

SPECIAL CHRISTMAS NUMBER.

[REGISTERED AS A NEWSPAPER.]

NEW SERIES.—VOL. XXV., No. 7.]

[A.D., 1919; A.L., 5919.]

THE NEW ZEALAND



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MASONIC MEETINGS IN DECEMBER, 1919.

AUCKLAND.

MONDAY, 1st
Ara (L.C.)

TUESDAY, 2nd
Ponsonby
Papakura
Abercorn
Hobson
Maniapoto

WEDNESDAY, 3rd
Manukau
Alpha
Ohinemuri
Plunket
Nau Mai

THURSDAY, 4th
Te Aroha
Tirau
Whakatane

SATURDAY, 6th
Ohaeawai

MONDAY, 8th
Beta-Waikato
Franklin
Whangarei
Waihi
Te Marama

TUESDAY, 9th
Rotorua
Tawhiri
Titiirangi

WEDNESDAY, 10th
Ara (No. 1)
Mangonui
Taupiri
Piako
Pono

THURSDAY, 11th
Albion

FRIDAY, 12th
Hokianga
Waipa

MONDAY, 15th
Wairoa

TUESDAY, 16th
St. Andrew
Sir Walter Scott

THURSDAY, 18th
Tauranga
Maungawhau

TUESDAY, 23rd
Auckland

WEDNESDAY, 31st
United Service

HAWKES BAY.

TUESDAY, 2nd
Victoria
Ruahine
*Waikaremoana

WEDNESDAY, 3rd
Bedford

FRIDAY, 5th
Ruataniwha

MONDAY, 8th
Lion

TUESDAY, 9th
rieretaunga

MONDAY, 15th
Abercorn

TUESDAY, 16th
Scinde

THURSDAY, 18th
Rawhiti

TARANAKI.

TUESDAY, 2nd
Hawera

TUESDAY, 9th
Ikaroa

WEDNESDAY, 10th
Paten Kil.

THURSDAY, 11th
Ngamotu

FRIDAY, 12th
Moia

TUESDAY, 16th
St. John's

WEDNESDAY, 17th
Stratford

MONDAY, 22nd
Kaponga

RUAPEHU.

MONDAY, 1st
Manga-te-Weka

TUESDAY, 2nd
Rangitikei
Otahape

WEDNESDAY, 3rd
Rongotea

Ruapehu—Cont.

THURSDAY, 4th
St. Andrew Kil.
Kimbolton
Ruapehu
Huia

FRIDAY, 5th
Rangitira

MONDAY, 8th
Feilding
Waimarino

TUESDAY, 9th
Te Awahou
Ngauruhoe

WEDNESDAY, 10th
Otangaki

THURSDAY, 11th
Manawatu Kil.

THURSDAY, 18th
Moutoa

WELLINGTON.

MONDAY, 1st
Leinster

TUESDAY, 2nd
Puketoi
Installed Masters'

WEDNESDAY, 3rd
Brooklyn
Waihenga

THURSDAY, 4th
Horowhenua
Tutanekal
Tararua

SATURDAY, 6th
Coronation

MONDAY, 8th
Waterloo
St. John

TUESDAY, 9th
St. Mark
Otari

WEDNESDAY, 10th
Masterton
Otaki
Waiwhetu

THURSDAY, 11th
Hinemoa

FRIDAY, 12th
Greytown
Eketahuna

SATURDAY, 13th
Whetu-Kairangi

MONDAY, 15th
St. Andrew

WEDNESDAY, 17th
Ulster

MARLBORO' & NELSON.

SATURDAY, 6th
Havelock
St. Cuthbert's

WEDNESDAY, 10th
Motueka

THURSDAY, 11th
Victory
Unanimity

WEDNESDAY, 17th
Forest

FRIDAY, 26th
Waitohi

TUESDAY, 30th
Wairau

WESTLAND.

WEDNESDAY, 3rd
Aorangi

THURSDAY, 4th
Advance

SATURDAY, 6th
*Mokihinui

MONDAY, 8th
Kawatiri-Westport

TUESDAY, 9th
Kumara
Waro

WEDNESDAY, 10th
Westland Kil.
Runanga

THURSDAY, 11th
Mawhera

THURSDAY, 18th
Robert Burns

SATURDAY, 20th
*Torea

CANTERBURY.

MONDAY, 1st
Caledonian
Ahurewa

TUESDAY, 2nd
Unanimity
*Progress
Lincoln
Civic

Canterbury—Cont.

WEDNESDAY, 3rd
Methven

THURSDAY, 4th
*Southern Cross
Kaikoura
Mackenzie
Avon

FRIDAY, 5th
Erewhon

MONDAY, 8th
St. Augustine (4)
Ionic

WEDNESDAY, 16th
*St. George

THURSDAY, 11th
Ashley
Waihora

FRIDAY, 12th
Phoenix

WEDNESDAY, 17th
Geraldine
Thistle

THURSDAY, 18th
Canterbury Kil.

FRIDAY, 19th
Mairaki

TUESDAY, 23rd
Christchurch
Koranga

WEDNESDAY, 24th
C.A. cord

OTAGO.

MONDAY, 1st
Maori

THURSDAY, 4th
St. Bathans
*Ottago Kil.
Kurov
Clinton

FRIDAY, 5th
Palmerston
Mannherikia Kil.

SATURDAY, 6th
Teviot

MONDAY, 8th
Clutha
Ngapara
Ionic

TUESDAY, 9th
Dunstan
Owaka

WEDNESDAY, 10th
Ottago
Waitaki
Heracles
Mount Ida
Cromwell Kil.

THURSDAY, 11th
St. John

MONDAY, 15th
Hacemai

WEDNESDAY, 17th
Oamaru Kil.
Oceanic

TUESDAY, 23rd
Hiram

WEDNESDAY, 24th
St. Thomas Kil.

SOUTHLAND.

MONDAY, 1st
Arrow Kil.
Taringatura

TUESDAY, 2nd
Winton

FRIDAY, 5th
Southern Cross
Wairaki

MONDAY, 8th
Waikaka
Mataura

TUESDAY, 9th
Aparima

WEDNESDAY, 10th
Harvey
Fortitude
Tuatapere

THURSDAY, 11th
Orepuki

FRIDAY, 12th
Victoria

MONDAY, 15th
Waihopai

TUESDAY, 16th
Lake of Ophir

THURSDAY, 18th
Mokoreta

FRIDAY, 19th
St. John
Wallace

* Installation Meetings.

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

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The New Zealand Craftsman

Vol. XXV., No. 7]

WELLINGTON, NEW ZEALAND, DECEMBER 1, 1919.

[A.D. 1919; A.L. 5919.

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

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

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

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DATES OF FULL MOON, 1919.

7th December—Sunday.

FROM THE EDITOR.

Forward your News while yet fresh. State 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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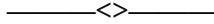
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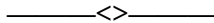
WELLINGTON, DECEMBER 1, 1919.

REFLECTION AND GREETINGS.



To all to whom these presents may come, greeting! The ceaseless course of time rolls round, and once more we approach the festive season of Christmas. It was fondly hoped that with the cessation of war and the defeat of the great disturber of nations a new era would be inaugurated, leading to peace on earth and goodwill towards man. But the events of the past year have shattered all such hopes, and the brotherhood of man is but the echo of an almost forgotten platitude, unless the long-talked-of millenium comes quickly. During the war it was thought that chaos and barbarity reigned supreme, but it was only a circumstance to what has developed in the aftermath. The Russia of to-day is wallowing in blood, and the conception of the Bolshevik tiger in devising new tortures in his thirst for new atrocities beggars all description. One vainly wonders why the remnants of the world's civilisation have not banded together and entered upon a crusade of extermination, to save the countries so afflicted. And yet there are respectable men— if externals count— even in Britain's Parliament, who are working to the utmost to prevent any interference with these Bolshevik brutes who are literally feasting on bestiality. Such is the lust and greed for power to which unchecked license may attain. Again, we are told that Austria is starving, and that the once beautiful city of Vienna is doomed, and in the same paragraph it is stated that thousands who have the opportunity are madly feasting, drinking, and dancing, even though their doom is foretold. "Let us eat and drink, for to-morrow we die." We change the scene, and throughout the world industrial unrest prevails—fairly peaceful, perhaps, to-day, but maybe revolution to-morrow. Is it a matter of surprise that there is a general feeling of alarm and mistrust ? The great question of the moment is, what will the end be ! Apparently the Great War has changed the world, individually and collectively. English society, which was supposed to be chastened by the war, and from whom so much was hoped after, appears not only to have relapsed into its former vicious habits, but also to have acquired new ones still more vicious. Humanity has faded. Solicitude for others has given place to selfishness and frivolity. A frenzied desire for pleasure of all kinds appears to have attacked mankind, which has succumbed to the epidemic, Well may one tremble for the future. We in New Zealand appear to have been caught in the maelstrom, and, notwithstanding the cry of cost of living and exploitation, money is always forthcoming for pleasure and expensive dressing. Trains and steamers are packed, especially by women, all on pleasure- bent. And one wonders. Freemasonry alone appears to maintain its equilibrium, and, though it is a very small portion to leaven so large a muss, it may still exert some influence, and by the force of example mitigate the frenzied madness of the times. To all our brethren, wheresoever dispersed, we extend the fervent hope that they may enjoy a sane and happy Christmas, and, if the world is not overturned in the meantime, a bright and prosperous New Year.

JUBILEE CELEBRATIONS.



Two most important Masonic functions took place last month, as showing the rise and progress of two Lodges under the regime of the G.L. of New Zealand. The first, on 5th November, was the twenty-first anniversary of Lodge Ikaroa, of Opunake, and the second on the 17th of the same month, the fiftieth anniversary of Marlborough Lodge of Unanimity, Blenheim. Twenty-one years ago Lodge Ikaroa was constituted under the shade of Mount Egmont, in the small Maori village of Rahotu, and for some few years it struggled along in peaceful existence, chiefly by the will of one or two Masonic enthusiasts. Finally it removed to the pretty seaside town of Opunake, where it has slowly but surely progressed to a membership of 66. At the late meeting of commemoration an effort was made to have the attendance of as many of the old members as possible, and the effort was most successful. Of the 18 brethren who had passed through the

chair, 11 were present, five were too far removed to be able to attend, one had ceased from labour, and one was unfit to travel owing to war wounds. Although the smallness of the room had prevented an invitation being extended to sister Lodges, the B. of I.M. numbered 26. The offices for the evening, apart from the ceremony of installation, were thoughtfully arranged, and did full justice to the occasion, and all arrangements—except weather control—were eminently satisfactory. It is only fair to say that the present efficient condition of this small country Lodge is to a very large extent due to the efficient work and management of the Secretary. W. Bro. Rogers, who has for so many years given of his best, and who so thoroughly enjoys the esteem and confidence of members. The later function the jubilee of Unanimity Lodge, Blenheim, was of a more ambitious character, as befitting a large Lodge with a longer record. The meeting was held in the Lodgeroom, with the result that there was a large overflow of members who were unable to gain admission, and though the door opening into the anteroom was opened, the result was not quite satisfactory. With this one exception the meeting, which included some 200 brethren, was a brilliant success. As showing the ravages of time, not any of the founders remained, and only two of the first initiates, viz., M.W. Bro. C. J. W. Griffiths, P.G.M., and V.W. Bro. J. J. White, P.G.D. The proceedings in the Lodgeroom were short, the principal items being the reading of a condensed history of the Lodge by M.W. Bro. Griffiths. The festive meeting held in the Town Hall was most enjoyable. Naturally, being reminiscent, it was exceedingly interesting, and many of the speeches were of a very high order. G.L. was well represented, though the greatest regret was voiced at the absence of the M.W.G.M. and the M.W.G.Sec. As the meeting was held late in the month, the detailed report is held over till our January issue. Both these meetings should be especially gratifying to G.L., as indicating, firstly, the great loyalty to the governing power, and, secondly, the good Masonic work that is being done, not so much in the membership accretions, as in the work of philanthropy and humanity. The CRAFTSMAN offers congratulations to both of the celebrating Lodges, and wishes them a long continued career in Masonic usefulness.

**"REINSTATEMENT" OF MEMBERS EXCLUDED FOR
NON-PAYMENT OF DUES.**

<—>

"Any member who has been excluded from his Lodge for non-payment of subscriptions cannot be reinstated until after payment of the arrears for default of which he was excluded, and unless he be regularly proposed, balloted for, and elected as a joining member of the Lodge which excluded him in the usual manner."

—Rule 182, B. of C., G.L. of New Zealand.

Notwithstanding that the foregoing rule appears to be perfectly clear, it is astonishing how frequently its provisions are misapprehended, and in some instances absolutely broken; and we think the word "reinstatement" is largely responsible. The opinion not infrequently prevails that a brother who has been excluded for non-payment of dues can, upon discharging his liability, be "reinstated" without further process, and in some cases he is then allowed to resign, and a demit is issued to him. But the position is that, when a Lodge excludes a member for non-payment of dues, such member *de facto* ceases his connection with the Lodge, and the exclusion is practically the penalty he has to pay for disregarding the by-laws of the said Lodge. Having therefore ceased his membership, it should be abundantly clear that, if he desires to rejoin, it can only be by the usual process of proposition and regular election. And by the same token the Lodge cannot by any process of reasoning demit one who is not a member. The wording of the demit certifies to a resignation of membership. The word "reinstatement" is frequently held to mean the resumption of former privileges or duties. This is not applicable to Freemasonry, as, if a brother happened to be an officer of the Lodge on his exclusion, his rejoining would not reinstate him in his former office. If the word "readmission" were substituted for "reinstatement," we do not think so much misapprehension would exist. It would certainly not lead to any such ideas as are held to attach to the present word, "reinstate." There is a further question with reference to non-payment of dues which also causes some misapprehension, and relates to dual membership. It has been assumed that in the case of a brother holding membership in two Lodges, and being in default in one, if he resigns from that one, his membership in the other Lodge is not affected. Prior to the last communication of G.L. the B. of G.P. was asked for a ruling on this question, and decided

that, as the rule in B. of C. (183) says that a brother so resigning shall be "deprived of all Masonic privileges," he must of necessity lose membership in all Lodges of which he is a member. The matter was remitted to G.L., which confirmed the ruling of the Board. This is clearly the intention of the rule; as, were it otherwise, it would offer a premium for fraud by enabling a member to repudiate payment in one Lodge and to continue membership in the other. There appears to be one default, inasmuch as there is no provision as to how proceedings in number two Lodge are to be inaugurated and the necessary procedure to be adopted. Probably the most effective plan would be to furnish each Lodge periodically with a confidential notification of all exclusions.

EDITORIAL NOTES.

