

SPECIAL CHRISTMAS NUMBER.

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The New Zealand Craftsman

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DATES OF FULL MOON, 1917.

28th December—Friday

FROM THE EDITOR.

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

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

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SILVER BATON APPEAL.

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Books of tickets and circulars have been sent to all Lodges, and any Secretary who has not received them is requested to at once communicate with the undersigned.

A. T. WELLS, Hon. Sec.,
P.O. Box 661, Wellington.

The New Zealand Craftsman

Registered Office—Masonic Hall, Boulcott Street, Wellington.

WELLINGTON, DECEMBER 1, 1917.

SHOULD FREEMASONRY BE ASSOCIATED WITH PUBLIC QUESTIONS.

A PAPER was recently read in the Installed Masters' Lodge of Wellington, which excited keen discussion. Although it bore the harmless heading of "An Application of the First Degree," the matter was not quite so innocent as the title; indeed, some of the suggestions quite stirred the grave and reverend seigneurs, and stimulated the debate. This journal admired the firm stand taken by the writer of the paper, notably on the question of "Gambling" and "Pictures," but experienced a feeling of regret that he wavered somewhat on other questions. For example, he says ;—

"When consideration is given to the quality of the men from whom Freemasonry draws its membership, to the standing of these men in the community, and to the principles which they have heard so often expounded in their Lodge, it will perhaps be admitted that the Craft, as represented by the individual members who compose it, does not exercise nearly so potent an influence on the everyday life of the community as might reasonably be expected of it. It would perhaps be not too harsh a criticism of the Craft to say of it that, except in regard to charity, there is not sufficient practice in proportion to the amount of preaching. "

Why hesitate to say quite plainly, that there is not sufficient practice in proportion to the amount of preaching. It is one of the lamentations of the Craft that so much Freemasonry is quietly laid to rest in the apron case with the close of each meeting. Our brother then says :—

"The preaching is of the best ; the personal influence of individual members is, speaking generally, of highly salutary kind; but the social influence of the Craft as an institution is not very apparent. Hence arises the question : Is this as it should be? Which leads to the suggestion that is the object of this paper."

And that object is to try and prove that the Craft should accept the responsibility of the individual, should go out into the world and make its influence felt. The author of the paper complains that "a study of the names of those citizens who are most noted for public service does not disclose a very large proportion of members of the Craft." And he then makes the suggestion that the Craft should encourage its members to offer themselves for public service. To which we emphatically reply, "God forbid!" In almost every instance, except those few exceptions which go to prove the rule, when active and prominent Freemasons enter the arena of politics, it sounds the farewell note to their activity in Freemasonry. As an instance, it may be mentioned that there are a number of Freemasons in the present Parliament— including three P.Dep. G.Ms. of the G.L. of New Zealand—one of whom only retired from office two years ago last May. And so far as we are aware, the Masonic Hall, Boulcott Street, has not received one visit of a Parliamentary brother during the whole term of the recent session. This by the way. The writer of the paper under discussion does not recommend the Craft to proclaim a programme of moral and social reform. But, he says, " there are movements for the public good that the Craft might very well encourage its members to support, and there are influences that the Craft and its members would be justified in opposing." Now, there is no use mincing matters. If this means anything, it is that the institution of Freemasonry must forsake its traditions and customs of past ages, and take a stand in all the turmoil of the public life of the Dominion. Indeed, our brother makes no secret of his intention, as later in his address he says :— "A few moments' thought will bring the conviction that Freemasonry is exceptionally well constituted for extending the area, for increasing the audience, for a voice that has a worthy message to deliver." Who is to be the arbiter as to both the "voice" and the "worthiness of the message"? Further, where is the line of demarcation to be drawn, and who is to draw it? There is only one way in which such a course could be efficaciously employed, and that is, an absolute unanimity. But will anyone dare affirm that a complete unanimity of 12,000 persons, no matter what the bond of unity, could by any possibility be obtained? We unhesitatingly reply in the negative. Take, for example, two subjects of the paper's condemnation in which we agree, gambling and pictures. Could agreement be obtained? The purposes of Freemasonry may be briefly defined as Fraternity, Philanthropy, Humanity, and the Acquisition of Knowledge. So soon as it steps outside its private character to become embroiled in social questions, politics, or religion, it will immediately stir up strife and provoke dissension,

and undermine the very foundations upon which the edifice is built. The ancient mysteries of Ceres, or as they were more generally known, the Eleusinians, held sway in Greece. The primary reason for the progress and stability of their mysteries was the care exercised in the admission of neophytes, who were subjected to the most severe ordeals. They continued to flourish until long after the Christian era, but at length degenerated. In the fourth century, Christianity had begun to triumph. The pagans, desirous of making converts, threw open the hitherto inaccessible portals of their mysterious rites. The strict scrutiny of the candidate's past life, and the demand for proof of irreproachable conduct, were no longer deemed indispensable. The vile and the vicious were indiscriminately admitted to participate in privileges hitherto granted to the noble and virtuous. Finally Theodosius, Emperor of the East, by a general edict of proscription, ordered the whole of the pagan mysteries to be abolished 1,800 years after their first establishment. The question of Freemasonry coming out of its private isolation, and mixing in the social, political, or religious affairs of the world, is not in any sense a new idea. It has its advocates in many countries, and since the war some of these champions of a public policy have not hesitated to place the responsibility of the continuance of the fighting on the shoulders of the Craft. But in all the chimerical schemes suggested, not one has been evolved having the faintest claims to practicality. As history occasionally repeats itself, so Freemasonry should take warning from the fate of the Eleusinians, and should a departure be taken from the fundamental principles upon which the institution is founded, the disintegration of the present system will speedily follow, and whatever may remain will only be the ghost of the Freemasonry of the past. The remedy for present omissions is not with the institution, but rests on the shoulders of the individual. If Freemasons in their intercourse with the world do not hesitate to make it abundantly clear that they feared God and honoured the King, that they were fair and honest in all their dealings, that their senses were defiled by the hearing of profane language, that they hated lying as they hated the devil, and that all offences contrary to the law of God and the ordinances of the realm were repugnant to them. If it became manifest by their deeds that they practised charity in its fullest and broadest sense, that they were out to relieve those who from circumstances of unavoidable calamity and misfortune were reduced to the lowest ebb of poverty and distress. That they were prepared to pour the healing balm of consolation into the wounds of those who were in any way afflicted in mind, body, and estate, thus would the reputation of Freemasonry increase a hundredfold. Each of such members would be the little leaven that would help to permeate the mass of humanity, and by example and practice would conduce towards placing Freemasonry on such a pedestal as it can never hope to reach by any phantasmal dream of benefits that may accrue from plunging it in the vortex of direct public action.

THE FESTIVE BOARD AND HARMONY.

Although it may not be imperatively necessary that a Masonic Lodge should adjourn from labour to refreshment, there is little doubt that the festive board promotes good-fellowship, and tends to cement fraternal feeling. The one essential is—apart from the enjoyment of creature comforts—that the gathering should be conducted on proper lines, and all the efforts that are intended to contribute to the general enjoyment should be decorous in character. Comic selections, whether recited or sung, require careful watching, as the average music hall items are not too healthy in character, and anything that suggests a double entendre should be suppressed with a rigorous hand. It is quite possible that such items may induce laughter and applause, but the fact remains that such alleged humour degrades Freemasonry and is not in keeping with any part of the system. In Wellington City the Craft is greatly indebted to a "quartette party," who for some years have unostentatiously placed their services at the disposal of the brethren, and the beautiful part singing has always given unalloyed pleasure. At a recent installation gathering, the quartette party rendered quite a number of items most charmingly, and the party was made the subject of a special toast, which was very happily proposed. The distinguished brother who undertook the pleasing duty commented on the fact that though this form of entertainment had long been accepted with avidity by Lodges, the service had been accepted rather as a matter of course, and had never prompted any recognition. The proposer pointed out that harmony was the foundation upon which the superstructure of Freemasonry was built, and in his opinion part singing was the harmony of music. And if the brethren could induce more of this harmony to replace items of a more than doubtful character, it would add greatly to the healthiness of the festive board and the reputation of Freemasonry. There was not the slightest doubt as to the appreciation of the brethren, and the absence of outspoken recognition was due to absence of mind rather than want of heart. He said that though good wholesome vocal and instrumental music had largely superseded that of a questionably comic character, there were still Lodges wherein the latter prevailed, but the speaker expressed

the hope that the time would come when this form of presumed enjoyment would be totally excluded from Masonic gatherings. Needless to say, the toast was received with acclamation by all present.

CHRISTMAS AND WAR.

Christmas is once more near at hand, and there will be many sorrowing households as a result of the operation of the war during the year that is vanishing. Were we disposed to be satirical, we might quote Longfellow's " Christmas Hymn " :—

" Then from each black accursed mouth
The cannon thundered in the south,
And with the sound
The carols drowned
Of peace on earth, goodwill to men."

In any case, the lines are apposite, and indicate the futility of human hopes for a brief duration of the war. Three years ago hearts beat high with hope that the Christmas of 1915 would be celebrated with the nations of the world at peace. Even the prediction of the late Lord Kitchener of a three years' duration of the war was received with scepticism. Yet that limit has been exceeded, and the coming Christmastide has never presented a more gloomy outlook than in this year of grace 1917. This may be pessimism, but as it is truth it requires to be looked squarely in the face in the interests of the future. The wholesale slaughter of men by hundreds of thousands, on the one hand, and the tyranny of mob law which is devastating one of the largest empires of the world, on the other, naturally lead to the query, what will the end be? In conjunction with other countries under British rule, the Dominion of New Zealand is expending the life-blood of the flower of its manhood, and early in the New Year the maturer reserve will be required to augment the forces. This will not tend towards a merry Christmas or a happy New Year. We are happy only in the knowledge that there has been no hanging back in the past, nor will there be in the future. As Tennyson has it—

" Britain's myriad voices call,
Sons, be welded, each and all,
Into one imperial whole,
One with Britain, heart and soul !
One life, one flag, one fleet, one throne !
Britons, hold your own !"

Edmund Burke has rightly said : " The blood of man should never be shed but to redeem the blood of man. It is well shed for our family, for our friends, for our God, for our country, for our kind; the rest is vanity ; the rest is crime." There is one reflection that should ever be before our eyes, and may offer some little Christmas consolation. It is this : The soldiers of New Zealand are not only fighting in defence of the Motherland and her possessions, but also to redeem her people from absolute slavery—and worse. The people of New Zealand, under German dominance, would be reduced to a serfdom of the lowest description, and her daughters to a fate too horrible to contemplate, but of which the examples to date have been atrocious in their invention and malignant in execution. If we may not be very merry during the approaching festive season, we may at least invoke the aid of the Great Architect to assist our arms and promote such a peace as will alone prevent the world from being converted into a sink of bestial iniquity.

News and Notes

THE balance-sheet of Lodge Waiwhetu—which is still in its infancy—shows an excess of assets of £675 18s. 11d.

A NUMBER of the New Plymouth brethren who were associated with the late Bro. Alfred Richard Lennon in Ngamotu Lodge, desire to express their gratitude to R.W. Bro. S. Clifton Bingham for his kindness in attending the burial in Christchurch at their request and on very short notice.

MARLBOROUGH Lodges have responded splendidly to the Silver Baton appeal, having disposed of all tickets sent them, and, like Oliver Twist, are asking for more. Well done, Marlborough!

IT is noted with much regret that the names of several New Zealand Freemasons appear in the long casualty lists now being published. As the end of the war is not yet in sight, the necessity for building up the Special War Benevolent Fund has become very evident. In the circumstances it is anticipated that the special effort being made in this direction by the Wellington Silver Baton Committee will continue to receive the hearty support of readers of the CRAFTSMAN.

RECENT reports indicate that the Silver Baton appeal has been well received throughout the territory, and subscriptions are coming in freely. The committee state that brethren who object to anything in the shape of an art union may subscribe their shillings without any qualms of conscience. If a subscriber does not desire to have the chance of securing this handsome memento of the appeal for his Lodge, all that he has to do is to retain the ticket as a receipt and inform the vendor, who will mark the counterfoil "donation," and the shilling will find its way into the Special War Fund.

ANOTHER instance of the activity displayed in connection with the N.Z.E.F. Masonic Association has just come to hand in the shape of a resolution passed at a meeting of the brethren serving in Palestine and Egypt. The resolution reads as follows : " That this meeting of Freemasons, held in Palestine on 27th May, 1917, within a short distance of King Solomon's Temple, and composed of brethren serving with the N.Z.E.F., send fraternal greetings and hearty good wishes to their brethren in New Zealand."

WE very heartily thank several brethren who, in response to our request, kindly forwarded copies of the August number of the N.Z. CRAFTSMAN, which had run out of print.

FOR some time the management committee of Lodge Taringatura has had under discussion the making of the Master's collar an object worthy both of the Lodge and of the occupant of the Master's chair. It was decided to have prepared for the collar a chain consisting of silver discs, on each of which is engraved the name of a past occupant of the chair. The intention is that each succeeding year a new disc will be added, bearing the name of the newly installed Master. Thus in time the Master's collar will prove an epitome of the history of the Lodge.

THE presentation made in Wellington Rose Croix Chapter, No. 91, last month is the first of its kind made during the last twenty years' history of the Chapter, a fact that will, no doubt, enhance its value to the recipient.

WE regret that a number of Lodge reports were crowded out of last issue.

A DUNEDIN correspondent, in reporting the joint installation of Otago and Maori R.A. Chapters, laments that the ceremony was not concluded until 10.15, and a number of companions were thereby debarred from participating at the festive board. He suggests that in future the ceremony be commenced in the afternoon. In the Wellington district the Conclave of I.P. and B. of M.M. are always held prior to the actual installation ceremonies in the body of the Chapter.

To those brethren and Lodges who desire to nominate V.W. Bro. Hon. A. L. Herdman as G.M. for the ensuing year we may explain that Bro. Herdman has already notified his assent to nomination in writing, so that it will not be necessary to include such assent on any other nomination paper.

THE cash balances to credit of the several funds of the G.L. of New Zealand to 31st October last were : General Fund, £4,223 17s. 5d. ; Benevolence, £2,511 10s. 4d. ; Annuity, £30,902 15s. 8d. ; War, £10,504 4s. 1d. ; Circular Appeals, £1,239 13s. 10d. Total amount of invested funds, £50,093 12s. 10d.

THE November meeting of Lodge Hinemoa was very largely attended, the special attractions being two initiations, each of the candidates being a Lewis, and an address by M.W Bro. H. J. Williams.

RUAPEHU R.A. CHAPTER, Marton, which became dormant some three years ago, has now petitioned Sup. G. Committee for a return of the Charter and authority to resume working. The application is endorsed by the G. Supt. of the district, and will, doubtless, be acceded to.

THE many friends of R.W. Bro. John Thornton, Prov.G.M. of Canterbury, will be pleased to know that he is progressing favourably after the serious operation he has recently undergone.

A COMMUNICATION has been received by the G.L. of New Zealand from the G.L. of France (A. and A. Scottish Rite), inviting the establishment of official relations and the exchange of representatives. After discussion the B. of G.P. decided to await the decision of the G.L. of England before taking action.

THE question has recently recurred of division of the large Auckland district, but it has been decided that, in preference to making a division, G.L. be asked to authorise the appointment of two Deputies to the Prov.G.M., with extended powers.

THE December meeting of the B. of G.P. of the G.L. of New Zealand will be held on the second, in lieu of the third, Friday, so as not to clash with the Christmas holidays.

THE B. of G.P. of the G.L. of New Zealand at its November meeting voted the sum of £100 to the Red Cross Fund.

W. BRO. W. HALL, who was so seriously wounded by the robber who recently stuck up a motor and stole £3,000 of miners' pay money, is the present G.Sd.B. of the G.L. Of New Zealand.

SOUTHLAND NOTES.

At the next meeting of Lodge Orepuki the W.M. and officers of Lodge St. John will conduct the ceremony of passing. The hope is expressed for a full attendance of members. W. Bro. C. C. Nicholas, W.M., is a good visitor, and, notwithstanding the distance, he is frequently in attendance with some Orepuki brethren at town Lodge meetings. Therefore it is fitting that W. Bro. Bonifant (W.M., Lodge St. John) should be accompanied by a strong following on the occasion of his visit.

* * * *

Lodge Fortitude is maintaining interest among the brethren at Bluff. At the meeting on 14th November W. Bro. E. Parker, W.M., read a paper on "The Interior of the Temple," which was much appreciated. Two candidates were proposed for admission and one for affiliation.

* * * *

Considering that the Dep.G.M., Bro. J. J. Clark, met representatives from thirteen different Lodges, delivered four addresses within as many temples, contributed speeches at each of the after-meetings, motored over the greater part of both the eastern and western districts, made many new acquaintances and renewed several old ones, and conducted the work of investing Bro. Hoyles as Prov.G.M., his "two days rest cure" must have satisfied his medical adviser.

* * * *

That instruction meetings are kept true to their designation is fully evinced by the excellent work of W. Bro. J. Buchanan and his officers at the regular meetings of Lodge Victoria. On 9th November the ceremony of initiation was conducted in a manner reflecting the greatest credit on all concerned, and the complimentary remarks from visitors were thoroughly deserved.

* * * *

The Masonic Orchestra, established some six or seven months ago, has reached a high standard. Members are regular in attendance at the weekly rehearsals, and the best of fellowship exists. Some four months ago it was suggested to set aside a special musical evening, when brethren would have an opportunity of bringing their wives or lady friends to hear this musical combination. The time, however, is passing on, and nothing further has been heard of the proposal. Are the W.Ms. of the three town Lodges so fully occupied as not to be able to arrange for an evening, or what is it?

* * * *

The Southland correspondent would be glad to hear from Lodge Wairaki. A note in the CRAFTSMAN now and again might help to bridge the gulf which W. Bro. Excell spoke about regarding visiting, when replying to a toast at Lodge Aparima installation.

* * * *

Regarding the article contributed by a visiting brother from America in last month's CRAFTSMAN, the general opinion seems to be that it was not worth the valuable space it occupied. If some of the assertions in the contribution are typical of the experiences of a 32 deg. brother, then New Zealand Freemasons may congratulate themselves on their own standing.

* * * *

According to a hint dropped by R.W. Bro. J. J. Clark, there is a prospect of G.L. communication being held at Invercargill in about eighteen months' time. This is welcome news to Southland brethren.

* * * *

The ceremony of passing, conducted by W. Bro. F. Bonifant and his officers at Lodge St. John on Friday, 16th November; was greatly enhanced by the presence of the Masonic Orchestral. The ritual work was faithfully performed, a marked feature of the evening being the punctuality observed.

NELSON NOTES.

Bro. Edge, of Lodge Greymouth, E.C., who has been a resident of Nelson for some time, died at the Nelson Hospital on 1st November, and was buried at Stoke. Lodge Southern Star, E.C., attended in good numbers to pay their last respects to the deceased, reading a portion of the Masonic burial service. Victory and Forest Lodges were represented.

* * * *

Victory Lodge is making due provision for its officers who may be called up for active service. The calling up of the Second Division means to a certainty that several officers must necessarily bear arms for their country sooner or later, and whilst these brethren are on such duty the Lodge feels also its duty to them, and a motion appearing in the report of the Lodge's last meeting will, if carried, preserve the continuity of office to the deserving.

* * * *

At the last meeting of Victory Lodge one applicant for Masonic honours was seventy-two years of age. He was duly elected, and when he becomes an active brother will, no doubt, venture the remark of so many thousands of others : "Why did I remain out of this grand Order so long ?"

* * * *

Forest Lodge, at its installation on 15th November, had the largest -meeting ever held in its hall. There were no less than thirty-three P.Ms. present. The Lodge itself is not a large one, but is more than holding its own; and with its present officers the harvest in respect to good work is likely to be a prolific one.

* * * *

The lot of a Prov.G.M. is not always a happy one—well, if happy, not always comfortable. Our much respected Prov.G.M., R.W. Bro. C. H. Mills, had to abandon the installation at St. Cuthbert's, Collingwood, on 27th October. He had completed that for Motueka on the Wednesday, returned to Nelson on Thursday to be present at the installation of Victory Chapter the day after, and set off on Friday morning on his rash errand of duty. The weather was dirty, and finally he and his party came to a standstill at Upper Takaka. There was no one present able to perform the miracle of dividing the waters, and the car was forced to return. Nothing daunted, St. Cuthbert's put off its annual gathering until 16th November, when the report was "all's well."

* * * *

The Forest Lodge party, returning from the Motueka installation last month, nearly got out of its depth. Like the virgins of old, there was apparently insufficient oil in the lamp of the car (it is not stated whether the party itself was sufficiently fortified). However, the car failed to negotiate one of the Moutere turns, but, instead of overturning, the vehicle gently slid down the hill, being eventually stopped by a fence. There was a general thanksgiving that serious accident had been 1 avoided. But how were they to get to Wakefield was the problem. Again the Prov.G.M., who was some distance ahead, scented trouble, and returned to enquire the cause. Needless it; to say, there was further thanksgiving, as R.W. Bro. Mills offered to give the whole party a lift. He undertook a big responsibility, but, as usual, carried out the job, as is his wonted custom.

* * * *

Bro. G. M. Simpson was installed into the chair of W.M. of Lodge Southern Star, E.C., on 30th December. The city and suburban Lodges made a good showing. The ceremony was well conducted by W. Bro. W. Thompson, the I.P.M.

FREEMASONRY AND THE WAR.

[Address by M.W. BRO. M. NICCOL, at the Jubilee Celebrations,
Thursday, 8th November, St. Andrew Kil., No. 79.]

I have been invited by this Lodge to deliver a short address upon Freemasonry in its relation to the war, and the influence which each may exercise upon the other.

I was in London on that memorable day in August, 1914, when the rulers of our Empire found themselves confronted with the momentous question, "shall we stand aside and let our ally, Belgium, be overrun by the German hosts, or shall we brave all consequences by barring their progress ?" Not one instant did those

rulers hesitate; we were pledged to maintain the integrity of Belgium as a nation, Britain's honour was at stake, the die was cast, the sword was drawn in defence of that honour.

I had frequent opportunities of discussing with prominent members of the G.L. of England the probable effect upon Freemasonry of the outbreak of war, and I chanced to be present in the G.L. of Scotland a few days after that event and in the G.L. of England early in September, 1914. I can only say that my personal observations upon both of these occasions simply reflected the spirit of the nation, and amply proved how deeply rooted in Freemasons' hearts are the sacred dictates of truth, of honour, and of loyalty.

Our foes had assumed that Britain was decadent, that disaffection permeated the Empire, and that disintegration would be the inevitable result of a big display of armed force. Little did they dream that their war torch would reveal the British Empire resplendent in its loyalty and devotion to the noblest ideals and traditions of the Anglo-Saxon, and standing in peerless solidarity to defend a priceless birthright, to attain which our forefathers fought and died.

From every part of her far-flung dominions the Empire's sons have hurried to her aid. Her children, natural and adopted, from every continent and island, are bearing witness to their loyalty, even to the shedding of their blood, and in the forefront of them all stands our own fair land.

