degree. From antiquity down through the ages to the present day, do we find them in the many legends of the past, and for us continued and perfected in our Third Degree. Let us, then, brethren, be up and doing, be faithful to our trust, carry on our teachings, and they will surely lead us, and those among whom we practice them, "on to the bounds of the waste, to the beautiful City of God."

In conclusion, I cannot do better than quote to you some of the words of a charge which is given in another branch of our Order, and which always seem to me peculiarly appropriate on the occasion of a candidate receiving his final step. "If brethren in all things you have only seen a series of unmeaning rites, if the spirit of truth has not applied to your hearts the morals of these ceremonies, then, indeed, we have laboured in vain, and you have spent your strength for nought. But I am persuaded to believe better things of you. I trust you have entered into the spirit of the solemn ceremonies, and understand the full import of their interesting symbols, and that all the forms and ceremonies through which you have passed have impressed deeply upon your minds the fundamental principles of our time-honoured institution; for then, and then only, can you feel that friendship, that union, that zeal, that purity of heart which should actuate everyone that would appropriate to himself the proud title of a workman (or, brethren, a Mason) that need not be ashamed."

FREEMASONRY AND THE GREAT WAR.

(Continued.)



II. WHAT IS GERMANISM ?

If this war has done one thing more than another, it has stripped bare the souls of nations and shown them for what they are — neither what they themselves claimed to be, nor what their enemies accused them of being.

Germany, the most blatant example of self-advertising, who vaunted herself the home of culture, art, music, philosophy, science and refinement—of everything that should make for altruism— has revealed herself cheaply, vulgarly and ignorantly egoistic. Under the stimuli of greed (desiring world power for the world's wealth), of envy, hatred and malice against her benefactor, England, and of all uncharitableness toward her immediate neighbours (France, Russia and the Netherlands), she has insidiously worked out a scheme for aggrandisement and world dominion which has occupied two generations. So stupendous has been this scheme, so elaborate the system of subterranean preparation, so callous Germania's method of hiding her intentions under treaty obligations which were always made with mental reservation on her part, made to be broken when the hour arrived, that the wildest fictions of the most imaginative alarmist have fallen infinitely short of the revealed truth. Immorality on such a huge scale was, to the normal mind, absolutely unthinkable,

Apart from her preparations by an inconceivably elaborate spy system, by the accumulation of a detailed information of the topography, sociology and conditions of all possible enemy countries, surpassing that of the countries themselves, and by the steady and stealthy preparation of armaments, munitions and equipment for an army of absolutely unprecedented size, on a scale of staggering and overwhelming magnitude—apart from all this, Germany set herself long before the war to cultivate public opinion. This she still does more systematically than other nations, "but because of the psychological ineptitude of the Germans" (to quote Mr. H. G. Wells), more clumsily. The German war propaganda is simple, It asserts loudly and repeatedly the moral elevation and beautiful simplicity of Germany; it points to the noble, peace-loving characters of the foully misrepresented Kaiser and Crown Prince, whose hearts are breaking at the ingratitude of the Belgians and French, who are so easy a prey to the slanderous and treacherous British. Britain has betrayed Belgium and is bleeding France white. Britain has swept the Czar from his throne, and is plotting to do with him what she did with Charles I, and what she would like to do with the saintly Kaiser Wilhelm, but that the good old

German God forbids it. Germany is fighting to repel invaders from the beloved Fatherland and for the freedom of the seas.

From the German point of view this is scientific. It is the use of psychology — "a science of which Germany has talked more and understood less than any other nation." Its scientific aim is to convince by reiteration. Tell a man often enough that an orange is blue, and the word "orange" immediately conjures up its companion word blue," so that in time the man pictures "a blue ball" as the representation of the word orange." This is extreme, but fairly illustrates the principle. Take away the element of absurdity by supposing a person ignorant of the object of which "orange is the name, and, of course, you have conviction that an orange is blue.

Germany hopes to convince her own people, kept in ignorance for that purpose; to convince neutrals, who are partly ignorant; to shake the faith of those malcontents in Allied countries who are always ready to believe any one rather than their own people; and, above all, to convince posterity that the Germans were a much-maligned nation.

It is easy to be wise after the event, and this propaganda is, we repeat, simple. Far more complex and far more thorough is the propaganda for influencing public opinion which has been going on for over thirty years, inspired by the national success in the Franco-Prussian war.

Lutheran Protestantism up to this period was the inspiration of the German people, and we British know what a tough nut to crack is presented by the Nonconformist conscience. This national religious spirit was attacked from three sides. The so-called "higher criticism" of the Bible was developed. I have already pointed out (in my lectures on "King Solomon's Temple," Masters' Lodge, No. 161, 1916) that all this massed destructive attack upon the various books of the Old Testament emanated from Germany, was expounded by German professors, and swallowed by British divines. Its effect upon Bible Christians can easily be imagined. At the same time the Roman Catholics were encouraged and their conservative tendencies yoked to the service of the controlling inner circle, under the title of the Centre Party. Still yet a third method for disintegrating the Lutheran Protestants was developed by the systematic glorification of German philosophy — mainly anti-Christian, if not atheistic. (It would be manifestly unfair to include Kant and the older philosophers in this sweeping condemnation, but the modern German school reeks with the poison of the serpent.)

Although the underlying aim of all this was to render the people sufficiently plastic for easy moulding by the war party, the acceptance of the work of the German professors at its face value by their British confreres suggested to Germanists the possibilities of exploiting general culture to their own advantage; so that for at least twenty-five years we have had a characteristically thorough booming of German science, German art and German music, as well as German trade. So well has this advertising campaign been accomplished that it is difficult to persuade more than one man in a thousand that German science, art and music are not as supreme as their advertisers assert.

The French, however, have never been obsessed with such delusions about German science and art. "The Germans," they say, "are not an inventive people; they are merely a thorough people." "Wagner, one used to hear," says Arnold Bennett, "had dealt music such a blow that she must lie henceforward motionless for ever. So she had lain, stunned, until Claude Debussy came and revived her by persuading her that Wagner was a fable and had never lived. Debussy created a new beauty, and here is Ravel, creating still another and a newer beauty, communicating a thrill stranger than any thrill."

The truth is that German science is chiefly remarkable for its desertion of the lofty eerie of culture and human advancement for the paths of commercial profit and the destructive criminal folly of war.

German art has been chiefly manifested by the gradual replacement of our delightful old Baxter prints and steel engravings by shoddy lithographs and the cheap reproductions of even cheaper sillinesses, as well as by the substitution of palpably machine-made imitations for our charming old English pottery and the artistic productions of our craftsmen.

In music some curious warp in the mental structure of the British has always made them prefer the foreign article. Even as far back as the sixteenth century, when English composers were ahead of the Flemish, French and Italian schools, Nicholas Yonge, a wealthy merchant, procured a collection of foreign madrigals and published them at his own expense in 1588, under the title of "Musica Transalpina." The English were the supreme madrigalists and led in invention; yet "green were the fields afar off."

To form some idea of the foolish self-effacement of the British and their curious fear of opposing the wooden image of German musical supremacy (set up by two generations of writers who have copied each other) read the article on the "Madrigal" in Grove's "Dictionary of Music." The article is full of learning; cannot help extolling the British school of madrigalists, which developed into the purely British "glee," a form of part singing which even the prejudiced author admits to be superior to the German part-song; yet it goes out of its way to throw doubts on the claim (which it cannot disprove) of the British origin of this secular polyphonic music, as proved by "Sumer is icumen in," a Harleian M.SS. in the British Museum. Read, as a tonic, chapter viii in Rockstro's "History of Music" (Sampson, Low and Co.).

So also in the seventeenth century, in the golden age of Harry Purcell, Blow, and the other wonderful "Children of Captain Cook." One can scarcely mention without emotion this glorious period of English art, for the word "music" has been so much prostituted that it scarce sounds a noble enough compliment to apply to the productions of the marvellous little band of composers trained by Captain Cook (a Royalist rewarded on the Restoration by the appointment of "Master of Ye Children" at the Chapel Royal). This great teacher produced such a body of choir boys as had never been before and certainly never since brought together—Pelham Humfrey, Michael Wise, John Blow, Thomas Tudway, William Turner, and — greater than all combined—Harry Purcell. It would need a series of lectures to do justice to this little band of "martyrs"—for their treatment by British musical writers and the great British public entitles them to that honour. England deserted the work of this wonderful school of genius for the florid and vapid Italian school. Later she deserted even that for the work of a cheap German imitator of the Italian school, in the person of Handel.

But the egoistic German never had any doubts of his own supremacy. Under the stimulus of Hanoverian kings England was so thoroughly trampled under the heel of German music, and such is our curious mental construction, that to this day it is rank blasphemy to dare to challenge the supremacy of Beethoven, Haydn, or Mozart. Yet England has more cultured musicians, France greater masters of musical form and embroidery, and Russia more composers in sympathy with the loves and sufferings of poor frail humanity, than all the but pourers of molasses and thunder called the German school.

So much for German culture. What of German refinement? The endless records of German brutality and barbarity, of German drunken bestialities, of the deliberate defiling of Belgian and French chateaux by depositing their excrement upon the carpets and curtains; the rapes of nuns, of delicate children and refined ladies—an endless list, indeed; why continue it?—all these records speak clearly enough of German refinement.

What of German philosophy? German philosophy was always prostituted for the ends of the German war lords. It aimed at undermining whatever religious scruples the German people may have had and substituting therefor a "will to conquer." In the middle of the eighteenth century Voltaire wrote, "The industry of Prussia is war"; and two centuries before that Martin Luther himself wrote of war, "It is a business divine in itself, and as needful and necessary in the world as eating and drinking or any other work." What a fruitful soil for the propagation of the ideas of later German philosophy! Nietzsche and Treitschke, as well as Bernhardt, attack altruism and Christianity fearlessly and ruthlessly.

Nietzsche says: "Christian altruism is the mob-egotism of the weak. Let the little school-girl say, 'To be good is sweet and touching.' Ye say, 'A good cause will hallow even war'; I say unto you, 'A good war halloweth every cause. War and courage have done greater things than Love your neighbour.'"

Treitschke says: "It is ridiculous to advise a state which is in competition with other states to start by taking the catechism in its hands."

"Germany and the whole Teutonic people in the fifth century made the fatal error of adopting Christianity."

"Ye have heard how in old times it was said, 'Blessed are the meek, for they shall inherit the earth'; but I say unto you, 'Blessed are the valiant, for they shall make the earth their throne.' Ye have heard men say, 'Blessed are the peacemakers'; but I say unto you, 'Blessed are the war-makers, for they shall be called, if not the children of Jehovah, the children of Odin, which is greater than-Jehovah.'"

What does all this mean but an absolute denial of all that Freemasonry stands for? What could it be expected to produce but the doctrines of Bernhardt? "Might is right. . .

War is a sacred virtue. . . . Whenever it may be judged expedient to strike terror into a civilian population, the German army will perpetrate barbarities, and the German public will applaud them. . . . The decrees of Providence have assigned to us a civilising task. . . We will successively annex Denmark, Holland, Belgium,

Northern Switzerland, then Trieste and Venice, finally Northern France from the Sambre to the Loire. This programme we fearlessly announce. . . . No coalition in the world can stop us."

And, of course, this nation at war does commit barbarities. The sacking of Belgium (guaranteed by German treaties), the sinking of the "Lusitania," the murders of Edith Cavil and Captain Fryatt, the introduction of poisonous gases into warfare, the submarining of merchant vessels, the drowning and murder of non-combatants and neutrals, air raids on open towns—it is a list which might be extended infinitely.

We summed up Freemasonry as "altruism." How else can we sum up Germanism than as "criminal egoism"?

The Germans are a race apart. Only German life is sacred; the lives of others are as the lives of brute beasts, to be preserved if of use to Germany, but slaughtered freely that the Fatherland may live, given over into the hand of Germany like the life of every other thing by the God of Germany.

III. FREEMASONRY AND GERMANISM ARE THE VERY ANTITHESIS OF EACH OTHER.

Freemasonry represents (in theory, at least) the highest form of altruism. Germanism represents, in the most open, candid fashion, egoism—untempered, uncompromising, carried to criminal lengths. The wheels of civilisation are lubricated by altruism; they are clogged by egoism. The success of Germany in this world conflict would mean the death blow of civilisation as we understand it. Liberty, equality, and fraternity would become—

Liberty to worship the wooden image of Hindenburg and do his bidding;

Equality of condition with other hewers of wood and drawers of water;

Fraternity with other subject races.

Faith, Hope, and Charity would be kicked off the ladder, and tyranny with a drawn sword and German helmet would pose as the immaculate embodiment of all the virtues, the only intermediary between the god Odin and the world which he had given over to his faithful people.

Germanism is the deadly foe of Freemasonry as we understand it.

IV. WHAT OF GERMAN FREEMASONRY?

There has been a tendency to make much use, in Masonic histories, of the resemblance of modern Freemasonry to the ancient Catholic Masons' Guild of St. John the Baptist of Cologne. The mediaeval guilds were powerful in Germany, and they had passports, signs, tokens, etc., in the absence of ability to read and write. But there is no direct connection traceable between them and Speculative Freemasonry. German Freemasonry was directly propagated by the English G.L. Frederick the Great was initiated in 1738, and in 1740 the first G.L. was formed at Berlin. Goethe, the great poet, was initiated at Weimar in 1780, and for fifty years was openly a Freemason, dying in 1832. Mozart was a Mason, and wrote an initiation march.

The great Frederick was not the only German monarch who saw possibilities in holding the reins of the Society. Wilhelm I (the much-worshipped ancestor of the present Kaiser) was initiated in 1840; Frederick II in 1853. I can find no official statement of Kaiser Wilhelm II being a member of the Craft. Possibly he thought it better to propitiate his Roman Catholic subjects, and especially the Pope, in view of his great ambitions, by remaining outside the pillars. I sincerely hope so, for the cleanliness of the Masonic record.

There are eight recognised G.Ls. in Germany, mostly instituted by visiting delegates from the G.L. of England, besides five private ones owing no allegiance to any higher body. Of course, there are many states in the Empire, and one can understand the existence of a G.L. at Dresden for Saxony, and another at Bayreuth for Bavaria. But there are three G.Ls. in Berlin alone, each governing subordinate Lodges ranging from 140 to 70 in number. A possible key to this position was supplied by a well-known Dunedin German Jew, a member of the Fraternity, who is (or was) under confinement in Australia for "persistent dealing with the enemy." This brother visited the Fatherland a couple of years before the war. He found that, as a Jew, he could not be admitted to certain Lodges. As a commercial member of society he was debarred from others.

All this goes to prove that even amongst Masonic Germans the egoistic principle is rampant. Equality has its limits. By only admitting social equals it is possible to obey the letter of the Masonic tenet and meet upon the level. If these distinctions are drawn against their own people, it is hardly likely that the attitude of the German Freemason towards brethren of an enemy country will be influenced by the spirit of Masonic teaching.

Unfortunately, I have been unable to obtain any information as to the treatment by German brethren of British Freemasons who have fallen into their hands as wounded or prisoners. I hope that there will be a

sufficient number of cases eventually recorded to soften the harsh condemnation which one is inclined at present to pass upon German Freemasons.

Bearing in mind that statistics give the number of Lodges in Germany as 490 in 1912, while in England alone there were close on 3,000, it will be seen that there is no reason why we should not presume that Freemasonry in Germany is of such a character that its existence is a negligible factor in considering the attitude of English-speaking Freemasons towards Germanism."

It is disappointing to find such a state of things prevailing in the German Craft, because Freemasonry on the Continent, among our French and Italian allies, is not such as to attract British brethren. It is mostly atheistic, and, having suffered bitter hostility from Roman Catholicism, it is frequently anti-Christian. Outside the British Empire and America the Roman Church and Freemasonry are foes. Although the Church of Rome admits that Blue Masons, the national English and English-speaking branch of Freemasonry, cannot be charged with atheism and anti-Christianity, it charges them with being non-Christian and playing into the hands of the Jews. Rome also admits that the English-speaking Freemasons have severed official relations with the Grand Orients of France and Italy, but claims that through the international Ancient and Accepted Scottish Rite this official attitude is entirely negated, and that Freemasons are to be considered as a unity and deemed enemies of Christianity.

Of course, secrecy naturally fears secrecy. We Freemasons, knowing the innocence of our secrets and the careful way in which the Craft, in British communities, seeks to avoid all connection with religion and politics, are inclined to resent this attitude as foolish and gratuitously insulting. But we must admit that we have an equal mistrust of the Church of Rome's secret organisation.