LODGE REPORTS.—A glance through the columns of the CRAFTSMAN allotted to the reports of Lodge meetings will indicate the large amount of space occupied. Quite recently a correspondent raised his voice against the practice of sending these reports with such full details, most of which are not of any value for general information. We quite recognise the difficulty that many correspondents have in condensing their reports. In our office the blue pencil is freely used, but in some instances we find it easier to re-write the report. We make a few suggestions which may help our correspondents. For general information it is not necessary to state that the Lodge opened at a certain time ; neither is it informative to state that minutes and correspondence were read, and that routine business was transacted, as this is part of the business which must be transacted in all Lodges. Probably a Lodge likes to give publicity to the names of the brethren who assisted the Master, and the work allotted to them; but for general information it has little value. Also, some correspondents give full details of the attendance of Lodges and brethren, and again of their offering H.G.W., which is needless repetition. As Lodges are always presumed to close in Peace, Love, and Harmony, it is supererogatory to state the fact. We would point out that concise reports may be made to contain more information than others of inordinate length.

BRETHREN CHANGING THEIR LOCATION. —This is not a new subject, but our attention has been recently directed to it, and some evils that may be averted by a little foresight. W. Bro. or Bro. Blank may have been an enthusiast in the district in which he first saw light, but exigencies of business or health reasons may remove him to some other part of the territory. On his arrival he perhaps does not make his presence known, and waits for the Master of the Lodge to make the first call. In some instances neither the Master nor the Secretary have any knowledge of the new arrival, and in others it is assumed that the visitor will attend the Lodge in due course and receive his welcome, and frequently that is where the mistake is made. The brother, new to his surroundings, reads discourtesy in the fact that he has not been privately waited upon, and he becomes passive in the Craft, where in his former place of residence he was so active. The W.M.—a busy man perhaps—thinks, if he remembers the matter, that Bro. Blank might have attended Lodge. Result—what was formerly a good active worker becomes enrolled in the army of unattached. Now this could all be avoided if the Secretary of number one Lodge would only write to the Master of number two, announcing that Bro. Blank is taking up his residence in the new locality, and claiming attention and fraternal kindness on behalf of Bro. Blank.

PUNCTUALITY.—Nowwithstanding age and fancied infirmities, we sometimes yield to the calls of duty, and peregrinate, with invariably most enjoyable results. But in two cases of recent visitation, we were made distinctly irritable owing to the dilatoriness in opening, and the only discoverable reason was devotion to my lady nicotine. An early opening means early closing, less exhaustion, and more time at the festive board. At installation meetings especially it is not fair that a large number of visitors, who attend to honour the Lodge, should be kept waiting in a crowded anteroom, simply at the caprice of the W.M.

PROMPTING.—Some officers of Lodges have considerable difficulty in committing the ritual to memory, and to them it means close attention and hard work, which may all be shattered by nervousness when called to "say their piece." To others "swatting" is an abomination, and they prefer to trust to their skill in interpolation, and not infrequently with disastrous result, and the prompter's aid becomes necessary, with the result that the sequence of the ceremony and the listener's interest may be lost. The position, however, is

unavoidable; but a correspondent draws attention to the fact, which this journal has emphasised before, that the manner of prompting is altogether wrong, and in many Lodges should be strongly deprecated. It may not be generally known, but this duty attaches to the office of I.P.M., whose voice should alone be heard, the presumption being that, having just passed through the chair, he is naturally quite conversant with the ritual, and is fully able to help the halting brother over the stile. But when several other brethren, including visitors, also desire to assist, the ritual rendition is apt to become somewhat ludicrous. We especially commend these remarks to the Masters of Lodges, who would be well advised if they occasionally pointed out the rules of propriety in this connection.

News and Notes.

AMONGST the names which appeared in a recent issue of War Honours was that of Colonel G. Barclay, V.D., of the New Zealand Engineers, who has been awarded the Order of Officers of the British Empire (Military Division).

A NUMBER of Lodges have revived the custom of adding the words " N.Z.C." after the number of their respective Lodges. All Lodges under this Constitution were advised some years ago that the number of the Lodge was sufficiently distinctive, and would invariably indicate the Constitution.

WE deeply regret to learn that R.W. Bro. R. Hawcridge, Prov.G.M. of Otago, is seriously ill, and it is not anticipated that he will be able to attend to his duties for some time to come. In the meantime, R.W. Bro. T.Ross, P.D.G.M., is temporarily in charge of the Otago District.

WE were honoured with two reports of the annual meeting of Lodge Hiram, Dunedin. Priority of reception was responsible for the publication.

THE Rev. C. F. Askew, in a letter to the " Church Family Newspaper " (England), passes on with approval the suggestion of the Rev. G. Freeman, Rector of Croscombe, Somerset, that, the rededication in the proposed military chapel at Wellington Cathedral should be given by Freemasons in England in memory of the fallen Masonic brethren from New Zealand.

OUR thanks are due to Lodges Waiwhetu and Rangitikei for copies of respective balance-sheets, from which we gather that the fiscal position of each Lodge is quite satisfactory.

INFORMATION from Motueka states that the Lodge of that name is steadily acquiring numerical strength, and; what is of greater moment, that the admissions will reflect honour on the Craft of Freemasonry. External and internal improvements have been made to the Lodgeroom, which has made the Masonic home of the brethren very comfortable.

WE regret being unable to attend the annual meeting of Lodge Waipa, Te Awamutu, for which a card was kindly forwarded. The recollection of a former visit for hall consecration purposes still lingers with us, and our regret is that the fates have not been propitious to further foregathering.

THE total amount contributed to the Royal Masonic Institution for Girls (England) for the year 1918-19 amounted to the magnificent sum of £101,884, of which £70 was donated by the Dist.G.L. of Canterbury, N.Z.

MORE than two hundred members of the Canongate Kil. Lodge, No. 2, Edinburgh, served with the colours during the war, of whom twenty-six were killed in action or died during that period. The number included Bros. Earl Roberta, Earl Kitchener, Lieut.-Col. W. L. Brodie, V.C., M.C. ; and Capt. W. Halswelle, the famous athlete. Five brethren were awarded the D.S.O., one the D.F.C., one the D.C.M., seven the M.C., three the D.S.C., and two the Croix de Guerre.

THE Dist.G.L. of the Transvaal has for some time had in contemplation the erection of a suitable temple and offices in Johannesburg, the project being delayed on account of the war. Competitive designs are now being called for, and it is hoped that a building worthy of that important and growing centre of Masonic activity will be commenced during the current year.

QUITE a number of applications have been received by the B. of G.P. of the G.L. of New Zealand lately for authority to initiate persons into Freemasonry who have lost a limb or some portion of one. The Board is not disposed to modify the practice that has always obtained in connection with this question.

THE following increases in salaries to members of the staff of the G.L. of New Zealand have been made by the B. of G.P. :— Accountant to 2420, typist and chief clerk to £200, second clerk to £150.

AUTHORITY has been given to the G.Sec. to negotiate for suitable offices in Dunedin, in view of the transfer of the office in May next.

A PROMINENT Theosophist (says the London "Freemason "), lecturing at Bournemouth recently on the subject of Freemasonry for women, said, referring to the United G.L. of England, that "already the Freemasons had seriously considered the provision of separate women's Lodges." This information will be news to members of the Craft, and in all probability to the officials of G.L. It would be interesting to know the authority for such statement.

LODGE SOUTHERN STAR, E.C., Nelson, which for so many years remained under the jurisdiction of the G.L. of England direct, has now become incorporated under the Dist.G.L. of Westland, of which body R.W. Bro. Jesse Steer, of Greymouth, is the Dist. G.M.

WHEN Ohinemuri Masonic Hall was destroyed by fire, the work of the R.A. Chapter was virtually suspended. Its activity has again been resumed, as the agenda for the November meeting will indicate—viz., 1 ballot, 7 candidates for advancement, 2 to be acknowledged, 1 for exaltation, and 3 propositions for membership.

MONDAY, 3rd May, 1920, has been fixed as the date for holding the annual communication of G.L. in Invercargill.

AT a very full meeting of the B. of G.P., held on 21st October, it was moved by the President, and seconded by R.W. Bro. Hon. C. A. C. Hardy, "That the Board report to G.L. that French Masonry as now practised is inconsistent with the constitution and nature of Freemasonry as understood in New Zealand, and that recognition should not be extended at present to any or either of the three G. bodies claiming jurisdiction."

THE M.W.G.M. has granted the petition of a number of Wellington brethren for the constitution of a new Lodge, to be called "Mokoia." The proposed Lodge is an off-shoot from Lodge Hinemoa, and will meet in the room of that Lodge. Bro. L. A. George has been nominated as the first W.M., and the Lodge will probably be instituted the first week in December by M.W. Bro. H. J. Williams, P.G.M.

THE New Zealand G.L. (says a London paper) was established only 28 years ago, yet to-day it has a membership of many thousands, and very nearly £58,000 in funds. While the membership has not been entirely new during that period, the funds have been built up since 1890. This says much for the security of the Craft in that part of the world, and augurs well for the future.

THE brethren from the Capital City who visited Blenheim for the Masonic celebration had a varied meteorological experience. Leaving Wellington on a balmy sunshiny day, a half a gale was experienced in Cook Strait, which deluged the steamer, and a few of the passengers, with spray. Arriving on Marlborough soil, mild warm weather was again in order, and Blenheim, on the day of departure, induced a *dolce far niente* feeling. All went well until Cook Strait had again to be negotiated, when a gale of wind, high sea, and bitterly cold weather was encountered until Wellington was reached, where it was raw and cold to a degree.

A SLAB of heat is about the only way to express the temperature of the Blenheim Lodgeroom when G.L. officers entered. It appeared to strike one fairly in the face, and remained attached during their stay, which fortunately was not of long duration.

ON 29th October, Lodge Waihopai held all enjoyable social and dance in the Parish Hall, Gladstone.

SOUTHLAND NOTES.

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Lodge Victoria was well represented at Southern Cross meeting, the occasion being an official visit. W. Bro. Harbord, W.M. Lodge Fortitude, who was present, is a much travelled brother, and has quite a fund of interesting experiences to draw from.

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A mutual conference was recently held of the W.Ms. and Wardens of the four town Lodges to discuss the advisability of increasing the initiation fees and yearly subscriptions. An agreement was easily arrived at, and already notice of motion has been given at Lodges Southern Cross and Victoria on the lines indicated at the conference.

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An official visit was paid by Lodge St. John to Lodge Victoria on the 14th November.

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Advantage is being taken of the presence in town of many of our country brethren by calling a representative meeting of all the Southland Lodges during the summer show to discuss matters in connection with G.L. communication, to be held at Invercargill in May next. R.W. Bro. A. B. Haggitt, Prov.G.M., hopes for a good attendance, as many matters of a preliminary nature require early attention.

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W. Bro. Jas. Manson, W.M. Lodge St. John, accompanied by his officers and brethren, paid a visit to Lodge Fortitude, Bluff, on 12th November, and worked the Second Degree.

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Two initiates were passed to the F.C. Degree on behalf of Lodge Erwood No. 200. The ceremony was conducted efficiently, and was duly appreciated by the brethren of Lodge Fortitude. A very pleasant hour was afterwards spent in the refectory.

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The trip to and from Bluff was minus any special incident, barring a few punctures. This experience is now too common to be worth mentioning.

[We have excised some items referring to November fixtures.—ED.C.]

AVON LODGE NOTES.

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At our recent installation Bro. O. W. B. Anderson was presented with a Secretary's jewel.

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The balance-sheet recently presented by Bro. Anderson showed outstanding dues nil.

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W. Bro. W. E. Scott, Prov.G.D. of C., is at present enjoying a much needed rest in Melbourne after an absence of 12 years.

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Bro Naumann, our late first violin, paid a short visit to Christchurch last month.

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Bro. Rev. P. N. Knight, Chaplain, will be leaving us shortly for Auckland.

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Twenty-nine brethren journeyed 124 miles by motor cars to pay a fraternal visit to Kaikoura Lodge to attend a ladies' even-mg on 24th October. The following night (Saturday), an emergency meeting was held, officered by our own W.M. and his officers, who passed two of our own candidates, taken up specially for the occasion.

[Necessity re the question of space has led to the foregoing notes being condensed.—ED.C.]

WELLINGTON I.Ms.' LODGE.



INSTALLATION OF R.W. BRO. H. H. SEATON, P.G.W.

ADDRESS TO W.M. BY V.W. BRO. H. B. BRIDGE, P. G. LECT.

W.M., — Having been elected to, and installed in, the chair of this Wellington I.Ms.' Lodge, it were idle to suppose that you either fail to appreciate the honour conferred upon you, or that you are insensible to the obligations which devolve upon you for the zealous and efficient administration of its affairs. In that administration you will have the loyal support and co-operation of your officers and the members generally, but the success and usefulness of this Lodge will materially depend upon the energy and ability with which you promulgate the nature of the special purposes for which this Lodge exists. These special purposes are :— Research, and encouragement of its members to literary efforts in connection with matters of Masonic interest, and general mental culture on the basis of the liberal arts and sciences. In this Lodge the technical side of Masonry, such as ritual ceremonial and the conferring of degrees, has been practically set aside, with the view of promoting among M.Ms. generally an interest in the intellectual side of Masonry, thus assisting to give effect to the injunction to make a daily advance in Masonic knowledge. The intellectual side of Masonry consists of the study of its history, so far as it is known, its traditions, and its symbolism, and a sympathetic, impartial, and intelligent consideration of the theories of the different schools of Masonic thought and research. In this country, so remote from the centres of ancient Masonic activities, original research, unfortunately, is denied to us, but it must always be remembered that, while utilising the valuable work of others in this respect, it is still possible for logical and deductive minds, on the foundations thus laid down, to evolve other theories, and, it may be, in so doing to shed fresh rays of light on darkened places, and forge new links in the as yet incomplete chain of Masonic history. The admonition given to the newly-installed W.M. of the ordinary Lodge, that it will be his peculiar province to communicate light and impart instruction to the brethren of his Lodge, applies with even greater cogency, and with a wider field, to one holding the exalted position you now occupy. Forcibly impress upon all who may come within your influence the high importance of their thoroughly understanding the institution of which they have the honour to be members, its esoteric meanings as well as its esoteric forms and ceremonies; make clear to them that it is only by the study referred to and the interchange of thoughts and ideas, that this knowledge can be attained, and that only when he is so equipped can the Mason be truly said to be fully and properly qualified as a ruler in the Craft. The literary efforts and discussions associated with this Lodge have always been of a high standard of tone and ability. It will be your duty to endeavour to maintain that standard, and, while using tact and courtesy, jealously to guard lest, by inadvertence, the liberty of the written or oral speech should degenerate into license. Yet another duty would seem to stand out pre-eminently, namely, foresight, so that provision is always made for the uninterrupted carrying on of the special work of this Lodge, and its meetings thus be rendered attractive and instructive. Finally, W.M., may T.G.A.O.T.U. endow you with strength, bless you with health, and adorn you with wisdom so to acquit yourself of your duties and responsibilities as shall result in satisfaction to yourself, added honour and reputation to this Lodge, and benefit and instruction to the Craft generally.