I had a conversation with the G.Sec. of England, the late R.W. Bro. Sir Edward Letchworth, about a month after Great Britain entered the war, and he, in common with many other prominent Freemasons in London, appeared then to have great hopes that the very friendly relations very recently existing between English and German Masons would have a marked influence in mitigating the bitterness of the conflict and lessening the horrors of war. You are probably aware that shortly before the war a number of German Freemasons visited London as the guests of London Freemasons, and were most hospitably entertained and taken all over the country. As a majority of these visitors were naval and military men, no doubt they kept their eyes and ears open when they were being taken round our dock-yards, etc., and there is reason to fear that the Masonic visit was merely a cloak for a spying expedition, and that, in fact, Freemasonry, like everything else, is being exploited by the Huns for the furtherance of their own wicked ends. Be that as it may, we know now, at any rate, that there are no fiercer foes opposing us than German Freemasons; none more loudly denounce and strafe England and everything English; and there can be no reasonable doubt that in Germany Masonry (so-called) is serving merely as a medium for the worship of "Kultur," otherwise brute force. True Masonry cannot grow in the soil which nourishes such poison, and we can no longer fraternise with those who have no regard for honour and truth.

The sooner and the more clearly we realise that no trust can be reposed in the promises or professions of foes who deem anything right which promotes the end they have in view, the fewer errors we shall have to bewail. I am led to make this remark from its having come to my knowledge the other day that strenuous efforts are being made by Germany to drag Freemasonry into the arena of conflict, and incidentally, no doubt, to use it to disturb the friendly relations existing between the allied nations.

It may be news to some of you to know that a great congress of Continental Freemasons took place in Paris recently to discuss terms of peace. France, Italy, Belgium, Portugal, Serbia, Switzerland, Spain, Brazil, and the Argentine were represented; and the result has certainly not been beneficial, but might easily prove disastrous. There can be little doubt it is another of the Kaiser's kites, like the Pope's intervention and the Socialist conference at Stockholm.

It is also generally known that American G.Ls. are many of them captivated with the idea of Freemasonry taking up the role of peacemaker of the world. Some of the speeches on the subject are very fine. I am tempted to quote, but must hasten on; and, between ourselves, I am not in harmony with the idea. I believe firmly that the day on which our institution begins to meddle in politics or political questions in any shape or form will mark the beginning of its decadence. I am old-fashioned enough to think we are already too much out in the open; I believe we would thrive better if we were less in evidence. I have always held the opinion that Freemasonry should (speaking symbolically) play the part of mainspring of the watch—unseen itself, but ever urging the whole mechanism of society into harmonious and musical action.

In our Lodges we teach men the duties they owe to God, to their country, to their neighbour, and to themselves; we exhort them to be upright and honourable, true and faithful; and we expect them to prove by their conduct in every relation of life that they are Freemasons in more than name; but I should be sorry indeed to see Freemasonry organised in the sense of being harnessed to take part in the activities of the world, aye, or even as a peace evangel.

With political policies, with social schemes, and with all the devious devices for the promotion of human welfare Freemasonry is not concerned. Our business is to make men, and to equip them to go forth individually and do a man's work in the world, not for self only, but for other men.

And now, brethren, what shall I say of the part which the Freemasons of New Zealand are taking in this great struggle between the powers of good and evil, between the principles of truth and honour and those of falsehood and dishonour? May we not claim that our brethren have seen their duty to their King and country, and nobly and faithfully have done that duty?

Alas! Our roll of honour of those who have given their lives to the cause of right is an extensive and growing one. All honour to those who have fallen! We sympathise deeply with those bereaved, and we claim also to share in the pride experienced by those whose dear ones have left behind them the record of deeds which make the heart thrill with a fuller manhood and create a stronger desire to give personal service. May those who are passing through the dark valley of mourning find their way to the highest hill-tops as they realise what their loved and lost ones have done for humanity.

Our brethren at the front tell us in their letters how greatly they have been cheered, sustained, and fortified by the teachings of the Craft, under the terrible ordeals they are enduring, and we have the record of meetings under unique circumstances, amidst the music of big-gun fire, the hum of aeroplanes, and the bursting of shells.

But time will not permit of my dwelling longer, and I conclude with an extract from an address delivered by V.W. Bro. the Lord Bishop of Birmingham, G. Chaplain of England, at the bi-centenary gathering in London last June. He said, *inter alia* :—

" Shall I try to stir you, my brothers, to devotion? Think, then, of the thousands of our very best who have gone from us early in life. We had dreams about those young men. They were to be the statesmen, the orators, the teachers, the prophets of the future. But they died for us, and their earth's career, in one sense, ended. But, surely, they live as a stimulating influence to us, stirring us not only to do our own duty to our land, but nerving us even to try and make up to some small extent, by extra effort, for the loss sustained by their going hence.

"Masons ! Brothers ! Our Motherland and Empire cries out for the exercise of the qualities we claim as especially belonging to our Order—reliance upon God, earnestness in duty, devotion to the needs of our fellow-men. May we not fail in the work, but rather find in it our delight! Masons are often public men; we must enter public life as a sacred mission. The town councillor is about the business of T.G.A.O.T.U. as truly as the preacher. Go forward, my brethren, determined to apply the Craft to public life. Laying the true foundation, using skilfully the pencil of our imagination to show the fitting superstructure, measuring our possibilities by the compasses of experience, acting ever on the square of rectitude, may we so live that not only we ourselves, but those amongst whom we labour, may be able to have such a true career that, when summoned from this sublunary abode we may all ascend to the G.L. above, where the world's Great Architect- may receive us as Masons who have helped to rear an edifice of holiness in the world."

ELOCUTION AND THE MASONIC RITUAL.

(By BRO. COLONEL J. R. PURDY.)

Elocution, which literally means speaking out, may be defined as the art of correct delivery in speaking and reading. Elocution is an important branch of rhetoric, and rhetoric is one of the seven great arts. Allusion is made to this in our ritual. From the earliest ages much weight attached to a correct delivery, and serious consequences often ensued even for the mispronunciation of a single word. History teaches us that in the Ancient Mysteries an error made in delivery was punishable by death. This may seem an extreme measure, but there is one well-known instance where many people suffered death through the mispronunciation of a single word. It is well known to you all : In the time of Jephthah, Judge of Israel, 1,139 years B.C., 42,000 Ephraimites died upon the brink of the Jordan because they could not pronounce with Gileaditish accuracy the simple word "Shibboleth." Great attention in ancient times was paid to the study of elocution. In the ancient mysteries and all the forerunners of Freemasonry as we now have it the teaching of the ritual was esoteric and entirely oral. It was a crime demanding the severest punishment to write down any part of the ritual. Printed rituals are modern innovations, and are still held by many prominent Masons to be against the usage and teaching of pure Freemasonry. I know one of the oldest of the English Lodges strongly objects to a printed or written ritual, and although a ritual is sold stating it is their working, the Lodge itself publicly

disclaims it, and claims that their teaching is purely oral, and is now given as it was when the Lodge was first formed.

Not only was there oral teaching as regards the ritual, but great attention was paid to pronunciation, and the words were passed down with a definite form of pronunciation. We still have a relic of that in some Lodges in the pronunciation of the word "hele," to which allusion will be made later.

In the sixteenth and seventeenth centuries elocution was regularly taught at Oxford and Cambridge, and was considered an important subject, and there is no doubt that in the early days of Freemasonry as we now have it (G.L. was formed in 1717) elocution was practised as an art in the rendering of the ritual. The decay of elocution as a formal study set in during the eighteenth century, the initiation and general adoption of printing having in many ways usurped the functions of speech, so that by the middle of the nineteenth century elocution was almost a dead letter and only practised by the few instead of the many. It is only in very late years that the importance of elocution as a branch of training has again been recognised, and now there is a general desire arising for a better knowledge of it.

Masonic Lodges as a necessity suffered during the latent period, and the ritual became shorn of much of its dignity and many of its beauties. Now, with the revival of the ancient art, many Lodges are beginning to pay more attention to the proper rendering of our ritual, and no doubt, as years go on, we will see a great improvement in all Lodges. Out of the evil of the lapse of elocution as a universal art good has, however, come, as the new school of elocution is in many ways different from the old. This school, with its grave, dignified, slow, and it must be admitted, stilted utterance, has now almost completely disappeared, and in its place we have the ordinary language of daily life used with an ease and grace which, though the result of study, does not betray its art. Now this natural style, although to all appearance—very very simple and easy of attainment, is, on the contrary, extremely difficult, and it is because of its very simplicity. Anything in the nature of a set and studied recitation of the ritual in the old manner is, or should be, anathema.

The principal faults in the delivery of the ritual are due to two main causes : First, want of knowledge of the fundamentals of elocution; secondly, insufficient practice or rehearsal. The second is perhaps the worst fault of the two. What are the fundamentals? Firstly, that one should speak in one's natural tone, pitching the voice in the ordinary colloquial key. Pay due attention to pausing; it is by pausing that delivery is made most effective, not by studying so-called rising and falling inflexions or any of the old rules set down in all books on elocution. Emphasis is supposed to be a fundamental; so it is, but not as taught in many books and practised by many. When delivering the ritual some imagine that by giving the so-called emphatic words proper emphasis they have attained perfection or are on their way to that attainment, but this is not so. Most who practise this method indulge in over-emphasis, and the result ends in disaster. Here are examples of emphasis

(I Genesis, 2nd and 3rd verses.)

And the earth was without form and void ; and darkness WAS upon the face of the deep, and the Spirit of God moved upon the face of the waters, and God said : Let there be Light, and there was Light.

IN the beginning WAS the word, and the word WAS WITH God, and the word WAS God. The same WAS IN the beginning WITH God.

In the BEGINNING was the WORD, and the WORD was with GOD, and the WORD was GOD. The same was in the BEGINNING with GOD.

And he said unto his sons : Saddle me the ASS ; so they saddled HIM the ass.

The little words in the ritual are as important as the big ones. In fact, take care of the little ones, and the big ones will take care of themselves. Therefore cultivate the pause in your study of the ritual. Try and adopt a conversational method. You never, or, at any rate, very seldom, hear wrong emphasis given in ordinary conversation, and if you take the trouble to note and compare, you will find that two persons speaking to each other always break up their words with numerous pauses. As an illustration of what I am trying to impress upon you, let us take a simple example :—

As the Sun rises in the East to open and enliven the day so the W.M. is ———— E. ————, and employ and instruct the brethren in Freemasonry.

You note practically no pause, but a straight delivery—a sort, of get-it-over-and-be-done-with speech, effective enough in its way; but let us try it in the modern style of elocution, using exactly the same tones of the voice, and see if there is any difference :—

As the Sun rises in the East to open and enliven the day, so the W.M. is _____ and employ and instruct the brethren in Freemasonry.

Please bear in mind that I only use this speech as an example, because it is short and to my purpose. It is impossible to give proper emphasis without pausing ; indeed, some authorities say all emphasis should be by pauses. There are two kinds—grammatical and rhetorical—the first distinguished by marks and made for us, the second addressed to the ear and made by us. It is better to make our own. The grammatical ones were brought into use when printing came into vogue. Pauses are absolutely essential, but they must be .in the right place. Over and above the essential pauses there is another pause, which may be termed the effective pause. This is the one used by orators and actors to get their effects, as per example :-

Sir Richard spoke and he laughed, and we roared a hurrah, and so
The little Revenge ran on sheer into the heart of the foe;
For half her fleet to the right and half to the left were seen,
And the little Revenge ran on ... through the long sea lane between.

The essential pause is, however, the one to take most heed of. It is by the use of the essential pause that all good speakers get their best effects. Now this essential pause is of varying degree. There is the pause which should be used after an emphatic word in order to give it prominence, the ordinary pause before and after a parenthesis, the pauses used after the completion of a sentence, and so on; but the essential pause I particularly wish to direct your attention to is one that must always be used. It is allied to the cæsura, that must always be used in verse ; in fact, it is only a cæsura or cut of the voice. This pause should be imperceptible to the auditor ; it is not an exact rest, but rather a suspension of the voice. If one uses this pause as a positive rest or stop, the recitation becomes jerky. If the cut is not used, the recitation is apt to be monotonous. It is not possible for Masons generally to become trained elocutionists ;they would take up the study too late in life; but by use of the cæsura all Masons can very much improve the delivery of their speeches and charges.

I find I have already nearly taken up all my allotted time, and must draw my remarks to a close. Consequently I must jettison my remarks on the other fundamentals, such as pace, management of the voice, monotone, staccato, gesture, etc., and also what I had to say about rehearsing ; but if the subject has proved interesting to you it will give me great pleasure to continue this paper on some future occasion. As example is much better than precept, I will conclude by reciting to you two examples taken from the ritual.

The word " hele " is used in our ritual always in conjunction with the words " conceal " and " reveal." Opinions differ as to the proper pronunciation, some saying "hale," others "heal." In the ritual supposed to be printed on the authority of the famous Emulation Lodge, and published in 1916, the word "hele" is asterisked, and a footnote says " pronounced 'hale,' " thus apparently settling the point definitely. The publishers of this ritual, however, have evidently put down this as a definite pronunciation because the word is so pronounced by many prominent Masons, not because they have any authority so to do. Indeed, as I hope I will be able to show, "hale " is not the correct pronunciation, but "heel " is. In the study of our language three periods are clearly marked :—

O.E., from A.D. 450 to 1200.

M.E., from 1200 to 1500.

Modern E., from 1500 upwards.

Printing was introduced in 1477. In this short paper I have not time to go into detail, but can only place the bare facts before you. I regret this, as much of the detail is of the deepest interest. One of the differences between the modern English period and the previous ones was that the final "e," which was syllabic, either disappeared, or was retained to give length of the preceding vowel. The modern period was also marked by a large number of new borrowings from a great variety of sources . The modern period is divided into three parts : (1) the years from 1500 to 1625, called Tudor English ; (2) the English of the remainder of the 17th century, in which Latinisms and other idioms abounded (Milton is full of them ; there were also large borrowings from modern French; this is sometimes called the age of Dryden, who died in 1709) ; and (3) the remaining period up to the present day, dating from 1700. The main difference between the third and the first and second periods- is that the first two were those of experiment and comparative license in importing new words and in the formation of idioms. The third period is marked by selection and organisation and a great change in the vowel sounds. This change was disguised by the absence of a corresponding change in the spelling.

In the pronunciation of late French borrowed words from about A.D. 1600 "e" was sounded as long "a." An affected preference for everything French came into fashion with Charles II. Dryden (1631-1700), from a

desire to please the court, fell in with the prevailing fashion, and this fashion was in vogue right through the 18th century. The digraph "ea" first came into use in the Tudor period. It was then sounded as long "a," like "ea" in "great," but the long "a" sound during the 18th century, with few exceptions, gradually shifted to that of long "e," as in "dream," "beat," etc. (Macaroms, etc.). "Tea," for example, was always pronounced "tay," at any rate well until well into the 18th century. Now there are only six words in which the digraph "ea" has retained the Tudor sound.

"Hele" is a word of Anglo-Saxon origin, also M.G.H. from "Helen," and meant to hide, conceal, keep secret. It was, in accordance with the usual custom, pronounced "hale." During the 18th century changes this word became obsolete, probably because the change in pronunciation and spelling would confuse it with other words, and also because of the tendency to foster words of French origin and do away with Anglo-Saxon words. Anyhow, whatever the reason, the word became obsolete and no longer used in literature. "Conceal" and "reveal" are both French in origin :—

Conceal (O.F. *conceler*, L. *concelare*) : To hide, secrete, etc.

Reveal (O.F. *reveler*, L. *revelare*.): To unveil, discover, divulge, etc.

The three words "hele," "conceal," and "reveal" were therefore, at the time "hele" was a live word, pronounced—"I will always hale, concale, and never revale any," etc."—thus satisfying the craving of our forebears for idiomatic speech, rhyming couplets, alliteration, tautological euphony, etc. The literature of the 17th and 18th centuries is full of examples, especially the period when the G.L. of England was formed. Had "hele" remained a live word, its modern pronunciation, according to rule, would have been "heal," thus continuing the tautological euphonious triplet—"I will always heal, conceal, and never reveal." It is quite wrong to retain an obsolete word with its old pronunciation unless the old pronunciation of "conceal" and "reveal" is also retained. If the pronunciation must still be given "hale" by Masons, then the words "conceal" and "reveal" should be deleted.

THE E.A. DEGREE.

[Lecture given by BRO. L. G. LOWRY, of Waiwhetu Lodge, Lower Hutt, at a meeting of the N.Z. Command Depot Branch, N.Z.E.F., Masonic Association, held at Codford, England, on 2nd August, 1917.]

The subject of the paper for this evening is that of the E.A. Degree. To my mind, the First Degree, although not so spectacular as others that await the progressive Mason, is, without doubt, the most important of them all in so far as it presents to the candidate his first insight into Freemasonry—and first impressions are more often than not lasting impressions. Therefore it behoves all Masons to pay strict attention to Lodge decorum and thereby assist the candidate to realise the seriousness of his initiation.

The ceremony opens, as you are well aware, with an appeal to the Great Architect for His blessing on our labours, which, according to the Divine precepts contained in the V.S.L., He will never deny us. The entry of the candidate in a state of ——— strikingly demonstrates that true faith is derived from the heart, and not the sight. By this act the initiate is taught that the heart must conceal and be prepared to place implicit faith in our mysteries before the eyes can reveal.

It is fairly safe to presume that not one in a hundred regularly initiated E.As. is in a position to explain adequately, immediately after having taken the E.A. Degree, the many strange symbols that are brought before his notice during initiation. Therefore it is necessary to continue the study of our splendid ritual and try each time to learn more of the deeper meaning of our Ancient Charges, etc. I can assure you that the greater the desire for knowledge concerning our history, the greater the reward. Probably the two outstanding features in the E.A. degree could be summarised as the Charge from the N.E. and the Final Charge or Address of Initiation. By the former the candidate is brought face to face with the greatest of all virtues—Charity—in such a manner that his peculiar predicament should create a lasting impression on his memory. The Charge is of so much importance that too much care cannot be taken in rendering it with that richness of tone which it so amply merits. No doubt, many of you have witnessed a candidate moved to a marked degree during this splendid oration, which is genuine proof of a faithful rendition, for no man, paying strict attention to the same, can pass it from his mind with but fleeting comment. Herein the newly initiated brother is made conversant with a concentrated version of our main objectives throughout life, and which should always prove predominating factors—namely, Brotherly Love, Relief, and Truth. I feel sure that if the Charge from the N.E. is faithfully implanted in every new initiate's breast, the foundation stone of a great and righteous man is truly laid, and a noble edifice will arise from it. He is told in unmistakable terms that, in spite of the

wealth and magnitude of our Order, there are some who, unfortunately, meet with unavoidable calamity; and, well knowing that destiny does not reveal itself in advance unto him, he is reminded to practise the double virtue of charity, knowing that, should he be unfortunate in after years, a true brother will cheerfully embrace the opportunity of assisting him. Surely this is a noble desire, the practice of which brings with it its own reward.

The Charge after Initiation can only rank as one of the finest extant. It is certainly a fairly long one, but it is easy to memorise when taken in sections. Personally I strongly recommend this ; otherwise the candidate fails to appreciate fully the glory of the moral code as laid down therein. It is not too much to say that this Charge contains all that is necessary for a man to live by. It demonstrates that our Order has stood the test of time, and kings have desired to share in our mysteries. It proves the necessity for contemplation of the V.S.L., wherein we are told our duties to our Creator, our neighbour, as well as our individual selves—to God by imploring His guidance, which is done every time our Lodges are opened, and which should be done in all our undertakings during daily life. Our duty to our neighbour is often most complex, due to the fact that we lose sight of the maxim, "Do unto others as ye would they should do unto you" ; or may I be permitted to suggest a few words from our Sacred Law that appeal to me more than anything I have yet read : " Inasmuch as ye did it unto the least of these My brethren, ye did it also unto Me." Could we but keep those two passages before us from day to day, decisions regarding our duty towards our neighbour would lose much of their difficulty and become easy of accomplishment.

Man's duty to himself is not easy ; to my mind, it is the greatest of all studies. We are more apt to fail where perseverance would have led us to victory, and it is only by careful study that a well regulated life can be hoped for, to accomplish which we must perform the rather anomalous feat of getting away from oneself and viewing our individual character from afar, rectifying our faults not always with merciful consideration for our skins, but, if necessary, with stern rebuke.

And now we come to our duty as citizens, more especially never to lose sight of the allegiance we owe to the Sovereign of our Empire. Surely we can pride ourselves on having faithfully proved the same, for truly hundreds of our brethren have given their lives in this cause, and, if necessary, are we not ready to do likewise ? This portion of our Charge gives to me the answer to my oft-repeated question : why, in spite of advanced knowledge, do we continue to wage war ? The answer is found in these words : Nature has implanted in the breast a faithful and indissoluble attachment towards the country of your infant nurture, which country every true citizen will support, if need be, with the sword, until time or circumstance shall decide other methods.

As individuals we are recommended to exercise prudence, temperance, and justice, trusting in fortitude for support. Prudence, or practical wisdom, to which is naturally coupled caution, is a sterling virtue to possess; nevertheless, the same must be exercised with due regard to circumstances, otherwise conditions may arise whereby an over-cautious or prudent individual may be hovering near the brink of cowardice. Temperance is not confined to-night to any specific organisation, but is a barometer which should regulate all Masons' actions. And now we come to justice—the act of being impartial. Let us strive daily to be more just, giving to each his due. The world cries aloud for it, and when the time comes for hostilities to cease, be prepared to be just in all undertakings, be they pleasant or otherwise, for a just man should give no cause for his companions to fear meeting him face to face, or give them occasion to blush for him.

Our secrecy is necessary to debar intruders or cowans from participating in our mysteries, and the desire for fidelity is of paramount importance ; otherwise our ancient landmarks would disappear and the Craft thereby be robbed of much of its ancient beauty. Obedience is a word well known to us all, as without it no army or well organised society can ever hope to preserve decorum. Therefore, admitting that there may be occasions when one cannot see eye to eye with those in authority over him, we must learn the first lesson—that of obedience; otherwise chaos will ensue.

Brethren, it is almost impossible for me to enumerate the many sterling lessons that are to be derived from this degree. Unfortunately, my time is limited; so I will conclude with a few words on the W.Ts. They comprise, as you are well aware, the 24-inch gauge, the common gavel, and chisel.

The gauge lays out the day's work almost like routine orders, and is divided into three parts—part in imploring aid from our Master, part in labour and refreshment (by the latter we include sleep), and part in assisting a friend. Carry them out, and the world will be poorer for your loss ; yet a crown of riches will await you when time with you shall cease to be.

The moral of the gavel should always be with us, as conditions under which we are now living are such as we have never before experienced, and much that was ferocious, though latent, before war is now perilously

near the surface, and the force of conscience which our gavel represents must be ever ready to keep such thoughts and actions down, thereby enabling us to maintain our good name unpolluted.

The chisel represents the value of education, by which means we have been able to hold sway over other countries not so fortunate in this science.

Having used the First Degree for this small paper, I see no reason whatever why all that has been said cannot be practised outside of our association, thereby demonstrating to the world at large that a true Mason is one to be respected by all and feared by none, a person to whom the troubled brother can pour out his heart and receive practical sympathy in just measure. Let us continue to work while it is yet day, by fearing God, honouring the King, and loving mankind ; then, when our- allotted span is run, the reward will be - ours. Remember that it was the hope of reward that sweetened the labour of our ancient brethren; and so it was with that wonderful brother of ours, the late Captain Scott, who, being robbed of his reward by a more dexterous explorer, died on his way back, outwardly frozen to death, but inwardly, to my mind, of a broken heart.

His life was a pattern for us all. Reading his life's history one can find Masonic principles permeating it from beginning to end. The secrets, in the form of Antarctic specimens, he wrested from the South he kept with him to his death; likewise our secrets, which were his, and are still yours.