The Church of Rome, in its accredited attack on Freemasonry, "The X Rays on Freemasonry," by A. Cowan (probably a play on words)—a book showing a far more intimate acquaintance with the subject than is possessed by more than half a dozen Masons in this Dominion—admits that politically English Freemasonry is conservative in politics and favours the State Church in religion. Yet it charges Freemasonry with being a revolutionary, anti-Christian, and rather atheistic than theistic society. I mention these facts in this connection that the brethren may bear in mind that it will be necessary, if the Order is to live up to its claim of pure altruism, to look at ourselves in the searchlights of the great war, see ourselves as others see us, stripped for the time being of our glamour, and learn the lessons of the war.

We may conclude, then, that it is the duty of every Freemason to give all that he has, even life itself, to destroy the 'criminal egoism of Germany. We may therefore openly honour those members of the Craft who have answered the call of patriotism.

V, "THEY ALSO SERVE WHO STAND AND WAIT."

And while we are waiting in this great war, there is no room for idlers. We should be digging trenches, accumulating munitions, testing our own position, strengthening it in every possible way against contingent attack. The old take-it-easy days are gone. We shall be too busy after this war, too much impoverished, too much "up against it," to waste our time on any institution, even Freemasonry, which is useless or, however pretty, obsolete.

The G.M.'s War Fund is an excellent idea. It is a means to activity ; it is directly serviceable. At present it stands at something like £10,250. I wish it were ten times that.

Masonry must try to be efficient. It needs better organisation—better and purer. It has grown up on traditions of the past. Preaching equality and the reward of industry and merit, it practises autocracy and bureaucracy. The equality which Freemasonry teaches is the equality of all candidates for initiation in the sight of Masonry, substituting subsequently distinctions of Masonic rank for those of rank and fortune. Worldly rank is supposed to be ignored by Freemasons once they are assembled within the Lodge. Yet in practice the highest office in Freemasonry is always held by a person as high in the social scale as possible—if not a king, a prince, an earl, a duke, etc.—a governor, a premier, a minister of the Crown, a military or civic dignitary. All authorities in Masonic jurisprudence hold that the office of G.M. is the only G.L. office which can be filled by a brother who is not an Installed Master, and frankly adduce the foregoing reasons to support a rule hallowed by custom and expediency.

This, it is true, is principally owing to the apathy of so-called floor members—Master Masons not in office. By neglecting to exercise their undoubted right to nominate a G.M., they give away all their interests in D.G.M., Prov.G.M., and G.Ws., whom the G.M. appoints. The Masonic rule that no comment upon nominees for office shall be allowed accentuates the difficulty and practically throws all power into the

hands of the few interested members of the Lodge (if any). To be just, it must be admitted that even they shall accept the recommendation of someone in higher places.

The rule mentioned (part of 97) has a specific application, but it is applied almost universally, as witness the action of G.L. (in 1912 ?), when permission was refused to R.W. Bro. Fieldwick to make a statement when demanding a ballot of G.L. upon his nominee for G.L. office.

Everyone is familiar with the fact that popular election seldom results in the return of the most efficient representatives, because the victory always falls to the candidate who has most knowledge, not of the post to be filled, but of how to obtain nomination and how to handle an election. Yet it is doubtful whether the system of practically appointing one's own successor is better. A genuinely benevolent autocracy is in practice by no means a bad form of government, but it is not very complimentary to the intellectual status of the governed. This is debatable ground, of course, and my only excuse for treading upon it is to suggest one direction at least in which there is room for improvement. It is better to keep one's linen clean than to be compelled to wash it in public. A mutual admiration society dies of dry rot; the surest way to keep moths out of expensive furs is not to dose them with rare mixtures, but to knock them about vigorously.

Masons, too, must try to make themselves more efficient by studying the history and claims of the Craft. If Masonry is not what it claims to be if it has no other use than merely to exist, an organisation to be exploited by the ambitious ; then the sooner it ceases to exist the better. It has other uses, and may be a tremendous power for the furtherance of purely altruistic aims, but it must be made efficient through the efficiency of its rank and file. Read, study, question, debate, satisfy yourself as to what is genuine and worth keeping, what excrescences have grown about it through ignorance or worse. Study your Book of Constitution and your own bye-laws, and see where and how they affect the well-being of Freemasonry.

And when you have perfected your organisation, what then? Then try to give effect to the virtues Freemasonry possesses. Try to make perfect ashlar of yourself and your fellow-members. Try to grace your position in the social fabric by the fact that you are polished and refined by Masonic culture. Try by these means to so uplift human society that war and its degradation may be impossible. Cast your influence on the side of purity in human relations so that politics may be cleaner, that patriotism may be paramount, and that never again may the fog of politics be used to prevent the people from seeing their plain duty—to be efficient, to watch and be ready, so that, seeing your efficiency, the enemy may retire beaten without a blow. Make it an article of faith that you will not go to war under any circumstances whatever, but that if the other fellow insists on going to war with you he shall not live to regret it.

There is one direct outlet for the exercise of Masonic activities in a psychological campaign which would strike the deathblow of Germany, and which would wound her in her most vulnerable region—her insensate pride and bombast.

If I have tried to make one point clear in this paper, it is that Germany owes her present (or late) enormous efficiency to careful cultivation of the egoism of her people, while Great Britain, by her foolish acceptance of German crude claims, has allowed her people to become almost as criminally self-depreciative, looking upon their leaders as inferior in science, organisation, and other qualities leading to success. Every one knows how, during the most trying part of the war, when quiet confidence was, if ever, most needed, persistent charges of incapacity were hurled almost indiscriminately at our leaders, whether political, military, or even naval. From the same sources (newspapers, critics, general public) came persistent eulogies of the capacity and organisation of the Germans. The technical and scientific skill of British scientists, inventors and manufacturers was condemned quite as a matter of course.

To combat this spirit among our people by the means I am suggesting must be regarded as a homoeopathic application of egoism as a counter-poison, with the view of rendering them immune to further attacks of the disease. It is the modern bacteriological treatment of disease—not a sacrifice of principle.

The Freemasons of the British Empire and America—the English-speaking Freemasons—are, as I have hinted (in spite of our spacious claims to universality) separated from Freemasonry of the Continental type by a very wide gulf. If I, at least, am asked to choose between faith in the Great Architect and what is left of Freemasonry, I have only one answer. Keeping this point steadily in view, and realising that the hope of Freemasonry lies in the spread of its altruistic form, known as English Masonry, until it shall have restored its true faith to its Continental dissenters and apostates. With this aim let us then openly insist on the superiority and truth of Craft Masonry as we practise it. Let us go further; let us as Freemasons use our immense organisation to preach, in season and out of season, the supremacy of English (I mean English-speaking, including American) science, English art, English music, English methods, English goods. Do not

let us merely substitute one form of foreign worship for another—reject the German, but enthrone some other foreign brand.

I was present the other evening when some ladies were quietly discussing the enormities of the German barbarities, and one lady said with a sigh, "It is a pity, for after all you can't beat the German goods," and there seemed to be a quiet acceptance of the statement. I don't know what I said, but I made a speech, and I suppose looked foolish. But there you have the direct result of German advertising.

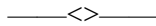
Are you going to fight it, or are you going to quietly accept it? Let us here and now, as Freemasons, swear that we will do our best to so influence public opinion that in five years' time not only our own people, but the peoples of the whole world, shall say, as automatically as did the lady mentioned, "After all, you can't beat English goods; the British Empire is supreme in culture, in education, in science, in art, in music, in manufactures, and in noble men and women."

"The fault, dear Brutus, lies not in our stars, but in ourselves."

Ake, ake, ake; let us fight for ever and ever. Fight for right, for truth, for liberty, equality, fraternity, for faith, hope, and charity, but, above all, for God, the Great Architect of the Universe.

Poetry.

BE A MAN.



It's a mighty good thing, while you're running life's race,
Just to pause, as you go, and to come face to face
With your conscience, and ask it a question or two ;
For its right you should know what your life means to you.

Have you done things worth while, have you drifted along,
Have you filled it with sighs, have you filled it with song,
Have you helped when you should, have you tried to do right,
Have you struggled for good, or just fought on for might?

Have you given your hand to some fellow in need,
Have you sneered at the man who was not of your creed,
Have you been open-hearted and ready to do,
Have you tried to be just, have you tried to be true?

In your judgment of men have you been always fair,
Have you learned to forgive in the face of despair,
Have you fought against greed, or succumbed to its lust,
Have you learned what it means to protect and to trust?

Oh, it's ease to preach, and it's easy to tell
Of the other chap's faults—but our own faults, ah, well!
We are cowards at times, and the truth, you will find,
Is a thing we dislike, for it's rather unkind.

But the Past, let it rest. Give a thought to To-day,
And To-morrow, as well, for the Time's growing gray ;
Do the things that you should, do the best that you can,
Crown your life with your deeds—be a red-blooded man!

—W. Dayton Wegefarth, in "Brotherhood."

MASONIC JURISPRUDENCE.

(Continued.)

The N.Z.C. provides for a very convenient officer in the D.M. (who must be a P.M.). In England such an officer can only be appointed where the Master is a Royal Prince. Under N.Z.C. no brother can hold more than one office at a time, whereas in England the prohibition only applies to the same brother holding more than one regular office—that is, a Deacon may also be a Steward or the Secretary may be Organist. We read N.Z.C. Rule 96 as forbidding this. We are here reminded of provisions in both Constitutions not always understood. In New Zealand Lodges, always provided there is a specific bye-law to that effect, the services rendered by any officer may be deemed equivalent to his subscription, so as to give him in all respects the status of a subscribing member without paying dues. In English Lodges this privilege can only be enjoyed by the Sec. Should a brother be asked to take office under an arrangement like this, he should satisfy himself that his Lodge bye-laws provide for the exemption of dues in respect of the office in question, remembering that in an E.C. Lodge such a bye-law can apply to the office of Sec. only.

In the E.C. P.Ms. may wear their collars on all Masonic occasions, but other officers of Private Lodges are only permitted to wear them in their own Lodges, and in G.Ls. as regards Master and Wardens. They may, however, have the emblems of their offices or past offices in silver or white in the centre of their aprons. Officers of a New Zealand Lodge are permitted to wear their collars when officially visiting a sister Lodge with their W.M. or a P.M. Both Constitutions agree in prohibiting the wearing of jewels of degrees not recognised by the respective G.Ls. ; but, inasmuch as the Mark and Excellent are not recognised by the G.L. of England, Mark Masons should note that the Mark jewel must not be worn in an English Lodge. The R.A. jewel may, of course, be worn, as that ceremony is recognised as the completion of the Third Degree.

So far as we can see, there is no constitutional difference between the two G.Ls. in respect of the resignations of members. In English Masonic jurisprudence we find, however, a large number of decisions on the point. While, of course, the New Zealand G.L. is not bound by these, it is reasonable to suppose that it would be strongly influenced thereby, just as Courts in the U.S.A. in common law take English cases as precedents. We shall, therefore, refer to the law as we find it in England, not denying but what possibly there may be New Zealand decisions in- conflict therewith. It is the right of a Freemason to resign from his Lodge, and this whether or not he be in good standing, financial or otherwise. Hence the motion so often heard, "That Bro. Blank's resignation be accepted with regret," is, strictly speaking, out of order. The Lodge may instruct Bro. Sec. to note the resignation with regret, but it can neither accept nor reject it, for when once the letter of resignation is read in open Lodge the brother ceases to be a member, and neither he nor any one else can recall it. It can, however, be recalled by the member up to the time of its being read. A decision has narrowed down the law to even a finer point. A brother, who was Sec. of his Lodge, had a grievance against his Dep.Prov.G.M., which caused him to write to his own W.M. resigning membership, and he stated his reasons for so doing. In his capacity as Sec. he started to read his own letter, and was allowed to proceed till he had finished the sentence which conveyed the resignation. He was then stopped, and not permitted to read anything derogatory to the Dep.Prov.G.M. The whole of his letter not having been read, he then claimed that his resignation was not tendered, but G.L. ruled that sufficient was read to make the resignation effectual. It would therefore appear that if a brother, having in a moment of pique resigned from membership, should desire in his calmer moments to reinstate himself, he must be proposed, seconded and balloted for as a joining member, and, if elected, pay his entrance fee.

Certain Masonic Constitutions other than the two before us give a Lewis at eighteen years of age the same privilege as to initiation as sons of outsiders enjoy at twenty-one. The N.Z.C. also gives this, but only under dispensation ; the E.C. gives the same right under dispensation not only to Lewises, but to sons of outsiders as well. No doubt, the fact of a candidate aged eighteen being a Lewis would have some weight with the G.M., P.G.M., or D.G.M. when considering the petition for a dispensation, but a Lewis as such has no constitutional privileges in England. An E.A. in an English Lodge has a vote; in



N.Z.C. only M.Ms. vote. If we may touch on what is etiquette rather than jurisprudence, we might also add that more is made of the ceremony of initiation as compared with that of raising, in an E.C. Lodge, than is the case under the N.Z.C. In England the initiate's Masonic friends come to see him made ; his position is similar to that of a bride on her wedding day ; his toast is the toast of the evening ; the traditional E.A. song is sung ; and, if he wishes it, he may have his G.L. certificate. Having had this send-off, so to speak, his raising is regarded merely as a further step on the way, and, if there be a long toast list, his toast may be omitted altogether on this occasion. In New Zealand Lodges, on the other hand, from our own personal observation, it appears that the initiate is congratulated on having taken a wise step, metaphorically clapped

on the back, in the Lodge he is assigned a seat in a particular part of the room ; whereas on his being raised he is a full Mason and is received and recognised as such, and is then, and not till then, entitled to a G.L. certificate.

It is probably on these grounds that in an E.C. Lodge a G.L. officer is rarely received with G. honours, whereas a New Zealand Lodge does not hesitate to exclude its E.As. and F.Cs. to permit of this.

The law as regards wearing Masonic clothing in public is the same in both Constitutions, and the question sometimes arises as to whether it should be worn during the "Fourth" Degree. For our own part, we can find no law against this practice, which appears to be very general in England. Of course, it is assumed that only Masons are present, and that the supper room is, in effect, tiled. It would be beyond all reason, for instance, to regard the "Fourth" Degree of a Lodge meeting in this Masonic Hall as a "public place." In England the keeper of an hotel in whose house the Lodge meets cannot hold office in that Lodge. This rule is not necessary in the N.Z.C., because a Lodge cannot, in any circumstances, meet in an hotel—and quite rightly so. At the same time it must not be forgotten the important part the English inn has played in history. Many of our greatest institutions have taken their rise in taverns, coffee houses, and such-like places : for example—Lloyd's, the centre of the world's insurance business ; or Gray's Inn or Lincoln's Inn, the great legal colleges. And the growth of Masonry in England during the nineteenth century has been closely associated with the hotel. Many of these have made special provision for Lodge meetings in the designs of their buildings, and provide accommodation in every way suitable. But when all is said, the atmosphere of the surroundings is not ideal, and in many cases the arrangements are highly objectionable. Members perhaps have to pass through the bar to the Lodgeroom, and are informed as to the degree in which the brethren are working by the bar lady, who soon manages to acquaint herself with the operations of the gavel.

We have already referred to the power vested in the W.M. of a New Zealand Lodge as to refusal to admit visitors. Assuming a good character, Masonic and otherwise, an E.C. W.M. has power to refuse admission to any visitor whose presence he has reason to believe will disturb the harmony of the Lodge. So far both Constitutions coincide ; but, in addition to this, in New Zealand Lodges the W.M. can refuse to admit any visitor, and may request any visitors to retire in case the Lodge wishes to transact business which it is not deemed desirable to discuss in the presence of the visitors. It must, however, be remembered that this constitutional right to visit extends only to the ceremonial part, and by no means applies to the "Fourth" Degree. No doubt, the provision as to non-admission is a safeguard ; in case the discussion be in respect of a charity grant, considerations for the feelings of the recipient is probably that which would cause the power to be exercised. If, on the other hand, the case be one of discipline, it is a matter which affects the whole Craft, and we are not sure that the W.M. would be justified in hearing the case in camera. This is, of course, the hard legal aspect of the question, but we can hardly imagine a visitor to any Lodge standing on his Masonic rights when asked to withdraw, and we are quite certain that no N.Z.C. W.M. would be guilty of inhospitality in making use of his powers of non-admission. A brother who is not a subscribing member of any Lodge may visit a specific English Lodge only once ; the N.Z.C. extends this to three times, and even this restriction is confined to permanent residents in the Dominion. The circumstances certainly justify this hospitable provision.