A MASONIC ALTAR BROUGHT TO LIGHT.



With the recent exploration in the Soudan region of Africa of the ruins of Napata, the ancient capital of Ethiopia (the Kush of the Old Testament), bringing to light an ancient temple of Amon containing a huge Masonic altar, and with archæologists getting ready to renew their explorations in Palestine and the Euphrates valley, antiquarians are expecting further additions to the vast mass of evidence of the world-wide spread of primitive Freemasonry, which concealed in its rites, symbols, and ceremonies the teaching and belief in the G.A. and a one and supreme God. The most noted Masonic antiquarian in the United States, Bro. Frank C. Higgins, 32 deg., who has passed twenty-five years and travelled the globe in his search for Masonic relics, expects the explorations to bring to light much new material that will link the mound builders at the Mississippi Valley, the Mayas of Yucatan, the ancient Egyptians, and the Chaldees into one primitive brotherhood.—" New York Herald."

FREEMASONRY AND ROYALTY.



As far back as 1737 the then Prince of Wales was initiated. In 1766 Their R.H. the Dukes of York and Gloucester were regularly admitted, and the following year were appointed P.G.Ms. Later in that year H.R.H. Henry Frederick, Duke, of Cumberland, was initiated, and also received the rank of P.G.M., being elected G.M. in 1781. In 1786 the Duke of Clarence (afterwards William IV.) was initiated, becoming G. Patron of the Order in 1831. The following year (1787) the Prince of Wales (afterwards - George IV.) and H.R.H. Frederick, Duke of York, were initiated, the former being elected G.M. in 1790, in which year also H.R.H. Edward, Duke of Kent, was initiated. H.R.H. Augustus Frederick, Duke of Sussex, was initiated in 1798, was appointed P.G.M. in 1805, and was elected G.M. in 1813, in that year having the felicity of uniting all the Lodges of England under one banner. H.R.H. Albert Edward, then Prince of Wales (afterwards Edward VII.), was initiated in 1868, had the rank of P.G.M. conferred upon him the following year, was elected G.M. in 1874, and enjoyed a most prosperous and popular rule until his accession to the Throne, when he was succeeded by the present chief, H.R.H. the Duke of Connaught, who was initiated in 1874, together with H.R.H. the late Prince Leopold, Duke of Albany, and was appointed P.G.M. in 1890. H.R.H. Prince Albert Victor (afterwards Duke of Clarence and Avondale) was initiated in 1885, both he and his brother subsequently rising to the dignity of G.W. of England and Prov.G.M. of Berkshire and Oxfordshire respectively. H.R.H. Prince Arthur of Connaught was initiated in 1911, in the Royal Alpha Lodge, by the Pro G.M., Lord Ampthill, his father and a host of other distinguished brethren being present.—Exchange.

THE OPERATIVE MASON IN CATHEDRAL BUILDING.



[A Paper read in the INSTALLED MASTERS' LODGE OF WELLINGTON on 4th November, 1919, by Bro. L. E. WILLIAMS, A.R.I.B.A.]

From the most remote period there seems to have existed communities of men who were builders. There is, unfortunately, no connecting link between the earliest form of structure, such as the Cromlechs or circles of stone at Stonehenge, erected during a period of low civilisation, and those of the Pyramids of Egypt, which belong to a high standard of living.

The origins of architecture are indeed "lost in the mists of antiquity." We have clear records, however, of the work of the Babylonians in the remains of the Temple of Birs-Nimroud, near Babylon, erected in the first or Babylonian period, about 4000 B.C., and, as shown by Colonel Rawlinson, dedicated to the seven heavenly spheres. In Egypt, contemporaneously with this, was being built the Great Pyramid by Cheops. Both these structures are marvels of engineering skill, and there is one point concerning them that is perhaps worthy of our attention, namely, that the sides of the pyramids face due north, south, east, and west, whilst in Babylon the angles of the temples face the cardinal points. This difference, no doubt, concerns the mysteries. It will be noticed by the student that the greatest remains of ancient cities are found to be those of the temples. No records remain of the methods of building or of the means of transport of the huge masses of masonry necessary for the structure, or of the machinery requisite for the hoisting into position of the finished parts.

At Baalbec we find in the temple wall, and transported from a great distance, single blocks of stone measuring 77 feet long, 15 feet high, and 14 feet thick, and weighing 820 tons. We have also in the clay tablets of Babylon and Nineveh, and in the hieroglyphics of Egypt, records of the appearance of finished structures, but of the secrets of the building of them there are none. The secrets have died with the builders. This will bring to mind the passage in the Masonic ritual referring to the building of the Temple, wherein three overseers, who had advised and assisted during the whole course of construction, suddenly realised that the secrets were not theirs.

We must, however, carry our thoughts onward to the year 1000 A.D., which, it was popularly supposed, would see the end of all things, consequently, just before that date little building was done, but when the Millennium had safely passed, buildings sprang up in all parts, each with its local peculiarities. It is from this

period onward particularly that we have to deal with, for during it the building and decoration of cathedrals was regarded as a means of popular education. They were the history books of the period. The invention of painted glass was an important factor, and the large traceried windows were regarded merely as frames in which to exhibit painted transparent pictures displaying the incidents of Bible history. The earlier buildings were in many instances erected from the ruins of the former Western Roman Empire, and the forms employed were largely inspired by these ancient monuments. As time went on, however, a new method of construction was evolved, more particularly during the period dating from the tenth to the twelfth century. This was entirely tentative and away from the principle of inert stability used by the Romans, in that it involved the use of dressed stonework in comparatively small pieces connected with mortar beds or joints of considerable thickness. Up to this time this method had not been attempted, because the materials in use had not demanded it. It was only the skill and ability to design of the masons themselves that carried the work onward to the next glorious period of architecture—the thirteenth century—in which elasticity of structure was joined to the principle of equilibrium.

The object of guarding these secrets of construction led to the formation of lodges, for there is no doubt that the concealment of their modes of arranging the arch stones was the chief object of their association. Vaulting may be defined as the covering over in arched form, of any space, the material used being stone or brick, and a few of the most remarkable vaulted interiors are here given :—Cathedral at Speyer, constructed in the eleventh century, the nave of which is 45 feet in breadth and 107 feet in height ; cathedral at Amiens, constructed in the thirteenth century, the nave of which is 42 feet in breadth and 147 feet in height; the nave of the cathedral at Milan, built in the fourteenth century, is 55 feet in breadth and 165 feet high; at Beauvais Cathedral the choir is 48 feet wide and 167 feet high—this was constructed in the fourteenth century. It will readily be admitted that the formation of an association designed to protect the secrets of such a wonderful art is not unreasonable. It is also fair to assume that the operative masons, or the lodge, were the designers.

Most of the learning and knowledge of the day was possessed by the clerics, but the art of the mason, as, indeed, it was an art, was not shared by them to the extent that some writers would have us believe. Some have considered that though Freemasons, as a body, were not hostile to the Church, they were inveterate enemies of the clergy, and more particularly of the monks, This may be abundantly seen in the sculptures of the thirteenth century. There may be good reasons for this hostility, for, as a matter of fact, De Beka, in his work, " De Episcopis Ultraject," states that in 1099 a certain Bishop of Utrecht was killed by the father of a young Freemason from whom the prelate had extracted the mystery of laying the foundation of a church.

The Association of Freemasons had, however, its type in periods extremely remote. Even among the Greeks and Romans there existed corporations (if that term may be applied) of artificers and others. There was, for example, Numa's Collegia Fabrorum and Collegia Artificum, each of which possessed its own rules and regulations for its governance. These collegial were much in favour with the later Roman Emperors, for we find that in the third and fourth centuries architects, painters, and sculptors, and many of the useful artificers, were free from taxation. The downfall, however, of the Eastern and Western Empires involved them in one common ruin, although it did not quite extinguish them. At the end of the tenth century, the great mathematical learning of Gerbert, later Pope Sylvester H., exerted an extraordinary influence on the scholars of the period. These consisted mainly of the clergy, and as the arts and sciences were not injurious to the teachings of the Church, they were on this account zealously cultivated by its members. In the twelfth century the elements of Euclid became a text-book, and although England at this period was much behind the Continent in respect to the art of architecture, yet she was by no means so as regards mathematics, for the Benedictine Monk, Adelara of Bath, was known to have been highly distinguished for his proficiency in them.

The many and intricate methods employed to determine the forms or shapes of stones in order that they may properly combine to complete the structure, are founded on strictly geometrical principles, and require the greatest care and exactness in execution. It is only by a thorough knowledge of the nature of these operations that the mason is able to cut and carve the parts, which later must fit accurately in forming the whole. Apart from the actual fitting of the stone, it is necessary to have the knowledge requisite to arrive at the loads carried by the different members, and also a knowledge of the bearing capacities of soils upon which the foundations of the structures come. No records have remained giving particulars of how these are arrived at, yet the knowledge must have been thorough, as is evidenced by the example of the south tower of Cologne

Cathedral, the foundations of which are 44 feet below the surface. But consider, for the sake of argument, Winchester Cathedral, where the foundation in one part had been laid on a raft of timber resting on peat beds, and not on the solid, as one would have expected. This has recently been corrected at a cost of many thousands of pounds, by underpinning and generally strengthening the superstructure. To my mind, the secrets of proper cathedral building had not been communicated to all the English brethren, or, if so, then to only a favoured few, who had evidently not properly instructed the Lodge in the arts and sciences connected with the Craft. There could not have been proper supervision during the entire erection of Winchester Cathedral, otherwise the most important part of the work would not have been faulty.

Contrast this again with the building of St. Alban's in 1077, where Robertus was employed, and for his skill and labour, in which he is stated to have excelled all the masons of his time, had granted to him and his heirs certain land and a house in town. In 1113, Arnold, a lay brother of Croyland Abbey, is designated "of the art of masonry a most scientific master." The monk Gervase has left us a well-written account of the work of William of Sens, who was employed at Canterbury in the building of the cathedral there. William, on account of his skill, was termed "Magister."

We have record of a number of chosen masons who assembled at St. Albans in 1200, of whom the chief, Hugo de Goldclif, proved to be a "deceitful but clever workman." This meeting was probably called to discuss and instruct the members in any new methods that may have been discovered, and which would be for the good of Freemasonry. It may be well to mention here that the term Freemason is mentioned in a statute of 1396, and is used to designate the masons who were called free (stone) masons in contradistinction to the layers and setters. Free stone is the old term given to any stone that is free or easy to work, such as Portland stone, Bath stone, some Scotch stone, and the Sydney sandstone. From this date the term is used and appears in the fabric rolls of Exeter and other cathedrals. Thus the term free mason, from a worker in free stone, appears more probable than the many fanciful origins so often quoted.

There are only two instances of an early date which have been put forward of so-called fraternities of freemasons. The first is that Godfrey de Lucy, Bishop of Winchester Cathedral, formed in 1202 a confraternity for repairing his Church during the five years ensuing. "Such," says Milner, "was probably the origin of the Society of Freemasons." The second instance is given by Anderson in his "Constitutions of the Free and Accepted -Masons," 1738, but which has not been authenticated, in the fact that the register of William Molart, or Molash, Prior of Canterbury Cathedral, records that a respectable Lodge of Freemasons was held in that city in 1429, under the patronage of Henry Chichele, the Archbishop, at which meeting were present Thomas Staplyton, Master, the Warden, fifteen F.Cs., and three E.As. It was usual, however, for each cathedral to possess its staff of permanent workmen, who took over the work of additions and repairs to the edifice. The Monarch also had his permanent staff of officers for carrying out the repairs and rebuilding of his palaces and Royal houses.

A Guild of Masons undoubtedly existed in London in 1375, and in 1376 two companies of Masons and of Freemasons were in existence. It was during this period that the vaulting of cathedrals reached a high standard of design and workmanship, and later evolved into the intricate system of fan-vaulting, entirely confined to England, and which is best seen in Henry VII. Chapel, Westminster. At this date of 1375 some writers have placed the origin of the society, caused by the combining of the masons, who agreed on certain signs and tokens by which they might know one another. They engaged to mutually assist against the then common custom of impressment by the Monarch, and also not to work unless on their own terms, as the Monarch did not pay as high a wage for their services as did his subjects. They wished to be free to dictate their own terms, and hence the suggested origin of the word. This is probable, but there is not much authority for the suggestion, the explanation previously given being, to my mind, more feasible. It is true, however, that in 1353 at Stratford-on-Avon special protection was given until the edifice was completed.

The operative mason had great difficulty, as we shall now see, in retaining his status and at the same time his secrets. These secrets had to be passed on by word of mouth, or, in some instances, during the actual progress of the work, for some parts called for practical demonstration.

I shall quote from the Statutes at Large of 1349 in the reign of Edward III. He-re we find recorded that "great part of the people and especially of workmen and servants late died of pestilence, whereby many demand excessive wages and will not work." In 1360-61 a statute declares that "carpenters and masons and all other

labourers shall take from henceforth wages by the day and not by the week, nor in any other manner," and continues, "that all alliances and covenants of masons and carpenters and congregations, chapters, ordinances, and oaths betwixt them made or to be made, shall be from henceforth void and wholly annulled." This important act was followed by others, notably by the well-known statute of Henry VI., 1425, passed at the "special request of the Commons," again putting down all chapters and congregations held by masons.

It will be noted that, although the times were troublous, this period marks the zenith of English Gothic architecture, during which the operative mason gave to us the richest gems in art. The cathedrals were overladen with panelling, the windows were of immense size, colour and decoration were lavished wherever space could be found, and the work of vaulting the structure was carried to such a point that problems of a scientific and geometrical nature must have been quite familiar both to the designers and builders. Again in 1436-37 the "Masters, wardens, and people of the guilds, fraternities, and other companies incorporated, dwelling in divers parts of the realm," were warned not to "make among themselves unlawful and unreasonable ordinances for their singular profit mid common damage to the people"—their letters patent were to be brought to the justices and others for their approval.

There were many statutes passed later, but they were all superseded by that of 1562-63, in Elizabeth's reign, which continued in force as late as 1813, when that portion was repealed which regulated the mode of binding apprentices. From the foregoing it is certain that lodges or guilds of masons existed before the middle of the fourteenth century. It cannot be ascertained, however, whether the lodge in London communicated with those scattered throughout the Kingdom, or whether there was a supreme lodge which led to a systematic working. Paley points out that the outlines of the mouldings in many cases are identical throughout the Kingdom, whether found in the cathedral or in the parish church. This suggests one common source of design.