It is my earnest wish that this association will prove of great benefit to you all in such a manner as to diffuse a very keen sense of justice among those with whom you come in contact in this precarious mode of living. Let us exert to the full those faculties wherewith the Master has blessed us, and strive daily to make of our names a lasting monument. Never let it be said that a brother did hesitate to speak of his distress ; rather that he can approach with unhesitating step, well knowing that in us will be found brethren actuated by the motives as inculcated in our Charge.

This, brethren, is a humble attempt to do "my bit " for the purpose of helping the association and maintaining the interest in the Craft, which should be the aim of every true Mason, and as such I ask you to accept it, at the same time thanking you for any corrections that you care to put forward.

THE E.A. DEGREE.

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PART I,

(By BRO. BRIGADIER A. B. CARMICHAEL, Auckland.)

The spirit of social intercourse is becoming more and more recognised factor in all communities, and it concerns all classes more or less; mankind may be considered as social in all their desires. Where you find the hermit living in tens you will find the social people living in thousands. Our villages, towns, and cities are all an evidence of the social instinct. The love of family, of relatives, of friends, and of Empire may also be traced to this source.

The true patriot is a person in whom the social side has been well developed, while the pessimistic disloyalist can be classed as a person self-centred and one to be avoided. Generally speaking, the social spirit and the selfish spirit may be considered as diametrically opposed to each other.

The spirit of Freemasonry is all on the side of things social; its very foundations are deeply based in its universal brotherhood. Harmony is one of its basic principles, while charity, which is the "bond of perfection," is well known as being one of its chief bulwarks.

My subject is a comprehensive one—Masonic social obligations. Perhaps there is no topic more used in our present time than socialism and solidarity ; yet, strange to say, the class or classes which use these expressions most not only fail to understand their meaning, but appear to think that, instead of construction, they mean destruction. True socialism means the brotherhood of man, and also recognises the fatherhood of God—T.G.A.O.T.U. In fact, one can never understand the brotherhood principle until they acknowledge the Fatherhood of the All-Wise Creator and Father of the great human family. "Solidarity is only a myth unless the mystic bond of love is the underlying motive which binds the hearts of men together.

In our ancient Craft, brethren, true socialism has ever been conspicuous by its beautifying fruits, in the unity and concord which is at once the joy and pride of our Masonic institution the world over.

Coming to the kernel of my subject—social obligations—I am impressed with its magnitude and far-reaching importance: Every Mason takes upon himself certain obligations. This means that it is not a question of choice, but a solemn duty before his fellows and his God. Masonic social obligations must therefore be considered as sacredly binding on us all, and in their fulfilment we prove ourselves as faithful exponents of the great truths we teach and practise. On the other hand, failure to fulfil these obligations means confusion and eventually degradation and departure from the first principles of Freemasonry. Briefly, shall endeavour to give a few details concerning our social obligations in general.

(a.) THE POOR AND NEEDY.—Around us there are those who need assistance; poverty is not unknown in fair New Zealand. Someone has truly said that "one half of the world does not know how the other half lives." I am afraid it may also be said, "and most of them do not desire to know,"

The true Masonic spirit will prompt us to enquire regarding each other's welfare, and if help is needed, ways and means should be at once devised to alleviate distress. It may not always be lack of money; sickness and consequent depression and loneliness may be very acute. Here again the social intercourse will cheer the discouraged brother, and incidentally those of his family. Speaking generally, I am impressed with the little we know of each other; it is one thing to know a person officially and publicly, but quite another to know such a one privately and personally. If I may make the suggestion here, it is that we shall endeavour to come closer to each other. This will beget that fellowship and brotherly kindness which is so much to be desired in our midst to-day.

(b.) WIDOWS AND ORPHANS.—Alas, the number of widows and orphans is increasing, and by present indications will possibly be even worse in the near future. Could not something more be done in the way of Masons' wives visiting those who are bereft of husbands and fathers? To give money and provide for temporal needs is, of course, very good and right, but there is something which is even more valued than money under certain circumstances, and that is sympathy—the milk of human kindness—the tender human touch that helps to heal the bleeding heart and soothe the troubled spirit of those who in their anguish do not know where to turn in their misery and despair. A beautiful little verse comes to my mind as I write; take it for what it is worth and all it means :—

"Down in the human heart, crushed by the tempter,
Feelings lie buried that love can restore;
Touched by a loving hand, wakened by kindness,
Chords that were broken will vibrate once more."

(c.) AGED MASONS. As a rule, the life of the aged becomes more lonely as the years pass by. Friends die, their immediate circle becomes less, the future has little or no attraction for them; they live in the past. The great danger here is in getting out of touch with our social obligations, which are imperative. These men of the "old brigade" must not be forgotten. Let the younger brethren visit and cheer them, give the latest information concerning present-day Lodge doings, etc., etc., so that in the evening of life these veteran brethren of ours may feel that they have not lived in vain, and the glorious heritage which they have given us is being held as a sacred trust, which we in our turn shall by-and-bye hand down to our sons, that the grand traditions of the past may not be forgotten and lost, but rather shall gain new lustre in the better days that are to come.—SO MOTE IT BE.

COMMEMORATION OF JUBILEE.

ST. ANDREW KIL. LODGE, No. 79, WANGANUI.

A jubilee is an occasion for rejoicing, reviewing, and resolving. In this spirit St. Andrew Kil., No. 79, Wanganui, celebrated its fifty years of existence on Thursday, 8th November. The Lodge had good cause to rejoice, for from a small beginning, and through various fluctuations of fortune, to-day finds St. Andrew Kil. one of the strongest Lodges in the Dominion—strong not only numerically and financially, but strong in that spirit which is greater than all material things—the spirit of brotherly love.

The occasion was—taken to review the past years, to recall old times, and to recount the deeds of the brethren of bygone days. The history of the Lodge records that on 27th December, 1866, the Scottish Freemasons of the town assembled at the old Rutland Hotel, when W. Bro. Matthew Vere Hodge was installed as the R.W.M. of Lodge St. Andrew Kil. A provisional Charter was granted by the Scottish

Prov.G.L. at Dunedin, and on 3rd February, 1868, a Charter was issued to the Lodge by the G.L. of Scotland. It was not until 1884 that the present Masonic Hall was erected and became the temple of the Craft.

As if to re-echo the joy of that event it was thought fitting to allow R.W. Bro. Keesing and his officers of 1884 to once again occupy the chairs of the Lodge, and thus, after thirty-three years, these brethren, spared by T.G.A.O.T.U., performed the old-time ceremonies. Probably such an experience is unique in the history of Freemasonry. But to Wanganui brethren it was more than a curious fact. To them it recalled one of the great epoch-marking dates in their history. From its foundation the Lodge, in the main guided by R.W. Bro. M. V. Hodge, passed through the usual vicissitudes, and it was not until R.W. Bro. Keesing and the officers contemporary with him took control that St. Andrew Kil. entered into that period of Masonic advancement that is to-day its chief characteristic. To this day the good Masonic influence of R.W. Bro. J. H. Keesing is felt in the Craft in Wanganui. Right glad, therefore, were the brethren to see him once more in the W.M.'s chair and, with his set of veteran officers, conducting the ritual.

The occasion was also honoured by the presence of several G.L. officers, including the M.W.G.M. and M.W.G.S. There were at least 250 brethren present, including visitors from all parts of New Zealand.

W. Bro. N. G. Armstrong gave an interesting account of the history of the Lodge, and in the course of his remarks touched upon names and events connected therewith which awoke fond and happy memories in the minds of many of the older members present. In concluding, he took the opportunity of asking the acting-W.M. to accept from the brethren of his Lodge a small token of their regard and esteem for R.W. Bro. Keesing and his respected wife. That to R.W. Bro. Keesing was a gold watch and Albert, suitably inscribed, whilst a silver rose bowl and vases to match will serve to remind his good wife of the kindly feelings of St. Andrew Kil. towards her. R.W. Bro. Keesing, who was completely taken by surprise by this unexpected finish by W. Bro. Armstrong to his address, acknowledged his appreciation and thanks to the brethren for their kindly expressions of goodwill.

Jewels for long and faithful service were then presented to M.W. Bro. Malcolm Niccol, V.W. Bro. J. W. Luxford, R.W. Bro. J. H. Keesing, R.W. Bro. John Stevenson, W. Bro. J. L. Stevenson, Bro. G. F. Allen, and Bro. Robert Law, by R.W. Bro. D. McFarlane, Prov.G.M., and it certainly was an inspiring sight (to the younger brethren especially) to see these recipients, all grown old in their service for Freemasonry, standing together and receiving a slight reward and recognition of such service.

After the roll of W.Ms. for fifty years had been unveiled by Bro. G. F. Allen, who, by the way, was a Charter member and our first Sec., the address by M.W. Bro. Malcolm Niccol upon "Freemasonry and the Great War" (published in this issue) was given. The M.W.G.Sec.'s address was attentively followed and enjoyed by all.

The M.W.G.M. then called upon M.W. Bro. Niccol to unveil the roll which had been placed upon the wall of the Lodgeroom in memory of our brethren who had answered the call and had gone forth to fight for King and country, one of whom had made the supreme sacrifice. The brethren stood to order during this solemn ceremony.

M.W. Bro. Nicholson then gave an inspiring address upon the "Aim and Purpose of Freemasonry in New Zealand," and, on behalf of all present, R.W. Bro. Keesing thanked the G.M. for the noble sentiment and lofty aims expounded by the G.M. during his discourse.

After H.G.W. and congratulations from the numerous visitors, the Lodge was closed in L., P. and H. at 10 p.m.

The jubilee supper was held in the Druids' Hall adjoining, where the festivities were continued until shortly after midnight. The hall had been quite transformed by Bro. T. Sperring and his band of willing helpers, and was made to represent a temple with entrance porch, collonade, and pergola, decorated with greenery and bright flowers. On the surrounding frieze were suitable Masonic emblems, also the names of old P.Ms. who controlled the Lodge under the S.C. Thus once again the past blended with the present.

It has been said that a jubilee is an occasion for making resolutions for future guidance. This note was repeatedly sounded during the proceedings; the brethren were exhorted to practise Masonic principles not only in Lodge, but also in public, so that a Freemason might be known to all the world as an upright, tolerant, and useful man to the community and to the State.

R.W. Bro. D. McFarlane, in proposing the toast of the old members, after touching upon the lessons to be learned from the long and faithful service of these brethren, took the occasion to suggest that now was a fitting time to put into practice some of the precepts inculcated in the address of the M.W.G.M. Our soldiers

were nobly fighting for us at the front, and so far New Zealand Freemasonry was not identified with any of the various activities to provide comforts for our boys. He suggested that :—

1. A circular appeal should be sent to every Freemason in New Zealand through the Sec. of each Lodge.
2. A letter of permission and approval from the M.W.G.M., Bro. Nicholson, be embodied in the circular.
3. All contributions to be forwarded to the Sec. of each Lodge, and to be paid into a fund to be called "The Masonic Cheer-O Fund."
4. When sufficient funds are in hand, same to be forwarded to G.L.
5. All moneys received to be sent straight away through the channels of the Y.M.C.A. to support :—
 - (a) A Masonic hutment near the trenches (open to all soldiers);
 - (b) If sufficient funds are provided, further hutments, and, through the Salvation Army, comforts for the boys of the Navy.

The suggestion was enthusiastically received, and the G.M. at once readily gave his consent to the proposal. R.W. Bro. McFarlane intimated that the brethren in Ruapehu district were prepared to bear the expense of the necessary printing and circularising of the brethren.

The matter will come before the B. of G.P. this week, and before many days are passed, we trust, will be successfully initiated.

The usual Masonic and other toasts were honoured, and musical items interspersed during the evening. As a happy wind-up to this interesting occasion, the old-time custom of the loving cup was duly carried out.

GRAND LODGE OF NEW ZEALAND.

PROPOSED AMENDMENTS, &c., TO G.L. LAWS.

1. AMENDMENTS TO RULES 10, 11, AND 17.—

To alter the rank and designation of G.Ds. of C. and P.G.Ds. of C., so that these shall be designated "Very Worshipful " and rank in order of precedence immediately after P.G. Lecturers and before G.Ds.

2. AMENDMENT TO RULE 55.—

To increase the fee payable by G.Ds, of C. from £2 2s. to £3 3s.

3. ADDITION TO RULE 102.—

Should a Warden be serving in a military capacity and thereby be unable to complete a full term of service in his Lodge to qualify him for election as Master, the G.M. may by special dispensation provide for his case under this rule.

4. AMENDMENT TO RULE 146.—

Should emergent circumstances arise after a candidate has been proposed in any Lodge under Rule 145, the Master may apply to the G.M. or to the Prov.G.M. for a dispensation authorising the Lodge to proceed under Rule 146, and if the G.M. or Prov.G.M. is satisfied that the emergency justifies it, he may grant a dispensation.

5. AMENDMENT TO RULE 158.—

Joining Member to make Written Application.

Prior to being proposed as a joining member of any Lodge each applicant for membership and his proposer and seconder shall fill in and sign the following form :—

To the W.M., Officers, and Members of Lodge No

I of do hereby

apply to be admitted a member of your Lodge. I am the

holder of a demit from Lodge No.

or I am at present a member of the following Lodges

....., and submit proof of my financial

standing in such Lodges.

If admitted a member of your Lodge I will obey the

commands of the W.M. and observe the By-laws of the Lodge.

We, the undersigned, having known Bro.
for the past do recommend and propose
him for membership of Lodge

.....Proposer

.....Proposer

Date

During the continuance of the war it shall be permissible for Lodges to issue to brethren going to the front proofs of their membership ; but all such proofs must be verified by the signature of the G.Sec. and be impressed by the seal of G.L.

6. DISPENSATIONS.—

Should a dispensation be issued by a Prov.G.M. authorising an alteration of the regular day of installation in a Lodge to meet the convenience of G.L., the B. of G.P. may waive the payment of the usual fee upon the application

7. DISPENSATIONS.—

Should a dispensation be issued by a Prov.G.M. authorising an alteration of the regular day of installation in a Lodge to meet the convenience of G.L., the B. of G.P. may waive the payment of the usual fee upon the application of the Prov.G.M. who issued such dispensation.

EXTRACT FROM PROCEEDINGS OF G.L. IN 1911.

PHYSICAL FITNESS OF CANDIDATES.

The question of what constitutes fitness in candidates for admission to the Craft was raised recently by the Prov.G.L. of Canterbury, which addressed a letter to the Board upon the Subject.

A reply was sent to the effect that G.L. has not hitherto made any pronouncement upon the question, but that it was understood that our policy and practice is practically the same as that of the G.L. of England as expressed in the following letter :—

Freemasons' Hall, London, W.C.,
24th February, 1875.

DEAR SIR AND. BRO. —

According to the promise made in my note of the 2nd inst., I submitted your letter of the 1st inst. to the B. of G.P. at their meeting on Tuesday in the last week. The Board feel that it is impossible to lay down a hard and fast rule as to the initiation of a candidate not perfect in his body, as required in Article 4, Ancient Charges, page 6, Constitutions. I am directed to say that the general rule in this country is to consider a candidate eligible for election who, although not perfect in his limbs, is sufficiently so to comply with and go through the various ceremonies required in the different degrees.

Each case of this description must be decided on its own merits by the members of the Lodge to whom the candidate is personally known, subject to the investigation and approval of the Master of the Lodge, who is, of course, officially responsible that the candidate was in a condition to comply with the above-named requirements.

I am, Dear Sir and Bro.,
Yours truly and fraternally
JOHN. HERVEY, G.Sec.

In view of the importance of the question, we recommend G.L. to approve of the action of the Board.

This report of the Board was adopted.

Correspondence.

POWER TO ENFORCE PAYMENT OF A LEVY.

—<>—

TO THE EDITOR.

DEAR SIR AND BRO.,—I shall be glad of your ruling on the following point which has arisen :—Certain improvements were considered necessary in connection with the Lodge grounds, and at a regular meeting of the Lodge a resolution was carried making a levy of a fixed amount on all members residing within a certain radius of the Lodge to meet the cost of these improvements. Subsequently payment of this levy was demanded on a summons for a regular meeting. Certain brethren have expressed their intention of not paying this levy, and I shall be glad if you will inform me whether they would be liable to the same disabilities and penalties as they would be if they had not paid their ordinary Lodge dues.—Yours fraternally,

Kaitaia, 5th November, 1917.

CURIOUS.

[We suggest you refer the question to the B. of G.P., who can obtain an official opinion from the G.Reg.—ED. C.]

FRATERNAL VISITATION

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Faithful to a promise made to W. Bro. Pawson and the members of Lodge Methven, eighteen members of Lodge Amuri journeyed in four motor cars, via Oxford and Rakaia Gorge, to Methven on 23rd September, duly arriving after a pleasant day and no motor stops. W. Bro. H. Pawson and Bro. Smith, the energetic Sec., met the visitors, and Bro. Smith entertained them at dinner. The visitors officered the Lodge as follows : W.M., W. Bro. D. W. Hunter ; I.P.M., W. Bro. Goulding ; S.W., W. Bro. Munro ; J.W., Bro. C. E. Derrett ; Chaplain, Bro. J. H. Thompson ; S.D., Bro. H. R. Davison ; J.D., Bro. W. H. Nicholson ; D. of C., Bro. R. J. Lewis ; I.G., Bro. G. Powis ; Tyler, Bro. J. Wilson ; Ss., Bros. Shaw, Crampton, McDougall, and Gallagher. The ceremonial consisted of raising an esteemed brother of Methven, the W.M. being assisted by W. Bro. Goulding (Emblems), Bro. H. R. Davison (Investiture Charge), W. Bros. Munro and Todd (T.H.). ; Bro. R. J. Lewis presented the W.Ts., and W. Bro. Hunter gave the Final Charge. W. Bro. Hunter thanked W. Bro. Pawson for the invitation to work the degree.

The brethren of Lodge Methven entertained the visitors in the refectory, where several instructive speeches were given and songs contributed by brethren. Representatives were present from Lodges South Rakaia, Erewhon, and Robert Burns. Next morning the- Methven brethren, accompanied by a number of the "gentler sex," turned out with their cars and conveyed the Amuriites to Lake Coleridge, where a picnic was held, despite the weather, which was fairly thick at times. The visitors were billeted by the Methven brethren, and spent a most enjoyable time. This trip will live long in the memory of Amuri as a personal and Masonic treat.

Amuri members left for home on Friday, via Christchurch, arriving home the fourth day, doing about two hundred and sixty miles' non-stop run, as regards the cars.

THE M.W. GRAND MASTER VISITS HERETAUNGA LODGE, HASTINGS.

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An emergent meeting of the Heretaunga Lodge was called for 9th November for the purpose of welcoming the G.M., M.W. Bro. Oliver Nicholson, and the G.Sec., M.W. Bro. Malcolm Niccol, P.G.M., and other G.L. officers on an official visit to the Lodges of the Hawkes Bay district. All the Lodges in the district were represented, at the request of our Prov.G.M., R.W. Bro. Harston, who, doubtless, was satisfied with the preparations made and the numbers present to fittingly welcome our august visitors. At 7.45 our M.W. Bro. L. T. Cooper and his officers were in their places, and soon after R.W. Harston was announced by W. Bro. Leighton, G.D. of C., and took the chair. After stating the object of the meeting our R.W. brother was notified by the G.D. of C., and a fanfare followed by a burst of music, that G.L. was seeking admission, and, with the 130 brethren upstanding, the honours were given. The G.M. took the chair. The highly expectant

brethren were then treated to a speech of twenty minutes on matters of great interest to Freemasons—a most interesting, instructive, and telling oration of a heart-searching and uplifting nature, most attentively listened to by the large assemblage present; and if we could have more frequent visits from cultured and able brethren than has obtained hitherto, it would give our institution a fillip that is sometimes much needed. We were pleased to see and shake the hand of our dear old friend and brother, the G.Sec., who at a later period gave us one of his terse but happy talks of matters that were of interest to all.

The Lodge was closed at 9.15, and we adjourned to the adjacent hall, and with our many visitors partook of light refreshment, both solid and intellectual. The toasts were few in number. That of the G.M. was happily proposed by R.W. Bro. Harston, Prov.G.M. Then followed the toast of the visiting brethren, which was fully responded to by R.W. Bro. Powley in a happy speech that was inspiring and all too short. M.W. Bro. Malcolm Niccol then proposed the toast of the W.M. of Heretaunga Lodge, Bro. L. T. Cooper ; and after that W. brother had replied, the Tyler's toast by Bro. Burns brought a very successful and important meeting to a close, the brethren departing to their homes with the G.M.'s remarks on the active principles of Freemasonry, to live them out at all times, and more especially at this particular period, still fresh in their memory and clinging to them.

Keen disappointment would be felt by two brethren who were absent through illness—R.W. Bro. De Lisle, P.Prov.G.M., and W. Bro. I. H. Colebourne.

The collection for the Special War Fund amounted to £10. The thanks of the Lodge are due to several brethren who assisted to make this meeting successful, cheerfully giving up their valuable time, which is characteristic of our Lodge; also to the many visiting brethren from north and south.

I have omitted to refer to a ringing speech made by W. Bro. Stevenson on proposing brethren on active service, given with a force and thrill that will be long remembered by those who heard it.

The musical arrangements were of a high order, under W. Bro. Tombs, and highly appreciated.—[Lodge Correspondent.]

LODGE TE MARAMA, No. 186.

THE W.M.'S (BRO. H. J. SAMPSON) REPLY TO HIS TOAST AT HIS INSTALLATION ON 8TH OCTOBER.

BRETHREN,—The position I have been privileged to attain to to-night is one the attainment of which is, I think, usually regarded by a Freemason as the culmination of his career in a Craft Lodge. It seems to me to be a fitting time to review one's attitude to the Craft, to ask oneself what does Freemasonry mean to one? What place does it take in one's life? Is it worth the devotion and enthusiasm lavished upon it? What place does it or can it take in the social organisation of the State?

In common with, I suppose, ninety-nine per cent. of initiates, when I was admitted into the Craft I utterly failed to realise or understand the real meaning and purpose of Freemasonry. It was not until I began to learn the ritual that I gradually came to realise what it all meant. The study of the ritual, combined perhaps with the growing experience of life, brought home to my mind what a ripe wisdom, what a wide experience of human life the formulators of our Masonic creed must have had. I came to realise that our Masonic ritual and creed were a crystallisation of the results of the ages of human experience applied to the problem of living, of how to live.

I suppose since the dawn of self-consciousness in humanity man has speculated on the why and wherefore of his existence here. During the ages he has formulated hundreds of philosophies, theologies, and creeds, has fought and died for them, has lavished upon them all of the highest and most sublime that the human mind could conceive or hand fashion; but Freemasonry gathers the whole of them within its scope. Before the Masonic altar the Christian, the Mohammedan, the Buddhist or the Brahmin, the follower of Confucius or of Zoroaster may forget their disputes, may kneel upon common ground, can accept a common creed. I know of no other such.

Freemasonry makes no claim to lift the veil of the unknown; the light of a Mason serves merely to divulge the gloom which rests upon the prospect of futurity ; but Freemasonry does offer to its disciple a philosophy, a formula of life, which, if adopted, makes the individual a blessing to his fellows and brings him the only permanent happiness possible in this life—that derived from the approbation of his own conscience. When the Masonic lecture extols certain lines of conduct, these are not merely sounding phrases; they are the

garnered wisdom of the untold ages of human suffering and experience ; swerve from them, and as surely as the pendulum returns on its swing the delinquent or his fellows will suffer for it. When you have an idle hour, brethren, scan the Police Court news or the records of any other institution that reveals the details of human misery and wretchedness, and see if you can find a case that would have been there had there not been a breach on the part of some of the rules of conduct laid down for a Freemason. You will have a difficulty to find a single one. Society at large appears at the present time to be blindly striving to attain to that state of harmonious intercourse which to-day exists among the brethren of the best of our Lodges. When that state has been attained, I think we will find that most of the problems that are to-day perplexing humanity will have been solved. In our capacity as citizens of the world the knowledge which we as Freemasons possess of what harmony and toleration can accomplish should enable us to materially assist in the progress towards this goal. When the present colossal struggle is ended, the various social problems will be attacked with renewed zeal, the process of evolution will be rapid. The world seeks that harmony which the Masonic creed already makes possible in our Lodges. In the progress to this ideal Freemasons must take a worthy part. Then let us see to it that our Lodges supply them with that inspiration, that continual renewal of zeal they will require in the battle with the discouraging elements they must meet.