It were outside the scope of this paper to discuss ritual, save in its legal aspect. The Book of Ritual as approved by the New Zealand G.L. has a constitutional status, and, with certain exceptions, New Zealand Lodges must use it. The exceptions are Lodges working under warrants issued not later than 10th May, 1912, and Lodges now holding under other Constitutions which may transfer. The United G.L. of England has never approved of any Book of Ritual. As a basis of union in 1816 it, approved of a working, and the Union Emulation Lodge of Improvement claims—and the claim is supported by evidence as clear as any historical evidence can be—that the book published by it is identical with that working. There are some interesting points which the author hardly feels justified in writing, but on which he shall endeavour to say a few words extempore.

In reading through almost two hundred decisions of the G.L. of England, as given in Lawrence's "Jurisprudence," we have been struck with the substantial justice which characterises the settlement of every case. While precedent is duly observed, it is not permitted to hamper progress, nor is "one good custom" permitted to "corrupt the world." The case of the Scottish P.M. already cited is a typical one. It shows that, while G.L. desired to give a ruling on an important point, owing to the un-Masonic conduct of the appellant in delaying the installation for months he received no help out of the hole in which he found himself. An appellant to G.L. in a matter which affects himself only must come with clean hands. That great tribunal, in its judicial capacity, is a court of equity, and "he who seeks equity must do equitably."

The writer acknowledges the assistance he has obtained from "Masonic Jurisprudence," by the late W. Bro. the Rev. J. T. Lawrence, M.A., and other works by the same author; also from "Freemasonry and its Etiquette," by W. Bro. W. P. Campbell-Everden ; from Mackey's " Lexicon," and other books.

[Bro. Greer read a letter—which is given in " Campbell Everden's Etiquette," p. 450—from Bro. W. H. White, G.Sec., England, dated 7th December, 1839. This sets forth a G.L. decision in 1816 to the effect that the Master's L—t must never be ext—d, nor shaded, nor obscured, and that no other device must be substituted therefor while the Lodge is open. The speaker referred to the general feeling among Masons that, if this decision were observed, it would destroy the peculiar characteristic of the Third Degree, and asked whether our present-day ideas as to this peculiar characteristic were not somewhat exaggerated and out of keeping with those which obtained when our ritual was fixed. He said there were two portions of the ritual which gave force to the argument that it was :—First, that which assumed the members to be able to satisfy themselves that the C. is properly prepared—a thing now impossible; and secondly, the assumption that the C. is able to note the Es. of M. The remarks, of course, had application to English workings only.]

Reports.

[Secretaries and Scribes are requested to forward Reports.]

CRAFT LODGES.

SOUTHLAND.

Southern Cross, No. 9.—There was a good attendance of members and visitors at the regular meeting on 3rd August. One candidate was passed to the F.C. W. Bro. I. Copeland, W.M. conducted the ceremony, with the assistance of P.Ms. and officers. The Charge in the S.E. was given by W. Bro. C. H. Roberts, the W.Ts. by the Master and Wardens (Bros. W. H. Irvine and W. Johnson), and the Final Charge by R.W. Bro. W. Smith. The whole ceremony was pleasing. A considerable amount of business was transacted, after which a very pleasant social evening took place.

Fortitude, No. 64.—The regular meeting was held on Wednesday, 8th August, when one candidate was raised to the Degree of M.M. The attendance of members was very good, as well as a few visitors. The beautiful ceremony of raising was carried through with marked efficiency. The W.M., W. Bro. E. Parker, had the major part of the work—the Ob., Secrets, Charge, and F.Ps. of F. ; the T.H. was shared by W. Bros. E. Johnson and C. W. Bradshaw ; the W.Ts. by Bro. Skipage, J.W.; and the Final Charge by W Bro. W. R. Rusden.

On Friday, 17th August, an emergency meeting was held to raise a brother before his proceeding to camp, and the brethren showed their appreciation by again turning up in force—in fact, the best-attended Lodge for a long time. The work was very efficiently performed by the W.M., W. Bro. Parker, and his officers. The Ob., Secrets, Charge, and 5 P. of F., by the W.M. ; Retro., W. Bro. Rusden; T.H., W. Bros. Imlay and Bradshaw ; W.Ts., Bro. Skipage, J. W. ; Final Charge, W. Bro. Rusden ; the Apron Charge was very well rendered by W. Bro. F. H. Johnson. W. Bro. J. Walker, S.W., and W. Bro. E. Johnson were unavoidably absent through sickness in their families, and the sympathy of the brethren goes out to them. After the ceremony a very pleasant hour was spent in the refectory in song and speeches. Bros. Hamilton and Leggatt, who are both leaving to proceed to the front., were accorded hearty good wishes for success and safe return.—[Lodge Correspondent.]

Aparima, No 77.—The annual installation meeting was held in the Lodgeroom, Riverton, on Tuesday, 7th August. The weather conditions were perfect, and there was a record attendance of visitors. Owing to the absence in Australia of R.W. Bro. le H. Hoyles, Prov.G.M., R.W. Bro. W. Timpany, P.Prov. G.M., was Installing Master, with W. Bro. R. Prentice, P.C.D. of C., D. of C. The evening's labours commenced at 6.45 p.m., and every duty was carried through with thoroughness and expedition. Great credit is due to Bro.

Prentice. R.W. Bro. Timpany was assisted by R.W. Bro. T. M. Rankin, R.W. Bro. W. Smith, also W. Bros. A. E. Ward, E. Willett, J. T. Brooker, C. C. Nicholas, W. Excell, F. Bonifant, I. Copeland, J. Buchanan, and Vernon Smith. Bro. Alex. Sutherland capably sustained the office of Trumpeter. W. Bro. W. J. Robinson was duly installed as Master of the Lodge. The other officers invested were : S.W., Bro. T. J. Price; J.W., Bro. S. L. McNeil ; Treas., W. Bro. A. E. Willett ; Sec., W. Bro. E. B. Gee ; S.D., Bro. John McNaughton; J.D., Bro. D. M. Tweedie; I.G., Bro. F. B. Bailey ; Tyler, Bro. John Crawford. Absentees.—Chaplain, Bro. Rev. H. Parata ; D. of C., W. Bro. T. B. McIntyre ; Organist, W. Bro. H. Akhurst ; Ss., Bros. S. J. Bailey and J. Dawson (these brethren all had sufficient reason for absence). The address to the W.M.-elect was delivered by R.W. Bro. Wm. Timpany, and the address to the brethren by R.W. Bro. W. Smith. At this meeting, as at all installation meetings in Southland, the special hymn, "Our Soldiers on the Battlefield," was sung immediately before the B. of I.Ms. was formed, the names of brethren on active service being attractively printed on the programme. The installation ceremony concluded about 9.30 p.m., and an adjournment was then made to More's Hall. The after-meeting is referred to elsewhere in this issue.—[Lodge Correspondent.]

St. John, No. 94.—The regular meeting was held on 20th July. There was a fair attendance of members and visitors. The work was the initiation of one candidate. The W.M. was assisted by P.Ms. and officers, the Charge in the N.E. being delivered by Bro. Manson, J.W., W.Ts. by W. Bro. Robt. Smith, R. for Prep. by W. Bro. Chas. Poole, and Final Charge by W. Bro. J. Aitken. W. Bro. F. Bonifant, W.M., conducted the ceremony with more than ordinary ability, the special circumstance which necessitated his rising to the occasion being the fact that the candidate was somewhat deaf. A social hour was enjoyed in the refectory. Bro. S. E. Wootton, besides contributing to the harmony, made an appeal for violinists to augment the Masonic orchestra.

Taringatura, No. 100.—The monthly meeting on 6th August was well attended, though two brethren forwarded apologies for absence. The special business was the initiation of two candidates, one of whom was a Lewis. The ceremony was performed by the W.M., assisted by W. Bros. Graham (Secrets), Campbell (Charity Lecture), Clark (Prep.), and Johnson (Ancient Charge), while the W.Ts. were presented by the S.W., Bro. S. E. Griffiths. On the motion of the W.M. it was decided to appeal to the brethren for liberal contributions to the W. and O. and A.M. Benevolent Fund. One brother had his demit granted, and one candidate was proposed. Another brother, gone into camp with the 32nd Reinforcements, has had his dues remitted for his term of active service. The usual routine business received due attention. The Lodge closed at 10 .p.m.— [Lodge Correspondent.]

Wairaki, No. 145.—This Lodge has had a very quiet time for the past two or three years so far as ritual work is concerned. However, since the installation in March last, W. Bro. Excell, W.M., has been busy; two candidates have been initiated, passed, and raised. There are, moreover, several propositions coming forward.

Victoria, No. 147.—One candidate was initiated at the regular meeting on 10th August. This was W. Bro. J. Buchanan's first ceremonial evening, and his conduct of the work and faithful rendering of the ritual made a very pleasing impression on his own members and the visitors present. The Charge in the N.E. was delivered by W. Bro. N. J. Brokenshire, W.Ts. by W. Bro. J. G. Petrie, R. for Prep. by W. Bro. W. R. Petrie, and Final Charge by W. Bro. S. Craig, all of whom carried out their duties pleasingly and impressively. A very happy social evening followed.

CANTERBURY.

Concord, No. 39.—The Lodge held its regular meeting on 25th July. W. Bro. Francis, W.M., presided, and before proceeding with the business made feeling reference to the death of the venerable Tyler, Bro. George May, who died on 16th July. Bro. Geo. May had been the Tyler of Concord Lodge ever since its inception, and although for the past few years he had been unable to be present at our meetings owing to old age and failing health, he still retained the position of Tyler of the Lodge, and right up to the time of his death he took a keen interest in the welfare of the Lodge. He was initiated in Unanimity Lodge, Lyttelton, on 28th October, 1858, and acted as Tyler of that Lodge for a few years. In 1881 he was elected Tyler of Concord Lodge, and

held that position till his death. On the motion of W. Bro. Baldwin, it was decided to have the Lodge premises lighted with electricity, and it is hoped that by our next meeting this will be an accomplished fact. A committee was appointed from this Lodge to act with similar committees from sister Lodges for the purpose of getting up a Masonic bowling tournament at a future date. The Second Degree was conferred on a brother on behalf of Lodge St. Andrew, No. 32. W. Bro. Francis, W.M., obligated our brother and communicated the S., T., and W. The S.W., Bro. Nicholas, invested our brother with the F.C. badge, the Charge after Investiture being given by W. Bro. Kirker (W.M., Robert Burns Lodge). The S.E. Charge was rendered by Bro. Beanland, J.W. W. Bro. Bottrell (W.M., Civic Lodge) presented and explained the W.Ts. in this degree, the Final Charge being given by Bro. Nicholas, S.W. At the close of the Ceremony W. Bro. Francis, at the request of the members of the Lodge of Instruction, presented W. Bro. A. H. Hobbs (late Preceptor) with a silver cigarette case, suitably inscribed, as a small token of the esteem in which he has always been held by the brethren while Preceptor. W. Bro. Hobbs, in replying, intimated he did not require any such gift to recompense him for anything he had done for the brethren. The fact that they appreciated his efforts at instruction was sufficient reward, and he would always cherish the gift, representing, as it did, the goodwill of his brethren.—[Lodge Correspondent.]

Christchurch, No. 91.—The ordinary monthly meeting was held on 24th July in the Masonic Hall, W. Bro. Jas. Mitchell, W.M., presiding. After some routine business had been disposed of, and there being no ritual work, the Lodge was closed and a ladies' evening was held. Sacred items were given by Miss Gwen Thompson and Bro. W. J. Trewern; a short address on Freemasonry was delivered by R.W. Bro. S. C. Bingham ; and a quartette by Bros. Cookson, Soper, Lake, and Joll concluded the programme in the Lodgeroom. An adjournment was then made to the refectory, where vocal solos were rendered by Misses Bessie Olds, Gwen Thompson, and Sinclair, and Bros. Lawn, Trewern, and Joll, and a part song by Bros. Lake, Joll, Collins, Trewern, Soper, Cookson, a violin soli by Miss Daisy Cresswell, it clarinet solo by Bro. J. Clarkson, and a quartette closed the programme, after which light refreshments and a waltz brought a most successful function to a close.—[Lodge Correspondent.]

St. Augustine, No. 99.—The annual meeting was held on 1st August, when there was a large attendance of members and visitors. Bro. Charles Riley Bateman was installed in the Chair of K.S. by R.W. Bro. J. Thornton, Prov.G.M., who, accompanied by the Prov.G.Sec., W. Bro. F. C. B. Bishop, had journeyed from Christchurch for the occasion, and a large number of other Prov.G.L. officers were in attendance, almost every Lodge in South Canterbury being represented. G.L. was represented by W. Bros. A. Colville, P.G.Sd.B. ; A. J. Hoskins, G.Purs. ; and W. C. Brydon and J. L. Miller, P.G.S.s. The ceremony was conducted in R.W. Bro. Thornton's usual impressive and admirable manner. The W.Ts. in the B. of I.M. were presented by W. Bro. A. E. Smith, Prov.G.I.G. The address to the W.M. was given by R.W. Bro. J. Thornton, Prov.G.M. W. Bro. F. C. B. Bishop invested the Wardens, and they were addressed by W. Bro. W. McBride, P.Prov.G.D. of C. W. Bro. G. J. Wallace, P.Prov.G.D. of C., invested the officers, and the address to the brethren was given by W. Bro. J. Simpson, Prov.S.G.W. The W.Ts. in the different degrees were presented by W. Bros. W. Cranston (W.M., Caledonian, No. 16), J. W. Souter (W.M., Koranga, No. 197), and C. E. Hopgood (W.M., Pareora, No. 134) respectively. A collection for the W. and O. and A.M. Fund amounted to £12. R.W. Bro. J. Thornton, on behalf of the brethren, presented to W. Bro. James Manchester, the retiring Master, a P.M.'s jewel as a mark of their esteem and appreciation of the splendid manner in which he had carried out his duties during his term of office. W. Bro. Manchester suitably replied. The following is a list of the officers for the ensuing year :— W. Bro. James Manchester; S.W., Bro. E. R. Beckett; J.W., Bro. C. Manchester ; Chaplain, Bro. A. J. Jones; Treas., W. Bro. G. J. Shackleton ; Sec., W. Bro. A. J. Hoskins; S.D., Bro. R. Creerer ; J.D., Bro. W. E. Evans; D. of C., W. Bro. A. Colville; I.G., Bro. S. I. Fitch ; Organist, Bro. R. Steele ; Ss., Bros. W. Barford, R. Appleby, and J. Bird ; Tyler, W. Bro. H. P. Fraser. At the close of the Lodge the brethren adjourned to the Olympia Hall, where Bro. W. Barford had prepared an excellent supper, to which full justice was done. The usual Masonic toasts were honoured, and a very enjoyable time was spent.—[Lodge Correspondent.]

Robert Burns, No. 139.—The monthly meeting was held in the Masonic Hall, Christchurch, on 19th July, when there was an attendance of about 110 members and visitors. W. Bro. T. Kirker, W.M., was in the chair. After the usual formal business the election of officers for the coming year took place. One member was then presented for raising, during the course of which ceremony the W.M. was assisted by the following brethren:

W. Bro. J. C. Watson, D.M. (Invest. Charge); W. Bro. L. B. Hart, W.M., Avon Lodge (Apron Charge); W. Bro. T. Newburgh, Sec. (Raising and Light of M.M.); W. Bro. R. W. Brightling, D. of C. (S.S.); Bros. T. W. N. Wilson, S.W., and A. Hunter, J.W. (T.H.); W. Bro. W. Robinson (Ext. Ss.); NV, Bro. S. Orchard, W.M., Canterbury Lodge (W.Ts.). The Lodge was then closed, and the brethren adjourned to the refectory, where the time was passed in the usual happy Burns manner.—[Lodge Correspondent.]

Amuri, No. 184.—The regular meeting was held on 3rd August, W. Bro. Hunter, W.M., presiding over a good attendance. The usual business being disposed of, nomination of officers for the ensuing year was proceeded with. The ceremonial work was the raising of a candidate. The W.M. obligated, gave the Exhort., and raised the brother. The Light of a M.M. was explained by W. Bro. Goulding, I.P.M. The brother was invested by W. Bro. McB. Munro, the address after being given by Bro. Nicholson, J.D. The T.H. was ably rendered by W. Bro. Knight, of Lodge Methven. Bro. R. J Lewis, D. of C., presented the W.Ts. The Charge after R. was given by Bro. C. E. Derrell, J.W. An enjoyable time was spent in the refectory.—[Lodge Correspondent.]

MARLBOROUGH AND NELSON.