It has been asserted for years, on the strength of certain manuscript "Constitutions," that a Company of Freemasons, formerly existing in York, held a charter from King Athelstan, dated in 926, under which they claimed authority over the companies throughout England. There are several manuscripts preserved in the British Museum setting out the histories of "constitutions" of various guilds or companies. But in addition to these there are two of particular interest to us. The earliest is presumed to date from about the latter part of the fourteenth century, and is set out in the form of a poem of 575 lines, entitled *Constitutions of Geometry*," It was first noticed by Mr. Halliwell, who edited it in 1840. The other, dating about 1500, has been printed in *facsimile* by Mr. M. Cooke. From the study of them they have undoubtedly been compiled for the use of a body of working or operative masons. They refer to yearly assemblies, the taking of apprentices, to workmanship, moral conduct, the punishment of offenders, and to the observance of their articles or points. They refer to a lodge as a workshop. There is no reference made at all to secret signs or to Masonic marks such as are used by masons even at the present day. The mason's marks just referred to have been supposed to be the personal marks of the master of the works, but they are, in fact, nothing more than directions to the setters. They were, however, probably determined by the lodges, and were often of peculiar outline. Their forms were principally the 45 degrees, the rectangle, the circle, the equilateral triangle, and the intersection of horizontal and perpendicular lines. It has been urged that the marks were used from some traditional knowledge. That of the shape of the "Swastika," or more truly the cruciform hammer of Thor, is found in the Minster of Bale, and repeated in the sixteenth century in the Church of Oschatz in Germany. This mark is found also on the sacred jar of the Vaishnavas, and as far removed as Spain. On the continent, the earliest lodge of which we have any authentic record existed at Strasburg. The head of it was Erwin von Steinbach, who was also the first secular architect of importance who arose from the many connected with the various works of the time. He had many important privileges conceded to him by the Emperor Rudolph of Hapsburg. This lodge was regularly constituted, with power to maintain order and obedience among the workmen under its jurisdiction. Its powers extended only over a certain territory. In 1278 Pope Nicholas III. granted to the lodge a bull of absolution, which was renewed by his successors up to the time of Benedict XII. in the 14th century. It is impossible to discover whether from this lodge emanated the various lodges found later at Cologne, Vienna, France, England, and Italy.

When a body of masons were about to set to work they were provided with a lodge or workshop. This was used for meals, discussions, and sometimes for residence. In many instances they were required to construct it themselves. In an early account this lodge is mentioned as being roofed with thatch, but a later account

mentions the fact that the Lodge shall be "properly tiled." This lodge had evidently discovered the disadvantages of thatch as a means of protection from the curious. The room in all probability was closely shuttered as well as properly tiled, and consequently badly ventilated. Some modern lodges still insist in following this ancient custom.

The records published in Browne's "History of York Cathedral," 1838-47, show that there was a continuous line of master masons from 1347 (which is the date of the earliest document), who were duly sworn to the office, had a fixed salary, a residence, and a pension if necessary. The junior or assistant usually succeeded the master on his retirement. An account is given of a fight taking place when a stranger was appointed to the office. Gowns or robes, sometimes lined with fur, were often provided for the master, and tunics as well as gloves (at 1½d. each) for the men, who, in addition, were served with aprons and clogs. As far as details of the design of the buildings were concerned, that matter seems to have been left to the master mason. Then, as now, clever men interfered with their architects, and induced them to follow special orders, whether in taste or otherwise. But despite the wishes of monarch, bishop, abbot, or prior, the master mason had his way.

I can best conclude by voicing Longfellow in his reference to one of the noblest Continental cathedrals, which was built by

. . . . A great master of his craft,
. . . . but not he alone,
For many generations laboured with him.
Children that came to see these saints in stone,
As day by day out of the blocks they rose,
Grew old and died, and still the work went on
And on and on, and is not yet completed.
The Architect [or master mason]
Built his great heart into these sculptured stones ;
And with him toiled his children, and their lives
Were builded with his own into the walls
As offerings to God.

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Correspondence

INSTRUCTION NOT REQUIRED.'

—<>—
TO THE EDITOR.

DEAR SIR AND BRO.,—While quite agreeing with your leading article, entitled as above, I think that the ordinary Mason who lives in the country has a certain amount of excuse ; the Lodge he belongs to in most cases is unable to do more than the technical and mechanical side of Masonry, for the simple reason that it knows no other. Take my own Lodge as an example. Several of the members, myself included, would like to know something about the intellectual side, but how are we to obtain it ? We live in the country. We find we have as much as we can do to pay our official visits to other Lodges. We could belong; I suppose, to the P.Ms.' Lodge, but we would only very occasionally go to it, but we could certainly read their papers; but that, I think, would hardly "meet the bill," because to know a scientific subject you must have a proper grounding, you must begin at the beginning, or else you would soon lose interest and make no headway. A few of us made enquiries whether there were any books on the subject, and no one seemed to know whether there were any or not. If, perchance, you would hear of some, they were unobtainable in New Zealand, and you had to write Home for them ; so by the time you had made these enquiries your energy had evaporated, and it ended up by you doing nothing. I should suggest that in the centres of New Zealand libraries should be established, from which for a certain sum Lodges or individual members could obtain books, and then, after we knew something about the subject, lecturers (I know there are official lecturers) could come out and explain the esoteric portions more fully.—Yours fraternally,

B. VOLCKMAN.

[We freely admit the disability of country districts, and it is regrettable that the office of G.Lect. has been abrogated. But surely an appeal to the chief city of your district would secure a response and the services of some of the talented brethren.— ED.C.]

THE ANNUITY FUND OF GRAND LODGE.

—<>—
TO THE EDITOR.

DEAR SIR AND BRO.,—In reading your leader on the Annuity Fund in the November issue of the CRAFTSMAN, I notice that, in referring to my 2s. contribution scheme, you say : " Where the resolution has been put into operation a smaller sum has been received than under the former strictly voluntary scheme." You have surely been misinformed, at all events as regards the West Coast district, for whereas the previous year our contribution to the W. and O. and A.M. Fund was £56, last year, when the brethren were asked to contribute 2s. each, the contribution was £106—an increase of £50. This from twelve Lodges is, roughly speaking, £4 per Lodge, and, taking it as an indication of what might be expected were the scheme made general, it would bring in an annual revenue of £800. This would not only bring added comfort to many aged brethren sadly in need of comfort, but would also lighten the burden of the brethren who so ungrudgingly give their time to the administration of the benevolent funds.

The objection put forward against the scheme is that it is compulsory; in fact, the Annuity Board refers to it as "R.W. Bro. Richmond's compulsory levy scheme." To my mind, it is not nearly so compelling as the act of putting the plate in front of every brother at our annual installation meetings, where we almost compel even the brethren of our sister Constitutions to contribute to the wants of our own distressed brethren. Old custom has enabled us to swallow this scheme, which seems to me as a camel compared to my little gnat of a scheme. I am sure, if it were only put before the W.Ms. of all the Lodges in the G.L. territory, it would be as favourably received as it has been here. So many of the brethren do not realise the need of some such scheme. In circularising the Lodges in this district I said : "To those whose sad privilege it has been to come in personal touch with cases of distress the scheme needs no recommendation; those who have not had that

privilege I am sure it is only necessary to remind of 'that peculiar moment, etc.,' when I feel certain no further word will be needed."

I trust you will consider this letter of sufficient interest, and not too long to publish. With kind regards.—
Yours fraternally,

Box 85, Greymouth,
9th November, 1919.

RICH. H. RICHMOND,
Prov.G.M., West Coast Dist.

[The statement with reference to the smaller sums received was made at the last meeting of the Board of Management of the Annuity Fund.—ED. C.]

FAULTY PRONUNCIATION.

—<>—

TO THE EDITOR.

DEAR SIR AND BRO.,—In my peregrinations amongst the various city Lodges, I have been struck by the great diversity of opinions shown by officers of all grades as to the pronunciation of several common English words, and with the object of drawing the attention of the brethren to some of them, have collected the following, which I most respectfully submit to their kind consideration, viz. : Direct, fidelity, hele, initiation, dilate, iron, indefatigable, Pythagoras, sublunary, particularly, fiat, violate, beneficence, demeanour, Jerusalem, exultation. Reference to tin ordinary dictionary will help to remove this regrettable lack of uniformity. I know it is largely gross carelessness which is responsible for this outrage on our beloved mother tongue, and think you will affirm it is worthy of consideration, I have been abjured "not to mention His name but with that oar an reverence," etc., and then heard Him charged with having said unto Moses, "Take orf thy shoes from orf thy feet, for the place whereon thou standest is 'oly ground." I cry with Othello, "Oh, the pity of it. Iago! "Purity of diction is, like the gentle virtue, mightiest in the mighty, and becomes the throned monarch better than his crown," and is, indeed, similarly doubly blessed. I leave the matter of the poor despised aspirant as being beyond redemption. Would you tell me and others equally in doubt whether the couplet, "virtue and science," on page 94 of the ritual is quite in order Other rituals, I think, give it as "Nature and science."—Yours fraternally,

ANOTHER CHIEL AMANG US TAKING NOTES.

[It would seem that " virtue " has displaced "nature " for no apparent reason.—ED.C.]

MISUSE OF THE WORD "MARANATHA."

—<>—

TO THE EDITOR.

DEAR SIR AND BRO.,— Will you forgive me if I point out to you an error into which you, in common with most folk, have fallen ? I refer to the use by you of the word "Maranatha " in your article on "Toast Lists" in the issue of the CRAFTSMAN for the 1st November. The word "Maranatha " was used by the apostle St. Paul when writing to the Corinthians. He had been warning the latter against teachers of false doctrine, and in concluding his letter he makes the remark, "If any man love not the Lord Jesus Christ, let him be 'Anathema,' " which is a Greek word meaning "accursed," and then, to stress the exhortation, he adds the Aramaic word—or compound word—"Maranatha," which, rendered into English, means "The Lord Cometh." His reason is obvious. Believing in the early return of our Lord, he wished the newly-formed Church at Corinth to be so tenacious of that belief that they were to regard all false teaching as anathema (accursed, abhorrent), and Maranatha ("the Lord Cometh ") was to be their watchword and incentive. Indeed, it was the common custom in those early days for Christians to greet one another with the words " The Lord cometh," much the same as in Russia to-day it is customary for people to greet each other with the words "Christ is risen." So that you will see you have accidentally made use of the wrong ' word in the article in question. It is needless, I am sure, to point out that there can be no connection between a toast list and the coming again of our Lord, but there decidedly is such a connection between lengthy toast lists, with their inevitable consequences, and

"Anathema"—and in that respect I heartily endorse all you have written. I would not trouble you with this lengthy discursion, but for the fact that this is the second time I have noticed the same error in the use of the word "Maranatha" in your columns. On the last occasion, if I remember rightly, it was used by one of the Lodge correspondents in giving an account of some proceedings at his Lodge. It is a very common error, but I am sure you will agree with me that this is a case in which a Freemason's W.Ts. can rightly be used for the purpose of correcting errors and "bringing rude matter into due form."—Yours fraternally,

G. A. EDMONDS, M.M.,
Chaplain, Victory Lodge, Nelson.

[We publish this letter as a penalty for our misdeeds, or gross carelessness in allowing this word to pass, though it should be perfectly obvious that the writer of the article had substituted the word "Maranatha" for "Anathema." Apart from a general knowledge of the word, a religious advertisement, headed "Maranatha," explaining the meaning and elaborating it, has appeared in the columns of the Wellington "Evening Post" each Saturday for many months past, so that want of knowledge cannot stand as an excuse for the stupid *faux pas*.—ED.C.]

THE ANNUITY FUND OF GRAND LODGE.

—<>—
TO THE EDITOR.

DEAR SIR AND BRO.,— I most heartily congratulate you on your admirable article last month in connection with the Annuity Fund of the G.L. of New Zealand. You set forth succinctly the more than just claims of unfortunate annuitants, and you suggest a practicable way to provide the required increase of funds necessary for the purpose. I have heard it said that sufficient money for the purpose could be raised by voluntary contributions, which I don't believe. Three thousand pounds would be an almost impossible amount to raise each year, and the earnings from it would not be more than £150, which would not average more than £3 to each. Anyhow, you have put the case very clearly, and, in conjunction with many others, I hope the Board managing the fund will put a proposal to G.L. so that an increase can be made immediately after the next annual meeting. You have never been afraid of using your pen in the cause of justice and right, and you may be assured that quite a number of brethren highly appreciate the efforts you are making to help those who cannot help themselves, the poor creatures whose only crime is having been unfortunate, and now require Masonic charity.—Yours fraternally,
P.M.
Canterbury, 5th November, 1919.

[The foregoing letter represents the views of quite a number of correspondents on this question, who will be surprised to know the amount of hostility it has evoked in certain quarters. But we hope to have the opportunity of again referring to the matter before the communication of G.L.—ED.C.]

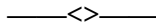
OBITUARY.

—<>—
BRO. ANDREW FOX PARKINSON.

It is again my melancholy duty to write you under the above heading to record the sudden death of our late Bro. A. F. Parkinson, at the comparatively early age of 45 years, a member of the Heretaunga Lodge, whose passing came as a tragic shock on Wednesday, 5th November. Our late brother came to Hastings in January last from Auckland to take charge of the drapery department at Roach's, Ltd., in that town, by whom he was very highly esteemed for his ability and kindly disposition. Belonging to Auckland Lodge, No. 87, our late brother joined Heretaunga in July last, and justified the warm recommendations sent in a letter to the writer by the kindly Sec. of Lodge Auckland, enumerating the excellent qualities of the deceased. In this instance "the years of our brother came to an end" very suddenly;"as it were, a tale that is

told " ; and the sincere sympathy of all his brethren will go out to his widow, who has lost a loving companion and husband, and we, who are also left to mourn, an estimable brother and good citizen. The heads of the different departments of Roach's Ltd. acted as pall-bearers in bearing the deceased to his last resting-place, the service at the open grave being conducted by the Anglican clergyman. The flags of many firms in the town were flown at half-mast as a mark of respect to our late brother.