To sum up, brethren, to the individual Freemasonry offers a creed which, if followed, will bring him a full measure of such happiness and contentment as is possible in this life. In the social economy our Lodges provide centres for the culture and the renewal of enthusiasm for those principles of good citizenship, of mutual toleration and goodwill upon which the promise of the future progress of humanity wholly depends. The present times call for nothing so much as a high ideal of citizenship, and none are better able to supply this than the Masonic Craft.

Brethren, I am very sensible of the confidence you have reposed in me in placing me at the head of your Lodge for the coming year, and I can assure you that I will do my utmost to merit that confidence. It is my dearest wish, and my strongest efforts shall be directed toward maintaining that harmony which has reigned unbroken in the Lodge since its dedication six years ago, and in this matter I know I can rely upon the whole-hearted co-operation of you all. The years that have passed have been years of steady progress, and I am sanguine that during the new year which has commenced to-night we shall all, working together, be able to add another stone or two to the structure of our Lodge.

W. Bro. Leighton, I desire to express my thanks to you for your kind remarks in proposing the toast of my health, and to you all, brethren, for the cordial manner in which you have received it.

INSTALLATION, LODGE SOUTHERN STAR, No. 735, EX., NELSON, ON 30th OCTOBER.

W. Bro. E. Dimant, in proposing the toast of " Brethren absent on Active Service," said :—

It is on an occasion such as this that our thoughts become somewhat retrospective. The mind, wandering along the corridors of the past, reproduces scenes and happenings which fill our hearts with gladness, only to be absorbed in the sadness of the present when we think of those faces absent from this assemblage. Some will return to us, we fervently hope; others, alas, we can only meet after Time, the great G.S.W., has sounded his closing knocks in the west, and there in the celestial G.L., where the great G.M. eternally rules and reigns.

To many brethren, and especially to those who have been recently admitted into our Order, our attitude may appear somewhat incompatible with our professions—that is to say, remembering that, while we preach peace in accordance with the pacific principles on which our fraternity is founded, and we teach and inculcate the doctrine of brotherly love, yet we encourage our members to take part in this awful strife, which has separated nations and drenched the battlefields of Europe with human blood. It has been computed that at least one-seventh of the opposing armies are Freemasons. May we not, with some degree of reason, stand aghast at the very thought of a brother's hand grasping the instrument of slaughter containing the messenger of death, which, released by a muscular spasm, stills a brother's heart-throbs and sends his soul out into the eternal silence of the Great Unseen ? And yet our attitude is not inconsistent with our obligations. The greatest of the three Great Lights in Freemasonry, which we accept as the only revelation of God to man, presents the attributes of the Supreme Being, which are Truth—Virtue, Justice, and Mercy—and wherever and whenever these principles have been assailed the Great Architect has blessed the arms defending them, and, as commander of Israel's hosts, has by His inspired agents guided His favoured people

in battle unto victory ; and He is doing so to-day, for, in accordance with His immutable law, Truth is mighty and must prevail.

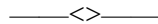
Our allegiance is pledged to the Sovereign Of our land, and as citizens of the Empire our duty is to assist in defending the throne of our beloved monarch whenever it is threatened, and this is the object and the purpose for which our brethren are absent on active service. They form part of the "screen of steel" which protects our homes and defends our women from indescribable horrors, for a good Freemason can be a true patriot. Duty and obligation blend beautifully.

To-night our thoughts are of our absent brethren. May He in whose hands are the issues of this, the greatest war in history, spare them to participate in the gladness and rejoicings of an absolute victory over the powers of error and infamy, permitting them to return sound, fit, and perfect to the fraternal hearts waiting to receive and welcome them.

I feel assured that I am expressing the fervent hope of every brother present and the desire of every Freemason, wherever he may be " scattered over the face of the land or sea," when I utter the wish of my own heart, that the roar of the guns may soon be silenced and the peals of the bells in tower, steeple, and belfry be heard ringing out the tidings of victory, heralding a new era of peace and prosperity, uniting all nations and their dependencies in the bond of mutual love and goodwill, which, under the blessing of T.G.A.O.T.U., the ages shall strengthen and time leave undisturbed. I conclude in the words of Kipling :—

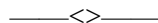
" God of our fathers, known of old,
Lord of our far-flung battle line,
Under whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.

A NEW BOOK BY A WELL-KNOWN LYTTELTON FREEMASON.



Some time ago the Rev. E. E. Chambers, of Lyttelton, who as honorary organiser of the Navy League has done such excellent work, devoted himself to writing a text-book on "The British Navy from the Tudor Period to 1914," which he offered to the local branch of the Navy League as a suitable publication for use in the schools of the Dominion and as a means of diffusing some knowledge of the work done by the British Navy. The local branch did not see its way to the publication of the book, and Mr. Chambers sent it Home to the head office of the Navy League. The secretary, who expressed the opinion that the book would fulfil a very useful purpose in providing a simple and, at the same time, pretty complete " reader" for the schools, submitted the MS. to Admiral the Hon. Sir E. R. Fremantle, Sir Eardley Wilmot, and Lord Beresford, and their verdict being favourable, the book has now been published in England. "The Navy," the official organ of the Navy League, for April, in announcing the fact, adds : "Mr. Chambers has been an active worker in the cause of naval efficiency for many years, and we are confident that his work will strongly commend itself to the people of New Zealand and of our other Dominions." We cordially endorse what "The Navy" says as to the value of the work done by Mr. Chambers, and congratulate him on his latest and by no means his least important effort on behalf of the institution to which he has shown a lifelong devotion.—Christchurch paper. [When the book comes to hand the CRAFTSMAN will have pleasure in reviewing it.—En. C.]

THE NEW GRAND SECRETARY OF THE GRAND LODGE OF ENGLAND.



H.R.H. the Duke of Connaught, M.W.G.M., has selected Bro. P. Colville Smith, P.G.D., Dep.Prov.G.M., Cornwall, Prov. G.Sec., Oxfordshire, and for the last fifteen years Secretary of the Royal Masonic Benevolent Institution for Aged Freemasons and -Widows of Freemasons, for the position of G.Sec. of the G.L. of England. Bro. Colville Smith is a much travelled and experienced member of our Order, and will doubtless prove an admirable successor to Sir Edward Letchworth. Bro. Colville Smith's transfer to his new duties will doubtless prove a loss to the Benevolent Institution, but we know enough to feel he will not wholly forsake his love; will rather keep a watchful eye and a fraternal thought for the many old people by whom he has made himself beloved.

Poetry.

THE MYSTIC ART.

The world may rail at Masonry,
And scoff at Square and Line,
We'll follow with complacency
The Master's great Design.
A king can make a gartered knight,
And breathe away another;
But he, with all his skill and might,
Can never make a brother.
This power alone, thou Mystic Art,
Freemasonry, is thine ;
The power to tame the savage heart
With brother love divine.
—Bulwer Lytton.

O, MAY I JOIN THE CHOIR INVISIBLE.

——<>——
(*Longum illud tempus, quum non ero, magis me movet, quam hoc exiguum.*
—Cicero ad. Att. xii. 18.)

O, may I join the choir invisible
Of those immortal dead who live again
In minds made better by the presence : live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

So to live is heaven :

To make undying music in the world,
Breathing as beauteous order that controls,
With growing sway, the growing life of man.
So we inherit that sweet purity
For which we struggled, failed, and agonised
With widening retrospect that bred despair,
Rebellious flesh that would not be subdued,
A vicious parent shaming still its child,
Poor with penitence, is quick dissolved,
Its discords, quenched by meeting harmonies,
Die in the large and charitable air.
And all our rarer, better, truer self,
That sobbed religiously in yearning song,
That watched to ease the burthen of the world,
Laboriously tracing what must be,
And what may yet be better—saw within
A worthier image for the sanctuary,
And shaped it forth before the multitude
Divinely human, raising worship so

To higher reverence more mixed with love—
That better self shall live till human Time
Shall fold its eyelids, and the human sky
Be gathered like a scroll within the tomb,
Unread for ever.

This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardour, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible
Whose music is the gladness of the world.
—George Eliot.

MISTLETOE MADCAP.

—<>—
[By GUY THORNE.]

The Rev. Henry Underwood, Rector of Morston, plodded his way home on a dark and frosty afternoon, two days before Christmas. He was a tall, lean, grey-faced man, clean shaven, and with a thatch of thick white hair. The face was strong and determined, but it was very sad. A widower of fifteen years, with only one daughter to keep him in touch with life and human sympathies, he was an unhappy man. He had been to visit a sick parishioner on the outskirts of the village, and now, as he came into the cluster of red-tiled houses, thick flakes of snow began to fall. The black, upright figure walked steadily towards the Rectory, with its surrounding sentinels of leafless trees. Now and then a farm labourer touched his cap.

As he passed the post office, Jellicoe, the old postman, came out with his bag and handed the clergymen the letters of the afternoon. "It's no good, sir," he said, "I went up to the Squire last night. He won't let me the field for my two cows—just because of Jim being had up for poaching nearly a year back. Perhaps your Reverence could say a word for me?"

The Rector shook his head. "I am very sorry for you, Jellicoe," he said, "very sorry indeed, but I can do nothing. Sir Thomas and I are not on speaking terms; you know that perfectly well. I cannot help you with him, for he would not pay any attention to me, even if I wrote him a letter."

"It's cruel hard on a poor man," the postman said, with a heavy sigh, and tramped away with his letters. Indeed, it was common knowledge in the village that the feud between the Rector and the Squire had only intensified as the years went by. The two men had disagreed over some trivial matter some six years back. The disagreement had grown into enmity; it had magnified itself until it had assumed—in the eyes of the villagers, at any rate—the character of a feud.

Both the Rev. Mr. Underwood and Sir Thomas Richardson were obstinate men. The Squire was all geniality and open-heartedness. The Rector, a saddened and disappointed man, had never really got on with his parishioners. He was charitable, but he was cold. It was his nature, and the long and morbid mourning over the wife to whom he had been passionately attached had soured and prejudiced his views. He went on, his feet ringing on the frost-bitten road, until the chimneys of the Rectory rose to view, and an oblong of orange colour shone through the gathering dusk, promising the study fire, and tea. Behind was the tower of the church, a black silhouette, etched against the grey of the sky, and to the left were the great iron gates of Morston Hall. As he passed them, and turned into his own grounds, the Rector looked sourly at the lodge and the stone griffins which marked the approach to his neighbour's house.

He went into the Rectory and took off his overcoat, shaking the snowflakes from it. Then he entered his study, a pleasant, old-fashioned room, lined with books, and with a portrait of his dead wife hanging over the mantelpiece. A big fire of logs burnt upon the hearth. Old Mrs. Redmond, his housekeeper, had put the tea-

things upon a table by his arm-chair, and a copper kettle sang softly among the embers. He sank into his arm-chair, and made his tea. The pleasant brew brought a little colour into his cheeks.

He was about to pick up a recently-issued theological work, which he had been studying, when his eye fell upon a brightly-bound novel lying beside it upon the table. "Mollie's, no doubt !" He took it up with an indulgent smile. The title-page bore the single word "Love." "I suppose the child is growing up," he said to himself. "I wish she could meet more men. If I could see her happily married to the right person, I think I could die in peace."

At that moment something fell from the book and tapped smartly upon the Rector's knee. He picked it up. It was a letter, and as he gazed at it in perplexity the words, "My darling, darling Mollie," started out from the page. The whole man stiffened. Once he put the letter down on the arm of his chair ; then once again he took it up. "It's from one of her school friends," he said to himself, as he turned it over and looked at the signature.

It was not. The signature was "Your ever loving and devoted, Basil Richardson."

Then the Rector read the letter, with great deliberation, from beginning to end. It was a passionate love letter, obviously one of many others, addressed to his daughter Mollie by Basil Richardson, the Squire's third and youngest son. The letter implied a long and furtive intimacy. It seemed clear that the young couple considered themselves as engaged to each other, and it concluded as follows :—"I have told my father that you are the only girl in the world for me. He knows you, and you know him. To be frank, he is not particularly keen, owing to the fact of the unfortunate estrangement between my father and your father. He won't move a hand to help me. All he said when I told him was : She's the prettiest girl in the county, and I am sure she is a sweet, nice-natured girl, too. Since you have taken up this blue-chinning business '—he meant the stage, my darling !—' you are making £20 a week as an actor in London, and you tell me that you have some money put by. When I die you will have £400 a year. All I say is, go in and win, carry her off in a post-chaise if you like ! But don't ask me to shake hands with that man Underwood, for I simply won't. I would have been friends with him any time this last five years; but he won't own himself in the wrong.' So you see, dear, we must take matters into our own hands, and if we cannot soften papa, we must evade him."

The Rector's face blazed crimson. His tired, grey old eyes glittered with anger. He tore the letter in two with a passionate gesture, and flung it on the floor. 'That man's son !' he said; my Mollie !"

The doof of the study opened, pat upon the last word. A girl, with hair like ripe corn, deg black eye-brows and large blue eyes, came in. She was dressed in furs, and her cheeks were bright rose-colour with the cold. "I heard you call me, father," she said, "as I passed through the hall. Oh, tea ! Just what I want."

The Rector made a gesture with his arm. "Sit down, Mollie, if you please," he said. "I wish to speak to you upon a grave matter."

Mollie looked quickly at her father, but sat down as he commanded, and as she did so the old gentleman was unpleasantly conscious of a certain qualm. It was not easy to say what he had to say to this radiant, vivid daughter of his, who had ruled him and his house ever since she came back from school.

"There's a letter there," he began, his voice unconsciously assuming the harsh pedantic note with which he was wont to deliver his sermons.

"It's mine !" came in a shriek, as Mollie dived down on to the hearthrug and picked it up. "Do you mean to say you have been reading my letters—you have been spying on me, father?"

"Not in the least. I picked up the book you have been reading. I picked it up quite by chance; the letter fell out. I read it, as it is a father's duty to read any letter from a man to his daughter, when his daughter has never told him that she was corresponding with a man."

"Are men such dreadful things, then?"

"Mollie, do not be pert. I have read this letter—"

"So I see; and you have done me the kindness to tear it in half!"

It was a natural movement, though I regret it," the old gentleman replied. "Mollie, you are corresponding ; you appear to imagine yourself engaged to Basil Richardson."

"I am engaged to him," the girl said quickly, throwing off her fur coat, and fumbling at the neck of her blouse. She produced a ring which flashed with diamonds in the lamplight. I have worn this ring round my neck for three months, ever since he gave it me. And now what have you to say to it, father?" "I have to say this, that never shall you marry a son of Thomas Richardson."

"Just because he is an actor. Why; his own father doesn't mind. He is making a thousand a year. He can support I have no prejudices against actors. Your dear mother and I often went to the theatre when we were in London."

"Then why?"

"Because," the Rector replied, "no daughter of mine shall ever marry a son of Sir Thomas Richardson."

"But you have said that before, father! Supposing I do marry him, as he has asked me. I shall be twenty-one in the New Year, and you can't prevent me."

The Rector, who had been walking up and down the room, stopped. "Would you do that, Mollie?" he asked.

"I don't know," the girl replied, burying her face in her hands, and beginning to sob.

"Would you do that, Mollie?"

She looked up at her father. There were real tears upon her face, but her mouth was smiling still. She went up to the old man and put her arms about his neck. "Do you really mean that, father?"

"Dear, I do really mean that—I must mean

"They have asked me to the Hall for Christmas Mustn't I go?"

Dear, you must not go."

"But what shall we do, you and I alone, father, on Christmas night?"

We will sit together and think of your dear mother."

She suddenly took her arms from his neck, and stood back, wards from him.

"Now, if I agree to what you say, and I have always been a dutiful daughter"—here she made a little gesture—"will you promise me one thing?"

"What is it, Mollie?"

"That you will sit and watch me entertain you on Christmas night. You mustn't say a word. You mustn't do a thing to interrupt. You must just watch the entertainment I provide."

"My dear daughter, of course, of course. And you will really give him up?"

"How can I say, father?" she replied. "You ask a hard, the hardest of all things from me. Have I not a right to love?"

Even then the man was not melted. The fanatic hatred of Sir Thomas Richardson—for it was really that, though he would have shuddered at the word—persisted in all its cruelty.

"We have all of us hard things to undergo in life," he said, "and it is by such trials that we are ennobled and purified."

The Rector sat alone and smoked. He congratulated himself upon his firmness. And when they met again at the evening meal, he was more certain of his own wisdom than before.

"You asked me a question this afternoon, father," she whispered. "Well, I have been thinking over what you said, and I have decided."

"Yes, dear!"

"I promise you, father, that I will not go to the Hall for Christmas, unless you yourself come with me!"

The Rector laughed grimly. "I am as likely to sup with the King at Buckingham Palace," he said. "But there is another and far graver question, Mollie."

"I know, dear," she answered, "and here also I will give in to you. I will never marry Basil Richardson unless you give consent."

The Rector was never, at any time, a happy man. But that night as he went to bed, his old veins were warm with satisfaction, and if the voice of conscience made itself heard at all, pride and obstinacy stifled it in a moment, and his daughter's submission put the final touch to his complacency.

* * * * *

Christmas Day was bitterly cold. The three church bells which summoned the village folk to the festival rang thin and mournful. Mollie and the schoolmaster's wife had decorated the church with holly, but it was a poor attempt. The congregation was scanty—for the Rector had never really got hold of the hearts of his people—

and the Christmas hymns echoed sadly in the gaunt, cold church. At lunch the Rector was very silent. He had given his daughter a gold neck-chain for a Christmas present.

It was one which had belonged to her mother. To do him justice, Mr. Underworld tried to be cheerful, but a leaden depression lay about his heart, and his pretences were futile. Mollie seemed lost in thought. She ministered to her father with a drooping mouth : "I hate festivals and holiday times," she said once, with a suspicious catch in her voice.

"I am sorry, my dear," her father answered, "that I cannot give you a gayer Christmas. You are young, and, of course—" - He broke off suddenly, remembering at whose will it was that sadness lay like a cloud over the Rectory.

Yet again Mollie proved herself a dutiful daughter. "Never mind, father," she said, "we cannot always be gay. I am quite happy, really. Besides, to-night I am going to entertain you. You remember your promise?"

"What was that, my dear?" the Rector asked.

"Why, that I was to entertain you this evening. That you were to watch the little performance I have arranged, and under no circumstances whatever were to speak a word until it is all over." She threw a reproach in her voice as she went on. "Surely, father," she said, "you remember that I, that I—" "Of course, of course, dear," he said hurriedly, terrified lest the question of her promise should arise again. "I quite remember now."

"Then it will be after dinner, father."

"Yes!" the miserable man replied, rubbing his hands together, "after the excellent turkey from the Glebe Farm, and Mrs. Redmond's plum pudding." It was an appalling effort at cheerfulness, and he knew it. Mollie knew it, and her father knew that she knew it. Lunch progressed to its end in moody silence.

Dinner was gloomier still. All the afternoon the Rector had been filled with thoughts of his wife. He felt utterly lonely and depressed: Even his daughter's conversation, and the girl seemed in curiously high spirits and suppressed excitement, only intensified his melancholy. After the meal Mollie reminded him of his promise. "You are to go into the drawing-room," she said ; "a fire has been lighted, and the folding doors leading to the small drawing-room are shut. There is an arm-chair put ready for you, and remember, father, your promise that you will not say a single word until my little performance is over!"

The Rector sipped his glass of port for a moment, and then crossed the hall to the drawing-room—a room he hardly ever entered now. A bright fire was burning on the hearth, an armchair faced the folding doors, and he sank into it with a sigh.

He had been sitting there for two or three minutes, when low music began from the other side of the doors, as someone touched the old Broadwood piano with a skilful hand. The Rector started. The tune was that sweet old melody : "Robin Adair"—his wife's favourite song. She had often played and sung it to him in the past, and the very touch of the unseen pianist reminded him of the one who was gone.

Then the doors slowly opened, and again the Rector started. The room beyond was arranged in a way that was startlingly familiar, though he had not seen it so for years. The piano was in the place it occupied in his wife's life-time, and the back was draped with some old Chinese figured silk that he had not seen since her death. Mollie was seated at the piano, but a changed Mollie. Her hair fell on each side of her forehead in smooth bands. She wore the clothes that girls used to wear forty years before—you may see them in the pictures of Du Maurier in "Punch" of that period—the high frill of lace round the neck; the flounced skirt ; the bustle! Mrs. Underwood was dressed like that when, a fresh and radiant girl, he had first met her.

And how like, how wonderfully like, Mollie's voice was when she began to speak! A trembling hand went up to the Rector's eyes and brushed something away. Low and sweet, with that gentle precision Mrs.

Underwood had always used, but which her husband had never heard from his daughter's lips before, the words echoed out into the quiet room. "He is coming ! My dear love is coming. I am happier than I thought it possible to be. How beautiful the world is! How good God is, who has given me this priceless gift of love!" Idly one slim hand—there were quaint, old-fashioned rings upon it—touched the keys, and again the plaintive old Scotch air was heard. Then the girl jumped up from the piano and stood tense in an attitude of listening ; her eyes sparkled, her lips were parted.

There came a knock at the door, it opened, and a tall young man came in with a cry of joy. He went up to Mollie and clasped her in his arms, kissing her reverently upon the brow.

He was dressed as young men of position were dressed forty years ago. His frock-coat was tightly buttoned at the waist. His wide trousers had a military stripe down them at one side. His hair was rather long, and he

wore a faint down of side whiskers, while the rest of his face was shaved. The Rector had dressed like that, on occasions of ceremony, when he was an undergraduate.

"And is it true, is it really true, darling?" came in a low, musical voice, trembling with passion. "Is it really true that you will entrust your life to me?"

"It is quite true, to you and to no one else, ever."

The old man in the chair was bending forward, gripping the arms, his mouth working, his eyes wide. He was back again in the past. In the surprise and shock he forgot the present. He never gave a thought to the identity of this young man, he forgot that the girl before him was his daughter. In his dry and anguished heart some spring, some fountain of healing waters was liberated—even as the waters gushed forth from the rock when stricken by the wand of Moses. And it was a magic wand indeed that had wrought this transformation—the magic wand of Art!

"Nothing shall ever part us, shall it, dear?" the girl asked, clinging to her lover, her hands upon his shoulders, looking up into his face.

Who could part us?" he answered with proud confidence.

"It would be cruel," she whispered; "I think I should die " —and then for the first time Mollie glanced towards the inner room. Her eyes met her father's, the young man's eyes followed hers, and the Rector found himself gazing at two fresh young faces with a mute enquiry upon them. There was a dead silence as the old man suddenly understood.

Mollie and her lover looked at him fixedly. It was hardly an appeal ; the Rector at any rate felt that he was being judged. He rose from his chair with some difficulty, and went towards them with his hands outstretched. His whole face was changed. It shone with blessing.

"My dears!" was all that he said, and then his daughter's arms were round him, and she was sobbing on his breast.