Victory, No. 40.—The regular meeting was held on 9th August, when the W.M. presided over a large attendance of brethren. Demits were granted to Bros. M. Snadden (in consequence of ill health) and F. H. Townsend, Eltham, who was to join Lodge St. John. Lodge St, Augustine, Christchurch, reported having conferred, on behalf of Victory, the Second and Third Degrees on Bro. H. G. Hill, Several brethren forwarded donations towards the mortgage release fund, the total now approaching £150 by voluntary gift. It was resolved to contribute towards a memorial to the late R.W. Bro. L. G. Boor. Resolutions were passed to W. Bro. J. C. Williams, Frankton Junction, on the death of his wife, and to Lodge Southern Star, E.C., on the death of W. Bro. W. Brown, one of its oldest P.Ms. It was resolved to forward Christmas cakes to Lodge brethren serving at the front. A certificate was presented to Bro. Chas. Turner. The work was the initiation of three candidates, the W.M. being assisted by W. Bros. Hartill, Marton, Harris, Johnston, and R.W. Bro. W. Moyes. It was decided to hold a musical evening on the 30th inst. One application was received for membership. H.G.W. were extended on behalf of Lodge Heretaunga, Masters' Lodge, Lodges Christchurch, Moutoa, Brooklyn, St. Andrews (Dunedin), and Ngamotu. The Wbrk for September will be to pass five brethren. At the festive board W. Bro. Stiles submitted a compilation on "Masonic Principles," which was well received, whilst W. Bro. Basil Jones (Lodge Heretaunga) made some telling remarks on Masonic obedience, and gave the newly initiated brethren some good advice.—[Lodge Correspondent.]

HAWKES BAY.

Bedford, No. 25.—At the monthly meeting, held on 1st August, there was more than the average attendance of visitors to witness the ceremony of the Third Degree. The candidate was obligated by the W.M., Bro. W. A. Chambers, who also gave the Retro., first portion of the T.H., and raised him on the F.P.O.F. W. Bro. Hosking delivered the Charge after Raising and the Secrets. The candidate then retired, and on his re-admission was presented by the S.W., Bro. Newling, who was authorised to invest him with the distinguishing badge of a M.M. W. Bro. Critchley gave the remaining portion of the T.H., and W. Bro. Williams the remaining Secrets. The W.Ts. were presented by Bro. H. Hobson, J.W., and Bro. Newling, S.W., delivered the Final Charge. Three candidates were proposed for initiation, and one P.M. as a joining member. Several recent enquiries indicate that considerable interest is being taken in the work of the Craft in this district. Under present circumstances this is altogether quite unexpected, and naturally lends encouragement to those who are trying to foster the best traditions of our revered Order. The social side of our gatherings is productive of considerable enjoyment by the rendering of high-class songs by several musical brethren. In fact, we have arrived at that stage when it has become necessary to pension off the old instrument that has given such good service in the past, and our esteemed Organist has a scheme on hand for the purchase of a new piano, to which the brethren are freely offering subscriptions, the Lodge fund not yet being sufficiently strong to bear the whole of the cost. The only reproach that ever we heard—and it was given more in sorrow than in anger—was in reference to our dear old piano, and now that it is about to join the limbo of things forgotten, maybe we shall hear the reproach no more.—[Lodge Correspondent.]

Rawhiti, No. 66.—The monthly meeting of the Lodge was held on Thursday, 16th August, the W.M., W. Bro. C. B. James, presiding. Two candidates presented themselves for the ceremony of passing. The work was carried out by the P.Ms., W. Bro. R. A. Gillespie officiating as W.M., W. Bro. J. Brown as S.W., W. Bro. F. Craven as J.W., W. Bro. J. C. Davidson as S.D., W. Bro. H. G. Smith as J.D., and W. Bro. J. Craven as I.G. When handing over charge of the Lodge at the conclusion of the ceremonial work, W. Bro. Gillespie expressed the thanks of the P.Ms. for the opportunity offered of working the degree. One candidate was submitted to the ballot and admitted.—[Lodge Correspondent.]

AUCKLAND.

St. Andrew, No. 8.—The annual meeting, for the purpose of the installation of W. Bro. C. A. Coppins for the second year in succession as W.M., was held in the Freemasons' Hall, Princes Street, on 17th July. There was a large attendance of members and visitors. The Lodge was tyled at 7 o'clock, visiting Lodges being received up to 7.45 p.m. R.W. Bro. F. Kearsley, P.D.G.M., was received, and, at the W.M.'s request, took the chair for the purpose of receiving R.W. Bro. Niccol, P.C.M. Owing to the unavoidable absence of M. W. Bro. Oliver Nicholson, G.M., the ceremony of installation was carried out by M.W. Bro. Malcolm Niccol, P.G.M., G.S., and G.L. officers. W. Bros. A. G. Graham (W.M., Lodge Ara, No. 1), A. J. S. D'Ewes (W.M., Lodge Wairoa, No. 55), and C. Simpson (W.M., Lodge Manukau, No. 24) presented the W.Ts.; R.W. Bro. F. Kearsley, P.D.G.M., in his usual dignified and impressive manner, addressed the W.M.; R.W. Bro. C. H. Powley, P.D.G.M., addressed the two Wardens separately and to the point. M.W. Bro. Malcolm Niccol, G.Sec., presented the G.L. Warrant, B. of C., and By-laws, remarking the great pleasure it afforded him as being the first W.M. of Lodge St. Andrew, No. 8, to be present on this occasion as installing Master, adding that, although it was some forty-four years since he occupied the chair, the event was still fresh in his memory. The W.M. then invested his officers as follows: D.M., R.W. Bro. F. Kearsley, P.D.G.M. (re-elected); S.W., W. Bro. W. Perry, P.M.; J.W., Bro. J. J. Knight, J.D.; Treas., R.W. Bro. J. Catchpole, P.S.G.W. (re-elected); Sec., W. Bro. J. P. McPhail, P.M. (re-elected); Chaplain, W. Bro. J. W. Little, P.M.; D. of C., W. Bro. A. E. Bagnall, P.M.; Organist, W. Bro. R. Leslie Hunt, P.M. (re-elected); S.D., Bro. F. W. Herbert, J.S. J.D., Bro. S. F. Whyte, I.G.; I.G., Bro. R. O. Gardner, S.S.; S.S., Bro. J. W. Probert, A.S.; J.S., Bro. B. H. Wyman, A.S.; Assist.Ss, Bros. H. French, C. J. Blakey, I. G. Scott. M.W. Bro. Malcolm Niccol then delivered an excellent address to the brethren. A collection was then taken up for the W. and O. and A.M. Fund, and was liberally responded to by the brethren present. Previous to closing the Lodge, the W.M. received the congratulations of G.L., visiting Lodges, and brethren. After the Lodge was closed the brethren adjourned to the refectory, where an excellent repast was partaken of, the musical programme, including items by Bro. Rev. Jasper Calder and Bro. Shackle, was particularly enjoyed.—[Lodge Correspondent.]

United Service, No 10.—The regular meeting was held on 25th July at the Freemasons' Hall, Princes Street. W. Bro. I. W. Swales occupied the chair and passed two brethren, being assisted by the following P.Ms. :—Secrets, W. Bro. J. C. Spinley; Address in S.E., W. Bro. M. Copeland; W.Ts., Bro. M. Berry, J.W.; Charge, W. Bro. A. Morris; T.B., W. Bro. W. Tailby. The statement of accounts and auditors' report for the past year were received and adopted. W. Bro. T. W. Allen remarked on the very satisfactory financial position of The Lodge. A vote of thanks was accorded Bro. H. T. Garrott for his present to the Lodge of a roll of honour and velvet cushion. On the conclusion of the business the members retired to the refectory, where a very enjoyable programme had been provided for the entertainment of the brethren.—[Lodge Correspondent.]

Piako, No. 160.—The regular monthly meeting was held in the Lodgeroom on 1st August, a fair number of brethren being present. There being no ceremonial work, the chief business was the tending of a paper by W. Bro. C. M. Gummer, entitled "Is Freemasonry a Religion?" in which the writer took the stand that Freemasonry was not a religion, and stated his reasons for so thinking. At the conclusion a vote of thanks was passed to the reader. At the request of the W.M., W. Bro. H. J. Clifford, on behalf of the brethren, presented our worthy Treas., Bro. H. Arnold, with an electro-plated sugar scoop on the occasion of his marriage, and expressed the best wishes of the brethren, to which Bro. Arnold suitably replied. Two new members were proposed, one for initiation and one for affiliation. The Lodge being closed, the brethren retired to the refectory, where, for Lodge Piako, an unusually good programme was gone through, and some new talent discovered.—[Lodge Correspondent.]

TARANAKI.

Hawera, No. 34.—The regular meeting was held in the Temple on 7th August, when a brother in khaki was passed to the F.C. Degree by W. Bro. A. R. Thompson, W.M., who gave the Ob., the Secrets, and the S.E. Corner Address, assisted by W. Bro. S. Till, who explained the W.Ts., and W. Bro. E. Evans, who briefly concluded with the Final Charge. As this was the first working of the new officers, a few slight defects in the ritual work were happily overlooked, but with another test I believe the ritual work will again be quite up to the usual standard of proficiency for which this Lodge is noted. One affiliating brother was elected. During the evening the W.M. took our popular brother, Dr. MacDiarmid, by surprise, and presented him, on behalf of the Lodge, with a beautiful wristlet watch, suitably engraved, on the eve of his departure for the front. In thanking the W.M., Dr. Mac. seemed a wee bit shy, but it was evident that he was reserving his reply in full for the "Fourth," where he made a capital speech in responding to the toast of "Our Brethren under Arms." A happy hour was spent in the refectory with social discourse, and the usual toasts were honoured, interspersed with musical items under the direction of our Bro. Herb. Robinson, Musical Director.—[Lodge Correspondent.]

Stratford, No. 75.—The regular meeting was held on 15th August, when a brother was initiated by the W.M., ably assisted by W. Bro. J. W. McMillan (Secrets), W. Bro. T. E. Coleman (Ex. Prep.), W. Bro. J. W. Morrison (W.Ts.) and W. Bro. H. J. Hopkins (Final Charge). A large number of P.Ms. were present, and the evening was brought to a close in the usual happy Masonic manner.—[Lodge Correspondent.]

De Burgh Adams, No. 446, I.C.—The regular meeting was held at the Masonic Hall, Robe Street, New Plymouth, on 15th August. The work was a Third Degree on Bro. A. J. Tunbridge, the ceremony being performed by the P.Ms. of the Lodge. The W.M. (W. Bro. W. Hoskin) handed the gavel over to R.W. Bro. Brooking, who occupied the W.M.'s chair. R.W. Bro. Goldwater was S.W., Bro. Hammond J.W., V.W. Bro. Corney, S.D., V.W. Bro. Whittle, J.D., W. Bro. Toms, I.G., and R.W. Bro. J. Ellis acted as I.P.M.; also assisted, W. Bros. Hayden and Thomson. Each P.M. had a portion of the degree to do. The work was performed with wonderful accuracy, and the candidate was very greatly impressed. In the refectory, the W.M. gave a retrospect of the several years through which the Lodge had already passed, the better to enable the brethren present to estimate the work done during the evening, and to appreciate the W. brethren who so ably carried it out, especially considering that we have no written ritual, the work being passed down from generation to generation. It may be noted that R.W. Bro. J. Ellis was a charter member, the Lodge being duly formed on 8th February, 1865, 521 years ago, R.W. Bro. W. F. Brooking being initiated on 29th July, 1868, 49 years ago, and R.W. Bro. Ab. Goldwater initiated in October, 1881, being 36 years since, making a total of about 136 years of continuous active membership. I should say this is an unique occasion in the history of Freemasonry in New Zealand. There was also present Bro. Captain Mace, who is over 80 years of age, and who was also a charter member. There were over 50 who signed the attendance book. The De Burgh Adams Lodge is well known by the help and assistance given it by the P.Ms.—[Lodge Correspondent.]

RUAPEHU.

St. Andrew Kil., No. 79.—The monthly meeting was held on the 9th ult., the W.M., Bro. R. W. Green, presiding. The Lodge was well attended by our own members, as well as a fair number from sister Lodges. After routine business, W. Bro. King, in a few remarks, which were endorsed by every member present, referred to the loss which our Lodge had sustained since last meeting through the death in the firing-line of Bro. Walter Groves. W. Bro. Bullock took the opportunity of mentioning that he had had very close associations with Bro. Groves in his daily occupation, before he left for the war, and had found him a brother of unassuming and modest behaviour, a true Mason, one who knew his duty, and did it at all costs. His loss is deeply regretted by all who knew him. The W.M. then called upon W. Bro. G. S. Gordon to address the gathering. Bro. Gordon took for his subject "The Third Degree," and his quiet thoughtful remarks were greatly appreciated by the brethren. W. Bro. Gordon is known as a close student of Masonic history, and his address proved most interesting and instructive. After Lodge closed, the brethren adjourned to the ante-room, where the usual loyal and Masonic toasts were honoured. W. Bro. Treadwell, who has just returned from a visit to England, gave an interesting resume upon England's state at the outbreak of war. Bro. Treadwell

handled his subject in a concise and masterly manner, which well merited the congratulations of the brethren present.—[Lodge Correspondent.]

Kimbolton, No. 123.—The monthly meeting was held in the Lodgeroom on 2nd August, there being an unusually good muster of the brethren, in spite of the inclement weather. The work was the initiation of a candidate, a son of our worthy J.D. The candidate was obligated by the W.M., who was assisted during the remainder of the ceremony by W. Bros. Beard, Baddeley, Turnbull, I.P.M., and Bro. Short, S.D. The J.W. presented the W.Ts., the S.W. delivered the Charge, and the Sec. explained the 1st T.B. Upon adjourning to the refectory the usual toasts were honoured, including that of the newly initiated brother, who responded with a modest little speech. The remainder of the evening was spent in discussing, on the initiative of the W.M., the position of the W. and O. and A.M. Fund (G.L.), several members being strongly of opinion that this fund was not supported in as liberal a manner by the Lodges (our own included) as it ought to be by virtue of what we are taught to consider as the distinguishing characteristic of a Freemason's heart—charity. The W.M. gave notice to have this subject discussed more at length in open Lodge at our next meeting.—[Lodge Correspondent.]

Huia. No. 171.—The monthly meeting was held on 2nd August, the night being ushered in with a deluge of rain, which poured incessantly for several hours, in spite of which a fairly good attendance was duly recorded. The W.M. being unable to attend owing to family bereavement, the chair was occupied by the I.P.M., W. Bro. Turner. The work consisted of a "Raising," carried out as follows : Ob. and Exhort. by W. Bro. Turner, I.P.M. ; Questions, W. Bro. Spooner, S.S. ; Raising by W. Bro. Graham; TH., W. Bro. Stone ; W.Ts. by Bro. Manning, S.W. ; Lecture on 2nd T.B., W. Bro. Smith; Final Charge, W. Bro. Spooner. A motion of condolence was carried to the W.M., W. Bro. Gallichan, and the Chaplain, Bro. Carlton, in the bereavement sustained by them. The Lodge being closed, a short adjournment was made to the refectory to do honour to the visitors and cement the bond of friendship associated with the mystic tie, at the close of which expressions of pleasure and satisfaction were referred to by all assembled.—[Lodge Correspondent.]

WELLINGTON.

Puketoi, No. 149.—At the regular monthly meeting on 31st July the Second Degree was conferred on four brethren, and the ceremonial work was done effectively and well. W. Bro. S. Gibson, W.M., obligated them ; the Charge was given by the Treas., W. Bro. W. E. Robertson; the W.Ts. were presented by Bro. W. G. Neville, J.W. ; and the Final Charge by Bro. J. H. Thomas, S.W. The emergency Deacons necessary to pilot through so many candidates were up in their work. Two candidates were elected for initiation. Notice of motion was given by Bro. J. C. Davies. Chaplain. as follows :—" That the Investigating Committee shall consist of the W.M., S.W., J.W., I.P.M., and two M.Ms. elected annually ; three to form a quorum, of whom the W.M., S.W., or I.P.M. shall be one." After the meeting closed, an enjoyable hour was spent in the "Fourth" Degree.—[Lodge Correspondent.]