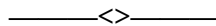
PRESENTATION TO R.W. BRO. BROADLEY, P.G.W.,



A representative gathering of brethren met in the refectory of the Masonic Hall, Christchurch, on Friday morning, 28th October, for the purpose of saying good-bye to R.W. Bro. W. Broadley, who, after many years' strenuous service in the cause of Freemasonry, has had to retire from active work, and is removing to Auckland for the benefit of his health. R.W. Bro. F. C. B. Bishop, Prov.G.M., presided, and stated the object of the meeting, and called upon M.W. Bro. J. J. Dougall, P.G.M., to propose the health of the guest. M.W. Bro. Dougall said it was with mixed feelings that he rose to propose the toast. Owing to R.W. Bro. Broadley's indifferent state of health, he had found it incumbent on himself to retire from active work and leave Canterbury. As far as the Freemasons of Canterbury were concerned, he was sure he expressed the sentiments of all when he said R.W. Bro. Broadley's name was a household word throughout the province. Bro. Broadley had travelled with the late M.W. Bro. Binns and R.W. Bro. Thornton from north to south of the provincial district, and he felt there was no brother who could take his place. R.W. Bro. Broadley had come from Lodge Southern Cross, Kaiapoi, and had been a power in the province. Personally, he felt he was losing a valued friend, one to whom he could go at any time and open his heart. The mystic tie bound them closely together, but something more was wanted, and this had been established. It was not necessary to say much, as all had appreciated what R.W. Bro. Broadley had done. He prayed T.G.A.O.T.U. would restore him to health and strength. We all wished him prosperity and health in the future; for himself he felt our brother's leaving very much ; they had been together on many occasions, and R.W. Bro. Broadley would be greatly missed. On behalf of the Canterbury brethren, he had much pleasure in making a small presentation to our brother, and also a small token for Mrs. Broadley, which he trusted they would look upon as an expression of appreciation and good feeling from the brethren. He then handed R.W. Bro. Broadley silver-plated hot water kettle and stand for himself, and a cake dish for Mrs. Broadley, both suitably inscribed. R.W. Bro. S. C. Bingham, P.P.G.M., endorsed all that had been said by M.W. Bro. Dougall. He had been closely associated with R.W. Bro. Broadley, more especially in connection with the M. and P.Ms.' Lodge, No. 130. R.W. Bro. Broadley had been a tower of strength to that Lodge, and he would be the same to Freemasonry wherever he was. They had been associated together in the R.A. also. R.W. Bro. Broadley had devoted his abilities to both branches of Freemasonry, and men who gave their time and brains to the good of the Craft could not be spared. He was glad of an opportunity to mention these things, and to add his words of appreciation of the work done by Bro. Broadley. V.W. Bro. A. H. Julius, G. Chaplain, said he had special reason for speaking. He recalled the time when he was coming from Queensland to New Zealand. They had a bad passage, and he was feeling very unhappy; all his family were suffering from sea-sickness. R.W. Bro. Broadley was on the ship, and he and Broadley foregathered, and had been great friends ever since. He would miss our brother very much. He was well known to all the Akaroa brethren, and on behalf of himself and Lodge Phoenix, No. 43, he wished R.W. Bro. Broadley God-speed. V.W. Bro. T. W. Rowe, P.G.Lect., speaking not with special reference to Bro. Broadley as a Mason, but the man himself, said that when a person was spoken of by his Christian name, there was a big touch of human nature about him. Bro. Broadley had wound himself into the feelings of the brethren, and he could truly say they loved the man. Personally, he had not been out very often, but he had many pleasant recollections of some trips they had had together. One never went to R.W. Bro. Broadley without finding him kind and sympathetic. Men like him gave Freemasonry its dignity, and more men like our brother would do good. Freemasonry in Canterbury was losing a good friend. W. Bro. C. H. Smith, W.M. of Lodge Unanimity, No. 3, speaking as Master of his Lodge, said he spoke from a different point of view. He came into Freemasonry not as a young man; but as a

young Mason he felt he always had a friend in R.W Bro. Broadley, and others coming in had the same feeling, and 118 felt there was something in Freemasonry. He wished our brother all the good wishes a man could wish. R.W. Bro. F. C. B. Bishop, Prov.G.M., said that he and R.W. Bro. Broadley were very old friends; they had taken many journeys together, and they would miss each other very much. He expressed the hope that now R.W. Bro. Broadley was making this change that his health would be restored, and that he would be able to take the same keen interest in the Craft in Auckland that he had taken in Canterbury. He had travelled all over Canterbury, and he hoped he would be able to take the place in the Craft in Auckland that he had done here. R.W. Broadley did not think it necessary to mention everybody who had spoken so nicely about him. This was the greatest trial of his life—to part with the brethren. He had so many pleasant associations that he felt the parting more than he could say. If it had not been for his health failing he would not be going away. He had never met a body of men for whom he entertained the same feeling as the members of the fraternity. Before joining Freemasonry he had felt sceptical about it, but had he, known more he would have joined sooner. He had found friends and helpers in every state of life, and he felt that the brethren had been with him at all times. Many nice things had been said about him, and he felt that he came far short of deserving them. Whatever he had done he had done for the Craft; had thought it his duty to the men and the Craft. He had tried to live a clean life, and tried to promote the best interests of the Order. At times he had found it necessary to be in opposition, but when that occurred it was only after deep thought on the matters under discussion. He had studied the ritual and the constitution, and tried to square his ideas with what was before the Lodge, and when he made up his mind he acted according to his honest convictions, and had never entertained any feelings of ill-nature against his opponents, and he hoped the brethren would remember that whatever he had done had been for the best. As they were all aware, his nature flowed in the lighter channels, but when necessary to be serious, he endeavoured to square his conduct with the reading of the ritual." His leaving was only a good-bye. He would meet the brethren in Auckland, and later in Christchurch, and would spare no opportunity of saying a good word for the brethren in Canterbury, where he had so many friends, and where honour had been conferred upon him. When Prov.G.L. was founded he had got office, and he had made it his business to see M.W. Bro. Binns and tell him he meant to see that Prov.G.L. was a success. His own attainments he recognised were limited, but M.W. Bro Binns encouraged him to go ahead. Had it not been for some of the brethren Prov.G.L. would have had to face great difficulties. He was glad to know Prov.G.L. had been a great success, and was now on a firm footing. He would explain to the Auckland brethren the benefits of Prov.G.L., and as long as the district can find men the same as those who at present comprise Prov.G.L., no doubt it would prosper for all time. He had many firm friends in Auckland, and he hoped that his health would improve so that he could take part in the work again. He referred to M. and P.M. Lodge, No. 130, and he hoped to become a member of the Masters' Lodge in Auckland. He assured the brethren that he would not forget the M. and P.M. Lodge. He thanked them most heartily for the presents they had made him and Mrs. Broadley. He would look back to the happy times they all had together, which were the happiest of his life. As he had said before, he hoped to meet them in Auckland, and would do all he could to promote the happiness of them all. He hoped in the future to spend some time in Christchurch. He thanked them most heartily for their handsome gifts.—[Communicated.]

OPENING OF A ROSE CROIX CHAPTER AT INVERCARGILL.



An event which has been looked forward to by some of the enthusiastic Freemasons of Southland with considerable interest took place on Friday, 31st October, when the Murihiku Sovereign Chapter of Princes Rose Croix was constituted by Ill. Bro. Colonel G. Barclay, 33deg, Sovereign Grand Inspector-General for the Supreme Council of Scotland. The ceremony of perfection was impressively carried out by Ill. Bro. Thos. Ross, 30deg., P.M.W.S., who was assisted by Ill. Bros. R. G. V. Parker, E. H. Whitmore, E. M. Lyon, and A. Scott. The ceremony of consecrating and dedicating a Chapter of the A. and A. Scottish Rite, was afterwards carried out by Ill. Bro. Barclay, in accordance with the ceremonial prescribed by the Supreme Council of Scotland, and the erection of the Murihiku Sovereign Chapter was proclaimed by the acting-G.M. of C. (Ill Bro. Ross). The installation of M.W.S. and other officers subsequently took place, and after the delivery of the customary obligations and the taking of the oath of office, Ill. Bro. E. H. Whitmore, 30deg., was installed as M.W.S. by the S.G.Insp.Gen., and the other officers placed in their respective chairs as follows :

D.M.W.S., Bro. T. M. Rankin; High Prelate, Bro. F. A. Steans; S.W., Bro. A. le H. Hoyles; J.W., Bro. W. F. Irvine ; Treas., Bro. E. M. Lyons; Sec., Bro. S. C. K. Smith; M.C., Bro. A. Scott; Chancellor, Bro. W. Smith; 1st. St.B. Bro. J. S. Anchor; 2nd St.B., Bro. V. Smith; Sd.B., Bro. W. R. Rusden; I.G., Bro. W. Robison ; Steward, Bro. J. Kerse.

Before the closing of the Chapter the S.G.Insp.Gen. delivered an address explanatory of the origin, history, and objects of the Rite, and conveyed good wishes for the success of Murihiku Chapter. A banquet was afterwards held, when the future of the new Chapter was referred to in glowing terms by various speakers. It had been started with the support of some of the leading Freemasons of Invercargill and district, and its prospects of a successful future were decidedly good. Amongst those, who tendered apologies for unavoidable absence were Ill. Bros. S. C. Bingham, 30deg. (Christchurch), Rev. C. Bush King, Rev. Fenton, W. Fleming, R. McIndoe (Dunedin), and the brethren of the Nelson Chapter.

MASONIC VICTORIA CROSS WINNER.

<>
RECEPTION TO Bro. LIEUT. J. G. GRANT, V.C.

SPLENDID GATHERING AT HAWERA.

The brethren of Hawera, Lodge tendered a Masonic welcome home to Bro. J. G. Grant, V.C., upon his return from active service. Our honoured brother is one of the two Hawera soldiers who have won the V.C. in France, and the brethren are especially proud of the fact that in addition to being a fellow-townsmen, Bro. Grant is a member of Hawera Lodge and an enthusiastic Freemason. He is the son of the late W. Bro. Geo. Grant, who was W.M. of Hawera Lodge in 1887. The officers anticipated a large attendance, and provision was made for the splendid assembly of brethren who packed the Masonic Temple on the evening of 4th November. Visitors were present from all parts of the Dominion, and we were all especially pleased to have M.W. Bro. H. J. Williams, P.G.M., in attendance. It was a memorable gathering, and in the course of his eloquent remarks Bro. Williams congratulated Bro. Lieut. Grant on behalf of G.L., and emphasised the fact that by his gallant conduct in France Bro. Grant had brought honour to himself and his mother Lodge, and reflected glory upon the Craft throughout the Dominion. The proceedings in the temple were eminently suitable for the occasion, and probably the most impressive moment was when our V.C. brother entered the temple, and was escorted to the saluting base by two returned soldiers, Bro. Capt. Dallinger, M.C., and Bro. Sergt. Gilbert Hayton, D.C.M., M.M. Our institution being an intensely loyal institution, we were all exceedingly proud of these soldier brethren, and the part they have played in the vindication of a righteous cause. Quite a large number of brethren were present in uniform, and also many amongst the number of visiting brethren. Our W.M., Bro. C. Brown, in a few well-chosen words, welcomed Bro. Grant back to his mother Lodge, and expressed the hope that he would live many years to wear his honours, and enjoy the fraternal relationship of his brethren and Lodge. B.W. Bro. Sargent, our Prov.G.M. welcomed him on behalf of the district, and, as before remarked, M.W. Bro. H. J. Williams, P.G.M., tendered congratulations on behalf of G.L. Bro. Grant thanked the brethren in a very appropriate manner. Musical items were rendered by Bro. Chas. Lamb and the Lodge choir. At the close of the proceedings in the temple an adjournment was made to the Central Rooms, where two hours were spent in harmony. At this function our V.C. Bro. spoke at length in an interesting manner. In response to the toast of his health, which was proposed by W. Bro. F. O. Kimbell, he expressed pleasure and pride at being back again in his mother Lodge and amongst the brethren. His references to the war in France were received with enthusiasm. The proceedings at the after meeting were particularly happy, and the Lodge choir, which is now a very fine one, contributed largely to the musical part of the gathering.

At the close of a very memorable gathering, the whole of the brethren united in singing the National Anthem in appreciation of the fact that the great war had victoriously terminated, and our Bro. Lieut. J. G. Grant, V.C., had returned to his home, and us, in safety.—[Lodge Correspondent.]

CHRISTMAS IN PRE-CHRISTIAN TIMES.

[By BRO. DUDLEY WRIGHT; Phil. B., F.S.P.]

Many people fall into the habit of thinking that the festival of Christmas dates its origin from within the last two thousand years, or since the establishment of what is known as the Christian era. The festival, however, can boast a much greater antiquity ; so ancient is it, indeed, that the celebration of Christmas is to be found in the records of nearly every nation, and it was kept invariably on a day corresponding to our 25th December.

One of the most ancient forms of religion was that of the worship of the sun, or of the power of which the sun was the material representation. The sun was worshipped by many as a Creator, since there could be no life without light. Some gave to it the name of " Saviour," because light drives away darkness, fertilises the earth, and preserves all living things. It was also called " Destroyer," because sometimes the rays of the sun caused the destruction of vegetation and the drying up of rivers. The 25th December was regarded as the birthday of the sun, because at that time it began its apparent northward journey ; and the promised restoration of light and the commencement of a new era led to the day being kept with great rejoicings and thanksgiving.

The religious beliefs of mankind developed, and the material supplanted the spiritual. The belief arose that the sun in some mysterious manlier became incarnate in human form; that all the power it possessed was for a time centred in a member of the human race, to whom was granted the power to bestow spiritual blessings. The pre-Christian doctrine of the Trinity passed through a similar development, and this incarnation came to be regarded as the second person of the Trinity. Vishnu, who was the second person in the Hindu Trinity, is said to have appeared in human form as Krishna. Extending back for thousands of years, the worship of Krishna was practised as late as the time of Alexander the Great, in a temple which still remains—that of Mathura, on the Jumna River ; and for many years before the date ascribed to the birth of Jesus, the story of Krishna was the subject of dramatic representations. In the Bhagavat Gitâ, the Hindu " Song of the Most High," Vishnu is represented as saying : "Every time that religion is in danger and iniquity triumphs, I issue forth for the defence of the good and the suppression of the wicked. I manifest myself from age to age for the establishment of justice." There were in all twenty-four such incarnations in the Hindu religion.

As in India, so it was in Persia. The Persians called the sun by the name of Mithras; but, after many years, it came to be regarded as the Divine Being who was incarnated in human form, and the 25th December was celebrated as his birthday, the anniversary being celebrated with more pomp and rejoicing even than the modern festival of Christmas is kept in the piping times of peace. On that day the Magi, or wise men, ascended a high mountain at dawn, and, with their, faces turned to the east, awaited anxiously the first rays of the sun, which were greeted with incense and prayer. These ancient Persians believed that a divine incarnation was necessary because of the fall of their first parents, through which act all their progenitors had become tainted with original sin.

When Abraham went down into Egypt he took with him the knowledge of the true God; but this spiritual knowledge soon became tainted with undisciplined intellectuality. Thus the Children of Israel, in their Egyptian sojourn, became tainted with .a corrupted form of worship. Many sun myths existed among the Egyptians. One of their names for the sun was Osiris, who became incarnate, and was born on 25th December. He was the son of Sel and Neith, who was known as the Lady of the Sycamore, and the images which represented her bear a striking resemblance to the more modern representation of the Madonna and the more ancient one of Sophia, the Goddess of Wisdom.

Horns, another Egyptian name for the sun, was said to have been born of the immaculate virgin Isis. He is represented generally as an infant in the arms of its mother, or sitting on her knee ; and in many of these representations both mother and child are black, as is the case with some of the earlier Roman Catholic representations of Jesus and Mary. Isis was worshipped in Europe, as well as in Egypt, fur centuries after the beginning of the Christian era as the Virgin Mother, and styled Our Lady, Queen of Heaven, Star of the Sea, and Mother of God.