The Rev. Mr. Underwood found himself shaking hands with a clean-shaven, handsome young man, whose side whiskers and long hair had mysteriously vanished.

I will be very good to her, sir ! I will devote my whole life to making her happy. And my father says "—here the young hesitated for a moment—" my father says, sir, will you come and join our Christmas festivities? It is only a step to the Hall, as you know."

The tears were still upon his cheeks, but the Rector threw back his head and laughed—full, merry laughter, such as no one had heard from him for years. "What can I do," he cried, " against such profound cunning and calculation as this? Mollie, my dear, run and get me my fur coat."

And of the rest of the proceedings, of the jovial Squire's Christmas greeting to his old enemy and his new friend; and how the wassail bowl, with the hot apples hissing in it, was brought into the old panelled hall; and how they all danced Sir' Roger de Coverley together, and of how Mollie was queen of the joyous night—are not these things written in the chronicles of the Houses of Richardson and Underwood? — "The Freemason," London.

REVIEW.

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"THE THEOSOPHICAL PATH."—A monthly magazine, published at the International Theosophical Headquarters, Point Loma, California, and edited by Miss Katherine Tingley.

We raise our hat to Miss Tingley, not alone by reason of her sex, but to honour her intellectuality, her talents, and her efforts in the cause of humanity. The writer of this review is not a Theosophist, having no more knowledge than the average man of the tenets and objects of the cult; and sequentially his ignorance deprecates antagonism, either implied or expressed.

In reviewing the October number, the CRAFTSMAN reiterates its former comments as to the able editing, the intellectuality of the high-class articles submitted, the remarkably fine illustrations, and the excellence of every detail in the production of the magazine. Indeed, there are few journals, even in America, that have stronger claims on the suffrages of the literary mind, apart from its peculiar tenets, than "The Theosophical Path."

The first article in the October number bears the caption, " Theosophy—Unsectarian and Non-political." The writer of that article says : "The principal purpose and aim of the Theosophical Society, since its formation by H. P. Blavatsky in New York in 1875, and still more strongly insisted upon since its reorganisation by Katherine Tingley in 1898 as the Universal Brotherhood and Theosophical Society, has been, and is, to accentuate the fundamental principle of Theosophy—viz., universal brotherhood. Harmony based on those foundation truths which are the very essence of Theosophy, the basic truths common to all religions ; to seek for the common ground ; not to accentuate any creed, any dogma, not to support any church or any religion, even the greatest, but to support Religion, Truth—these alone can make man free.

"To come now to the application of the foregoing and the reason for making this statement, the following has been brought to our attention. It is a statement published in the official organ in the U.S.A. of a society which claims to be 'Theosophical,' the same being a section of a society of which Mrs. Annie Besant, a professed 'Theosophist,' is president. The statement in question, which quotes authoritatively from Mrs. Besant, is as follows :-

"Our President has not left us in doubt as to the activities to which we should devote our every available energy in the immediate future; we have not been left groping to find those excellent things for ourselves. In the ' Watchtower' for November, 1916, she has with directness and force informed us that it is a matter of very great importance that we shall do what we can (1) to strengthen the work of Co-Masonry ; (2) to help in the establishment of that intellectually inclined, old, but yet very small church, known as the 'Old Catholic Church,' among Theosophists ; and (3) to aid in giving out the educational ideas for the future race. She has made it clear as daylight that we are to take the light of Theosophy into the outer world, entering the four great departments of life which so much need the illumination of our teaching at this critical time : these are politics, religion, education, and social reform.

"For the sake of those of the public who may have been misinformed or do not know the facts, it should be stated that neither Mrs. Besant. nor any of her followers, nor, again, any of the members of the so-called Theosophical Society of which she is president, is a member of, or affiliated with, the original Theosophical Society founded by H. P. Blavatsky, which is now known as the Universal Brotherhood and Theosophical Society, of which Katherine Tingley is the leader and official head, with international headquarters at Point Loma, California."

"But there is still another reason for making this present statement and for emphasising the fact that neither Mrs. Besant nor any of her followers is a member of, or associated with, or endorsed by the Universal Brotherhood and Theosophical Society, which reason is to be found in Mrs. Besant's advocacy of Co-Masonry and her urging her followers to actively participate in politics."

"Wide publicity has recently been given in the daily press to the recent action of the British Government in India in placing restrictions upon Mrs. Annie Besant, on account of her political activities. An Associated Press despatch, also widely published, reports that in the House of Commons, 11th July, the following statement was made by Mr. Austin Chamberlain, Secretary for India :-

" The Madras Government had offered to relax its prohibition of Mrs Annie Besant, head of the Theosophical Society, so far as it affected her Theosophical and religious activities, but that Mrs. Besant declined the concession on the ground that it was impossible to separate her Theosophical and political work.*

"*When just about to go to press, information was received through the publication of an Associated Press dispatch, dated Bombay, India, 17th September, that Mrs. Besant and two of her associates have been released from internment by the Madras Government. They had been held for political agitation.' The Press dispatch further states as follows : It was recently announced that the Indian Government was prepared to recommend to the Madras Government that the restrictions placed on these people be removed if the Government were satisfied they would refrain from unconstitutional and violent methods and political agitation for the remainder of the war.' "

"The only alternative conclusion, if the above be not held as applicable, is that Mrs. Besant has totally failed to understand the principles and teachings of Theosophy and the first object of the Theosophical Society. It should be said that Mrs. Besant ceased to be a member of the original Theosophical Society, being removed from its ranks by a majority vote of ninety-three per cent of its members as far back as 1895, and at no time since having been recognised by the members of that society as an exponent of Theosophy."

We are led to quote somewhat fully from the foregoing article because for some years past the emissaries of this Mrs. Besant have been actively engaged in propaganda work in connection with what is called Co-Masonry in this country, and under the direct ægis of Theosophy. From the above two things are clear : Firstly, the attitude taken up by Theosophy against entering the public arena on religious, political, and social questions is precisely that of Freemasonry, and the reasons are also in accord ; secondly, the obstinate determination of the person at the head of so-called Indian Theosophy to interfere in what does not, or should not, concern her has not only had the effect of severing the relationship with what appears to be Theosophy proper, but has brought her into conflict with the Indian Government, who have had to take the firmest steps to restrain this irrepressible female, whose sole object in life would appear to be notoriety of any kind.

Another excellent October article is headed "Self-Knowledge," which is generally difficult to induce folks to acquire ; but the value of the article may be understood from one extract—viz., " Be humble, if thou wouldst attain knowledge ; be humbler still, when knowledge thou hast attained." A most interesting change is made in views of Switzerland, in which some excellently produced views are briefly explained, and makes one long for a sight of the beauties of the lakes and the rarefied air of the wonderful mountains.

The "Soul of India" is historically dressed, and the Theosophical reference is not obtrusive. A complete change is made in discussing "An Old Book," which appears to have been written by one Tiphaigne de la Roche in 1760. The following short extract would almost seem to indicate that he had a premonition of what "cultured" Germany would be in the 20th century :—

"I have often found great folly among the nations that pass for the most civilised and sometimes as great wisdom among those that are counted the most savage. I have seen small states supported by virtue, and mighty empires shaken by vice, whilst a mistaken policy has been employed to enrich the subjects, without any endeavour to render them virtuous."

We should like to continue our interesting comment, but space calls out in protest.

INVERCARGILL HONOURED.

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VISIT OF THE DEPUTY-GRAND MASTER.

It was certainly a happy coincidence that the date of R.W. Bro. J. J. Clark's visit to Invercargill was that of the regular meeting of Lodge St. John, No. 94, thus providing the opportunity of investing R.W. Bro. A. Le H. Hoyles as Prov.G.M. of Southland in his own Lodge and on its regular date of meeting.

W. Bro. F. Bonifant, W.M., and his officers had spared no pains to make the occasion a memorable one, and their energies were well rewarded. Each of the three town Lodges and Lodge Waihopai provided attendances equal to their regular meetings ; by half-past seven the room was well filled so far as ordinary accommodation goes, and quite a number were seated on the extra chairs provided. The orchestra was present in full force ; Bro. J. Storrie acted as Trumpeter.

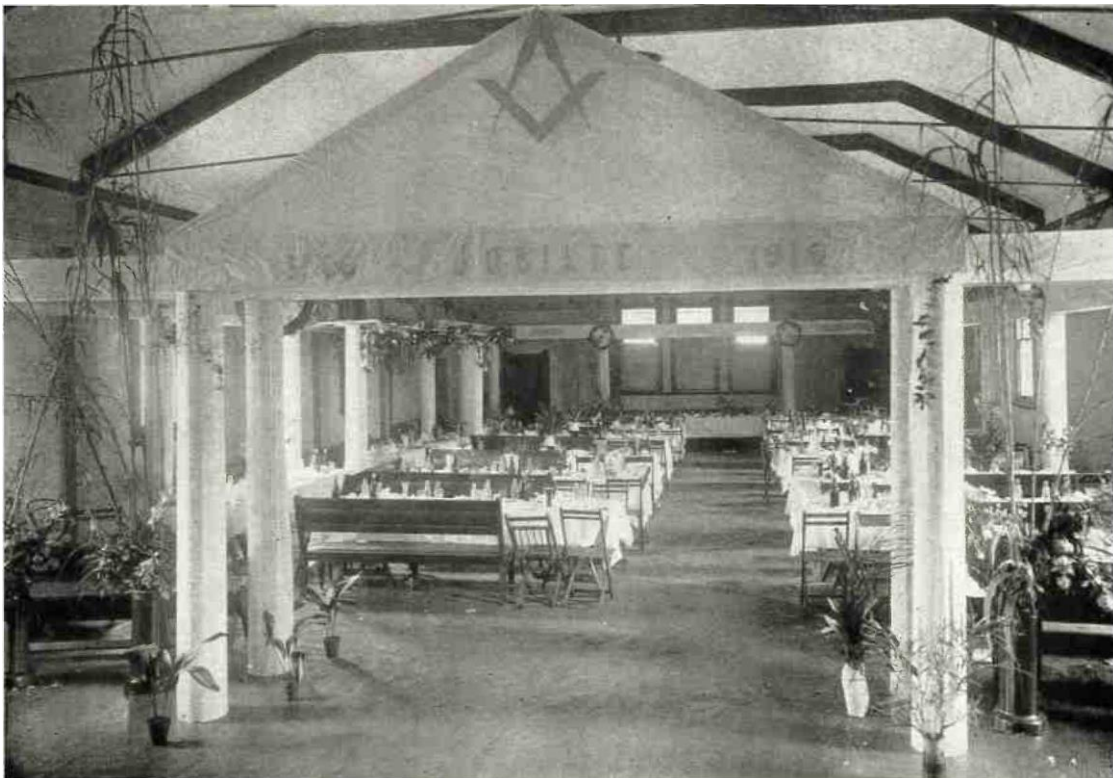
R.W. Bro. Clark stated the object of the meeting. Then the Prov.G.M.-designate was received ; prayer by Chaplain W. Bro. J. Aitken, P.S.G.D. ; address by R.W. Bro. J. J. Clark, Dep. G.M., investment of R.W. Bro. A. Le H. Hoyles as Prov.G.M. ; address to Prov.G.M. by R.W. Bro. T. M. Rankin, P.Prov.- G.M. address to Prov.G.M. by R.W. Bro. T. M. Rankin, P.Prov.G.M. ; address to Lodges by R.W. Prov.G.M. ; prayer by Chaplain. The ceremony was punctuated throughout by applicable odes, musical honours, and selections. Perhaps it would be safe to say that the address or charge to the Prov.G.M. by Bro. Clark was the most impressive, yet the Address after Investiture by R.W. Bro. T. M. Rankin remains fixed in the writer's mind. Only a thorough ritualist and one well versed in Masonic knowledge could possibly have introduced personal reference to Bro. Hoyles in such beautiful language as that used by Bro. Rankin.

The R.W. Prov.G.M., in addressing the Lodges at the final part of the ceremony, after returning thanks to one and all for their attendance and assistance, spoke feelingly of the co-operation of his brethren during the past year. With their sympathetic help, his duties had been lightened and made extremely pleasurable. He looked forward with confidence to a continuance of this brotherhood during the incoming year. Bro. Hoyles need have no doubts thereon, for he has the full respect and esteem, as well as the brotherly love, of Freemansons through. out the district ; when he thoroughly comprehends this he will be able to cease to some extent clinging to the virtue he has added to the four cardinal ones—viz., modesty.

W. Bro. R. Prentice, P.D. of C., carried out the duties of D. of C. with a dignity becoming of the office. Being an unusual ceremony seemed to cause Bro. Prentice no concern, and he exercised an ease of manner that was impressive and at the same time helpful to all.

M.W. Bro. M. Thompson, P.G.M., had provided for the occasion a splendid gramophone with excellent records, which were reproduced at suitable times. The orchestral items, too, were in thorough keeping with the ceremony, and Bro. J. M' Crostie as leader is, along with his musical brethren, deserving of great praise and congratulation.

Greetings were tendered to the Dep.-G.M. by the representatives of the Lodges present, and after the Prov.G.M.'s address and prayer by the Chaplain, W. Bro. Bonifant resumed the chair. A special hymn was sung for our brethren at the front, and then the full National Anthem.



At the after-meeting a good supper was provided by the Stewards, and toasts were honoured, interspersed with gramophone records. "The Dep-G.M." was in the very capable hands of M.W. Bro. M. Thompson, who delivered a splendid speech, finishing with a humorous reference to Bro. Clark's state of bachelordom. "Where," he asked, "would Freemasonry be in the future if all were as our respected guest?" "Where would the future generation be?" The race would die out in our present day. He was sorry a ladies' night had not been arranged in connection with the reception to Bro. Clark in order to possibly correct the one apparent shortcoming of the Dep. G.M.

R.W. Bro. J. J. Clark, in replying, delivered a speech such as is seldom heard, and in a manner that maintained the rapt attention of everyone from the first word to the last. A speech that could not fail to do every brother some good, and to spur many a faltering one on to greater effort 'in the future. His forcefulness and clearness of delivery, his perfect command of language, his frequent use of charming terms, and, above all, his constant ring of sincerity were all factors making his address a memorable one. It was a brother from far north (Lodge Tongariro) who regretted that Bro. Clark's speech could not be recorded verbatim for the benefit of those who were unable to hear him. Everyone shares that regret, and in the absence of shorthand notes no attempt will be made to report the speech; shorthand alone could do justice.

The toast "Brethren at the Front" was proposed by W. Bro. A. B. Haggitt. Various other toasts were duly honoured. Thus concluded an evening that will long remain in the memory of those who had the opportunity of attending.

On the following day, Saturday, the. Dep.-G.M. was motored out to Gore, where representatives from Lodges Mataura, Waikaia, and Waikaka were met. The gathering took the form of a reception meeting, and R.W. Bro. Clark contributed a most interesting paper relating to Freemasonry in its earliest stages. An enjoyable time was spent in the refectory, and the party motored back to Invercargill, reaching town shortly after midnight.

On Sunday, M.W. Bro. M. Thompson took our esteemed visitor by motor to his seaside cottage at Riverton. This township, famed for its triple scenic attractions—bush, river, and sea—is always a favourite resort, but to R.W. Bro. Clark there was an added interest in the fact that he was visiting his birthplace. Lodge Aparima assembled in the afternoon, and another reception meeting, with a short address from the Dep. G.M., was held. Thence, in the care of R.W. Bro. Wm. Timpany, a run was made to Otautau, and Lodge Wallace was visited.

Altogether representatives from thirteen Southland Lodges were met during Bro. Clark's brief stay in the district. This pleasing record was made possible by the energies of R.W. Bro. Hoyles, M.W. Bro. Thompson, R.W. Bros. Rankin, Timpany, Prentice, and Campbell, and to these brethren praise is due.

UNITED MEETING IN SOUTH CANTERBURY.

A united meeting of South Canterbury Lodges was held in St. John's Lodge, Timaru, on Monday, 8th October, under the Charter of the Lodge of St. John, No. 1137, E.C. The inclement weather and the bad state of the roads prevented many Masons attending; nevertheless 157 brethren assembled in Lodge, noticeable among them being brethren from Lodge Mackenzie, Fairlie, who motored to Timaru and back under very trying circumstances. The Lodge was opened, and the business of the regular monthly meeting being concluded, W. Bro. W. Chapman invited W. Bro. G. J. Wallace to occupy the chair and conduct the ceremony of initiation. W. Bro. A. J. Jones, D. of C. (Lodge of St. John), then conducted the following officers to their chairs: S.W., W. Bro. G., Burns (Caledonian); J.W., W. Bro. R. C. Littlejohn (Koranga); Chaplain, W. Bro. J. E. S. Jackson (St. John); S.D., W. Bro. G. P. Wood (St. John); J.D., W. Bro. Wm. McBride (Caledonian); I.G., W. Bro. G. T. Palmer (St. John). W. Bro. Kenneth McKenzie, Dep.P.G.M., and W. Bro. Norman L. McBeath, Dep.D.G.M., with their officers, were then received with honours. One candidate was initiated by the W.M., assisted by W. Bro. Chapman (Ob.); W. Bro. C. J. Mahan, Timaru (Lesser Lights); W. Bro. D. McCaskill, Koranga (Secrets); W. Bro. F. C. Watson, St. John (Charge after Investiture); W. Bro. Fergus Paterson, Winchester (N.E. Charge); W. Bro. J. J. McKeown, Pareora (W.Ts.); W. Bro. N. L. McBeath, Dep.D.G.M. (presentation of B. of C. and By-laws); W. Bro. A. E. Smith, St. George (Final Charge). During the recess W. Bro. Chapman sang "In the Cathedral" (Batiste). The Lodge closed with the impressive additional ritual, instituted by the Lodge of St. John, in remembrance of our brethren who have fallen and the brethren who are on active service, together with those who have been returned discharged from active service. Of the South Canterbury brethren six have paid the supreme sacrifice, sixty-eight were on active service, and eight returned honourably discharged.

At the supper following the toasts of the two Constitutions were honoured and replied to by W Bro. K. Mackenzie, D.Prov.G.M., and W. Bro. N. L. McBeath, Dep.D.G.M. Among many good speeches the reply of W. Bro. G. J. Wallace, of Lodge Koranga, to the toast of the "W.M. in the Chair," proposed by W. Bro. W. Chapman, may be quoted. In the course of his remarks W. Bro. Wallace mentioned how we often used the customs of operative masonry as symbols in our teaching, and stated that the great struggle now going on in Europe suggests a lesson in this way. "As the best material which operative Masons are using to-day was at one time thrown from the bowels of the earth by some fearful volcano, and was poured out in streams of lava, devastating all within its scope; so the lava stream of human blood, the mingled blood of many nations, which was to-day pouring from the human volcano in Europe, carrying death and desolation to almost every home in the world, would ultimately prove a suitable material, or a cement which will bind the various nations in the bonds of universal brotherhood."

THE FEATHERSTON MILITARY CAMP MASONIC CLUB.

The first annual meeting was held in the Club Room, Salvation Army Institute, on 21st November, W. Bro. Everton presiding. There was an excellent attendance of camp members and visitors from Greytown,

Martinborough, and Featherston. M.W. Bro. H. J. Williams and R.W. Bro. J. W. Ellison, Prov.G.M., were also present by special invitation.

From the annual report we gather that 28 meetings have been held, with an attendance of 848, or an average of 30 per meeting ; the smallest attendance was 14, and the largest 98. The original room of meeting proving all too small, a larger one was provided by the Salvation Army—through the efforts of Chaplain-Captain Green—in the tower of the Institute, which was opened with great *eclat*. W. Bro, Everton, with the co-operation of the Wairarapa Lodges, provided a piano, which has proved a great acquisition.

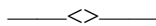
It is specially noted that R.W. Bro. Peterkin paid three visits to the Club, and addresses were given by W. Bro. Surgeon-General Henderson and R.W. Bro J. W. Ellison, Prov.G.M. Refreshments have been provided at each meeting, and four toasts are honoured—viz., "The King and Craft," "Brethren at the Front," "New Members," and the Tyler's. The second toast frequently brings forth letters from those at the front, who write and recall the pleasant evenings spent. The adoption of a card system has enabled the executive to keep a record of each member and the date of his departure from New Zealand. The self-sacrificing efforts of the President (W. Bro. Everton, of St. John's Lodge) were gratefully acknowledged. Lieut. H. W. Johnston is the present Secretary of the Club.

The statement of receipts and expenditure, read by the Treasurer, is conspicuous by its extreme modesty. It shows that the total receipts only amounted to £37 8s., and the expenditure to £35 16s. 11d., leaving a balance of £1 11s. 1d. Of this disbursement £20 12s. was for furniture. All the refreshments appear to have been kindly, but unostentatiously, donated. The chairman moved the adoption of the report, which was agreed to.

By special request, M.W. Bro. Williams then addressed the meeting, first referring to certain points of the report and accounts, and then addressing the meeting on "Association." R.W. Bro. Ellison then took the floor, and, in referring to the "Foreign Correspondence" of the American books of proceedings, read certain extracts and rulings, as indicating, to our eyes, strange customs.

At this stage Lieut.-Colonel Robertson assumed the chair, and, refreshments having been handed round, proceeded with the toast list, which on this occasion also included "G.Ls." and the "President." The toasts were interspersed with songs and recitations, and things went merrily until the sound of the "Last Post" dispersed what had been a very pleasant gathering. Chaplain-Captain Green, who is the unofficial representative of the G.L. of New Zealand, is to be congratulated on his whole-hearted efforts to promote the welfare of all brethren who come to the camp.

NEVER MIND ENEMIES.



You can't make a real success without making real enemies.

You can't hold a strong position without opposition.

You won't seem right to any if you don't seem wrong to many.

You may stub your advancing feet against jealousy and bigotry and rascality. And the more decidedly you progress, the more vehemently you'll conflict with those who dislike you.

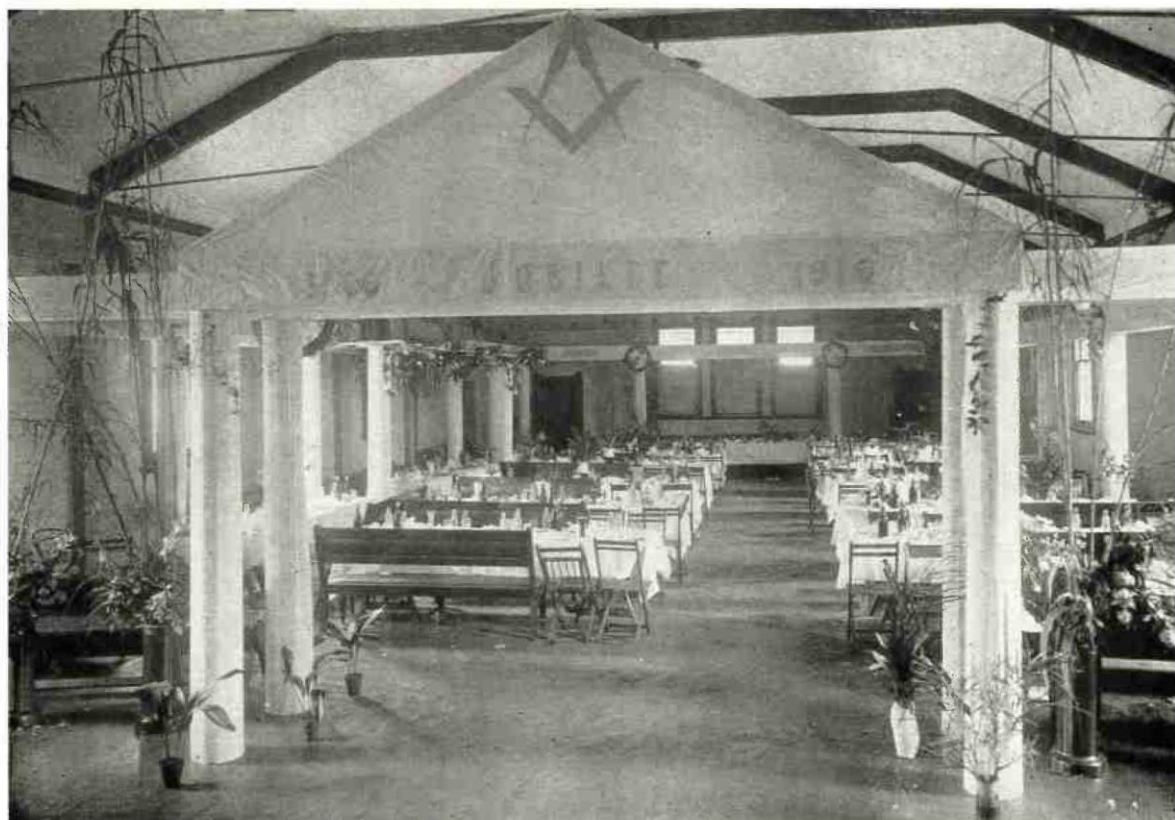
You can't attain without pain; you can't secure your rights without hundreds of others believing that you have interfered with their rights. — " Brotherhood."