Hinemoa, No. 122.—On 9th August the installation meeting was held in the Lodgeroom, when Bro. Rev. G. Knowles Smith, S.W., was installed in the Chair of K.S. There was a large gathering of brethren, including the W.Ms. of N.Z. Pacific, St. Andrew. Waterloo, Leinster, Tutanekai, and Aorangi, E.C., W. Bro. Williams (G.L. Rep. at Trentham), W. Bro. Shackleton (St. Augustine), and many other W. brethren, who, when the R.W. Prov.G.M. (W. Bro. Ellison) was announced, accompanied by G.L. officers, received him most cordially with customary honours. The ceremony of installation was most delightful, being conducted with a solemnity and impressiveness seldom experienced on occasions of this kind. The Prov.G.M., who was the Installing Master, was himself in excellent form, and he was loyally and ably supported by the W. brethren assisting him. The W.Ts. were presented by W. Bro. Tamblyn (N.Z. Pacific), W. Bro. Sexton (Tutanekai), and W. Bro. Preston, in the unavoidable absence of W. Bro. Aston; the mother Lodge of Hinemoa and both Hinemoa's daughter Lodges being thus represented. W. Bro. Col. Esson, C M.G., P.G.S.D., invested the officers in that grand and dignified manner which characterises this W. brother in all he undertakes. The officers were : S.W., Bro. S. R. Shannon J.W Bro. G. Jones ; Chaplain, W. Bro. O. Neilson, P.G.S.D. ; Treas., Bro. C. Foster ; Sec., W. Bro. S. Martin ; S.D., Bro S. L. Russell ; J.D , Bro. P. Reid ; I.G., Bro. F. Jenkins ; Tyler, Bro. A. Roberts S.S., Bro. S. G. Butterm; J.S., Bro. H. H. Flanagan ; D. of C.. Bro. F. Robinson. The address to the W.M. was given by W. Bro. Martin, that to the Wardens by W. Bro. O.

Neilson, and that to the brethren by W. Bro. C. W. Neilson, in the absence of M.W. Bro. Williams. V.W. Bro. Bridge, G.Lec., presented the Warrant, B. of C., and By-laws. During the evening Bro. Meets sang a solo with pleasing effect, and W. Bros. Smith and Connell and Bros. Scannell and Thomason contributed a quartette, both items being greatly appreciated. W. Bro. E. P. Rishworth, G.D. of C., carried out those duties and the work assigned him in a most tactful way, and we hope to have the pleasure of his company on some future occasion. W. Bro. George, the retiring Master, was presented with a very handsome jewel by the brethren of the Lodge, and a beautiful clock for Mrs. George. R.W. Bro. Ellison, Prov.G.M., made both presentations. The W.M. was in a happy frame when he rose to address the brethren, and his remarks then and at a later time were worthy of the occasion. Many familiar faces were looked for in vain, notably M.W. Bro. Williams, R.W. Bros. Peterkin and Seaton, who, with the W.Ms. of Lodges Wellington, E.C., Waiwhetu, Whetu Kairangi, and Otaki, W. Bro. Dumbell, and many others who were present in spirit, expressed their regret at being absent in body, and sent their feelings to Master and Lodge. An adjournment was made to the refectory, where a pleasant hour or more was spent, all finally departing with pleasant recollections of Hinemoa's seventeenth installation.— [Lodge Correspondent.]

Tutanekai, No. 156.—The regular meeting was held in the Masonic Hall, Berhampore, on 2nd August, the W.M., Bro. J. W. Sexton, presiding over a large attendance of members and visitors. Amongst the latter was V.W. Bro. Ellison, Prov.G.M. After routine work had been disposed of, and no degree work offering, W. Bro. J. F. Courtney, of Lodge Wellington, 1521, E.C., entertained the brethren with a lecture (illustrated with lantern slides) on "The Old Masters," which proved most instructive to those who were fortunate enough to be present. A hearty vote of thanks was accorded the lecturer for his efforts. After the Lodge was closed, the W.M., members, and visitors proceeded to Lodge Hinemoa in response to an invitation by W. Bro. George to join them in the "Fourth," and on arrival were cordially received and hospitably entertained.—[Lodge Correspondent.]

Waiwhetu, No. 176.—The monthly meeting was held on 8th August, when there was a good attendance of brethren and visitors. Among the visitors were three P.Ms. of Lodge St. Augustine, No. 99, Waimate, who had journeyed all the way from that place to see the son of one of them raised to the Third Degree. After the correspondence had been dealt with, three candidates, having answered the usual questions, were raised to the degree of M.Ms. W. Bro. Leighton obligated, W. Bros. Hobbs and Guinness raised the candidate, W. Bros. Peterkin and Dyer gave the Exhort., W. Bro. McLachlan explained the T.H., and W. Bro. Manchester (Waimate) presented the W.Ts. R.W. Bro. Peterkin presented the Vs. of S.L. to the newly-raised brethren. The nomination of officers then took place. W. Bro. Jarrett presented a framed photo of himself to the Lodge, and Bro. Coming presented a Roll of Honour. Bro. McDougall, who had been absent from the Lodge for a number of months, was welcomed back by the W.M. The Lodge was then closed, and a pleasant hour spent in the refectory.—[Lodge Correspondent.]

Otari, No. 190.—The regular monthly meeting was held on 14th August, W. Bro. R. A. Nicol. W.M., presiding. Two E.As. were passed to the F.C. Degree, the W.M. and officers being assisted by W. Bros. Jerram and Harkness, P.Ms., and Bros. Main and Gledhill. W. Bro. E. Meek, I.P.M., and Bro. Mair, retiring Sec., were presented with handsome P.M. and Secretary's jewels respectively as a mark of appreciation and regard. Both brethren have done excellent service for the Lodge, and are held in high esteem. The after meeting was both pleasant and instructive.—[Lodge Correspondent.]

Whetu Kairangi, No. 201.—The regular meeting of the Lodge was held on 14th July, when W. Bro. Aston presided over a fair attendance of brethren. The meeting was a sad one, as only a few days previously news had come from France of the death from wounds of Bro. Herbert Digby Wyatt, followed about a week later by that of Bro. Charles James Silvester. Bro. Wyatt—son of Bro. H. J. Wyatt, Treas.—was our first Lewis, having entered the Lodge at the early age of 19, only a short time before his departure for the front. His early death is much deplored, as he was a fine, clean-living young chap, who gave every promise of being a good Freemason, in the strictest sense of the word. The greatest sympathy for his relatives is felt by members of the Lodge. Bro. Silvester occupied the position of S.W. when he obeyed the call of his country, and in the ordinary course of events would now be filling the position of Master of the Lodge. There is no member of the Lodge whom the brethren would have been more pleased to honour. Bro. Silvester was a man of real sterling worth, and the Lodge sustains a severe loss by his death. Two brethren lost out of three enlisted is

now the Lodge's record—a heavy loss for so small a Lodge. The ceremonial business was the initiation of a candidate, which was carried out by W. Bro. Aston and his officers in an efficient manner.—[Received too late for last issue.—ED.]

The regular meeting was held in the Lodgeroom, Worser Bay, on the 11th ult., when W. Bro. Aston presided over a good attendance of members. Tutanekai Lodge was well represented among the visitors, W. Bros. Sexton and Whitelaw being accompanied by quite a number of then merry men, whose presence helped still further to cement the bond of friendship which always exists between Tutanekai and Whetu Kairangi. Our old friend Hinemoa was also represented, besides St. Andrew, Brooklyn, and a number of sister Lodges. An affiliating member and an initiate having been balloted for, the ceremonial business, which consisted of the passing of a brother, was proceeded with. W. Bro. Aston obligated the candidate V.W. Bro. Porritt communicated the S., T. and W. ; Bro. Fox invested the candidate; and W. Bro. Sexton, of Tutanekai Lodge, gave the Address after Investiture ; Bro. H. J. Wyatt delivered the Address in the S.E. ; Bro. E. Morris presented the W.Ts.; Bro. G. F. Browne gave the Charge after Passing; and Bro. Fox explained the T.B. The concluding business was the nomination of officers for the ensuing year, after which the Lodge closed, and a very happy time was spent in the refectory. There will probably be only one more regular meeting in the present Lodgeroom, as the new building is well under way, and we are looking forward to holding our installation meeting under our own roof.—[Lodge Correspondent.]

ROYAL ARCH CHAPTERS.

Victory, No. 12.—V.E. Comp. W. Widdowson, Z., presided at the regular communication on 26th July. The question of a memorial to the late V.E. Comp. L. G. Boor, introduced at the June convocation, was referred to Victory Lodge to promote. Trafalgar R.A. Chapter, S.C., paid a fraternal visit. Four companions were exalted to the H.R.A. by the 1st Prin., assisted by V.E. Comps. Stiles, Ching, Moyes, Moller, and Bolton, whilst the latter also gave the Lecture on the Pedestal. E. Comp. T. Milne, Kawatiri Chapter, No. 12, made application to join, whilst W. Bro. E. J. Thomas and Bros. C. G. M. Boyce and A. G. Smith, of Victory Lodge, were proposed for companionship. It was reported with much satisfaction that Comp. Oxley was improving in health.

A regular convocation was held on 23rd August, when W. Bro. W. Widdowson occupied the chair. E. Comp. T. D. Milne was elected as a joining companion. Thirteen diplomas were received for presentation—the

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largest number for a considerable period—indicating the numerical growth of the Chapter. The work was the advancement of two brethren by Bro. J. L. Ching, W.M.M., assisted by Bros. Bolton, Moller, and Moyes. V.E. Comp. C. B. Harton was invested as Supt. of W. Officers for the ensuing year were nominated. V.E. Comp. A. W. Oxley (who, by the way, returned to labour after a serious illness) was nominated for 1st Prin. All last year's officers advanced one step. The installation this year is somewhat an important matter, as associated with it is the twenty-fifth anniversary of the Chapter under the N.Z.C. A number of special invitations are to be issued, and it is hoped the G.S.E., Dep.G.Z., and the Supt. of the district will be able to attend.—[Chapter Correspondent.]

Waimate, No. 16.—The regular meeting was held on 8th August. After opening, the Chapter was adjourned to work the Mark Degree, in which V.E. Comp. Colville occupied the chair in the unavoidable absence of the W.M., V.E. Comp. Shackleton, who was absent in Wellington for the purpose of seeing his son, Private A. Shackleton, receive his Third Degree in the Blue at the hands of the W.M. of Waiwhetu Lodge, Lower Hutt, and also to farewell his soldier son. The M.M.M. Lodge having been duly opened, W. Bro. Colville handed the gavel to V.E. Comp. Menzies for the purpose of installing V.E. Comp. T. W. Manchester as a W.M.M. All ineligible brethren having temporarily retired, V.E. Comp. Manchester was duly installed in the chair of A. On the re-entry of the brethren, the work of the evening, of advancing Bros. Geo. Reynolds and H. Anderson, was carried out in due and ancient form by W. Bro. Colville, assisted by V.E. Comps. Hoskins, Fulton, and Manchester. One brother was nominated for membership; It was also suggested that steps be taken to secure a working of the side degrees, Ark Mariner and Red Cross. The refectory made its claims upon the brethren, where pleasant time was spent.—[Chapter Correspondent.]

Wanganui, No. 23.—The Chapter had a record gathering at its August meeting, when Manawatu Chapter paid a visit, and worked the degree of the H.R.A. In addition to good musters of both Chapters, there were also several visitors, including a contingent from Egmont Chapter. M.E. Comp. H. J. Williams, G.S.E., who is temporarily in charge of this district, made the journey from Wellington to be present, and all were glad to renew acquaintance with him again. The ceremony of exaltation was very capably performed, and the two candidates were instructed throughout with efficiency and impressiveness. V.E. Comp. Stone, Z., was assisted by the following officers :—H., Comp. J. A. Rawson ; J., Comp. A. J. Graham ; S.E., R.E. Comp. W. T. Dawick ; 1st Soj., Comp. J. G. Oliver ; 2nd Soj., Comp. S. H. Snell ; 3rd Soj., Comp. S. W. Oliver. At the conclusion, V.E. Comp. Runnerstrum, on resuming the chair, thanked V.E. Comp. Stone and his officers for the instructive evening they had given, and referred to the benefits of such visits. Prior to the business of the evening, M.E. Comp. H. J. Williams, G.S.E., invested V.E. Comp. G.G. Bullock as 2nd G. Soj. A ballot was taken and proved successful for a well-known Craftsman as a candidate for H.R.A. honours, while another brother was proposed for the same. The election of officers for the ensuing year resulted as follows:—Z., Comp. C. C. Monray ; H., Comp. F. Symes ; J., Comp. C. P. Bates ; S.E., Comp. F. Stevens ; S.N., R.E. Comp. G. W. Palmer ; Treas., Comp. H. T. G. Horle ; 1st Soj., Comp. P. Higginbottom ; 2nd Soj., Comp. C. C. Hutton 3rd Soj., Comp. W. E. Longshaw ; Janitor, Comp. J. K. Revell. A pleasant couple of hours were afterwards spent in the refectory, during which presentations were made to Comps. F. Stevens, S.E., and J. K. Revell, Janitor, to mark the companions appreciation of their past services. The annual installation takes place on Thursday, 6th September, when another large gathering is anticipated.— [Chapter Correspondent.]

Prince of Wales, No. 31.—There was a very good attendance of companions and visitors on 15th August, when V.H. Comp. Arthur Harry Hobbs was installed as Z. for the second year, E. Comp. J. N. Du Fen as H., and E. Comp. R. English as J. The investiture was carried out by R.E. Comp. C. Flavell, G. Supt. of Canterbury, and officers of Sup.G. Chapter. Assistance in the work of addressing the officers and brethren was rendered by M.E. Comp. S. C. Bingham, P.G.Z., M.E. Comp. A. C. Andrews. P.G.Z., V.E. Comp. Morgan Evans, P.G.C., V.E. Comp. G. H. Cooper, 1st. G.Soj., V.E. Comp. E. Nordon, V.E. Comp. N. Z. Macbeth, P.Z., and V.E. Comp. J. Thornton, P.G.S.B. Before the investiture was begun four new members were balloted for and duly elected. After the investiture two surprises were sprung, in the form of presentation of jewels to V.E. Comp. Hobbs and E. Comp. J. Hurley, S.E. Special tributes were paid to both recipients, but especially to E. Comp. Hurley for the assiduous discharge of his ditties, and the enthusiasm he brings to his task. Great credit for the position the Chapter now occupies, and the growing importance it bids fair to assume in the future, was given to E. Comp. Hurley, who has again accepted office as S.E. Both

recipients were taken by surprise, but nevertheless made grateful response for the honour done them. A complete and interesting toast list was subsequently gone through, when the speeches were redolent of optimism and goodwill for the future. R.E. Comp. Flavell congratulated the Chapter upon the enthusiastic and progress it was manifesting. The Chapter had largely been "born again" under M.E. Comp. S. C. Bingham, P.G.Z., who was one of the most ardent R.A. Masons in New Zealand, and one of the most learned. He was sure the Chapter would not fall short of the faith he had implanted in them.—[Chapter Correspondent.]

Supplement to "The New Zealand Craftsman"



W.M/ AMD OFFICERS OF LODGE ABERCORN, WAIPAWA, 1916

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St. Andrew, No. 8.—Founded 1841, meets Freemasons' Hall, Auckland, third Tuesday in month, 7.45 p.m. Installation July. W.M., Bro. C. A. Coppins; S.W., Bro. W. Perry; J.W., Bro. J. J. Knight; Sec., Bro. J. P. McPhail, 43 Phoenix Chambers, Queen St., Auckland.

United Service, No. 10.—Founded 1864, meets in Freemasons' Hall, Princes St., Auckland, last Wednesday in month, 7.30 p.m. Installation June. W.M., W. Bro. J. W. Swales, P.G.D.; S.W., W. Bro. A. W. Morris, P.M.; J.W., Bro. M. Berry; Sec., W. Bro. William Talbot, P.M., 62 Wellesley St., Auckland.

Beta-Waikato, No. 12.—Founded 1865, meets Masonic Hall, Hamilton, Waikato, Thursday on or before full moon, 7.30 p.m. Installation Thursday on or after 24th June. W.M., Bro. C. L. MacDiarmid; S.W., Bro. H. N. Forsythe; J.W., Bro. R. English; Sec., W. Bro. W. Dey, Nixon St., Hamilton E.

Sir Walter Scott, No. 15.—Founded 1870, meets in Freemasons' Hall, Thames, third Tuesday every month, 7.30 p.m. Installation March. W.M., Bro. W. E. Hale; S.W., Bro. J. E. Johnstone; J.W., Bro. W. C. Morrison; Sec., Bro. A. Burns, P.M.

Coromandel, No. 17.—Founded (456, I.C.) 1872. Manukau, No. 24.—Founded 1876, meets in Masonic Hall, Princes St., Onehunga, first Wednesday in month. Installation March. W.M., Bro. C. Simpson; S.W., Bro. J. E. Cowell; J.W., Bro. R. H. Gibbons; Sec., W. Bro. C. M. Page, Quay St., Auckland.