The birthday of Gautama Siddhârtha, whom the Buddhists revere as the Lord Buddha, is fixed as occurring on 25th December, 560 years before the advent of Jesus.

The Scandinavians revered the sun, as did the ancient Germans and Druids, and to the last-named we call trace the Christmas custom of adorning the home with evergreens and mistletoe. This Mexicans had a sun-god who became incarnate, and his Virgin Mother, Sochiquetzal, was worshipped as Queen of Heaven. The traditional history of Peru relates that the sun became incarnate as Manca Cepac in order to instruct the Peruvians.

The Saxons and other northern nations kept a festival at this time of the year in honour of Thor, in which they mingled feasting, drinking, and dancing with religious rites. This festival they called "Yule."

In Grecian mythology Hercules, the son of Zeus (the Grecian name for the sun) and Alcemene, was incarnated, and his birthday was on 25th December. He was called "Saviour," and the words "Hercules, the Saviour," were engraved on ancient coins and monuments. Another son of Zeus, Bacchus, was said to have become incarnate ; and there is a Bacchanalian decoration in the Church of St. Constantine at Rome.

The Romans used to celebrate the great festival of Saturn at a period corresponding to our Christmas, when they decorated their temples with any green foliage available. It was a Roman custom to send sprigs of holly to friends, wishing them health, wealth, and happiness.

The Jews, also, have a festival at this time of the year, the Feast of the Dedication of the Temple. This was founded by Judas Maccabeus, in honour of the cleansing of the temple in B.C. 164; or six and a half years before its profanation by Antiochus Epiphanes.— "The Freemason " (London).

AN EPISTLE TO FREEMASONS.

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[By BRO. TWINKLER.]

BRETHREN, In writing an essay on " Wood " at school I received several stripes with the cane for stating—"Wood is used for making heads and tops." Considering the matter since, I am convinced there was some truth in the statement. Take the Masonic ritual in this connection. Not long since I met a brother in the country who told me he had become tired of the constant reiteration of the ritual, and had decided to relinquish active work in the Craft. Now, I wonder how far beneath the surface of the ritual he had gotten? Had he merely maintained that wooden outlook which accidentally bumps against superficial facts floating around like stray weeds on a placid sea, or had the torpedo of his brain penetrated beneath the surface in search of the beauties of the deep? In Freemasonry, I already perceive, one will most certainly become wearied of the ceremonial unless he is constantly searching for fresh truths among the hidden and inexhaustible riches of the ritual, which search will not fail to provide sufficient mental and moral beauties to keep his interest permanently vital. A brother recently moved his home into another street in his suburb, and on the night of his removal he attended a meeting of his Lodge. It was an especially happy evening, and he returned home full of agreeable reflections. He opened the front door, switched on the electric light in the hall, and shed his overcoat. "Who's there !" came an hysterical feminine voice. "It's only me, dear. I'm late, I know ; but the speeches were so long I " " John !" screamed the voice, there's a man in the house !" Then our friend realised that he had absent-mindedly gone to his old home. He did not stay. He opened the door and proceeded home with great forthwithness. The door slammed on his dress coat, but he still proceeded, leaving the tail in the door with his pipe and tobacco pouch in the pocket thereof. However, the new tenant of the old house was an understanding man (being a brother himself), and our friend next day recovered his coat tail and contents.—" South Australian Freemason."

ENQUIRIES ON MATTERS OF MASONIC INTEREST.

————<>————

Q.—Which is correct—The " Ancient High Priest " who officiated, etc., or the " Assistant High Priest " ?

A.—The latter is the usual formula.

THE MASON'S SIGN.

Says Dr. Oliver : " The ill-disguised curiosity of the cowan appears to have been a never-failing source of amusement to our brethren of the last century. I remember an anecdote to this effect was told with great glee by the brethren with whom I was in the habit of associating at the earliest period of my initiation. A Quaker Mason formed one of an indiscriminate company of cowans at an inn where the landlord was a brother. Numerous jokes were cracked at the expense of the fraternity, and the Quaker was called upon to show them the Mason's sign. One of the company offered to give a bottle of wine if he would comply with their wishes ; and, at length, though with much apparent reluctance, he agreed, on condition that the wine should be immediately produced, and the individual consented to receive the communication privately, the Quaker adding :- Friend, if thou dost not confess to the company that I have shown thee a Freemasons' sign, I will pay thee for the wine myself." The proposition was too reasonable to be refused, and the curious candidate for Masonic knowledge retired into another room with his formal friend. When there, the following dialogue took place :—Quaker So, friend, thou art desirous of seeing a Freemason's sign?" Try me.' Good ! Thou knowest that our friend Johnson the innkeeper) is a Mason?' 'I do.' Very well.' Then taking him by the arm he led him to the window. ' Dost thou see that ramping lion which swings from yonder upright post ?" To be sure I do—it is our landlord's sign.' Good ! Then friend, our landlord being a Freemason thou art satisfied I that have shown thee a Freemason's sign, and thy bottle of wine is forfeited. For thine own sake thou wilt keep the secret.' He returned to the room with a look of astonishment, confessing that he had received the desired information; and the mystery, which he purposely observed, tempted others to purchase the secret at the same price."—" Masonic Home Journal."

CEREMONY OF UNVEILING PEACE MEMORIAL.

On the fifth November the above ceremony was held in the Masonic Hall, Nelson, under the auspices of the Victory Lodge, to do honour to the memory of W. Bros. J. Houlker and A. E. Hedges, and Bros. J V. Roebuck and V. J. Blake-Huffam, who gave their lives to the Empire in the great war. After the opening of the Lodge, the Prov.G.M. of Nelson and Marlborough (R.W. Bro. R. W. Stiles) was received. The proceedings were opened with a hymn and prayer, and the purpose of the meeting was explained by W. Bro. L. Reynolds, W.M. The good old hymn, " O God our help in ages past," followed, and the pillars were unveiled by the Prov.G.M. The sacred solo, " Crossing the Bar," was excellently rendered by Bro. A. G. Thompson. Symbolic reference to the pillars, compiled by W. Bro. H. Wilson, of Lodge Ionic, Dunedin, were read by the W.M. This was followed with a selection, " The Heroes' March" (Mendelssohn), by Bro. H. S. Claughton. Various comments were then made by brethren of sister Lodges, after which a procession was formed, and brethren marched past the pillars. The emotional hymn. " Lead, Kindly Light," was sung, and a pamphlet, which included W. Bro. Wilson's symbolic references and the dimensions of the pillars, was presented to each of the brethren after which the G. officers retired, and the Lodge was closed in the usual form.

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(All 7/6 except those noted.)

All subscribers who paid our travelling agent received an official receipt.

WELLINGTON CATHEDRAL (N.Z.).

TO THE EDITOR OF THE "CHURCH FAMILY NEWSPAPER."

SIR,—Since publishing the interview with me respecting the proposed cathedral for Wellington, N.Z., I am glad to be able to announce that I have been fortunate enough to enlist the sympathy and help of the Rev. G. Freeman, Rector of Croscombe, Wells, Somerset, who has kindly consented to act as the representative in this country for this purpose. Mr. Freeman has made the most valuable suggestion that as the New Zealand people are supplying the main building of the cathedral, and the Home Country presenting the military chapel, that the Freemasons of England should give the reredos in memory of the fallen Masonic brethren from New Zealand, the church people of England supplying and furnishing the military chapel in recognition of the unforgettable deeds, both in life and death, afforded by the New Zealanders. I cannot too adequately express my gratitude, and earnestly hope that all Freemasons and church people will communicate at once with this gentleman, especially those who have New Zealand interests at heart. Either Mr. Freeman or myself will be glad to explain the scheme in detail, and will welcome the co-operation of all who care to share in the privilege of taking part in this great memorial, which will stand centuries hence as a witness to the essential unity of the Empire, and a tribute of the love of the mother for her children.—I am, etc., yours rely,
CHAS. F. ASKEW.

Church House, Westminster, S.W.

THE GRAND CHAPTER OF CONNECTICUT ON THE GRAND CHAPTER OF SCOTLAND.

In 1917 the G. Chapter of Scotland stated, in re the action of United States G. Chapters in severing relations with Scotland:—"It is to be regretted that they . . have not evidently appreciated the fact that our British Masonry differs in many respects from American Masonry." On the contrary, such fact has simply been brought anew to our knowledge by Scotland's dunderheaded persistence in her stupid course. Further, while we recognise the fact that on British soil British law must govern, we shall always emphatically resent and combat their unmitigated gall in coolly assuming that British law shall govern in United States territory.—Book of Proceedings, May, 1919.

THE CRAFT OF THY CADUCEUS.

The importance of correct thinking is one that has been emphasised, and rightly so, of late years—the ancient philosophers paid far greater attention to this subject than modern writers have deemed it worth their while. They also devoted time and care to enunciation and intonation; the latter subject is practically ignored nowadays, except, perhaps, in some choir schools, and in many of these it is but imperfectly taught. In the ancient religions — and, indeed, in their modern survival in the Orient—great importance is placed upon the key in which the various Mantras are chanted, an essential equal in value to, or greater in value than, the words themselves. In a work just issued, but privately printed and circulated, entitled "The Craft of Thy Caduceus," an anonymous writer has dealt with one letter of the alphabet in particular—the letter "H"—as the title of the work implies. Caduceus, in classical lore, was a rod, entwined at one end by two serpents in the form of two equal semi-circles, thus forming the figure eight, and "H" was the eighth letter of the Phoenician alphabet, as it is of the English, eight being always its numerical value; and "the aspirate was more Hermetic or Mercurial than all the other letters of the alphabet." The Caduceus was an attribute of Mercury, and with it the god conducted the souls of the dead to the infernal regions, lulled them to sleep, and raised them from death. In this work—singular on first view, but its value and importance fascinates the reader as he devotes time and study to it—"Exact Thinker," as its author desires to be known, brings to light some important data regarding the Aspirate as the "Rock of Defence," but not in such a manner as to save the student the pleasant labour of further and deeper research.—"The Freemason."

GIBLIM.

[By BRO. DR. ROBERT MORRIS.]

The town of Gebel lies about 24 miles up the coast from Beyrout. It stands upon an easy and regular slope from the sea eastward, the slope extending about two miles along the coast, and from one to two miles back. All this space, and more, was once thronged with temples, palaces, and other splendid erections, the remains of which, in granite, marble, and Liboman limestone, are visible in every stone fence, upon the surface, and appear lit excavations at distances varying from 10 to 30 feet. But now Gebel is a poor and forlorn little village of 500 inhabitants. There is not one edifice standing that has the least attraction, unless it be the old Maronite Church, and that does not date much beyond the Crusaders. The soldiers constitute a force of about 150 red-legged Turkish Zouaves, who live in some new buildings, the remnants of more costly structures; while the grand old castle next the sea is suffered to fall into irreparable decay. Desolation and neglect are written upon all the remains of Gebel.

Gebel derived its name originally from the hill on which it stood. The Greeks changed the name to Byblos, but in this case, as in many others, the title imposed by the conquerors fell into oblivion, while the original name was retained. Gebel gave its name to the country round it, which in Joshua xiii., 5, is termed "the land of the Giblee"; this, it will be remembered, was more than fourteen centuries before Christ, or 3,300 years ago. In the days of Solomon the people of Gebel were the most skilful sailors and artists under the dominion of King Hiram. So eminent were they in architecture that the word Giblees in Hebrew is translated "Stone-squarers," a most remarkable circumstance. (Read I. King v., 18.) In the tremendous denunciations by Ezekiel against all Phoenicia, he says, concerning the city of Tyre, "the ancients of Gebel and the wise men thereof were in thee, thy calkers." (Read Ezekiel xxvii., 9.) This was written about 400 years after the building of Solomon's Temple, and refers to the city I am now describing.

My visit to Gebel, as it was the first of my more extended Masonic explorations, has impressed itself more deeply upon my mind than any other visit can be expected to do. Here I find upon the monstrous ashlar of Phœnician ages (hewn stones 18 feet long and upwards), the distinguishing mark, the "rebate" or "bevel" of which I have so much read, but now for the first time in my life seen. This is the "Mason's mark" of ancient Craft Masonry. Our fathers wrought them and set them up in useful places in great edifices, and we, their lineal descendants in the mystical line, have not forfeited our inheritance therein. The stones themselves strike an American, unused to such architectural prodigies, as enormous. They are twice as heavy as any wrought ashlar I have ever seen.

Gebel is full of the days of Hiram. Hundreds and thousands of granite columns are here, both of the red and white varieties, taken from the quarries of Egypt, with all the enormous labour which the working of that primitive stone requires; brought a thousand miles down the Nile, shipped thence on Phœnician vessels or rafts to this coast, landed here, drawn up this steep hill by human hands, and reared up, doubtless with shoutings and rejoicings; thousands of them, I say, are here, from 12 to 30 inches in surface, as smooth and unaffected by the weather as on the day they left Egypt, two, three, or four thousand years ago. They prop up the stalls in the bazaars; they sustain the filthy roofs of stables; they are built into the military castle and other public buildings in numbers; they are worked into stone walls; in short, they are used with a profuseness that shows the inexhaustible number of them that lie among the ruins.

It is but a brief seven miles east of this place that Alphaca, the principal seat of the worship of Adonis or Tammuz existed for an indefinite period. This was the original Freemasonry of the heathen, and that upon which King Solomon engrafted the revealed precepts given to his fathers upon Sinai. As the wild stock into which the inspired Word was engrafted, these rites of Tammuz deserve the attention of Masonic writers. This is not the place to enlarge upon the theme, but I must be permitted to say that a system which had the favour and support of the wisest and best cultivated of the human race for 2,000 years, had led to the cultivation of the fine arts as they have never been cultivated since, and that was thought worthy by so far-reaching a mind as King Solomon's of adoption and incorporation into the true theology, cannot have been altogether vile. That by the age of Constantine it may have become so corrupt, that that zealous reformer thought it

necessary to uproot the last traces of it, is quite likely; but the same thing may be said of the prevailing system of Christianity a few centuries later. By the age of Constantine, the rites of Adonis had probably accomplished whatever good was involved in them, but they must have presented many innocent and pure traits to attract the admiration of a Solomon. It was then, doubtless, that this widespread system of worship gave to the poet his idea of the age of gold.