JUBILEE OF ST. ANDREW KIL. LODGE, NO. 79, WANGANUI.



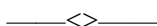
R.W. BRO. J. H. KEESING AND HIS OFFICERS OF 33 YEARS AGO.

Standing—W. Bro. C. Carrel, Bro. R. Law, W. Bro. R. Hughes, W. Bro. John Stevenson, Bro. T. W. Fisher, Bro. A. W. Cunnabell.
Sitting—W. Bro. V. D. Cummins, R.W. Bro. J. H. Keesing, W. Bro. T. Bush, W. Bro. J. L. Stevenson.



THE REFECTORY, SHOWING DECORATIONS AND PREPARATION OF THE HALL.

SUBSCRIPTIONS ACKNOWLEDGED TO 22nd NOVEMBER.



A. Murray 30/- (Fendalton), J. C. Davidson (Dannevirke), J. W. McDougall, E. Eales, J. Johnston, L. Freedman, S. H. Tucker (Napier), J. F. Brooks 5/- (Cambridge). Lodge Wario 20/- (Blackball), H. A. Norris (Petone), D. Manson 10/- (Christchurch), R. B. Clouston 39/2, W. Tailby 6/3; R. Bradley, S. F. Whyte 30/-, W. W. Daw, H. Walker 27/6; Dr. McKelvey 15/-, L. Simmons, O. Harvey, W. J. Stenson 22/6; F. W. Benne 17/6, F. W. Smith 22/6, S. L. Bygrave 13/4, C. H. Jenkins, N. T. Williams 5/-, W. G. Allen, M. Copeland; V. Anderson, A. G. Graham, Major Jolly, F. B. Spencer, C. E. Dulton, C. T. Haynes (Auckland), Captain Green (Featherston), F. C. Spinley 46/8 (Devonport), R. English 21/8, A. G. Sandford 17/6, F. W. Luxford 30/-, C. Speight 20/-, H. E. Tristram 27/6, E. A. Tisch 27/6, R. A. Andrews 27/6, H. B. Jenkins 21/8, T. B. Booth, A. Moody 19/2, A. Grigg 20/-, J. Herbert, J. Acheson 17/6, J. Shannon 27/6, A. Bullock 40/10, W. E. Burrow, R. A. Johnston 20/-, T. Johnson 20/10 (Hamilton), C. L. Innis 69/-, A. Robertson, C. McDiarmid, A. Stuart (Marton), P. C. Watt 10/-, J. Georgeson 10/-, J. Gentles, A. T. Peterkin (Wellington), N. Jargeson, S. Paul (Westport), Geo. Palmer 22/6, H. Thorpe, P. C. Gould (Ngaruawahia), J. Heerdegen 27/6, J. Willis, J. Ormsby, B. Budden, C. Miller, R. Green, A. H. Lord (Otorohanga), H. F. Forster, J. E. Stuart, T. Black, J. C. Paterson (Whawharua), H. A. Ringer (Otewa), J. Currie 30/10, R. Hyman 10/-, J. Imrie 20/-, T. Emmerson 17/6 (Timaru), R. V. Parker (Island Bay), T. E. Bickford 10/10 (Hawera), G. A. Cornish 27/6, R. L. Somers 20/10, J. Motley 17/6, H. W. Dalton 20/-, E. H. Hawken, A. J. Graham, G. T. Simpson, G. H. Deverell (Te Aroha), A. J. Bray 17/6, F. E. Phillips, W. Jeffery, A. E. Patterson, E. Woodley, H. J. Collins, W. D. Teesdale, J. W. Spear, A. Young, C. G. Downes (Te Awamutu), A. G. Smith 30/- (Stoke), W. Whittaker 23/4 (Whakatane), C. E. Clifton 20/- (Sumner), T. F. Hewat 10/-, J. H. Griffiths 10/-, J. Hislop 30/-, W. J. Palmer, T. Riddell, G. D. Smith, Hutchinson Ford, L. H. Fenn, G. H. Suisted, W. White Scott 10d. (Pahiatua), J. McKenty, F. Bezbie, G. Armstrong, P. D. Hargreaves (Waikato), W. S. Sanders, A. Shand, — Reid, H. Timms, J. Thomson, G. A. Shaw, F. Harris, T. Cox, J. A. Bruce (Huntly), J. E. Walker 55/-, A. F. Howarth 17/6, H. L. Tempest 6/8, J. W. Cochrane 47/6, H. G. Free 17/6, C. Bowles 17/6, H. A. Ellison 67/6, J. S. Duff 17/6 (Te Kuiti), L. Dennis (Hukapapa), H. Henderson (Piriaka), M. A. Benney (Newmarket), J. Chippendall (Millertons), W. A. Carter, — Wright, F. P. Short., P. W. Tombs, F. Howard, J. R. Foot, G. T. Roach 17/6 (Hastings), J. Reid, J. R. Richardson, W. Simpson, R. Cowan, R. A. Inglis, F. W. Stout, A. F. Allwood, W. J. Dawson, J. H. Stallard, S. Worner 20/-, J. E. Holmes 17/6, D. McLean 21/8, A. E. Furness 21/8, D. W. Jack 20/10, C. J. Lamare 21/8, A. McLeod 27/6 (Whangarei), Captain Gibbons, F. Goodman, J. Cowell (Onehunga), H. B. La Trobe (Henderson), N. A. Winter (Taumarunui), P. Halliday 58/4, G. H. J. Johnston 26/8 (Frankton Junction), W. A. Hutchinson (Wanganui East).

(All 7/6 but those noted.)

Reports.

[Secretaries and Scribes are requested to forward Reports.]

CRAFT LODGES.

SOUTHLAND.

Southern Cross, No. 9.— The regular meeting was held on 2nd November. The ceremony was passing, the W.M., W. Bro. I. Copeland, being assisted by Bro. L. L. Padget, S.D. (S.E Charge); W.M. and Wardens (W.Ts.); Bro. W. H. Irvine, S.W. (2nd T.B.); and W. Bro. J. Critchfield (Final Charge).—[Lodge Correspondent.]

St. John, No. 94.— At the regular meeting on 16th November, three E.As. were passed to the F.C. Degree. W. Bro. Bonifant gave the Ob., Ss., and Final Charge ; the W.M. and Wardens the W.Ts. ; and W. Bro. J. Aitken, the S.E. Charge.

Taringatura, No. 100.—There was a very good attendance of members and visitors at the meeting on 29th October, and a full order paper. The annual election of office-bearers resulted in the election of Bro. S. E.

Griffiths, S.W., as W.M., and for each of the other offices the one brother nominated. The annual report and balance-sheet, of which a copy is enclosed, were submitted, and, after a short discussion of a complimentary character, were adopted. Briefly put, the membership is now 108, an increase of eight for the year ; the balance of assets over liabilities is £1,139 0s. 5d., an increase of £60 17s. 7d. for the year. Nine brethren are on active service, one of these, Bro. A. Allan, being wounded at Bellevue on 14th October. The meetings during the year have been well attended, and several improvements to the hall and grounds effected. A candidate was balloted for and accepted, the proposal re lighting the hall was deferred till December, and three candidates were raised to the degree of M.M. by the W.M. (Bro. H. Beer), assisted by W. Bros. Graham and Johnson, Bro. Griffiths, S.W., presenting the W.Ts., and Bro. D. K. Fisher the V.S.Ls. at the close of the ceremony. After a strenuous evening's work the Lodge closed just before midnight.— [Lodge Correspondent.]

Winton, No. 108.— The installation meeting was held on 31st October, there being a record attendance. One candidate was proposed, and one member received his M.M.'s certificate. The Prov.G.M. wrote acknowledging a substantial donation to the War Benevolent and Annuity Funds. A motion of condolence was passed with the widow of the late W. Bro. John Graham, who had been killed in action "somewhere in France." The late brother was one of the Charter members of Lodge Winton. Visitors were received, and the R.W. Prov.G.M., Bro. A. Le H. Hoyles, accompanied by R.W. Bro. W. Smith and other G.L. officers, was received. W. Bro. A. B. Haggitt officiated as G.D. of -C., and R.W. Bro. A. Le H. Hoyles acted as I.M., installing Bro. J. A. Broom into the chair. The following office-bearers were invested : S.W., Bro. Rev. C. E. P. Webb ; J.W., Bro. H. Liddell; Treas., W. Bro. Jas. Findlay; Sec., W. Bro. T. Walker ; Organist, W. Bro. P. A. de la Perelle ; S.D., W. Bro. W. Young ; J.D., Bro. J. McArthur ; D. of C., W. Bro. J. B. Hamilton ; I.G., Bro. Thos. King ; Tyler, Bro. A. Liddell; Ss., Bros. H. Taylor, R. Bailey, and T. McFetridge. The following brethren assisted in the investiture of officers :— The Wardens were invested and addressed by R.W. Bro. W. Smith; the Treas., Sec., and Organist were invested by W. Bro. Bonifant ; the Deacons, by W. Bro. J. Copeland ; the D. of C., by W. Bro. A. N. McGibbon ; the I.C. and Tyler by W. Bro. W. Excell ; the Stewards, by W. Bro. H. Beer. R.W. Bro. A. Le H. Hoyles, Prov.G.M., presented the Charter, By-laws, and Constitution, and addressed both the W.M. and the brethren. The Invercargill Masonic Orchestra was present and carried out the musical portion of the ceremony without a hitch, and was to a considerable extent responsible for the real success of the proceedings. The Prov.G.M., in giving H.G.W., congratulated the Lodge upon attaining its majority, and at the same time made mention of the Lodge's special effort this year on behalf of the special G.L. funds. After the installation the visitors were entertained in real Winton's hospitality at a banquet, at which the visiting brethren were unanimously of opinion that they had spent a most enjoyable evening, to which once again credit was due to the visiting orchestra. Musical items were rendered by Bros. Wootten, Storie, McDonald, and W. Bro. A. N. McGibbon; also two selections by the full orchestra of nine members— viz., Bros. Macdonald, Tully, Wootten, McCrostie, Turner, D. McLean, T. P. Robinson, W. Woung, and A. Storrie. —[Lodge Correspondent.]

Victoria, No. 147.— The ceremony of initiation was the work on 9th November. The Ob. and Ss. were given by the W.M., W. Bro. J. Buchanan; Charge in N.E., by W. Bro. N. J. Brokenshire ; W.Ts., by W. Bro. A. Wilson ; R. for Prep., by W. Bro. A. McNeil; and Final Charge, by W. Bro. Petrie. —[Lodge Correspondent.]

Orepuki, No. 137.—The monthly meeting was held on 8th November. Our western brethren were represented by two car-loads from Tuatapere— thirteen miles distant— thus evincing that members are alive and enthusiastic. Visiting brethren also were present from Invercargill Lodges. Two candidates were initiated by the W.M., Bro. C. C. Nicholas. Assistance was rendered by W. Bro. F. D. Fortune (Ss. and N.E. Charge), W. Bro. C. J. Evans (R. for Prep.), W. Bro. G. E. Charlton (Final Charge), Bro. H. Sorenson (W.Ts.), and Bro. F. A. Kemp, J.W., gave the T.B. Lecture very thoroughly. H.G.W. were received from St. John, No. 94, and Victoria, No. 147. Light refreshments were served to visitors and brethren. —[Lodge Correspondent.]

CANTERBURY.

Lincoln, No. 33.— The installation of Bro. Chas. P. Agar, W.M.-elect, was held at Lincoln on 2nd October. The attendance was a record. Some 144 brethren signed the attendance book, quite a number being unable to witness the ceremony, the accommodation being taxed to the utmost. In the absence of R.W. Bro. Jno. Thornton, Prov.G.M. of Canterbury, R.W. Bro. S. Clifton Bingham, P.Prov.G.M., assisted by Prov.G.L.

officers, performed the ceremony. The W.Ts. of the B. of I.M. were presented by W. Bro. Jno. Richardson, G.B.B. The W.Ts. of the three degrees were presented by W. Bros. S. A. Orchard (W.M. of Canterbury Lodge, No. 1048, E.C.), J. A. Stables (W.M., St. Augustine, No. 4), and W. E. Scott (W.M., Avon, No. 185). The address to the Master was given by R.W. Bro. W. Broadley, P.G.W. W.Bro. A. H. Hobbs, P.G.Supt. of W., P.Prov.G.W., invested the Wardens, and the address was given by W. Bro. Morgan Evans, P.Prov.G.W. The investiture of the officers for the ensuing year was performed by W. Bro. R. Baldwin, P.Prov.G.W., and the address was given by W. Bro. J. N. Du Feu, P.G.D. of C. The following officers were invested :— I.P.M., W. Bro. W. T. Street ; S.W., Bro. W. L. Morgan; J.W., Bro. J. G. Scott; Treas., W. Bro. J. McKenzie, P.G.S.; Sec., W. Bro. J. Graham, P.Prov.G.D. (on active service) ; acting-Sec., W. Bro. A. Cookson, P.G.O. ; S.D., Bro. T. Vogan; J.D., Bro. W. B. Kimber; D. of C., W. Bro. G. H. Ward; I.G., Bro. F. B. Redgrave; Ss., Bros. C. E. Howell (on active service), J. S. Hutchinson, V. C. Parker, and J. H. Deed ; Tyler, Bro. W. G. Jennings (who has held the office for thirty-seven years); Preceptor, W. Bro. C. M. Suckling, P.Prov.G.D. The appeal on behalf of the W. and O. and A.M. Fund was made by W. Bro. C. Flavell, P.G.Sd.B. A presentation was made of a P.M.'s jewel to W. Bro. W. T. Street, I.P.M. —[Lodge Correspondent.]

Methven, No. 51.— The usual meeting was held on Wednesday, 24th October, when there was a very large gathering. Amongst the work of the evening was the election by usual ballot of W. Bro. W. Todd, P.M., No. 184, as a joining member. The special work was the raising of one brother. The work was done by Lodge Amuri, No. 184, by the kind invitation of W. Bro. H. H. Pawson. W. Bro. Hunter, W.M., with sixteen of his officers and P.Ms., received a hearty welcome. Bro. J. Lewis, of Waiau, the D. of C., in a very military manner, arranged his officers in their respective chairs. W. Bro. Hunter communicated the Ob. and Secrets, and raised the candidate. He was assisted by W. Bro. Goulding (Light of M.M.), W. Bro. Munro (T.H.), W. Bro. Dr. Todd (Five Signs), Bro. Derrett, S.W. (Exhort.); Bro. J. J. Lewis, D. of C., presented the W.Ts. ; Bro. Nicholson, J.W., gave the C. after R. The whole of the ceremony was carried out with the greatest credit to the W.M., officers, and brethren of Lodge Amuri. After resuming the chair, W. Bro. H. H. Pawson complimented the visiting Lodge upon their interesting and impressive rendering of the degree. The Lodge-room was taxed to its utmost, as Lodge Erewhon, No. 200, turned up in strong numbers, as also did Lodge 31, who, with their W.M. (W. Bro. Edwards) and a large staff of officers, were present. The brethren, after the closing of the Lodge, were invited to a war banquet, but, considering the fact that Freemasons do not assemble for the "Fourth" in particular, the evening was most happily and profitably spent in toasts, song, and story. Before retiring for the "Fourth," a worthy P.M. of Lodge Erewhon, No. 200, invited the brethren of Lodges Methven and Amuri to come over to their installation on the following night, adding that, as they would that day visit Lake Coleridge, this made all think it time for the Tyler's toast. At 10 a.m. sharp about seven cars, well filled with brethren, their wives and lady friends, made a start for Lake Coleridge, some thirty-five miles north, where a most enjoyable picnic was held [correspondent not present], which, I was assured, was due to the company and refreshments of the ladies present. I do not know about coming, but the return trip occupied seventy-five minutes. The previous evening's rain mercifully kept down the dust, and all enjoyed the trip. On Wednesday afternoon and evening W. Bro. A. Smith entertained the visiting Lodge Amuri, when every one enjoyed the glorious spread and Bro. and Mrs. Smith's marvellous display of flowers. On Thursday night several of the brethren entertained the visiting Lodge as well as local brethren. This should be an incentive to follow W. Bro. D. H. Hunter's example and visit, even if they did motor 140 miles going, and returned by Christchurch— a total of 300 miles. —[Lodge Correspondent.]

Christchurch, No. 91.—The monthly meeting was held on 23rd October in the Masonic Hall, W. Bro. Jas. Mitchell, W.M., presiding. The ritual work consisted of an initiation. The W.M. obligated the candidate, the Secrets being communicated by W. Bro. Geo. Yemm, P.M. The Charge after Investiture was delivered by the J.W., Bro. W. Doig; the Charge in the N.E. by W. Bro. W. Kiddey, P.M. The W.Ts. were presented by W. Bro. Scott (W.M., Avon Lodge) ; the Final Charge being delivered by W. Bro. F. L. Adams, P.M. The Lodge having been closed in due form, the brethren and visitors spent a pleasant hour in the refectory. — [Lodge Correspondent.]

Amuri, No. 184.— The installation meeting was held on 2nd November, a large attendance being present to do honour to Bro. T. G. Thomson, Master-elect. He being in khaki made the occasion unique. R.W. Bro. J. Thornton, Prov.G.M., was prevented, through illness, from being present, much to our regret. He deputed a worthy representative, in our enthusiastic Prov. G.Sec., W. Bro. Bishop, who was assisted by R.W. Bro. Broadley and W. Bros. G. Yemm, A. H. Hobbs, Goulding, Munro, and Kirker, Prov.G.D. of C. A. B. of I.M.

being formed, Bro. Thomson was duly installed. Brethren being re-admitted, the usual proclamations were made by the G.D. of C. The W.Ts. in the respective degrees were presented by W. Bros. Hunter, Hobbs, and Kirker. The Warrant, Constitution, and By-laws were presented by R.W. Bro. Broadley. The following officers were duly invested : the Wardens (Bro. C. E. Derrett, S.W. ; Bro. H. R. Davison, J.W.) by W. Bro. Hobbs, and the junior officers by W. Bro. Yemm : Chaplain, Bro. Rev. J. H. Thomson; S.D., Bro. W. Nicholson; ID., Bro. E. Britton; Treas., W. Bro. W. Munro.; Sec., Bro. P. Dunbar ; D. of C., Bro. R. J. Lewis ; I.G., Bro. J. Wilson; Ss., Bros. Gallagher, Frame, Davidson, and Campbell; Tyler, Bro. W. Shaw. The Installing Master addressed the W.M. ; R.W. Bro. Broadley, the Wardens ; and W. Bro. Hobbs, the brethren. Opportunity was taken to present a handsome P.M.'s jewel to W. Bro. Goulding, the presentation being entrusted to W. Bro. Hobbs, who did so in his usual able manner. The Lodge regrets W. Bro. Thomson's duties preclude him from regular attendance; therefore W. Bro. Hunter has consented to carry on in his absence, and hopes for the regular attendance of the P.Ms. Greetings were extended from the brethren in Trentham, khaki visitors from Hanmer and various sister Lodges. Refreshments were subsequently served, and a pleasant time spent with toasts and harmony.—[Lodge Correspondent.]

MARLBOROUGH AND NELSON.

Victory, No. 40.—The regular meeting was held on 8th November, when W. Bro. H. P. Stephenson filled the chair. The night was a very strenuous one, and consisted of the initiation of four candidates, the various portions of the work being taken by W. Bros. Moyes, H. H. Johnston, W. H. Short, J. A. Orsman, and B. H. Moller. Sympathy was expressed with Bro. A. Neil on the death of his father. W. Bro. R. H. Bourke (Lodge St. Andrew, No. 418, S.C., Auckland) and Bro. D. Blanche (Lodge Moutoa, Wanganui) affiliated, whilst there were five ballots for initiation, all being successful. Applications for joining were received on behalf of two brethren, whilst three further propositions were received for membership. The Sec. reported that a syllabus of work prepared indicated that, unless several emergencies were held, it would take until November, 1918, to get through that at present on hand. W. Bro. Stiles gave notice to move the following important motion : "Re officers of the Lodge called up for active service.—In the event of an officer of the Lodge being called up for active service, necessitating his departure from Nelson, the office held by such brother shall be temporarily filled by a P.M. of the Lodge; that if such brother is absent at the time of nomination of officers in March, he shall be duly nominated for the next succeeding office, and, if elected, shall, on his return to Nelson, be invested in the office to which he has been elected." The Lodge has sent its ninth donation to the War Benevolent Fund, making a total of £114 10s. now subscribed.—[Lodge Correspondent.]

Forest, No. 116. The installation of Bro. John R. Gaukrodger as W.M. took place in the hall at Wakefield on 14th November. There was a good attendance of members, and Lodges Victory, Southern Star, and Motueka were well represented. R.W. Bro. C. H. Mills' Prov.G.M. of Marlborough and Nelson, was the Installing Master, and W. Bro. R. W. Stiles, P.J.G.D., acted as D. of C. The Installing Master was assisted in the ceremony by R.W. Bro. W. Moyes, P.P.G.M., W. Bros. J. A. Orsman, G. M. Simpson, C. Leaper, W. Thorn, W. Street, E. Dimant, G. J. W. Boundy, E. J. Thomas, and J. L. Ching. The following brethren were duly invested : I.P.M., W. Bro. A. D. Syder ; S.W., Bro. L. O. Baigent; J.W. Bro. V. N. Granville; Sec., W. Bro. H. Franklyn ; Treas., W. Bro. H. C. Fitzsimmons ; Chaplain, W. Bro. W. Thorn; D. of C., W. Bro. F. W. O. Smith; S.D. Bro. R. W. Noake ; J.D., Bro. L. McGowan ; I.G., Bro. W. Max ; Tyler, W. Bro. W. G. Syder ; Ss., Bros. H. Tunncliffe and N. B. Brown. £4 5s. was collected in aid of the W. and O. and A.M. Fund. — [Lodge Correspondent.]

AUCKLAND.