Albion, No. 45.—Founded 1883, meets in Masonic Hall, Devonport, second Thursday in month. Installation June. W.M., Bro. M. G. King; S.W., Bro. P. W. McCallum; J.W., Bro. J. E. Hammond; Sec., W. Bro. F. H. Hounsell, P.M., 68 Calliope Rd., Devonport.

Te Aroha, No. 52.—Meets in Masonic Hall, Te Aroha, Thursday nearest full moon, 7.30 p.m. Installation March. W.M., Bro. E. H. Hawken; S.W., Bro. W. Greening; J.W., Bro. G. T. Simpson; Sec., W. Bro. R. S. Hanna.

Ponsonby, No. 54.—Founded 1890, meets Masonic Hall, Jervois Rd., Ponsonby first Tuesday in month, 7.30 p.m. Installation first Tuesday in July. W.M., Bro. C. T. Haynes; S.W., Bro. C. E. Dutton; J.W., Bro. W. J. Standcombe; Sec., W. Bro. F. A. Koenig, 12 Trinity St., Ponsonby, Auckland.

Wairoa, No. 55.—Meets in Lodgeroom, Arthur St., Ellerslie, third Monday in month. Installation April. W.M., Bro. A. J. S. D'Ewes; S.W., Bro. E. R. Pilkington; J.W., Bro. G. V. Westbrooke; Sec., W. Bro. H. Nutt, Jubilee Rd., Ellerslie.

Papakura, No. 56.—Founded 1855, meets in Masonic Hall, Papakura, Tuesday on or before full moon. Installation April. W.M., Bro. D. W. Jones; S.W., Bro. T. D. Campbell; J.W., Bro. T. H. Shove; Sec., Bro. H. Willis, P.M., Papakura.

Franklin, No. 58.
Hokitanga, No. 69.—Founded 1891, meets at Masonic Hall, Kohukohu, first Friday on or after full moon. Installation Nov. W.M., W. Bro. A. A. Potter; S.W., Bro. G. Downs; J.W., Bro. S. T. Norton; Sec., Bro. H. A. Williams, P.M., P.O. Box 18, Kohukohu.

Abercorn, No. 76.—Founded 1886, meets in Abercorn Hall, Ormond Road, Gisborne, first Tuesday each month. Installation September. W.M., Bro. G. T. Bull; S.W., Bro. C. Blackburn; J.W., Bro. W. Ross; Sec., R.W. Bro. D. G. Robertson.

Mangonui, No. 78.—Founded 1892, meets in Masonic Hall, Kaitia, Wednesday nearest full moon. Installation February. W.M., Bro. W. Sefton; S.W., Bro. H. A. Munn; J.W., Bro. A. Logan; Sec., Bro. L. J. Matthews, P.M., Luke Ohia, Mangonui.

Alpha, No. 81.—Founded 1881, meets at Masonic Hall, Cambridge, Wednesday on or before full moon. Installation March. W.M., Bro. H. E. Speight; S.W., Bro. H. Lewis; J.W., Bro. J. T. Douce; Sec., W. Bro. A. Curtin, Cambridge.

Auckland, No. 87.—Founded 1893, meets Masonic Hall, Eden Ter., fourth Tuesday in month. Installation May. W.M., Bro. F. Mason; S.W., Bro. E. H. Taylor; J.W., Bro. A. N. McKeivley; Sec., W. Bro. W. S. Williams, 12 Wynyard Rd., Mount Eden.

Waiuku, No. 90.—Founded 1893.

Ohacawai, No. 101.—Meets Masonic Hall, Ohacawai, Saturday nearest full moon, 7.30 p.m. Installation November. W.M., Bro. H. H. Mountain; S.W., Bro. J. B. Moffatt; J.W., Bro. R. Cleave; Sec., W. Bro. J. Mackereth.

Whangarei, No. 102.—Meets in Freemasons' Hall, John St., Whangarei, Monday nearest full moon in month. Installation April. W.M., Bro. R. R. McLennan; S.W., Bro. R. H. Allen; J.W., Bro. W. H. Gillespie; Sec., Bro. A. D. Lambly, Kensington Rd., Whangarei.

Ohinemuri, No. 107.—Founded 1896, meets in Masonic Hall, Paeroa, Wednesday on or before full moon each month. Installation November. W.M., Bro. F. A. B. Cameron; S.W., Bro. L. F. Ott; J.W., Bro. G. E. Allen; Sec., Bro. G. B. Gentil, P.M.

Waihi, No. 112.—Founded 1898, meets in Masonic Hall, Waihi, Monday nearest full moon in month. Installation April. W.M., Bro. H. de Berdt Fleming; S.W., Bro. J. Say; J.W., Bro. D. Smeaton; Sec., W. Bro. A. T. Ellis, P.O. Box 31, Waihi.

Taupiri, No. 118.—Founded 1900, meets in Masonic Hall, Huntly, Wednesday nearest full moon every month. Installation October. W.M., W. Bro. Thos. McMillan (Huntly); S.W., Bro. Alex. Shand; J.W., Bro. Fred Harris; Sec., W. Bro. W. A. Joll, Taupiri.

Waipa, No. 119.—Founded 25th September, 1901; meets 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 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 before full moon, 7.30 p.m. prompt. Installation August. W.M., Bro. T. H. Phillips, I.P.M.; S.W., Bro. W. L. Foxcroft; J.W., Bro. W. E. Crump; 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. Geo. Urquhart; S.W., Bro. J. W. Webber; J.W., Bro. G. French; Sec., Bro. W. Montgomery, P.O. Box 2, Whakarewarewa.

Piako, No. 160.—Founded 1908, meets in Masonic Hall, Morrinsville, Wednesday on or before full moon every month, 7.30 p.m. Installation March. W.M., Bro. R. T. Parlour; S.W., Bro. N. D. Clifford; J.W., Bro. F. Pickett; Sec., Bro. C. M. Gummer, P.M., Box 1, Morrinsville.

Plunket, No. 163.—Founded 1910, meets in Masonic Hall, Te Kuiti, Wednesday on or before full moon, 7.30 p.m. Installation April. W.M., Bro. P. D. Hargreaves; S.W., Bro. A. F. Howarth; J.W., Bro. A. Pettigrew; Sec., Bro. H. L. Tempest, P.O. Box 109, Te Kuiti.

Karori, No. 165 (Raglan).

Tawhiri, No. 166.—Founded November, 1909, meets at Frankton on Tuesday after full moon, at 7.30 p.m. Installation November. W.M., Bro. J. E. Herbert; S.W., Bro. F. W. Luxford; J.W., Bro. A. G. Sanford; Sec., Bro. C. N. Flyger, P.M., Box 6, Mail Room, Frankton Junction.

United Masters', No. 167 (Auckland).

Maungawhau, No. 168.—Founded 1909, meets in Lodgeroom, Woodside Rd., Mt. Eden, third Thursday each month. Installation November. W.M., Bro. P. M. Macfarlane; S.W., Bro. N. T. Williams; J.W., Bro. D. Smith; Sec., Bro. C. Hudson, Safe Deposit Buildings, High St., Auckland.

Nau Mai, No. 177.—Founded 1910, meets in Lodgeroom, Hakiaba St., Taumarunui, first Wednesday every month. Installation November. W.M., Bro. F. F. Fothergill; S.W., Bro. J. F. Strang; J.W., Bro. J. I. Monfries; Sec., Bro. C. L. Pettit, Taumarunui.

Marsden, No. 169 (Maungaturoto).

Waitakeri, No. 170 (Henderson).

Waipu, No. 179.

Onewa, No. 182 (Northcote).

Te Marama, No. 186.—Founded 1911, meets at Ngaruawahia, Monday nearest full moon. Installation October. W.M., W. Bro. P. P. Bynon Powell; S.W., Bro. H. J. Sampson; J.W., Bro. P. C. Gould; Sec., Bro. Herbert M. Thorpe, c/o N.Z.D.A., Ngaruawahia.

Tirau, No. 193.—Founded 20th March, 1913, meets in Masonic Hall, Tirau, Thursday nearest full moon. Installation March. W.M., Bro. W. King; S.W., Bro. E. O. Amore; J.W., Bro. A. K. Weeks; Sec., Bro. W. F. Bell, Tirau.

Whakatane, No. 195.

Takapuna, No. 202.

Pono, No. 203 (Dargaville).

Titirangi, No. 204 (Avondale).

Maniopot, No. 206 (Otorohanga).

Raumai, No. 207 (Raumai).

Irish Constitution.

Ara, No. 343, I.C.—Founded 6th September, 1842, meets Freemasons' Hall, Princes St., Auckland, first Monday in month (January excepted), 7.30 p.m. Installation 24th June (St. John's Day), high noon. W.M., Bro. W. Wilson; S.W., Bro. A. J. Vercoe; J.W., Bro. W. G. Fletcher; Sec., W. Bro. W. H. Patterson, P.M., c/o P.O. Box 840.

PROVINCE OF HAWKES BAY: 10 LODGES.

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

Seinde, No. 5.—Founded 1858 meets Masonic Hall, Tennyson St., Napier, third Tuesday in month. Installation Wednesday following third Tuesday in June. W.M., Bro. J. Bowes; S.W., Bro. A. E. Currie; J.W., Bro. A. J. Turville; Sec., W. Bro. L. Freedman, P.G.D., P.O. Box 109, Napier.

Victoria, No. 21.—Founded 1871, meets in Masonic Hall, Munroe St., Napier, first Tuesday in month (except January), 7.30 p.m. Installation first Wednesday in June. W.M., Bro. W. A. Wilkie; S.W., Bro. W. G. Jarvis; J.W., Bro. H. Bate; Sec., W. Bro. Jas. Redshaw, P.G.S., P.O. Box 196, Napier.

Bedford, No. 25.—Founded 1878, meets at Masonic Hall, Waipukurau, Wednesday nearest full moon, 7.30 p.m. Installation Thursday nearest full moon in April. W.M., Bro. W. A. Chambers; S.W., Bro. H. J. Newling; J.W., Bro. H. Hobson; Sec., W. Bro. J. W. Elliott, P.M., Waipukurau.

Abercorn, No. 30.—Founded 1878, meets at Masonic Hall, Waipawa, Monday on or nearest full moon each month, 7.30 p.m. Installation second Monday in March. W.M., Bro. A. Parkin; S.W., Bro. S. Williams; J.W., Bro. J. Milburn; Sec., W. Bro. J. N. Watson, Johnson St., Waipawa.

Rawhiti, No. 66.—Founded 1890, meets in Freemasons' Hall, High St., Dannevirke, third Tuesday in month, 7.30 p.m. Installation May. W.M., Bro. C. R. James; S.W., Bro. C. L. Thomson; J.W., Bro. D. N. Wilson; Sec., Bro. C. T. Brown, P.O. Box 77, Dannevirke.

Heretaunga, No. 73.—Founded 1878, meets in Masonic Hall, Hastings, second Tuesday in month, 7.30 p.m. Installation June. W.M., Bro. L. T. Cooper; S.W., Bro. R. W. Jones; J.W., Bro. J. E. Jones; Sec., Bro. T. Morgan, E.M., P.O. Box 3, Hastings.

Ruahine, No. 80.—Founded 1886, meets in the Masonic Hall, Woodville, on Tuesday before full moon in every month, at 7.30 p.m. Installation June. W.M., Bro. G. D. Macfarlane; S.W., Bro. J. A. Fraser; J.W., Bro. R. E. Toogood; Sec., Bro. E. R. Bean, P.O., Woodville.

Lion, No. 114.—Founded 1899, meets in Masonic Hall, Ormondville, Monday on or nearest full moon, 7.30 p.m. Installation Wednesday nearest to April full moon. W.M., W. Bro. J. Snaddon; S.W., Bro. H. N. Benson; J.W., Bro. L. Meekling; Sec., W. Bro. D. Wilson, Box 12, Ormondville.

Waikaremoana, No. 158.—Founded 1909, meets in Masonic Hall, Wairoa, H.B., Tuesday nearest full moon every month, 7.30 p.m. Installation March. W.M., W. Bro. J. W. Sargison; S.W., Bro. J. W. B. MacDonald; J.W., Bro. W. Taylor; Sec., Bro. Rev. W. J. Simkin, P.O. Box 68, Wairoa.

Ruataniwha, No. 172.—Founded 1910, meets Masonic Hall, Takapau, Friday on or before full moon every month, 7 p.m. Installation August. W.M., W. Bro. E. F. Stubbs; S.W., Bro. A. Chisholm; J.W., Bro. J. W. Watkins; Sec., Bro. E. Johnson, P.M., Takapau.

PROVINCE OF TARANAKI: 7 LODGES.

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

Patea Kil, No. 18.—Founded 1878, meets second Wednesday in month. Installation March. W.M., Bro. A. E. Christensen; S.W., Bro. E. C. Wood; J.W., Bro. J. R. Patterson; Sec., Bro. E. E. Jones.

Hawera, No. 34:—Founded 1880, meets in Temple, Union St., Hawera, first Tuesday in month, 7.30 p.m. Installation July. W.M., W. Bro. A. R. Thompson; S.W., Bro. E. C. Hayton; J.W., Bro. C. Brown; Sec., W. Bro. J. W. J. Harding, P.M., P.O. Box 111, Hawera.

Ngamotu, No. 43:—Founded 1883, meets in Masonic Hall, Robe St., New Plymouth, fourth Wednesday each month (except December, second Thursday), 7.30 p.m. Installation September. W.M., Bro. W. P. Nicoll; S.W., Bro. A. Forbes; J.W., Bro. W. S. Gilbert; Sec., Bro. W. H. Haddrell, P.M., Westtown, New Plymouth.

Stratford, No. 75:—Founded 1892, meets in Masonic Hall, Stratford, third Wednesday in month. Installation March. W.M., Bro. W. H. Besley; S.W., Bro. J. H. Ashton; J.W., Bro. A. M. Spilman; Sec., Bro. T. Richardson.

St. John's, No. 95:—Founded 1892, meets in Masonic Hall, Eltham, third Tuesday in month, 7.30 p.m. Installation February. W.M., Bro. A. N. Rogers (Mangotiki); S.W., Bro. G. H. Buckridge; J.W., Bro. J. W. Harrison; Sec., Bro. R. C. D. Lightbourne, P.M.

Moa, No. 110:—Founded 1896, meets in Freemasons' Hall, Inglewood, second Friday each month, 7.30 p.m. Installation March. W.M., Bro. J. Roberts; S.W., Bro. G. H. Taylor; J.W., Bro. J. Johnston; Sec., W. Bro. R. Branch, P.M., P.O. Box 34, Inglewood.

Ikaroa, No. 115:—Founded 1896, meets at Lodgeroom, Opuake, Tuesday nearest full moon, 7.30 p.m. Installation Nov. W.M., Bro. W. J. G. Todd; S.W., Bro. O. A. Mullen; J.W., Bro. G. Hammond; Sec., Bro. G. W. Rogers, P.M.

RUAPEHU DISTRICT: 16 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., W. Bro. Fred Purnell; S.W., Bro. G. H. Hathaway; J.W., Bro. H. A. Fagan; Sec., Bro. Thomas King, P.M., Box 5, Bulls.

Feilding, No. 41:—Founded 1881, meets in the Masonic Temple, Feilding, on Monday nearest full moon. Installation July. W.M., Bro. E. H. Fisher; S.W., Bro. D. S. Thomson; J.W., Bro. W. A. Bell; Sec., Bro. A. H. Maguire, P.M.

Manawatu Kil., No. 47:—Founded 1883, meets in Masonic Hall, Church Street, Palmerston North, second Thursday each month. Installation April. W.M., Bro. A. Hopwood; S.W., Bro. W. Mundy; J.W., Bro. D. Dustin; Sec., Bro. W. H. Collingwood, Box 7, Palmerston North.

Orangaki, No. 70:—Founded 1891, meets Masonic Hall, Ashhurst, Wednesday nearest full moon, 7.30 p.m. Installation August. W.M., Bro. J. T. Robinson; S.W., Bro. S. H. Snell; J.W., Bro. A. O. F. Maul; Sec., Bro. H. C. Simms, P.M.

Rangitira, No. 71:—Founded 1891, meets in Masonic Hall, Huntville, Rangitikei, Friday on or before full moon. Installation March. W.M., Bro. F. C. Berry; S.W., Bro. F. H. Powell; J.W., Bro. R. Dukeson; Sec., Bro. R. A. Campbell, P.M.