I reserve to this place, however, to justify Freemasons in selecting Gebel as one of their seven prominent Masonic localities. It is, that here was the seven liberal arts and sciences. Here in the days of Hiram, the widow's son, was a congregation of earth's wisest (let us believe earth's best also), to whom a seeker of knowledge like himself could come for instruction, and where such a genius could be fitly schooled. From this centre of learning went the men who planned that unparalleled Temple, across the hills eastward, that crowns the plateau of Boalbec; just as from here went southward down the coast, to build a matchless fane on Mount Moriah at Jerusalem. The Paphian Temple on the Island of Cyprus, yonder, which was thought in its day unapproachable for beauty, doubtless received its inspiration from those men, as many a temple, palace, and stronghold did during a succession of ages. I stood within the tombs of some of these Gibrilites—excavations painfully chiselled in the hard blue limestone of yonder hills. I saw a row of their stone coffins (Sarcophagi) opened. I purchased many of their funeral lamps, scarabaei, and other tokens of their faith, and coming back to my house-top, I walk and muse upon the hopes embodied in these emblems. Hopes of some kind (the resurrection and the soul's immortality) we know these old Masons had; the rites handed down through so many generations from them to us clearly prove that. But a resurrection to what? and an immortality for what? What secret was so heled within these emblems of theirs? What made them so anxious to express it in outward marks, but to conceal it, even at the risk of its being for ever lost, as to its esoteric meaning?

Did he who prepared the rituals of the Select Master's Degree have in mind that exquisite passage from an English poet?

" Silence and darkness, solemn sisters, twins,
From ancient night, who mark the tender thought
To reason, and on reason build resolve,
That column of true majesty in man."

The "twenty-two from Gebel" who constituted so large a portion of the mystic number "twenty-seven" in a Lodge of Select Masters, were, of course, drawn from this city, and each of them must have seen, as I see today, this enormous ashlar that forms the base of the old castle wall. It is nearly 20 feet long, and broad and deep in proportion. To whom can I dedicate it with so great propriety as to King Solomon himself, who ordered a number of stones cut upon this model, bevelled as this is, and built into the foundation of the Temple wall on Mount Moriah, as may be seen to this day.

Before leaving Gebel I sought out the entrance to one of the great Phoenician tombs, carved out of the face of the cliffs, high above the town, and there cut deeply with my chisel the square and compass, dedicating it to a number of active, working, and renowned members of the Craft.—" The Builder."

THE END OF THE WAY.

Though life is a wearisome journey,
As we sigh with the dust and the heat,
While the rays of the sun beat upon us
And the briars are wounding our feet;
Yet the Lodge to which we are going
Will more than our trials repay,
And the toils of the road will seem nothing
When we get to the end of the way.
When the last feeble step has been taken,
And the gates of the Lodge shall appear,

And the beautiful songs of the angels
Float out on the listening ear,
Then all that now seems mysterious
Will be plain and clear as the day,
And the toils of the road will seem nothing
When we get to the end of the way.
—" London Freemason."

MASONIC BROTHER'S DEATH.

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FATALLY INJURED WHEN RETURNING FROM LODGE MEETING.

The death took place on 17th October, in particularly sad circumstances, of Bro. Harold Osfred Howard, a member of Lodge Stability, Sydney. The deceased brother was initiated in Lodge Stability on Monday night, 13th October. After the Lodge meeting he was returning to his home at Hurstville in a motor car driven by Bro. Walter Winton, a close friend, and who had been initiated into Stability with him. When passing along Newtown Road the wheels skidded, causing the car to dash into a verandah post. Bro. Howard was thrown out on to the road with great force, and when picked up was found to be in an unconscious condition. Bro. Winton, fortunately, escaped with a shaking. With all haste the injured brother was conveyed to Royal Prince Alfred Hospital, where he was found to have sustained concussion of the brain and a fracture of the skull. He never rallied from the effects of his injury, and died on Friday. He was buried at Rookwood on the following day, and among the mourners were a number of brethren from his Lodge. Included in the wreaths was a beautiful one from Lodge Stability. Our deceased brother, who was only 28 years of age, resided with his brother, Mr. Horace Howard, 'Aldred,' Halstead Street, Hurstville. His mother lives near Wellington, New Zealand.—" The Keystone," Sydney.

TYRE OF THE PHŒNICIANS.

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[By FRED P. CREE.]

Off the coast of Asia, some 120 miles north-west of Jerusalem, lies a barren, rocky island over the greater part of which now washes the sea; but on this island once stood the greatest city of the then known world ; here once entered the commerce and culture of earth ; through the streets of this city passed the peoples of all races; from it went out the light of science, literature, and the arts —for this was the site of Tyre of the Phœnicians, the city of Hiram the King.

To us moderns, the word "city" at once brings a mental picture of tall buildings, chimneys belching smoke, long trains of cars hurrying here and there to depots, and, perhaps, great steamships slowly steaming to port. Not such, however, was this queen of the ancient world in the days of Hiram. Nestled on its rocky island, surrounded by the sea, and connected with the shore by a bridge of boats some three miles long, it presented a picture of white houses, two to three stories in height, palaces rising above deep, green foliage and no smoke, save from the sacred fires in its temples.

Hiram ruled the world, not by the sword, as Rome ruled, but by commerce. Into the port, for a modern ship could not find shelter in either harbour, came the wealth of the world of his day. In its markets was to be found the tin from far away Spain, the copper of Cypress, rams from Arabia, grain from Judea, linen from Egypt, dyes from Greece, and ivory from the Persian Gulf. Here all races met to interchange their goods, and from Tyre went out the dionysic artificers to design temples, palaces, and buildings for the surrounding kings.

Egypt perfected much, but it was from Tyre that her knowledge was diffused to other lands. There her sombre designs of temples were modified into the ideas that later gave us the buildings of Greece by joining

with them the ideas of other lands. The sailors of Tyre penetrated to the far distant shores of the sea that washed their island. In their ships—scarce more than 40 feet was the largest—they sailed into the far Atlantic, and up even to England. So it is not strange that the great city grew from its island site up the mainland shore and over nearby isles until the palaces of its merchant princes were more luxurious than the dwellings of many kings.

But as to the city itself. Let us picture it as we see it from the hills of the shore. To the north lies the harbour known as the Sidonian, to the south that known as the Egyptian. Both were about 3,000 feet in area, protected by a sea wall, and closed by night with an iron beam. The two harbours were connected by a canal that ran through the centre of the city, and along this canal, crossed at places by bridges, were the docks and the market of the world. Picture a wide street, strange boats with lowered masts on either side of a canal some 40 feet wide that ran down its centre and is crossed here and there by a bridge. Thousands of slaves, black, yellow, white, labouring at great bales of goods. Here piles of crude tin, here great heaps of ivory, there a cage of strange birds, and the babble of a thousand different languages, and you have a faint idea of this great street, the market place of earth in the days of Solomon. There is no place like it on earth to-day.

Let us gaze from this picture to the temples. The most interesting is that of Melcarth, the great god of the city, and in it Heroditus tells us he saw a pillar of emerald that showed by night of its own lustre. In front of this temple stood two tall pillars ; one dedicated to winter, the other to summer. The next most interesting temple is that of Aphrodite, whose orgastic worship afterwards brought disgrace on the city, and who has led to the word Phœnicia being associated with wicked devil worship and caused to be forgotten that this race gave us the letters which we now form into our words. The temple stood apart from the main street, and was even more beautiful than the great temple. There were some twenty other temples in the city, and across another island, connected with the main island by a stone bridge, stood the palace of Hiram the King.

Such was this strange city. Succeeding races have despoiled its ruins until to-day the traveller passes it as uninteresting, and not until one searches through the histories of other lands does he discover that on this island once stood a city that played a great part in the diffusion of the arts and sciences among the various races of man.—" The Master Mason."

CHILDREN'S ENTERTAINMENT OF LODGE WHETU KAIRANGI, SEATOUN.

An enjoyable evening's entertainment for the children of Masons in Seatoun was given on 25th October. Over 80 of the little ones, in most cases accompanied by their parents, assembled in the Masonic Hall. A few appropriate remarks were made by W. Bro. T. S. Robertson, and the youngsters sat down to a plentiful supply of good things at 5.30 p.m. On the tables being cleared three "movie" pictures were shown, the machine and films having been kindly lent by Mr. Taylor, of Seatoun, and were enjoyed by young and old. The fun was fast and furious when children's games were introduced, followed by one or two dances, after which the happy little ones departed for home at 9 o'clock. Needless to say, for several days after it was quite a common thing for patents to be asked by their offspring when the next party was to be held. I understand it is the intention of the W.M. to arrange for a ladies' social to be held in the near future.

Reports.

[Secretaries and Scribes are requested to forward Reports.]

SOUTHLAND.

Southern Cross, No. 9.—The regular meeting, held on 7th November, was well attended. Three F.Cs. were raised. At a later part of the evening R.W. Bro. W. A. Steans presented the newly-raised brethren with copies of the V.S.L. A very pleasant hoer was afterwards passed in the refectory, Bros. W. Leek, W. Watson, and J. McCrostie contributing to the harmony.—[Lodge Correspondent.]

Orepuki, No. 137.—The monthly meeting was held on 13th November. There was a record attendance of brethren. W. Bro. J. H. Sorenson, W.M. presided, and welcomed three carloads of brethren and their W.M. (Bro. G. E. Charlton) of Lodge Tuatapere, No. 210. The business was the initiation of a candidate, and the ceremony was worked in an able manner. Bro. W. E. Tomkins was welcomed back from Palestine by the W.M. Circular appeals from G.L. were read, and amounts of cash passed to each. Correspondence was read re the communication to be held in Invercargill next May, and the Lodge was enthusiastic in its promise to help that great function and make it a success. The W.M. announced that the recent Masonic ball was an unqualified success. At refreshments the toasts usual to the occasion were gone through, and a pleasant time was spent.— [Lodge Correspondent.]

Victoria, No. 147.—Four candidates were initiated at the regular meeting on 14th November. The ceremony was pleasing, the Deacons and their assistants doing their part well. The W.M. was assisted by his officers. There was a good attendance, and the evening was most enjoyable. A pleasant social hour followed.— [Lodge Correspondent.]

Waihopai, No. 189.—The regular meeting was held at Gladstone on 20th October. There was a good attendance. Two brethren were passed to the Second Degree. The W.M. was assisted by W. Bro. A. B. Edmonds, who explained the Secrets, and the Wardens in explaining the W.Ts. The W.M. himself obligated the brethren, and delivered the S.E. Corner Charge. In his delivery of the 2nd T.B., the S.W. (Bro. Wm. Mitchell) completely excelled himself. The Final Charge was in the capable hands of W. Bro. Vernon Smith, D. of C. A very pleasing feature of the evening was the presenting of a beautiful coloured picture, ("The Queen of Sheba's Visit to King Solomon ") by R.W. Bro. A. B. Haggitt on the occasion of his being installed as Prov.G.M. of Southland. Three ballots for new members were successful, while one candidate was proposed. W. Bro. Greig, W.M. of Lodge Victoria, No. 147, presented the V.S.L. to Bro. R. B. Caws, while W. Bro. Petrie presented to W. Bro. Edmonds his P.M.'s diploma, and to Bro. Noble his M.M.'s diploma. The Lodge closed at 9.55, when the brethren retired to light refreshments, toasts, and music.—[Lodge Correspondent.]

OTAGO.

Hiram, No. 46.—The installation meeting was held on the 28th October in the Lodgeroom, Cargill Road, South Dunedin. The Lodge was tyled at 6.15, when three candidates for initiation were elected. Visitors were admitted at 7.30, there being a large attendance from the city and suburban Lodges. G.L. was received at 7.46. R.W. Bro. T. Ross, P.D.G.M., was the Installing Master, and Bro. Jas. McNaughton, S.W., was placed in the chair. The W.Ts. in the three degrees were presented by W. Bro. J. W. Torrance (W.M. Lodge Celtic, No. 477, S.C.), W. Bro. Rev. H. C. Fenton (W.M. Lodge Otago, No. 7), and W. Bro. H. F. Harris (W.M. Lodge Oceanic, No. 154) respectively. R.W. Bro. A. Flett invested and addressed the Wardens, viz., Bro. G. G. Cardno as S.W. and Bro. W. Hanan as J.W. W. Bro. Lischner, P.G.Supt. of W., invested W. Bro. J. Wilson, P.M., as Treas., Bro. Rev. C. J. Bush King as Sec., W. Bro. E. Turley as D. of C. W. Bro. Raffills, P.G.P., invested Bro. J. S. Johnston as S.D., Bro. J. Will as J.D., Bro. A. Logic as I.G., the veteran Bro. M. Walker (in his 90th year) as Tyler, and four Stewards, Bro T. G. Weir being S.S. The R.W. Installing Master presented the Charter, and R.W. Bro. Stoneham, P.P.G.M., addressed the W.M. The R.W. Installing Master addressed the brethren. The usual collection in aid of the W. and O. and A.M. Fund was made, and resulted in the sum of £6 0s. 9d., which, with members' subscriptions previously given, amounted to about £20. A P.M.'s jewel was presented to W. Bro. W. H. Turley, I.P.M., and a Sec.'s jewel to Bro. Homan. Great regret was expressed at the illness of the esteemed Prov. G.M.. R.W. Bro. Hawcridge, and wishes were fervently made for his speedy recovery. After the Lodge was closed, a pleasant hour was spent by the brethren in social harmony.

At the August meeting a unique and valuable presentation was made to the Lodge by Bro. Rev. C. J. Bush King, consisting of a gavel, square, 24-inch gauge, level, and plumb rule. These tools were made in

Jerusalem from wood of the cedars of Lebanon, the level and plumb rule being fitted with Turkish bullets from Gallipoli. Bro. King was heartily thanked by the Lodge for his present, which will always be considered one of its most valued possessions.—[Specially Contributed.]

Otago Kil., No. 143.—The regular meeting was held at the Masonic Hall, Moray Pipe, on the 4th November, when W. Bro. A. McLachlan presided over an exceptionally fine gathering of brethren, all Lodges in and around Dunedin being well represented. This big attendance was undoubtedly largely due to the fact that W. Bro. McLachlan was in the chair for the last time during the term of his office, and also in recognition of his very consistent visiting paid by him to the various Lodges, not only during his term of office, but also for many previous years. The election of officers for the ensuing twelve months was dealt with, when Bro. J. E. Gallie was unanimously elected W.M. Three candidate were initiated. The W.Ts. were presented by Bro. R. Clark, P.M. Bro. Sinton gave the M. of Prep., Bro. Brugh the Ch. Charge, and the Final Charge was given by Bro. Gallie. In the refectory a noteworthy feature was the presentation to Bro. R. Bryant (of Lodge Cage, No. 7), in token of appreciation of his splendid vocal contributions, both in the Lodgeroom and in the Fourth Degree. The presentation, which was evidently a surprise, took the form of a gold wristlet watch for his daughter, and a gold brooch for his wife. These were presented by R.W. Bro. Geo. Watts, who in a happy speech alluded to the genial disposition of Bro. Bryant, and the very high esteem and hearty goodwill in which he is held. Several other toasts having been duly honoured, the Tyler's toast was then given, which terminated a most enjoyable and instructive evening.—[Lodge Correspondent.]

CANTERBURY.