United Service, No. 10.—The regular meeting was held in the Freemasons' Hall, Princes Street, on 31st October. W. Bro. J. W. Swales occupied the chair. At the request of Ara Lodge, No. 1, and by special dispensation, a brother of that Lodge was passed to the F.C. Degree. W. Bro. A. G. Graham, W.M. of Ara Lodge, gave the Ob., Secrets, and T.B. of the Second Degree; W. Bro. A. I. Farmer, Sec. of Ara Lodge, gave the S.E. Corner Address. Bro. Brigadier A. B. Carmichael read a paper entitled "Masonic Social Obligations, 1st Part," at the conclusion of which a hearty vote of thanks was tendered him for his very interesting paper. News with regard to the following brethren at the front were received : W. Bro. Edwards, Bros. Lloyd, Salt-, Spinley, Swales (all of Wellington), and Tailby, jun. (returning to New Zealand). Congratulations having been tendered, the Lodge was closed, and the brethren retired to the refectory, where a very enjoyable

programme had been provided by the Organist (Bro. A. Perry), concluding with "Auld Lang Syne." — [Lodge Correspondent.]

Waipa, No. 119.—The installation of Bro. Wm. Jeffery as W.M. of Lodge Waipa, Te Awamutu, took place on 9th October. The duties of Installing Master were ably filled by R.W. Bro. W. R. Leighton, G.D. of C., in the absence of the Prov.G.M. owing to regrettable illness in his family. The following officers were invested by W. Bro. H. Benne, of Lodge Maniapoto, No. 206 : I.P.M., W. Bro. J. Bathurst; D.M., W. Bro. H. Y. Collins; S.W., Bro. J. Morgan; J.W., Bro. A. Young ; Treas., Bro. C. G. Downes; Sec., Bro. L. G. Armstrong; Chaplain, Bro. H. Innes-Jones; D. of C., W. Bro. A. J. Bray; S.D., Bro. G. Gifford; J.D., Bro. F. J. Gilbert; I.G., Bro. W. Mensforth; Tyler, W. Bro. R. Dawson; S.S., Bro. F. E. Phillips; J.S., Bro. A. E. Patterson. After the ceremony a pleasant time was spent at the Empire Cafe, where the usual toasts were honoured. —[Lodge Correspondent.]

Te Marama, No. 186.—The annual fleeting for installation of officers was held on 8th October. Lodge was promptly tyled, and visitors and Lodges were admitted. Ninety-two brethren signed the attendance book, and were rewarded for their somewhat unpleasant road experience by a very impressive and enjoyable ceremony. G.L. was represented by M.W. Bro. Malcolm Niccol, G.Sec., and W. Bro. W. R. Leighton, G.D. of C. attended by other G.L. officers. M.W. Bro. Malcolm Niccol, in greeting the brethren, regretted the absence of M.W. Bro. Oliver Nicholson, G.M., who was unable to be present owing to other duties. W. Bro. W. R. Leighton acted as Installing Master, and installed Bro. H. J. Sampson into the chair. The W.M. then invested his officers as under : I.P.M., W. Bro. P. P. Bynon Powell; D.M., W. Bro. R. L. Thomas ; S.W., Bro. P. C. Gould; J.W., Bro. H. M. Thorpe; Treas., W. Bro. J. Colhoun; Sec., Bro. E. H. Todd; Chaplain, Bro. W. V. Hardwick; D. of C., W. Bro. J. R. Hetherington; S.D. Bro. R. E. Bell; J.D., Bro. S. B. Davies ; I.G., Bro. F. W. Varley ; Organist, Bro. T. M. Simpson; S.S., Bro. G. Palmer; J.S., Bro. H. Wheeler ; Tyler, Bro. W. Hyde. The Installing Master, on the request of the W.M., presented to W. Bro. P. P. Bynon Powell, on behalf of the brethren of Te Marama, a P.M.'s jewel, the W. brother suitably responding. The Sec. reported having received an additional gift to the Lodge in the shape of a very handsome W.M.'s silver collar, having been presented to the Lodge by Bro. G. E. Hale. The W.M., in accepting the gift, expressed his great pleasure in doing so on behalf of the Lodge, and a very hearty vote of thanks and appreciation was passed to Bro. G. E. Hall for his generous gift, the Sec. being instructed to convey the same to Bro. Hall and record the vote in the Lodge minutes. After H.G.W. had been extended to the W.M., the Lodge was closed at 10.15 p.m. At the invitation of the W.M., the visitors and brethren adjourned to the Town Hall, where supper was in readiness, to which ample justice was done. The usual toasts were duly honoured, the speech of the W.M. being much appreciated; and with song, speeches, and story a long and enjoyable night was ended by the Tyler's toast in the small hours of the morning.—[Lodge Correspondent.]

Maniapoto, No. 206.—The first annual meeting for the installation of the W.M. and the investiture of officers was held on 30th October, and, in the absence of G.L. officers, the ceremony was performed by W. Bro. S. A. Cook, P.M. (Lodge Alexandra, No. 1188, E.C.). There was a large assemblage of brethren, Lodge Plunket being very strongly represented. The W.M.-elect, W. Bro. H. Benner, was duly presented and obligated and installed as W.M. for the ensiling year. Proclamations were made in due form, and the W.Ts. were presented by W. Bros. Cameron (Lodge Otago, No. 7), Browning (Lodge, Waipa, No. 119), and Ellison (Lodge Plunket, No. 163). Bro. J. Willis acted as D. of C., and W. Bros. Wallace and Black as presenting officers. W. Bro. Congalton invested the Wardens, the address being given by W. Bro. Cook. The W.M. invested the rest of his officers, and the address to the brethren was given by W. Bro. Wallace. The following officers were invested : S.W., Bro. Miller ; J.W., Bro. J. Heerdegen; Chaplain, Bro. J. A. Ormsby; Sec., Bro. Hosking; Treas., Bro. Vicary ; S.D., Bro. Lord ; J.D., Bro. Stuart ; D. of C., Bro. J. Willis ; I.G., Bro. Bell; S.S., Bro. J. Ormsby ; J.S., Bro. Kerr; Auditors, Bros. Forster and Green; Tyler, Bro. Rhodes. The collection in aid of the W. and O. and A.M. Fund amounted to £15 15s., and, considering the many calls now made upon the brethren in connection with other matters, the Lodge is certainly to be congratulated. The Lodge having been closed, the officers and visiting brethren were entertained in the Commercial Hotel, where the proceedings were distinctly of a high order. The Lodge generally is progressing splendidly, and the prospects for the future are decidedly bright. —[Lodge Correspondent.]

Patea Kil., No. 18.—In spite of the inclement weather, there was a good attendance at the meeting on 10th October, when R.W. Bro. Sargeant, P.G.M., paid an official visit to the Lodge. He was accompanied by the W.M., P.Ms., and brethren of Lodge Hawera, in addition to which there were visitors from Lodge Eketahuna and Lodge Lord Kitchener (Cairo). Bro. Walker, of Lodge Shettleston St. John (Scotland), was duly elected a member. The R.W.P.G.M. and G.L. officers were received with honours. The business was the initiation of one candidate. He was obligated by the W.M.; the Ss. were communicated by Bro. Woods, S.W.; the Charge in the N.E. was delivered by W. Bro. Holtham, P.M.; the E. of P. was given by W. Bro. MacFarlane, P.M.; the W.Ts. were presented by Bro. Paterson, J.W.; and the Final Charge by W. Bro. Larcombe, P.M. Before retiring, R.W. Bro. Sargeant commented on the excellent manner in which the degree had been conferred. After the Lodge was closed, a pleasant time was spent in the refectory, where the toasts appropriate for the occasion were duly honoured. An item of extreme interest was a paper by Bro. E. F. Hemingway, entitled "Sentiment in Masonry," and the brethren, one and all, commented on the masterly and impressive manner in which the subject had been treated. Bro. Hemingway was accorded a hearty vote of thanks for his fine paper.—[Lodge Correspondent.]

Hawera, No. 34.—The regular meeting was held at the Temple on 2nd October, when W. Bro. Alan Thompson, W.M., presided over a large attendance. One new member was initiated into Freemasonry by the W.M., who obligated the candidate and entrusted him with the Secrets, assisted by Bro. E. C. Hayton, S.W., who did the investiture and explained the R. for Prep., while W. Bro. J. P. Keen delivered the Charge in the N.E., and Bro. Colin Brown, J.W., explained the W.Ts., and W. Bro. S. Till concluded a well worked degree with a capital rendering of the Final Charge. During the evening quite a number of brethren were presented with their G.L. certificates by the W.M. An expression of fraternal sympathy was extended to Bro. J. A. Duffill on account of his recent bereavement in the loss of his infant son, also to W. Bro. J. Asher, of New Plymouth, who had recently suffered the loss of his wife. These motions were carried by the members standing in silence. The Sec. reported that, out of seventeen members of the Lodge now under arms, our first casualty had just been announced in the sad intelligence of our Bro. William Dawson Murray, "reported missing, believed killed in action." A most interesting and much appreciated letter to the Lodge was read from W. Bro. Major W. G. Bishop from "somewhere in France." The usual hour of social intercourse was spent in the refectory. Since our last meeting the W.M., and a team of officers and brethren paid an official visit to Lodge Patea Kil., and also to Lodge St. John, Eltham, to both of which they were right royally received and spent a very pleasant evening.—[Lodge Correspondent.]

RUAPEHU.

Kimbolton, No. 123.—The monthly meeting was held in the Lodgeroom on 1st November, and there was a strong muster of brethren. There was no degree work. W. Bro. W. H. McLean, of Hunterville, who had come over for the purpose, in redemption of a long-standing promise to do so, gave a very interesting and instructive address on "The Earlier History and Origin of Freemasonry," for which he was accorded a hearty vote of thanks. The event of the evening then took place, the R.W. Prov.G.M. of Ruapehu District (Bro. D. McFarlane) unveiling, with a few appropriate remarks, the Roll of Honour of brethren at the front and an in memoriam tablet to Bro. C. Watt, killed in action. One of the brethren, Bro. J. Watt, mentioned on the Roll of Honour, having been invalided home, was present, and he, with his brother (Bro. Geo. Watt) and Bro. K. McKenzie, sen. (father of another brother mentioned on the Roll), were invited by the R.W. Prov.G.M. to assist him with the unveiling. The evening was rounded off in the usual way by an hour's pleasant intercourse in the refectory, where the R.W. Prov. G.M.—also as usual—took the opportunity of pressing the claims of the G.L. Annuity Fund upon the attention of the brethren.—[Lodge Correspondent.]

Ngaruhoe, No 205. The regular meeting was held in the new Masonic Hall, Ohakune, on 2nd October. The W.M., W. Bro. T. P. Firmin, presided over a good muster. The Prov. G.M. (R.W. Bro. D. McFarlane) and G. Supt. of W. (W. Bro. E. Mugridge) paid an official visit, and were received with the usual honours. The work was the initiation of two candidates, and was carried out by the W.M., who was assisted by W. Bro. Hughes (Charge after I.), Bros. M. Vance, J.W. (N.E. Charge), W. Mugridge, I.G. (R. for Prep.), and J. E. Hartland, Sec. (W.Ts.). R.W. Bro. McFarlane delivered the Final Charge in a manner that will undoubtedly be long remembered not only by the candidates, but also by the brethren. It is the custom in the Lodge to make up a collection in aid of the G.L. Annuity Fund at a suitable moment during the N.E. Charge. This was referred to by the R.W. Prov.G.M. in commendatory terms prior to retiring, and he also presented his P.M.'s certificate to W. Bro. G. Brownlee, I.P.M. W. Bro. E. Mugridge conferred a similar honour upon a brother by

presenting his M.M.'s certificate. During the progress of the "Fourth" R.W. Bro. McFarlane congratulated the brethren upon having acquired a home of their own, and spoke in admiring terms of the fine appearance of the Lodgeroom. The outstanding feature is an extremely fine inlaid pavement, the work of Bro. N. Christie. It is formed of heart rimu and matai, the tassels being sheet brass, and is considered by competent judges unique. The Lodge is very fortunate in having a number of extra enthusiastic brethren who have undertaken the furnishing. Bro. Webber has already completed and presented a very handsome chair for the W.M. When the work in hand has been completed it will rank among the finest of country Lodgerooms. W. Bro. Ernest Mugridge, G. Supt. of W., has been called up in the last ballot, and proceeds to camp at an early date.—[Lodge Correspondent.]

WELLINGTON.

Tararua, No. 67.—An emergency meeting was held in October to initiate a candidate. The W.M. and officers of Lodge Huia, No. 171, carried the ceremony through in very good style and attention to detail, a special feature being the pieces of detail placed on the pavement for instruction during the explanation of the T.B. The W.M., W. Bro. A. W. Gallichan, obligated and exhorted the candidate, and delivered the Final Charge ; W. Bro. W. Turner, I.P.M., the N.E. Charge; Bro. N. Stubbs, J.W., the Ex. of Prep. ; Bro. W. Oliver, I.G., the W.Ts. ; and Bro. J. Manning, S.W., the T.B. Later, in the refectory, expressions of pleasure on receiving a fraternal visit from Lodge Huia were given, and also on the cordiality received by the visitors in conjunction with a good programme of entertainment, which concluded the evening.—[Lodge Correspondent.]

Another emergency meeting was held on 16th November for the purpose of raising two candidates, the degree work being performed by the W.M. and officers. W. Bro. A. Barrell occupied the J.W.'s chair, as Bro. Vaughan is just getting about after his serious operation; but he hopes to be at our installation. The work by the W.M. and officers went along very smoothly, and one and all exceeded themselves, and many expressions were passed on the splendid rendering. The W.M. gave the Ob., Exhort, and T.B. ; W. Bro. A. Barrell, the Ss. ; W. Bro. W. McKay, the W.Ts. ; W. Bro. J. H. Griffith, the Final Charge. He also presented the candidates with their V.S.Ls. This being the last meeting before installation, a particularly pleasant hour or so was spent in the refectory.—[Lodge Correspondent.]

Hinemoa, No. 122.—The regular meeting was held on 8th November. Two Lewises were initiated, one being the son of the Sec. (W. Bro. Martin) and the other that of Bro. R. Latham. Through the courtesy of M.W. Bro. Rev. G. Knowles-Smith, the direction of the ceremony was entrusted to W. Bro. Martin, who occupied the chair; and, having at his disposal the efficient officers who at present occupy the various positions in the Lodge, he had little difficulty in conducting a successful and inspiring ceremony. The two sons were obligated by W. Bro. Martin, who also communicated the Signs and Secrets, assisted by W. Bro. George, I.P.M. W. Bro. Dement delivered the Charge after Investiture, while the Charge in the N.E. Corner was effectively rendered by the W.M. (Bro. Knowles-Smith). Bro. Latham, father of one candidate, explained the R. for Prep. The W.Ts. were presented by the D. of C., W. Bro. T. Robinson, assisted by the S.D. (Bro. Russell) and the I.G. (Bro. Jenkins). The Final Charge was delivered between the J.W. (Bro. Jones), who took the first part, and the S.W. (Bro. Shannon), who took the latter portion. The T.B. Lecture was beautifully explained by the J.D. (Bro. P. Reid), W. Bro. Martin concluding the ceremony by a short address to the newly initiated sons and brethren. Altogether the meeting was a memorable one, for, after the Lodge was closed, an adjournment was made to the refectory, where M.W. Bro. H. J. Williams, P.G.M., gave a thoughtful and interesting address upon a subject rarely, if ever, discussed, but of considerable importance to the Craft—namely, "Our Attitude towards Proposed Candidates." The M.W. Bro. placed before the brethren some suggestions that will cause the thinking members some study, and some of the remarks he made should stimulate indifferent members to a sense of their responsibility. It is expected that 8th November, 1917, will long be remembered by those privileged to be present and participate.—[Lodge Correspondent.]

Tutanekai, No. 156.—There was a large attendance of members and visitors at the regular meeting, held in the Masonic Hall on 1st November. The W.M. (Bro. Sexton) persided. Amongst the visitors were the W.Ms. of New Zealand Pacific, Canterbury Kil., Wellington, E.C., and representatives from a number of the city and suburban Lodges. The ceremonial business was the raising of one candidate. The W.M. (Ob. and F.F.) was assisted by W. Bro. Alexander (Exhort.), W. Bro. Harrap (Apron Charge), W. Bro. Whitelaw (Signs), Bro. Read, J.W. (W.Ts.), W. Bro. Shand (T.H.), and Bro. C. Martin, J.W. (Final Charge). W. Bro.

Merryfield, of Canterbury Kil., presented the candidate with the V.S.L. on which he was obligated. After H.G.W. from the visitors the Lodge closed at 10.15, when an adjournment was made to the refectory, where an exceedingly pleasant hour was spent.—[Lodge Correspondent.]

Waiwhetu, No. 176.—The usual meeting was held on 14th November, when there was a fair attendance of brethren, but only a few visitors. The work set out was the passing of one brother, and, considering this was the first meeting after the installation, the new officers can well be congratulated on the excellent manner in which the work was carried out, and it goes to show that W. Bro. Teagle and his officers will worthily uphold the good name which Waiwhetu has always held. W. Bro. Teagle obligated and communicated the S., T. and W. ; Bro. Harman. S.W., invested ; W. Bro. Leighton, I.P.M., gave the Charge after Investiture; Bro. Harman, the S.g. Charge; and Bro. Carver, J.W., the W.Ts. W. Bro. McLachlan, Chaplain, explained the T.B. One candidate was proposed, and one W. brother elected a joining brother on the ballot. Letters were read from brethren at the front, and were very interesting to those present, especially one from Bro. Sergt.-Major Lowry, who also forwarded a paper read by himself before a branch of the N.Z.E.F. Masonic Association at Codford Camp, which the Sec. read to the brethren in the refectory. It was a sterling paper and well received. The report and balance-sheet was passed, and different brethren were loud in their praise of the position the Lodge now occupies, special mention being made of the fact that there were no outstanding dues.—[Lodge Correspondent.]

Otari, No. 190.—The regular meeting was held in the Lodge-room, Ngaio, on 13th November. There was a fair attendance of members and visitors, including the W.M., officers, and brethren of Lodge Leinster. The business was to pass an E.A. and to discuss the advisability of proceeding with the extended building scheme which, owing to the increased cost of building material and the difficulty of securing labour, has been deferred. A sub-committee was appointed to consider different plans and to report at a later meeting. The Lodge closed at 9.55 p.m., after which a pleasant half-hour was spent in the refectory.—[Lodge Correspondent.]

Whetu Kairangi, No. 201.—The regular meeting was held at the Masonic Hall, Seatoun, on 10th November, W. Bro. Fox, W.M., presiding over a fair attendance of members and visitors, Aorangi Lodge, No. 2300, E.C., and Wellington Lodge, No. 1521, being officially represented. After the preliminary business a motion of sympathy with W. Bro. Fox, W.M., in his recent sad bereavement was passed in silence. The ceremonial business — the raising of a brother on behalf of Maori Lodge, No. 105—was proceeded with. The Ob. and Exhort. was given by W. Bro. Fox, W.M. ; S., T., and Charge, V.W. Bro. Porritt ; Investiture, Bro. Morris, S.W., and W. Bro. Boon ; T.H., W. Bro. Aston; Extended Signs, W. Bro. Graham (Maori Lodge, No. 105); W.Ts., W. Bro. Preston ; Final Charge, W. Bro. Fox, W.M. At the conclusion of the business an enjoyable hour was spent in the refectory, V.W. Bro. Porritt. D.M., presiding.—[Lodge Correspondent.]

ROYAL ARCH CHAPTERS.

Otago, No. 7, and Maori. No. 28.—A record attendance of companions (close on seventy) greeted the G.Supt. of Otago (R.E. Comp. E. Lane) on the occasion of the installation of Principals and the investiture of officers of these two Chapters, whose combined annual convocation was held in the Chapter-room of the Oceanic Hall, St. Kilda, Dunedin, on 3rd November. Previous to the work being commenced, congratulatory messages were read from R.E. Comp. R. G. V. Parker (P.G. Supt. of Otago) and E. Comp. J. Ross (the latter now on his way to France as, an officer of the Medical Corps). The evening's arrangements were entrusted to V.E. Comp. J. J. H. Dumsday, and, notwithstanding the fact that he was still suffering from the results of a recent motor accident, and that this was his first appearance as G.D. of C., his subsequent work proved that he thoroughly appreciated the trust that had been imposed on him. For the position of 1st Prins., E. Comp. A. Stoneham (Otago) and V.E. Comp. R. Hawcrige (Maori) were installed, the office of 2nd Prin. being allotted to E. Comps. A. McKenzie (Otago) and C. F. J. Bell (Maori), and that of 3rd Prin. to E. Comps. J. Pringle (Otago) and A. Watson (Maori). The presence of M.E. Comps. T. Ross and A. Clothier, P.G.Zs., suggested their addressing the Principals and officers respectively, and we were pleased to welcome V.E. Comp. W. Miller (Oamaru), who later on addressed the companions. The presentation of P.Zs.' jewels to V.E. Comps. G. T. Lumsden and T. W. O'Driscoll by V.E. Comp. H. W. S. Hellyer, 1st G. Soj., and V.E. Comp. R. Hawcrige respectively, was made the occasion for voicing the different Chapters' high appreciation of the good work done by these outgoing officers during their terms of office. Modestly both

recipients replied, but leaving no doubt in the minds of those present that their services would at all times be at the disposal of their respective Chapters. To mark its appreciation, Otago Chapter nominated V.E. Comp. G. W. S. Hellyer as G.S.N., V.E. Comp. J. J. H. Dumsday as G.D. of C., and V.E. Comp. G. T. Lumsden as assist.-G.Sd.B. H.G.W. having been received from visiting companions, including Comp. Geo. Ross (Kensington Chapter, No. 29, Sydney), at 10.30 p.m. an adjournment was made to the supper room. In replying to the toast of his health, R.E. Comp. E. Lane threw out a suggestion that the date of the installation of these two Chapters should now be altered. Installations, he said, had the effect of increasing the interest in any Chapter or Lodge, but, as at present arranged, this advantage was denied them, as both Chapters immediately went into recess, not meeting again till January (Maori) and February (Otago) of next year. Your correspondent would also like to suggest that a portion of the ceremony should be taken in the afternoon. Seeing that the Chapters do not close till 10.30, companions from Green Island, Mornington, or Ravensbourne are denied any chance of meeting each other socially.—[Chapter Correspondent.]