St. Andrew Kil., No. 79:—Founded 1898, meets Freemasons' Hall, Wanganui, second Thursday in month (excepting December, first Thursday). Installation second Thursday in July. W.M., Bro. R. W. Green; S.W., Bro. J. E. M. Rose; J.W., Bro. J. McFarlane; Sec., Bro. N. G. Armstrong, P.O. Box 236, Wanganui.

Kimbolton, No. 123:—Founded 1902, meets in Masonic Hall, Kimbolton, Thursday nearest full moon. Installation February. W.M., Bro. W. McKay; S.W., Bro. C. G. Hansen; J.W., Bro. L. J. Verry; Sec., Bro. E. S. Davies, P.O. Box 3, Kimbolton.

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

Te Awahou, No. 183:—Founded 1906, meets Masonic Hall, Little St., Foxton, second Tuesday in month. Installation May. W.M., Bro. J. J. W. Stevenson; S.W., Bro. J. G. Spiers; J.W., Bro. E. Cowley; Sec., Bro. A. E. Wainwright, Box 34, Foxton.

Otaihape, No. 142:—Founded 13th December, 1905, meets in Masonic Hotel, Taihape, Tuesday on or before full moon, 7.45 p.m. Installation May. W.M., Bro. F. W. Somerville; S.W., Bro. F. Varnam; J.W., Bro. N. E. Drayton; Sec., Bro. A. James, P.M., Box 5, Taihape.

Rongotea, No. 146:—Founded 1906, meets Masonic Hall, Rongotea, Wednesday before full moon. Installation April. W.M., Bro. R. M. Matheson; S.W., Bro. J. S. West; J.W., Bro. W. Amon; Sec., Bro. E. A. Campbell.

Huia, No. 171:—Founded 1910, meets in Masonic Hall, Church St. E., Palmerston N., first Thursday in month. Installation March. W.M., Bro. A. W. Gallichan; S.W., Bro. J. F. Manning; J.W., —; Sec., Bro. H. C. Le Grange, Box 214, P.O., Palmerston N.

Waimarino, No. 175:—Founded 1910, meets in Masonic Hall, Ward Street, Raetihi, Monday nearest full moon, 7.30 p.m. Installation October. W.M., Bro. A. Mabbott; S.W., Bro. Peter Hansen; J.W., Bro. J. C. Goodger; Sec., Bro. A. W. Ashwell, P.O. Box 32, Raetihi.

Manga-te-Weka, No. 178:—Founded 1910, meets Masonic Hall, Mangaweka, Monday on or before full moon, 8 p.m. Installation June. W.M., Bro. G. Kreger; S.W., Bro. J. D. Munro; J.W., Bro. J. W. Tompkins; Sec., Bro. D. Galloway, P.M., Mangaweka.

Moutoa, No. 195:—Constituted 24th April, 1913, meets Masonic Hall, Gonville, fourth Thursday in month (excepting December, third Thursday). Installation fourth Thursday in April. W.M., Bro. G. L. McLean; S.W., Bro. F. Symes; J.W., Bro. F. Bourne; Sec., W. Bro. Neil P. Svenson, P.M., 139 Victoria Avenue, Wanganui.

Ngauruhoe, No. 205:—Constituted 26th May, 1916, meets Masonic Hall, Mire St., Ohakune, Tuesday nearest full moon, 7.30 p.m. Installation May. W.M., Bro. T. P. Pirman; S.W., Bro. A. C. Yelland; J.W., Bro. M. Vance; Sec., Bro. J. E. Hartland, Ohakune Junction.

PROVINCE OF WELLINGTON: 23 LODGES.

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

N.Z. Pacific, No. 2:—Founded 1842, meets in Masonic Hall, Wellington, fourth Monday every month, 7.30 p.m. No meeting December. Installation March. W.M., Bro. J. Tamblin; S.W., Bro. R. H. Webb; J.W., Bro. J. H. Hutchings; Sec., W. Bro. J. H. Worboys, P.M., Kilbirnie.

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

Masterton, No. 19:—Founded 1873, meets Masonic Hall, Bannister St., Masterton, second Wednesday in month, 8 p.m. Installation May. W.M., Bro. T. A. H. Dixon; S.W., Bro. O. N. C. Pragnell; J.W., Bro. W. E. Chunn; Sec., Bro. R. J. Young, P.M., Masterton.

St. Andrew, No. 32:—Founded 1879, meets Masonic Hall, Wellington, third Monday in month, 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. A. Schmidt; S.W., Bro. J. C. Riddell; J.W., Bro. A. Greening; Sec., W. Bro. A. T. Wells, P.M., P.O. Box 661, Wellington.

St. John, No. 37:—Founded 1880, meets in Masonic Hall, Wakefield Street, Featherston, second Monday each month, 7.30 p.m. Installation October. W.M., W. Bro. F. C. Everton; S.W., Bro. W. Tinney; J.W., Bro. M. H. Kendall; Sec., Bro. F. E. Merlet, Featherston.

Leinster, No. 44:—Founded 1882, meets Masonic Hall, Wellington, first Monday in month, 7.30 p.m. Installation July. W.M., Bro. A. McLaren; S.W., Bro. R. J. Shakes; J.W., Bro. W. J. Garrett; Sec., W. Bro. W. A. Baudinet, P.M., P.O. Box 228, "Copper" collection each meeting for W. and O. and A.M. Fund.

St. Mark, No. 53:—Founded 1884, meets in Freemasons' Hall, Carterton, second Tuesday in month, 8 p.m. Installation April (St. Mark's Day). W.M., Bro. R. Stout; S.W., Bro. J. Rayne; J.W., Bro. Knox Smith; Sec., Bro. A. Phillipotts, P.M.

Ulster, No. 62:—Founded 1888, meets Masonic Hall, Petone, third Wednesday in month. Installation June. W.M., Bro. T. Mather; S.W., Bro. A. G. Steffensen; J.W., Bro. Y. G. Carver; Sec., W. Bro. R. Wylie, 49 Victoria St., Petone.

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

Otaki, No. 72:—Founded 1891, meets in Masonic Hall, Otaki, Wednesday nearest full moon, 8 p.m. (September meeting Tuesday). Installation November. W.M., Bro. W. Quayle; S.W., W. Bro. Watson; J.W., W. Bro. Windley; Sec., Bro. C. N. Swabey, P.M., Otaki Railway.

Greytown, No. 74:—Founded 1877, meets in Masonic Hall, Greytown, second Friday in month, 8 p.m. Installation St. John's Day (June). W.M., Bro. J. B. Bricknell; S.W., Bro. D. P. Loasby; J.W., Bro. W. A. Hutton; Sec., Bro. E. Larkin, P.M., Box 32, Greytown.

Eketahuna, No. 92:—Founded 1893, meets in Masonic Hall, Bengston St., Eketahuna, Friday nearest full moon in month (except May, Installation, Thursday nearest full moon), 7.30 p.m. W.M., Bro. T. Knight; S.W., Bro. J. Kerr; J.W., Bro. W. Duff; Sec., Bro. R. Dickson.

Hinemoa, No. 122:—Founded 1901, meets Masonic Hall, Wellington S., second Thursday, 7.30 p.m. Installation August. W.M., Bro. Rev. G. Knowles Smith; S.W., Bro. S. K. Shannon; J.W., Bro. G. Jones; Sec., W. Bro. S. Martin, 11 Millward St., Newtown.

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. R. Turner; S.W., Bro. A. H. Mendenhall; J.W., Bro. K. M. Carter; Sec., Bro. W. S. Radcliffe, Box 4, P.O., Johnsonville.

Brooklyn, No. 132:—Founded October, 1903, meets in Masonic Hall, Brooklyn, first Wednesday each month. Installation October. W.M., Bro. W. J. Westwood; S.W., Bro. H. Parkin; J.W., Bro. F. J. Armstrong; Sec., Bro. M. W. Thew, P.M., 12 Washington Avenue, Brooklyn.

Horowhenua, No. 135:—Founded 1906, meets in Druids' Hall, Levin, Thursday nearest full moon, 8 p.m. Installation Wednesday nearest in September. W.M., Bro. J. Bagrie; S.W., Bro. J. Middlemiss; J.W., Bro. A. J. Harding; Sec., W. Bro. J. McIntyre, D.H. School, Levin.

Puketoi, No. 149:—Founded 1907, meets in Masonic Hall, Pongaroa, Tuesday nearest full moon, 7.30 p.m. Installation February. W.M., Bro. S. Gibson; S.W., Bro. J. H. Thomas; J.W., Bro. W. G. Neville; Sec., W. Bro. W. Souness, P.M., Pongaroa.

Waihega, No. 150:—Founded October, 1907, meets in Masonic Hall, Martinborough, first Wednesday each month, 7.30 p.m. Installation October. W.M., Bro. J. W. Kershaw; S.W., Bro. W. F. Gundry; J.W., Bro. J. C. Chapman; Sec., Bro. Geo. W. Cobb, Box 6, Martinborough.

Tutanekai, No. 156:—Founded 1908, meets in Masonic Hall, Adelaide Rd., Berhampore, first Thursday each month (except January, when Lodge meets second Thursday), 7.30 p.m. Installation February. W.M., Bro. J. W. Sexton; S.W., Bro. G. F. Lenzini; J.W., Bro. C. W. Martin; Sec., Bro. H. Ivory, Box 328, G.P.O., Wellington.

Waiwhetu, No. 176:—Founded 1910, meets in Masonic Hall, Huia Street, Lower Hutt, second Wednesday every month, 7.30 p.m. Installation October. W.M., W. Bro. H. E. Leighton; S.W., Bro. H. G. Teagle; J.W., Bro. H. J. Harman; Sec., W. Bro. H. Hobbs, Hautana Square, Lower Hutt.

Otari, No. 190:—Founded 1912, meets Freemasons' Hall, Ngāio, second Tuesday in month, 7.30 p.m. Installation July. W.M., Bro. R. A. Nicol; S.W., Bro. A. Ferguson; J.W., Bro. W. A. Tanner; Sec., W. Bro. J. R. Scringour, P.M., Main Rd., Ngāio.

Installed Masters Lodge, No. 194:—Founded 5th October, 1912, meets in Freemasons' Hall first Tuesday in November, *February, *April, *June, *August, *October. Installation October. W.M., Bro. A. Erskine; S.W., Bro. J. J. Esmond; J.W., Bro. W. H. Jones; Sec., Bro. G. Menzies, 24 Colombo St., Wellington. (*Open to visiting M.Ms.)

Whetu Kairangi, No. 201:—Founded 1914, meets at Methodist Church, Worsley Bay, second Saturday each month, 7.30 p.m. Installation October. W.M., Bro. F. Aston; S.W., Bro. T. O. Fox; J.W., Bro. E. Morris, junr.; Sec., Bro. J. A. Fraser, Box 756, G.P.O.

SOUTH ISLAND.

MARLBOROUGH AND NELSON: 8 LODGES.

(R.W. Bro. C. H. Mills, Prov.G.M.)

Victory, No. 40:—Founded 1881, meets Freemasons' Hall, Collingwood St., Nelson, second Thursday in month (except May, fourth Thursday), 7.30 p.m. Installation May. W.M., Bro. H. P. Stephenson; S.W., Bro. W. Widdowson; J.W., Bro. C. M. Whelan; Sec., W. Bro. R. W. Stiles, P.O. Box 105, Nelson.

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

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

Marlborough Unanimity, No. 106:—Founded 1869 (formerly 1236, E.C.), joined N.Z.C. 1896, meets in Masonic Hall, Charles Street, Blenheim, second Thursday each month, 7.30 p.m. Installation August. W.M., Bro. A. Weaver; S.W., Bro. T. F. Bull; J.W., Bro. R. H. Bagge; Sec., Bro. F. W. Smith, Blenheim.

Waitohi, No. 111:—Meets in Masonic Hall, Picton, third Tuesday in month, 7.30 p.m. Installation third Tuesday in April. W.M., W. Bro. H. Aubry; S.W., Bro. E. R. Lane; J.W., Bro. T. Allport; Sec., Bro. T. W. Bragge, P.M.

Forest, No. 116:—Meets at Wakefield third Wednesday each month. Installation November. W.M., Bro. A. D. Syder; S.W., Bro. J. R. Gaukroger; J.W., Bro. H. H. Horner; Sec., Bro. H. C. Fitzsimmons, P.M.

Motueka, No. 117:—Founded 1900, meets in the Lodgeroom, Motueka, on Wednesday nearest full moon in each month. Installation October. W.M., Bro. R. Shaw Thompson; S.W., Bro. C. L. Harvey; J.W., Bro. Geo. Heath; Sec., Bro. L. E. Rhodes.

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

PROVINCE OF WESTLAND: 12 LODGES.

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

Robert Burns, No. 60:—Founded 1883, meets in Burns' Masonic Hall, Kelly St., Reefton, third Thursday each month, 7.30 p.m. Installation 25th January. W.M., Bro. F. W. Robinson; S.W., Bro. W. H. Thompson; J.W., Bro. J. B. Auld; Sec., Bro. R. A. Stewart, P.M., Reefton.

Advance, No. 61:—Founded 1871, meets in Masonic Hall, Taylorville, Brunner, Thursday nearest full moon, 7.30 p.m. Installation last Thursday in January. W.M., Bro. D. Swallow; S.W., Bro. C. Angel; J.W., Bro. A. Daizell; Sec., Bro. J. Watson.

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

Westland Kil, No. 88:—Founded 1867, meets in Freemasons' Hall, Hokitika, Wednesday nearest full moon, 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. J. Cameron; S.W., Bro. R. M. King; J.W., Bro. G. H. Chapman; Sec., Bro. H. M. Coulson, P.M.

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

Mokihini, No. 90:—Founded 1890, meets in Masonic Hall, Seddonville, first Saturday in month, 7.30 p.m. Installation December. W.M., Bro. W. J. Mumm; S.W., Bro. W. McIndoe; J.W., Bro. — Skilton; Sec., Bro. C. M. Johnston, P.M.

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

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

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

Runanga, No. 159:—Founded 1908, meets in Masonic Hall, Seddon St., Runanga, Wednesday nearest full moon in month, 7.30 p.m. Installation October. W.M., Bro. T. Pattison; S.W., Bro. A. A. Shannon; J.W., Bro. J. Hadercroft; Sec., Bro. W. Hall, P.M., Seddon Ter., Runanga.

Waro, No. 173 (Blackball).

Connaught, No. 187 (Karamaea).

PROVINCE OF CANTERBURY: 35 LODGES.

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

Unanimity, No. 3:—Founded October, 1851, meets in Masonic Hall, Sumner Rd., Lyttelton, first Tuesday in month, 7.30 p.m. Installation Feb. W.M., Bro. D. E. L. Collett; S.W., Bro. R. J. Connal; J.W., Bro. C. H. Smith; Sec., W. Bro. T. C. Hutton, P.M., Box 34, Lyttelton.

St. Augustine, No. 4:—Founded 1852, meets in St. Augustine Masonic Hall, Christchurch, second Tuesday in month, 7.30 p.m. Installation March. W.M., Bro. J. A. Stables; S.W., Bro. D. Redpath; J.W., Bro. C. H. Duff; Sec., W. Bro. F. C. B. Bishop, Box 372, Christchurch.

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

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

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

Canterbury Kil, No. 23.

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

Ashley, No. 28:—Founded 1878, meets in Masonic Hall, Rangiora, second Thursday in 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. T. Hills, P.O. Box 12, Rangiora.

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

South Rakaia, No. 31:—Founded 1879.

Lincoln, No. 33:—Founded 1880, meets in Masonic Hall, Lincoln, first Tuesday in month. No meeting in January. Installation October. W.M., Bro. W. T. Street; S.W., Bro. C. P. Agar; J.W., Bro. L. Morgan; Sec., Bro. A. Cookson, P.O., Lincoln.

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

Phoenix, No. 43 (Akaroa).

Methven, No. 51.

Kaikoura, No. 60.

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

Mackenzie, No. 93:—Founded 1894, meets in Masonic Hall, Fairlie, Thursday nearest full moon, 8 p.m. Installation third Thursday in October. W.M., Bro. John Caskey; S.W., Bro. W. J. Smith; J.W., Bro. S. Harper; Sec., Bro. J. H. Southwick, Fairlie.

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

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

Cheviot, No. 124.

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

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

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

Crown, No. 138 (Christchurch).

Robert Burns, No. 139:—Meets at St. Augustine's Hall, Christchurch, third Tuesday each month, 7.30 p.m. Installation August. W.M., Bro. T. Kirker; S.W., Bro. T. W. N. Wilson; J.W., Bro. A. Hunter.

Waihora, No. 141:—Founded 1905, meets in Oddfellows' Hall, Leeston, second Thursday in month, 7.30 p.m. Installation April. W.M., Bro. G. W. R. Osborne; S.W., Bro. W. J. Lemon; J.W., Bro. E. H. Jeeks; Sec., Bro. J. E. Carter, P.M.

Civic, No. 157:—Meets in Masonic Hall, Gloucester Street West, Christchurch, first Tuesday each month, 7.30 p.m. Installation August. W.M., Bro. W. T. V. I. Bottrell; S.W., Bro. L. D. S. Maffey; J.W., Bro. A. M. Wright; Sec., Bro. W. Sherris.

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. John D. Cameron; S.W., Bro. W. K. Cameron; J.W., Bro. Fredk. Smith; Sec., Bro. F. Lill, P.M., Box 1, Dunsandel.

Amuri, No. 184 (Culverden).

Avon, No. 185:—Meets in Masonic Hall, Christchurch, first Thursday each month. Installation September. W.M., Bro. L. B. Hart; S.W., Bro. W. E. Scott; J.W., Bro. S. K. Barrett; Sec., Bro. B. Falck, 138 Cashel Street, Christchurch.

Tawera, No. 188 (Oxford).

Timaru, No. 196:—Founded 1913, meets in Caledonian Masonic Hall, Sophia St., Timaru, third Monday in month (except December and January). Installation April. W.M., Bro. W. A. Johnstone; S.W., Bro. T. Emmerson; J.W., Bro. G. McKitterick; Sec., Bro. L. B. Pearson, P.O. Box 137, Timaru.

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

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

PROVINCE OF OTAGO: 27 LODGES.

(R.W. Bro. A. W. Flett, Prov.G.M.)

Otago, No. 7:—Founded 1860, meets in Freemasons' Hall, King St. (opp. Museum), Dunedin, second Wednesday in month, 8 p.m. Installation October. W.M., Bro. J. W. Hardy; S.W., Bro. A. Griffiths; J.W., V.W. Bro. Rev. H. O. Fenton; Sec., Bro. D. C. Cameron, P.M., 49 Duke St., Dunedin.

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

Clutha, No. 14:—Founded 1866, meets in Masonic Hall, Douglas Street, Balclutha, second Tuesday in month, 8 p.m. Installation September. W.M., Bro. J. H. Guest; S.W., Bro. T. D. Pearson; J.W., Bro. A. Stenhouse; Sec., Bro. A. Whiting, P.M., Box 18, P.O., Balclutha.

Palmerston, No. 26:—Founded 1876, meets in Masonic Hall, Palmerston St., Friday on or before full moon, 8 p.m. Installation August. W.M., Bro. W. McGregor; S.W., Bro. D. Munro; J.W., Bro. R. W. Wheeler; Sec., Bro. G. B. Smith, junr., P.O. Box 24, Palmerston, Otago.

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

Hiram, No. 46:—Founded 1883, meets in Masonic Hall, Cargill Rd., South Dunedin, fourth Tuesday in month. Installation October. W.M., Bro. G. T. Lumsden; S.W., Bro. A. A. Austin; J.W., Bro. J. A. P. Fredric; Sec., Bro. W. Homan, 20 Surrey St., Forbury.

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

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

St. Thomas Kil, No. 83 (originally No. 659, S.C.):—Meets in Masonic Hall, Kaitangata, every fourth Wednesday. Installation February. W.M., Bro. T. Sharp; S.W., Bro. A. Ferguson; J.W., Bro. W. D. Wilson; Sec., Bro. W. D. Paterson, P.M.

St. John, No. 84 (Mogiel).

Mount Ida, No. 97:—Founded 1868 (originally No. 1262, E.C.), meets in Masonic Hall, Naseby, Wednesday nearest full moon each month. Installation Feb. W.M., Bro. G. W. Bell; S.W., Bro. A. E. Brown; J.W., Bro. Alex. Brown; Acting-Sec., Bro. A. E. Brown.

Cromwell Kil, No. 98 (originally No. 535, S.C.):—Meets in Lodge room, Almore Ter., Cromwell, Wednesday nearest full moon, 7.30 p.m. Installation February. W.M., Bro. D. S. Middleton; S.W., Bro. J. P. Parcell; J.W., Bro. J. J. Halliday; Sec., W. Bro. 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, Tuesday on or nearest full moon in month, 7.30 p.m. Installation November. W.M., Bro. R. Holden; S.W., Bro. J. L. Davidson; J.W., Bro. R. Brangan; Sec., Bro. H. E. Stevens.

Maori, No. 105:—Meets Masonic Hall, Ravensbourne, Dunedin, first Monday in month, 7.30 p.m. Installation March. W.M., Bro. J. K. Dreaver; S.W., Bro. A. Jordan; J.W., Bro. T. Harridge; Sec., W. Bro. E. Tomkinson, P.M., Harbour Board, Dunedin.

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

St. Bathans, No. 126:—Founded 11th November, 1902, meets in Masonic Hall, Becks, Thursday nearest full moon in month, 8 p.m. Installation February. W.M., Bro. R. L. Smith; S.W., Bro. Rev. V. G. Chandler; J.W., Bro. O. Moen; Sec., W. Bro. J. Sheppard, Becks.

Otago Kil, No. 143:—Meets in Masonic Hall, Moray Place, Dunedin, first Thursday in month, 7.30 p.m. Installation December. W.M., Bro. J. Sinton; S.W., Bro. A. F. Browne; J.W., Bro. A. McLachlan; Sec., Bro. E. W. G. H. Watts, P.M., 53 Clyde St., Dunedin.

Teviot, No. 145:—Founded 1907, meets in Masonic Hall, Roxburgh, Saturday on or nearest full moon, 7.30 p.m. Installation March. W.M., Bro. A. F. Kidd; S.W., Bro. E. F. Allen; J.W., Bro. J. George; Sec., W. Bro. Dr. J. R. Gil-mour, 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. J. Cannon; S.W., Bro. A. Walker; J.W., Bro. W. H. Mills; Sec., Bro. W. Jacobson, P.M., Musselburgh.

Haeremai, No. 155:—Founded 1907, meets in Masonic Hall, Great King St. (opp. Museum), Dunedin, third Monday in month, 7.45 p.m. Installation April. W.M., Bro. J. M. Rodger; S.W., Bro. R. Bennett; J.W., Bro. J. Bissland; Sec., W. Bro. A. Allan, P.M., 325 King St., Dunedin.

Masters, No. 161.

Kurów, No. 164:—Founded May 13th, 1909, meets in Masonic Hall, Kurów, Thursday on or before full moon, 7.30 p.m. Installation September. W.M., Bro. H. Barclay; S.W., W. Bro. R. H. Appleby; J.W., Bro. W. Todd; Sec., Bro. W. W. Mercer.

Owaka, No. 180:—Founded 1911, meets in Masonic Hall, Owaka, Thursday nearest full moon every month, 7.30 p.m. Installation March. W.M., Bro. A. T. Heydon; S.W., Bro. J. Logan; J.W., Bro. R. Lavery; Sec., Bro. G. W. Geddes, Owaka.

Clinton, No. 183:—Founded 1911, meets Odd-fellows' Hall, Clinton, Thursday nearest full moon, 7.30 p.m. Installation March. W.M., Bro. W. McIndoe; S.W., Bro. J. Stevens; J.W., Bro. W. Brown; Sec., Bro. J. C. Borthwick, P.O. Box 26, Clinton.

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. A. Le H. Hoyles, Prov.G.M.)

Southern Cross, No. 9:—Founded 1864, meets in Masonic Hall, Fort St., Invercargill, first Friday in month, 7.45 p.m. Installation June. W.M., Bro. I. Copeland; S.W., Bro. W. F. Irvine; J.W., Bro. W. H. Johnson; Sec., Bro. C. H. Roberts, P.O. Box 214, Invercargill.

Harvey, No. 49:—Founded 1883, meets in Masonic Hall, Gore, Wednesday nearest full moon, 7.30 p.m. Installation second Wednesday in April. W.M., W. Bro. D. D. St-adman; S.W., W. Bro. A. G. Clarke; J.W., Bro. T. J. Sherborn, jun.; Sec., Bro. D. Gee, P.M.

Mokoreta, No. 63:—Founded 1888, meets in Masonic Temple, Wyndham, third Thursday every month, 8 p.m. Installation fourth Wednesday in September. W.M., Bro. R. Wining; S.W., Bro. H. N. Parker; J.W., Bro. Jas. Duncan; Act-Sec., Bro. A. Crobie, Box 28, Wyndham.

Fortitude, No. 64:—Founded 1888, meets in Masonic Hall, Bluff, second Wednesday in month, 7.30 p.m. Installation June. W.M., Bro. E. Parker; S.W., Bro. J. Walker; J.W., Bro. K. C. Skipage; Sec., W. Bro. J. C. Inlay, Bluff.

Aparima, No. 77:—Founded 1876, meets Masonic Hall, Riverton, Tuesday nearest full moon, 7.30 p.m. Installation August. W.M., Bro. W. J. Robinson; S.W., Bro. T. J. Price; J.W., Bro. S. L. McNeil; Sec., Bro. E. B. Gee, jun., Riverton.

Lake Lodge of Ophir, No. 85:—Founded 1864, meets in Masonic Hall, Queenstown, third Tuesday in month. Installation February. 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. F. F. Dunlop; S.W., Bro. T. Pope; J.W., —; Sec., Bro. J. S. Jenkins, P.M., Box 16, Arrowtown.

St. John, No. 94:—Meets at Masonic Hall, Invercargill, third Friday in month. Installation May. W.M., Bro. F. Bonifant; S.W., Bro. J. S. Lipscombe; J.W., Bro. J. Manson; Sec., Bro. E. Lyon, Box 235.

Taringatura, No. 100:—Founded 1887, meets at Masonic Hall, Lumsden, Monday on or before full moon each month. Installation third Wednesday in November. W.M., Bro. H. Blair; S.W., Bro. S. E. Griffiths; J.W., vacant; Sec., W. Bro. W. H. Clark.

Winton, No. 108:—Founded 1896, meets at Masonic Hall, Park St., Winton, Tuesday on or before full moon. Installation October. W.M., Bro. F. Tilley; S.W., Bro. J. A. Broom; J.W., Bro. Rev. C. E. P. Webb; Sec., Bro. T. Walker, P.M., Chemist, Winton.

Wallace, No. 129:—Founded 1904, meets in Masonic Hall, Otautau, third Friday every month, 7.30 p.m. Instruction meetings every Friday. Installation Oct. W.M., Bro. J. T. Brooker; S.W., Bro. C. H. Tomkinson; J.W., Bro. Jas. Thomson; Sec., Bro. E. Matheson, Box 10, Otautau.

Orepuki, No. 137:—Founded 1905, meets Masonic Hall, Orepuki, second Thursday in month, 7.30 p.m. Installation third Wednesday in April. W.M., Bro. C. C. Nicholas; S.W., Bro. W. Clark; J.W., Bro. F. A. Kemp; Sec., W. Bro. L. F. Clapp, P.M., P.O. Box 7, Orepuki.

Wairaki, No. 145 (Nightcaps).

Victoria, No. 147:—Founded 1883, meets in Masonic Hall, Fort St., Invercargill, second Friday in month. Installation June. W.M., Bro. J. Buchanan; S.W., Bro. P. B. Macdonald; J.W., Bro. A. Greig; Sec., W. Bro. N. J. Brokenshire.

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

Mataura, No. 174.

Waihopai, No. 189:—Founded 1912, meets in Masonic Hall, Grey St., Gladstone, Invercargill, third Monday in month, 7.30 p.m. Installation May. W.M., Bro. V. C. Smith; S.W., Bro. A. B. Edmonds; J.W., Bro. T. Bird; Sec., Bro. G. Gilchrist.

ENGLISH CRAFT LODGES.

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

Wellington, No. 1621:—Founded 1874, meets in Masonic Hall, Wellington, third Wednesday in month, except January, February, and March. Installation June. W.M., Bro. H. Hastings; S.W., Bro. S. P. Hawthorne; J.W., Bro. N. E. White; Sec., Bro. A. M. Adams.

BOARDS OF ENQUIRY.

MARLBOROUGH.—Meets in the Masonic Hall, Charles Street, Blenheim, first Thursday in each month. Pres., W. Bro. C. H. Mills; Sec., W. Bro. F. W. Smith, Market Street, Blenheim.

NEW PLYMOUTH.—Meets first Wednesday in month. Pres., W. Bro. F. C. J. Bellringer; Sec., W. Bro. W. Hosken, P.O. Box 35, New Plymouth.

WELLINGTON.—Meets in Masonic Hall, Boulcott St., third Tuesday in month, except December. Pres., W. Bro. J. Firth; Vice-Pres., W. Bro. W. C. Robinson; Sec. and Treas., W. Bro. H. Hobbs, Hautana Square, Lower Hutt.

NORTH CANTERBURY.—Meets in the Masonic Hall, Gloucester Street, Christchurch, on the first Monday in each month, at 7.30 p.m. Pres., R. W. Bro. S. Clifton Bingham; Sec., W. Bro. R. Baldwin, P. Prov. G.W., 72 Alkman's Road, Christchurch.

OTAGO.—Meets in Board Room, No. 15 Empire Buildings, Princes Street, Dunedin, third Thursday each month. Pres., W. Bro. W. G. Hay; Sec., W. Bro. T. W. O'Driscoll, 158 Dundas Street, Dunedin.

ANCIENT AND ACCEPTED SCOTTISH RITE. GRAND LODGE OF FRANCE.

Veritas, No. 384:—Founded 1907, meets in Freemasons' Hall, Mission St., Papete, fourth Saturday each month, 7.30 p.m. Installation December. W.M., Bro. A. C. Rowland; S.W., Bro. W. J. Williams; J.W., Bro. V. Gooding; Sec., Bro. C. H. Norris. [This Lodge, working in English, cordially invites brethren from New Zealand.]

L'Océane Française, No. 350.—Dormant.

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

First Grand Principal Z.

M.E. Comp. Maurice Joseph Harris, Paeroa.

Grand Officers, 1917.

D.G.Z., R.E. Comp. J. H. Harkness, Westport.
G.H., R.E. Comp. J. Moncrieff, Carterton.
G.J., R.E. Comp. T. Hobson, Takapau.
G.S.N., V.E. Comp. N. McKenzie, Whangarei.
G.Treas., V.E. Comp. A. Veitch, Wellington.
G.Reg., V.E. Comp. C. W. Neilsen, Wellington.
1st G. Soj., V.E. Comp. H. W. S. Heilger, Dunedin.

2nd G. Soj., V.E. Comp. G. G. Bullock, Wanganui.
3rd G. Soj., V.E. Comp. T. W. Lee, Christchurch.

G.Chanc., V.E. Comp. G. J. Wallace, Timaru.
G.Supt. of W., V.E. Comp. J. P. Shand, Wellington.

G.D. of C., V.E. Comp. A. H. Walker, Auckland.
G.Sd.B., V.E. Comp. W. Timpany, Invercargill.
G.St.B., V.E. Comp. W. J. Hill, Oamaru.

G. Organist, V.E. Comp. H. Harston, Napier.
Asst.-G.D. of C., V.E. Comp. G. Young, Inglewood.

Asst.-G.Sd.B., V.E. Comp. T. C. Hatton, Lyttelton.
Asst.-G.St.B., V.E. Comp. J. J. Breeze, Hokitika.

Asst.-G.Reg., V.E. Comp. J. W. Raffles, Dunedin.

Grand Superintendents.

Auckland (in charge of)—G.Z.
West Coast, N.I. (in charge of)—G.S.E.
Wellington—M.E. Comp. Rev. T. Porritt.
Canterbury—R.E. Comp. C. Flavell.

Otago—R.E. Comp. E. Lane.
Southland—R.E. Comp. F. A. Steans.
Westland (in charge of)—D.G.Z.
Hawkes Bay—R.E. Comp. R. A. Gillespie.

Supreme Committee.

Chairman, V.E. Comp. H. H. Seaton.
Members: The G.Prins., P.G.Ps., and G.Supts. (ex officio), Comps. Dement, Menzies, Rod, Shand, and Burgess.

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

NEW ZEALAND CHAPTERS.

St. Augustine, No. 1:—Founded November, 1869; meets in St. Augustine Hall, Christchurch, second Wednesday each month, 7.30 p.m. Installation October. Z., M.E. Comp. S. C. Bingham; H., E. Comp. J. A. Stables; J., E. Comp. A. K. Hollow; E., E. Comp. J. W. Piper, 537 Hereford Street, Linwood.