Victory, No. 12.—The installation and twenty-fifth anniversary was celebrated at Nelson on 25th October. M.E. Comp. T. Porritt conducted the installation of E. Comp. A. W. Oxley as 1st Prin. Congratulations on attaining the twenty-fifth year of its existence were received from M.E. Comp. M. J. Harris, G.Z. ; H. J. Williams. G.S.E. R.E. Comps. J. Moncrieff, G.H. : and T. Robson, G.J. ; and Waterloo, Victoria, Trafalgar, and Albert Edward Chapters. There were only two outside visitors, but the marvellous progress of the Chapter during the past year and the enthusiasm of the companions made it an easy matter to get a good attendance at meetings. The installation provided the largest attendance ever yet obtained by the Chapter. The following is a full list of the officers installed and invested : 1st Prin., E. Comp. A. W. Oxley ; 2nd Prin., V.E. Comp. S. F. Bolton ; 3rd Prin., E. Comp. L. Reynolds ; S.E., V.E. Comp. R. W. Stiles ; S.N., V.E. Comp. A. E. Cresswell ; Treas., V.E. Comp. B. FL Moller ; Supt. of W., V.E. Comp. C. B. Harton ; 1st Soj., E. Comp. C. M. Whelan ; 2nd Soj., E. Comp. A. G. Shrimpton ; 3rd Soj., R. Comp. H. H. Edwards ; Organist, E. Comp. G. A. Edmonds ; 1st S., E. Comp. F. A. Thompson ; 2nd S., E. Comp. H. P. Stephenson ; Janitor, E. Comp. C. W. Moore. The following assisted in the ceremony : V.E. Comps. Wm. Moyes, B. H. Moller, S. F. Bolton, J. L. Ching, and C. H. Mills (of Marlborough Chapter). It has been decided to increase the annual subscription to fifteen shillings. A large quantity of regalia has been purchased during the year, and it is hoped during the coming year to further add to the equipments. Reference was made to the progress of last year. Seventeen candidates were put through the various degrees, whilst there were two joinings, and two applications for companionship were successfully balloted for the same evening. It is not many years ago that the Chapter had a difficulty in getting sufficient officers to carry on the Chapter, and now it is hard to find offices for those who desire active work. The newly installed Principal, if his health continues good, will certainly keep up the standard of former Principals. The question of a commemoration banner is under consideration. The officers in charge of the Excellent and Mark Degrees announced their respective officers as follows : Mark Lodge officers—W.M.M., Bro. W. Widdowson ; S.W., Bro. W. H. Short ; J.W., Bro. L. Reynolds ; M.O., Bro. C. M. Whelan ; S.O., Bro. A. G. Shrimpton ; J.O., Bro. H. H. Edwards ; S.D., Bro. F. A. Thompson ; J.D., Bro. L. M. Estcourt ; Chaplain, Bro. S. F. Bolton ; Organist, Bro. G. A. Edmonds ; I.G., Bro. W. C. Hyde. Excellent Lodge officers — W.E.M., Bro. J. L. Ching ; S.W., Bro. E. J. Winter ; J.W., Bro. T. D. Milne ; Conductor, Bro. G. A. Edmonds ; Capt. 1st Veil, Bro. H. P. Stephenson ; Capt. 2nd Veil, Bro. H. H. Edwards ; Capt. 3rd Veil, Bro. W. C. Hyde ; I.G., Bro. T. Houlker ; Chaplain, Bro. B. H. Moller. At the festive board V.E. Comp. W. Moyes summarised the work of the Chapter up to its twenty-fifth birthday, featuring its struggles for existence and its present excellent condition. It was noted that many of the founders had gone to rest. During the evening E. Comp. C. M. Whelan presented a Mark jewel to V.E. Comp. Oxley as a token of personal esteem.—[Chapter Correspondent.]

Waikato, No. 22.—The regular convocation was held in the Chapter-room, Hamilton East, on 7th November, the business being the acknowledgment of four brethren. Eighteen companions, including one visitor, signed the attendance book. E. Comp. S. B. Sims conducted the ceremony, assisted by V.E. Comp. J. E. Williams, V.E. Comp. Speight, and E. Comp. English. Two brethren were balloted for initiation, one for affiliation, and two new members proposed. Our 1st Prin., V.E. Comp. Gummer, who is very enthusiastic and comes all the way from Morrinsville, is in for a busy year, working two Marks (27th November) and seven Excellents (11th December). After the Lodge had been closed a pleasant time was spent at the festive board.—[Chapter Correspondent.]

A. AND A. RITE.

Wellington, No. 91.—The annual meeting was held in the Chapter-room, Boulcott Street, on Friday, 2nd October, Ill. Bro. Surgeon-General R. S. F. Henderson, 31 deg., M.W.S., presiding. The attendance was a record one, and the visitors included Ill. Bro. Dilworth Fox, 31 deg., who came from Christchurch especially to attend the meeting. The Chapter-room, with its excellent appointments, presented a very brilliant appearance. A quantity of routine business having been disposed of, four diplomas were presented by Ill. Bro. Fox, and E. and P. Bro. J. Rod (Marshall) then presented E. and P. Bro. A. Veitch for installation as M.W.S., the ceremony being performed by Ill. Bro. Henderson, the retiring M.W.S. The newly installed M.W.S. then appointed the following officers : High Prelate, E. and P. Bro. Rev. A. M. Johnson ; S. General, E. and P. Bro. R. Foss ; J. General, E. and P. Bro. J. Rod ; Marshall, E. and P. Bro. G. Allport; Raphael, E. and P. Bro. H. B. Bridge ; Herald, E. and P. Bro. H. H. Seaton ; Capt. of the Guard, E. and P. Bro. J. J. Esson; Recorder, E. and P. Bro. G. E. Smith ; Treas., E. and P. Bro. G. Russell; D. of C., Ill. Bro. Rev. T. Porritt. Before the Chapter closed, Ill. Bro. H. J. Williams, in a very happy speech, asked the I.P.M.W.S.'s acceptance of a very handsome jewel, commemorative of the office he had retired from and of the high rank he held in the Rite. Ill. Bro. Henderson fittingly replied. At the close of the meeting refreshments were served in the refectory, and two hours were happily and instructively spent. The Masonic quartette party rendered several items, and were accorded a special toast.—[Chapter Correspondent.

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M.W. Bro. Oliver Nicholson, of Auckland.

PAST GRAND MASTERS:

M.W. Bro. Henry Thomson (deceased)	...	...	1890-92
M.W. Bro. Malcolm Niccol	...	...	1892-94
M.W. Bro. Francis Henry Dillon Bell (resigned)	...	...	1894-96
M.W. Bro. William Barron	...	...	1896-98
M.W. Bro. Richard John Seddon (deceased)	...	...	1898-1900
M.W. Bro. Alexander Stuart Russell (resigned) (deceased)	...	...	1900-02
M.W. Bro. Herbert James Williams	...	...	1902-04
M.W. Bro. Alfred Henry Burton (deceased)	...	...	1904-06
M.W. Bro. His Excellency Lord Plunket	...	...	1906-10
M.W. Bro. F. C. Binns (honoris causa) (deceased)	...	...	1911
M.W. Bro. C. J. W. Griffiths	...	...	1910-12
M.W. Bro. M. Thompson	...	...	1912-14
M.W. Bro. John Joseph Dougall	...	...	1914-16

PAST PRO-GRAND MASTERS:

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

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Taranaki—R.W. Bro. R. W. Sargent.

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(Meets in Offices of Grand Lodge, Imperial Buildings, Queen Street, Auckland, on the third Friday in each month.)

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NORTH ISLAND.

CRAFT LODGES.

(Under Grand Lodge of New Zealand)
PROVINCE OF AUCKLAND, 48 LODGES.

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

Ara, No. 1:—Founded 1842, meets in the Freemasons' Hall, Princes Street, Auckland, on second Wednesday in each month (except in the month of January), at 7.30 p.m. Installation June. W.M., W. Bro. A. G. Graham; S.W., Bro. W. A. Fairclough; J.W., Bro. J. Dawson; Sec., W. Bro. Alex. I. Farmer, P.M., P.O. Box 151.

St. Andrew, No. 8:—Founded 1861, meets Freemasons' Hall, Auckland, third Tuesday in month, 7.45 p.m. Installation July. W.M., Bro. C. A. Coppings; S.W., Bro. W. Perry; J.W., Bro. J. J. Knight; Sec., Bro. J. F. 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. W., 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. 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 1882, 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 Abercorn Hall, Ormond Rd., Gisborne, first Tuesday in month. Installation September. W.M., W. Bro. C. Blackburn; S.W., Bro. C. Matthews; J.W., Bro. G. R. Grant; Sec., R.W. Bro. G. T. Bull, P.G.W., P.O. Box 208, Gisborne.

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., Lake Ohia, Mangonui.

Alpha, No. 81:—Founded 1881, meets at Masonic Hall, Cambridge, Wednesday on or before full moon. Installation March. W.M., Bro. H. H. Spelght; 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. McKelvey; Sec., W. Bro. W. S. Williams, 12 Wynyard Rd., Mount Eden.

Waiuku, No. 90:—Founded 1893.

Ohaeawai, No. 101:—Meets Masonic Hall, Ohaeawai, 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. Oles; J.W., Bro. G. E. Allen; Sec., Bro. C. 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 Sept., 1901; meets Masonic Hall, Te Awamutu, every Friday of full moon (or nearest Friday after), 7.30 p.m. Installation October. W.M., Bro. W. Jeffery; S.W., Bro. J. Morgan; J.W., Bro. A. Young; Sec., Bro. L. G. Armstrong, P.O., Te Awamutu.

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. W. L. Foxcroft; S.W., Bro. W. E. Crump; J.W., Bro. B. P. Andrews; Sec., Bro. W. H. Gifford, Tauranga.

Hikurangi, No. 140.

Rotorua, No. 153:—Founded 1907, meets Masonic Hall, Fenton St., Rotorua, Tuesday nearest full moon, 7.30 p.m. Installation August. W.M., Bro. J. W. Webber; S.W., Bro. S. J. Hale, P.M.; J.W., Bro. W. T. Pakes; Sec., Bro. D. Gardner, P.M., "Rotorua Chronicle," Rotorua.

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. 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. Luford; J.W., Bro. A. G. Sanford; Sec., Bro. C. N. Flyger, P.M., Box 6, Mail Room, Frankton Junction.

United Masters', No. 167 (Auckland).

Maungahao, 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, Hakiha St., Taumarunui, first Wednesday every month. Installation November. W.M., Bro. F. Fanthorpe; 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 Marara, No. 186:—Founded 1911, meets Masonic Temple, Ngaruawahia, Monday nearest full moon. Installation October. W.M., W. Bro. H. J. Sampson; S.W., Bro. P. C. Gould; J.W., Bro. H. M. Thorpe; Sec., Bro. E. H. Todd, 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. Moore; J.W., Bro. A. K. Weeks; Sec., Bro. W. F. Bell, Tirau.

Whakatane, No. 198.

Takapuna, No. 202.

Pono, No. 203 (Dargaville).

Titirangi, No. 204 (Avondale).

Maniapoto, No. 206:—Founded 1916, meets Lodgeroom, Otorohanga, Tuesday nearest full moon, 8 p.m. Installation October. W.M., W. Bro. H. Benner; S.W., Bro. C. J. M. Miller; J.W., Bro. J. Heerdegen; Sec., Bro. T. G. Hoskins, Solicitor, Otorohanga.

Raumai, No. 207 (Raumai).

Irish Constitution.

Ara, No. 348, 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 340.

PROVINCE OF HAWKES BAY: 10 LODGES.

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

Scinde, No. 5:—Founded 1858 meets Masonic Hall, Tennyson 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 Freemasons' Hall, High St., Dannevirke, third Thursday 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, P.M., P.O. Box 3, Hastings.

Ruahine, No. 80:—Founded 1886, meets Masonic Hall, Woodville, Tuesday on or before full moon, 7.30 p.m. Installation June. W.M., Bro. J. A. Fraser; S.W., Bro. R. E. Toogood; J.W., Bro. J. Elder; Sec., W. Bro. A. Stevenson, School, 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. Meeking; 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. Sargisson; S.W., Bro. J. W. B. Macdonald; J.W., Bro. W. Taylor; Sec., Bro. Rev. W. J. Simkin, P.O. Box 63, Wairoa.

Ruataniwha, No. 172:—Founded 1910, meets Masonic Hall, Takapau, Friday on or before full moon, 7 p.m. Installation August. W.M., W. Bro. A. Chisholm; S.W., Bro. J. W. Watkins; J.W., Bro. W. Hobson; 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 1873, 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. Harding, P.M., P.O. Box 111, Hawera.

Ngamotu, No. 48:—Founded 1883, meets in Masonic Hall, Robe St., New Plymouth, fourth Wednesday in month (except December, second Thursday), 7.30 p.m. Installation September. W.M., Bro. A. Forbes; S.W., Bro. W. S. Gilbert; J.W., Bro. A. H. Goss; Sec., Bro. W. H. Haddrell, P.M., Westown, 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, Eitham, third Tuesday in month, 7.30 p.m. Installation February. W.M., Bro. A. N. Rogers (Mangatoki); S.W., Bro. G. H. Buckeridge; 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 84, Inglewood.

Ikaroa, No. 115:—Founded 1896, meets at Lodgeroom, Opunake, Tuesday nearest full moon, 7.30 p.m. Installation Nov. W.M., Bro. W. J. G. Todd; S.W., Bro. O. A. Mullon; 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 in Masonic Hall, Bulls, Tuesday before full moon. Installation October. W.M., Bro. H. A. Fagan; S.W., Bro. L. R. McKelvie; J.W., Bro. A. K. Drew; Sec., Bro. T. King, P.M., P.O. Box 5, Bulls.

Feilding, No. 41:—Founded 1881, meets in Masonic Temple, Feilding, 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 St., Palmerston N., second Thursday in month. Installation April. W.M., Bro. A. Hopwood; S.W., Bro. W. Mundy; J.W., Bro. D. Dustin; Sec., Bro. W. H. Collingwood, P.O. Box 7, Palmerston N.

Otagaki, No. 70:—Founded 1891, meets in Masonic Hall, Ashhurst, Wednesday nearest full moon, 7.30 p.m. Installation August. W.M., Bro. J. T. Robson; 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, Hunterville, 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. Dukeon; Sec., Bro. R. A. Campbell, P.M.

St. Andrew Kil., No. 79:—Founded 1868, meets in 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. 133:—Founded 1906, meets in 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 in 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 St., Raetihi, Monday nearest full moon, 7.30 p.m. Installation October. W.M., Bro. A. Mabbott; S.W., Bro. J. C. Goodger; J.W., Bro. A. C. Drury; Sec., Bro. A. W. Ashwell, P.O. Box 32, Raetihi.

Manga-te-Weka, No. 178:—Founded 1910, meets in 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 in 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 in Masonic Hall, Mire St., Ohakune, Tuesday nearest full moon, 7.30 p.m. Installation May. W.M., Bro. T. P. Firman; 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 in month, 7.30 p.m. Installation September. W.M., Bro. J. Gordon; S.W., Bro. W. A. Parton; J.W., Bro. F. E. Godber; Sec., Bro. G. E. Smith, P.M., P.O. Box 811, Wellington.

Masterton, No. 19:—Founded 1873, meets in Masonic Hall, Bamister 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 in 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 St., Featherston, second Monday in month, 7.30 p.m. Installation October. W.M., Bro. M. H. Kendall; S.W., Bro. G. Campbell; J.W., Bro. E. A. Merlet; Sec., W. Bro. F. C. Everton, P.M.

Leinster, No. 44:—Founded 1882, meets in 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 in 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 in 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., Bro. W. Watson; J.W., Bro. W. 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. Hutson; 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 in Masonic Hall, Wellington S., second Thursday, 7.30 p.m. Installation August. W.M., Bro. Rev. G. Knowles Smith; S.W., Bro. S. R. 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. A. H. Mildenhall; S.W., Bro. K. M. Carter; J.W., Bro. W. S. Radcliffe; Sec., Bro. A. W. Robertson, P.O. Box 4, Johnsonville.

Brooklyn, No. 132:—Founded October, 1903, meets in Masonic Hall, Brooklyn, first Wednesday in month. Installation October. W.M., Bro. H. Parkin; S.W., —; J.W., Bro. H. J. Furness; 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.

Waihenga, No. 150:—Founded October, 1907, meets in Masonic Hall, Martinborough, first Wednesday in month, 7.30 p.m. Installation October. W.M., Bro. W. F. Gundrie; S.W., Bro. J. G. Chapman; J.W., Bro. J. T. Tilson; Sec., Bro. A. Macgregor, P.M.

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 323, G.P.O., Wellington.

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

Otari, No. 190:—Founded 1912, meets in Freemasons' Hall, Ngao, 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. Scrimgeour, P.M., Main Rd., Ngao.

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. J. J. Esson; S.W., Bro. W. H. Jones; J.W., Bro. H. H. Seaton; Sec., Bro. —, Wellington. (*Open to visiting M.Ms.)

Whetu Kairangi, No. 201:—Founded 1914, meets in Masonic Hall, Seatoun, second Saturday each month, 7.30 p.m. Installation October. W.M., Bro. T. O. Fox; S.W., Bro. E. Morris, jun.; J.W., Bro. J. A. Fraser; Sec., Bro. T. S. Robertson.

SOUTH ISLAND.

MARLBOROUGH AND NELSON: 8 LODGES.

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

Victory, No. 40:—Founded 1881, meets in 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 in 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. Tylor; J.W., Bro. T. E. Cleator; Sec., W. Bro. W. C. Lucas, Redwood St., Blenheim.

Havelock, No. 104:—Founded 1896, meets Masonic Hall, Havelock, Saturday before full moon, 7.15 p.m. Installation March. W.M., W. Bro. W. A. Russell, P.M.; S.W., Bro. A. B. Reade; J.W., Bro. W. H. Marriott; Sec., Bro. A. E. Barrowclough.

Marlborough Unanimity, No. 106:—Founded 1869 (formerly 1236, E.C.), joined N.Z.C. 1896, meets Masonic Hall, Charles St., Blenheim, second Thursday in month, 7.30 p.m. Installation August. W.M., Bro. T. F. Bull; S.W., Bro. H. R. Bagge; J.W., Bro. W. M. Lambie; 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 in month. Installation November. W.M., Bro. J. R. Gaukroger; S.W., Bro. L. O. Baigent; J.W., Bro. V. N. Granville; Sec., Bro. H. Franklin, 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. 50:—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, Tairāroa, 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. Dalzell; 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, Dennistown, 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.

Mokihinui, No. 96:—Founded 1896, 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, Granite, 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. Hadcroft; Sec., Bro. W. Hall, P.M., Seddon Ter., Runanga.

Waro, No. 173 (Blackball).

Connaught, No. 187 (Karamea).

PROVINCE OF CANTERBURY: 35 LODGES.

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

Unanimity, No. 3:—Founded October, 1851, meets 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, Kalapoi, 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, Kalapoi.

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. 28:—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. J. T. Withers; S.W., Bro. G. Harlow; J.W., Bro. J. Angus; Sec., Bro. T. Hills, P.O. Box 12, Rangiora.

St. George, No. 29:—Meets 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. C. P. Agar; S.W., Bro. W. L. Morgan; J.W., Bro. J. G. Scott; Sec., Bro. A. Cookson, P.M., Box 24, 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. Beandler; Sec., Bro. R. Baldwin, P.M., 72 Aitman's Rd., Christchurch.

Phoenix, No. 43 (Akaroa). Methven, No. 51:—Meets Masonic Hall, Methven, Wednesday on or before full moon. Installation May. W.M., W. Bro. H. H. Pawson; S.W., Bro. T. H. Hitchcock; J.W., Bro. J. F. Stone; Sec., W. Bro. S. Smith, P.O. Box 27, Methven.

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. W. J. Smith; S.W., Bro. S. Harper; J.W., Bro. A. Cooper; 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 in Masonic Hall, Cust, third Friday in 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 St. Augustine's Hall, Christchurch, third Tuesday in month, 7.30 p.m. Installation August. W.M., Bro. T. W. N. Wilson; S.W., Bro. A. Hunter; J.W., Bro. G. A. Blackmore; Sec., Bro. T. Newburgh.

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 Masonic Hall, Gloucester St. W., Christchurch, first Tuesday in month, 7.30 p.m. Installation August. W.M., Bro. L. D. S. Maffey; S.W., Bro. J. Hurley; J.W., Bro. R. J. Thompson; Sec., Bro. W. Sherris, P.O. Box 957, Christchurch.

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. J. D. Cameron; S.W., Bro. F. Smith; J.W., Bro. C. H. Chapman; Sec., W. Bro. F. Lill, P.M., P.O. Box 1, Dunsandel.

Amuri, No. 184 (Culverden). Avon, No. 185:—Meets Masonic Hall, Christchurch, first Thursday in month. Installation September. W.M., Bro. W. E. Scott; S.W., Bro. S. K. Bassett; J.W., Bro. B. Falck; Sec., O. W. B. Anderson, Manchester 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 in month, 7.30 p.m. Installation August. W.M., Bro. A. McKenzie; S.W., Bro. R. Hyman; J.W., Bro. J. Moyes; Sec., Bro. G. J. Wallace, P.O. Box 83, Timaru.

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. Wood, P.M.; S.W., Bro. J. E. Atkin; J.W., Bro. H. Ross; Sec., Bro. F. C. Clayton, 598 George Street, 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 St., Balclutha, second Tuesday in month, 8 p.m. Installation September. W.M., Bro. A. Stenhouse; S.W., Bro. G. S. Dent; J.W., Bro. G. Henderson; Sec., W. Bro. W. G. Finn, P.M., Renfrew St., Balclutha.

Palmerston, No. 26:—Founded 1876, meets in Masonic Hall, Palmerston S., 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; 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.

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. Crombie; S.W., Bro. D. A. Bee; J.W., Bro. W. Brown; 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 (Mosgiel).

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 Lodgeroom, Melmore 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. W. Campbell, P.O. 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. Bringsans; 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. R. Dreaver; S.W., Bro. A. Jordan; J.W., Bro. T. Harridge; Sec., W. Bro. E. Tomkinson, P.M., Harbour Board, Dunedin.

Manuhirika 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. A. 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., 63 Clyde St., Dunedin.

Teviot, No. 148:—Founded 1907, meets in Masonic Hall, Roxburgh, Saturday on or nearest full moon, 7.30 p.m. Installation March. W.M., Bro. A. F. Ridd; S.W., Bro. E. F. Allen; J.W., Bro. J. George; Sec., W. Bro. Dr. J. R. Gilmore, 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. Walker; S.W., Bro. W. Mills; J.W., Bro. H. F. Harris; Sec., Bro. W. Jacobsen, 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.
Kurow, No. 164:—Founded 13th May, 1909; meets in Masonic Hall, Kurow, Thursday on or before full moon, 7.30 p.m. Installation September. W.M., Bro. R. H. Appleby; S.W., Bro. J. Pringle; J.W., Bro. W. H. Smart; 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. Laverty; 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. Hoyle, Prov.G.M.)

Southern Cross, No. 9:—Founded 1864, meets in Masonic Hall, Forth 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. E. 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. Stedman; S.W., W. Bro. A. G. Clarke; J.W., Bro. T. J. Sherburn, 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. Winning; S.W., Bro. H. N. Parker; J.W., Bro. Jas. Duncan; Act.-Sec., Bro. A. Crosbie, 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., W. Bro. J. Walker; J.W., Bro. R. C. Skipage; Sec., W. Bro. J. C. Imlay, 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, Lumden, Monday on or before full moon each month. Installation third Wednesday in November. W.M., Bro. H. Beir; S.W., Bro. S. E. Griffiths; J.W., vacant; Sec., W. Bro. W. H. Clark.

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

Wallace, No. 129:—Founded 1904, meets Masonic Hall, Otautau, third Friday in month, 7.30 p.m. Instruction meetings every Friday. Installation October. W.M., Bro. C. H. Tonkinson; S.W., Bro. J. Thomson; J.W., Bro. H. MacChesney; Sec., Bro. E. Matheson, P.O. 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, Forth 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 Lodgeroom, 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:—Founded 1910, meets Masonic Hall, Short St., Mataura, Monday nearest full moon, 7.30 p.m. Installation second Wednesday in July. W.M., W. Bro. A. N. MacGibbon; S.W., Bro. J. N. West; J.W., Bro. F. W. Brown; Sec., W. Bro. J. J. Griffiths, P.M., Dover St., Mataura.

Waihopa, 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.:—Founded 1873, meets Masonic Hall, Reefton, Tuesday nearest full moon. Installation July. W.M., Bro. R. Burley; S.W., W. Bro. S. Austin; J.W., Bro. A. Bloxham; Sec., Bro. A. A. Rouse, P.O. Box 41, Reefton.

Wellington, No. 1521:—Founded 1874, meets in Masonic Hall, Wellington, third Wednesday in month, except January, February, and March. Installation June. W.M., Bro. H. Bastings; 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, Haultana 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 Aikman'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., Paapeete, 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'Oceanic Francaise, 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. Heilery, 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. Raffels, 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.