Canterbury Kil., No. 23.—The Lodge has just held a successful month of entertainments, consisting of a "Ladies' Evening", in the Lodgeroom, to take part in a thanksgiving ceremony, specially arranged for the occasion. R.W. Bro. F. C. B. Bishop, Prov.G.M., and his officers were in full attendance. After the opening hymn had been sung, the W.M. (Bro. J. N. Carson) made some brief remarks, mentioning that owing to the war all Masonic entertainments were held over till more peaceful times. Bro. F. L. Frost gave as very interesting lecture on the occasion of the signing of peace. After returning thanks to the brethren for according him the honour of addressing the large gathering there assembled, Bro. Frost spoke on "Freemasonry and the Great War." He pointed out the ready and magnificent response made by the Crafts Because we stood for principles of highest morality, we could not but heed the appeal of the weak, nor regard with indifference the ravages of our merciless enemy. Justice and oppression met in battle, and we had to go forward for justice. The speaker also emphasised the inspiration of the brotherhood. Craftsmen found their bond to be most enduring, and he held that in the Craft was to be found one very practical way of bringing about "the federation of the world."—[Query.—ED.] — R.W. Bro. F. C. B. Bishop, Prov.G.M., also made some appropriate remarks on the, very large attendance of ladies present, being one of the largest he had met in a Lodgeroom. W. Bro. W. G. Carson and W. Bro. A. J. Merrifield sang sacred solos. After prayer and the closing hymn, the Lodge was closed. The ladies and visiting brethren were invited to the refectory, where a very enjoyable banquet took place, the tables being very tastefully decorated. Songs and recitations were contributed by several members and lady Friends. Toasts were drunk with musical honours, under the leadership of W. Bro. T. Kirker, Prov.G.Sec. The tables were cleared, and dancing kept up till 12 o'clock, which closed a very enjoyable evening. A ladies' social evening was also held on 11th October, to entertain the ladies in the refectory, dancing being kept up till late in the evening. The ladies provided the refreshments on this occasion, which was enjoyed by all present. The following Saturday was the children's night, at which a great muster of the brethren's children were present. The principal items of amusement were a number of recitation, singing, and skipping competitions, which were all keenly contested, prizes being presented to the successful competitors. Before closing, the W.M. (Bro. J. N. Carson) thanked all those present, and the officers in particular, for helping to make the entertainments a success, and they would be continued next winter. The Lodge, according to the number of candidates coming forward, will have a very strenuous year, and the W.M. will have to work many emergency meetings to get over the large amount of work which is before him, so as to ease the pressure of business on the regular Lodge night. In the December meeting a very unique occasion in the history of the Lodge will take place, when four sons of a worthy

brother of this Lodge will most likely be candidates to be initiated, and it is expected that a large number of the Masonic fraternity will be present on that occasion to witness four brothers receiving the light of Freemasonry.—[Lodge Correspondent.]

Christchurch, No. 91.—An emergency meeting was held on 22nd October for the purpose of initiating two candidates. The R. for Prep. were explained by W. Bro. Yemm, P.M., the candidates being obligated by the W.M. (W. Bro. Doig); the Charge in the S.E. was given by W. Bro. W. F. McLean; the Charge after Investiture by Bro. Hill, J.W.; the W.Ts. were explained by W. Bro. Thomson (W.M. Civic Lodge); the Final Charge being given by R.W. Bro. S. C. Bingham, P.P.G.M.

The regular meeting was held on 29th October, W. Bro. W. T. Doig (W.M.) presiding. The ritual work consisted of two passings, the candidates being obligated by the W.M., and receiving from him the S., T. and W.; the Charge after Investiture was given by the J.W.; the Charge in the S.E. by W. Bro. Parks, P.M.; the W.Ts. were presented by W. Bro. Dunstan (W.M. Ionic Lodge); the Final Charge being delivered by the S.W. The election of officers was proceeded with, W. Bro. Thomson (Civic) and W. Bro. Blackmore (Robert Burns) acting as scrutineers. Lodge was closed, members and visitors adjourning to the refectory, where a social hour was indulged in.—[Lodge Correspondent,]

Robert Burns, No. 139. — There was a large gathering of members and visitors at the meeting of the Lodge on the 21st October, when W. Bro. G. A. Blackmore, W.M., conducted the raising of two brethren. The W.M. was assisted in the ceremony by W. Bros. A. Hunter, I.P.M. (Signs), J. W. Beanland, W.M. Concord Lodge (Charge after Investiture), W. M. Robinson, G.St.B. (Extended Secrets), R. W. S. Eastwood (Light of M.M.), Bros T. MacRae and W. E. Rogers (T.H.), W. Bros. Kirker (Explan. of Signs), R. J. Thompson, W.M, Civic Lodge (W.Ts.), and A. Hunter, I.P.M. (Final Charge). The Lodge is steadily progressing.

The Lodge had a very busy night on 18th November, when it was tyled at 6.30. The chair was occupied by W. Bro. G. A. Blackmore, W.M. After the business had been transacted, among which was the election of one joining member, the W.M. handed over the gavel to W. Bro. A. Hunter, I.P.M., who conducted the ceremony of passing four brethren. He was assisted by W. Bro. J. C. Watson (Charge after Investiture), Bro. W. E. Rogers (S.E. Corner), Bro. T. MacRae (W.Ts.), and W. Bro. R. W. Eastwood (Final Charge). After the visitors were admitted, the W.M. conducted the initiation of two members, being assisted by W. Bros. A. Hunter, I.P.M., Secrets; J. Yellowlees (W.M. Conyers Lodge), Charge after Investiture; W. M. Robinson, G.S., Charge in N.E. Corner; T. W. N. Wilson, R. for Prep.; G. Dunstan (W.M. Ionic Lodge), W.Ts.; and T. Kirker, Final Charge. A collection was made for the Empty Stocking Fund, a fund which has been organised by the United Board of Enquiry to provide toys for each of the children in the hospitals and different charitable institutions as Christmas presents. This fund has become one of the regular institutions of the district, and causes joy at Christmas in many young hearts.—[Lodge Correspondent.]

Avon, No. 185.—The regular meeting was held on the 6th November, when the W.M. (W. Bro. B. Falck) presided over an attendance of 77 of our own brethren and 73 visitors, total 150. The work was to initiate two candidates, who were obligated by the W.M., who also explained the Signs and Secrets. After being invested by the S.W., they were addressed by the J.W. The N.E. Charge was given by the I.P.M., and the W.Ts. by the W.M. of Lincoln Lodge, and the Final Charge by W. Bro. F. N. Collins. Quite a nice innovation was introduced by the W.M., who, after congratulating the candidates, directed the Deacons to conduct them to the J.W. and S.W., as the other principal officers, who also congratulated them, and saw that they were properly introduced to the brethren afterwards.—[Lodge Correspondent.]

WESTLAND.

Mawhera, No. 136.—The annual installation and investiture of officers took place on 7th November, in the presence of a large and representative body of members and visitors. R.W. Bro. R. H. Richmond, Prov.G.M., duly installed Bro. Gabriel Heinz into the chair, and was assisted by the following officers :—S.W., W. Bro.

Hart (Lodge Brunner); J.W., W. Bro. Pattinson (Lodge Runanga); Sec., W. Bro. Cameron (Lodge Wesaland Kil.); S.D., W. Bro. E. Wade (Lodge Kumara); J.D., W. Bro. Peters (Lodge Mawhera); I.G., W. Bro. Sneddon (Lodge Waro). Amongst the visitors were R.W. Bro. J. Steer, Dist.G.M. of Westland, E.C., together with R.W. Bro. Cochrane, D.D.G.M., and the officers of the Dist.G.L. of Westland. After the installation, R.W. Bro. Richmond, Prov.G.M., in a very impressive address, unveiled a Roll of Honour containing the names of those brethren of Lodge Mawhera who had been members of the N.Z.E.F., to the number of 14, of whom four had made the supreme sacrifice, namely, W. Bro. W. A. Rundle, Bros. Talbot, Wallace, and Thomas. The investiture of officers was conducted by W. Bro. F. C. Wade, who invested the following officers :— D.M., W. Bro. Greenwood; I.P.M., W. Bro. Warnes ; S.W., Bro. W. P. Hambleton; J.W., Bro. D. McGregor; D. of C., W. Bro. P. H. Hartland ; Trees., Bro. J. Ring; Sec., Bro. J. McIndoe; S.D., Bro. P. McKenzie; J.D., Bro. E. J. Edwards ; I.G., Bro. N. A. Gandell; Tyler, Bro. G. Morrison. R.W. Bro. Steer, Dist.G.M. of Westland, on behalf of the three Lodges meeting in the hall (Mawhera, Greymouth, and Lazar), presented Bro. Morrison with a Tyler's jewel, in recognition of his many and valued services. R.W. Bro. Cochrane invested W. Bro. Wade as Chaplain. R.W. Bro. Richmond, Prov.G.M., gave the address to the W.M. R.W. Bro. Cochrane, D.D.G.M., that to the Wardens, and R.W. Bro. Steer, Dist.G.M., the address to the members. There was a final gathering of brethren in the refectory at the close of the meeting, where a splendid repast was done full justice to by all. The usual toasts were honoured, and several musical items rendered. Lodge Mawhera has had a very successful year under the Mastership of W. Bro. Warnes, and the present year promises to be even better.—[Lodge Correspondent.]

MARLBOROUGH AND NELSON.

Unanimity, No. 106.—There was an attendance of over 40 members at the meeting held on 13th November, including 15 P.Ms. W. Bro. Lambie, W.M., occupied the chair. One brother was proposed as a joining member, and one applied for his demit. Two candidates were initiated, the W.M. being assisted by W. Bro. Lightfoot (N.E. Corner), W. Bro. Cleator, of Wairau Lodge, No. 42 (Final Charge), Bro. Halligan, J.W. (Prep. and W.Ts.), and Bro. Rudd, S.W. (T.B.). The collection in aid of the W. and O. and A.M. Fund totalled £2 2s. 6d. H.G.W. were given by the W.M. and brethren of Wairau Lodge, and by brethren from Wellington, New Plymouth, Motueka, Gore, and Invercargill.—[Lodge Correspondent.]

HAWKES BAY.

Scinde, No. 5.—The monthly meeting took place on the 21st October. The meeting was well attended by Scinde brethren and visitors. Two ballots were taken, which proved clear. Three candidates were passed to the F.C. Degree, the W.M. being assisted by his officers and visitors. One candidate was initiated. The Lodge was closed, and the brethren adjourned to the refectory, where a most enjoyable hour was spent, the success and pleasures of the evening being greatly enhanced by the splendid attendance of visiting brethren.—[Lodge Correspondent.] -

AUCKLAND.

United Service, No. 10.—The W.M. (W. Bro. M. Berry) presided over what might be termed a family gathering on 29th October (our monthly meeting), for the brethren of the Lodge were present in specially large numbers on that occasion. Amongst the visitors were W. Bro. M. A. Benny, Bro. Ardley, the J.W. of Lodge Conyers, No. 1916, E.C. (Christchurch), accompanied by three members of his Lodge, and Bro. Rev Harvie, recently from Taranaki. Four candidates were initiated. The W.M. obligated and imparted the Secrets, W. Bro. Benny the charge in the N.E. corner, W. Bro. J. W. Swales the Prep., Bro. H. Garrett, J.W., the W.Ts., Bro. A. C. Hallett, S.W., Final Charge. W. Bro. M. Copeland presented M.Ms.' certificates to Bros. Willouby and Hay. W. Bro. Tailby was happy in his remarks when the toast of the visitors, and W. Bro. Benny, Bro. Ardley, Bro. Rev. Harvie, and Bro. Anderson (of Lodge Waitemata, E.C.) were equally entertaining in their respective replies. Bro. Pooley is leaving on a trip to America shortly, and the W.M. took the opportunity of wishing him *bon voyage* and a safe return.—[Lodge correspondent.]—[Regret necessity for condensation.—Ed.C.]

Abercorn, No. 76.—The annual installation took place on the 23rd September, when W. Bro. G. R. Grant was installed as W.M. There was a very large attendance, including the W.M., officers, and brethren of Lodges Turanganui (No. 1480, E.C.) and Montrose (No. 722, S.C.). The Dist.G.L. of Scotland was well represented by R.W. Bros. Ellery, Beere, and other Dist.G.L. officers. The installation ceremony was performed by V.W. Bro. W. R. Leighton, P.G.D. of C., W. Bros. eTyson, Jamieson, and Rowley acting as S.W. J.W., and G.P. respectively. The presenting officers were W. Bro. Harold Bright (W.M. Lodge Turanganui) and W. Bro. Walker (W.M. Lodge Montrose). The W.Ts. were presented by W. Bro. D. H. Grant (P.M. Lodge Waimarino, and father of the newly installed W.M.), W. Bro. Walker, and W. Bro. Bright. The warrant, B. of C. and By-laws were presented by R.W. Bro. M. J. Harris, P.G.W. The address to the W.M. was given by W. Bro. D. G. Robertson. P.O.D., that to the Wardens by W. Bro. Hookey, P.G.O., and that to the brethren by W. Bro. Allan, P.G.Supt. of W. The W.M. invested the following officers :— S.W., Bro. F. Foote; J.W., Bro. W. R. Oxenham; Treas., W. Bro. J. S. Allan; Sec., Bro. G. T. Bull; D. of P., W. Bro. F. J. Rowley; Organist, W. Bro. Hookey; Chaplain, Bro. Rev. W. T. Drake; S.D., Bro. J. B. Cuthbert; J.D., Bro. V. C. R. Mitford; I.G., Bro. A. H. Collin; S.S., Bro. F. O. York; Asst-Stewards, Bros. Tune, F. C. Perry, and J. D. Smith; Tyler, Bro. W. T. Forrest. The collection in aid of the G.L. W. and O. and A.M. Fund amounted to £26 9s. 3d.—[Lodge Correspondent.]

Tawhiri, No. 166.—The annual installation meeting was held at Frankton Junction on 11th November, when there was a record attendance. R.W. Bro. Geo. Barclay, P.G.S.W., and G.L. officers were received. V.W. Bro. W. R. Leighton conducted the ceremony of installation. The Lodge was officered by: W. Bro. M. Benney, P.G.B.B., as S.W. W. Bro. E. A. Tisch as J.W., and W. Bro. H. Coop as I.G., W Bro C. Speight acting as G.D. of C., and W.Bros. R. English (W.M. Beta Waikato) and H. N. Forsythe acted as presenting officers. V.W. Bro. W. R. Leighton installed Bro. Frank Truman as W.M. The W.Ts. were presented by W. Bro. G. V. Westbrook (W.M. Lodge Wairoa), W. Bro. A. Young (W.M. Lodge Waipa), and W. Bro. R. T. Hill (W.M. Lodge Taupiri). V.W. Bro. W. Leighton addressed the W.M.; W. Bro. M. Benney the Wardens, and R.W. Bro. Geo. Barclay the brethren. The incoming officers were invested by the W.M. An apology was received from M.W. Bro. O. Nicholson, who had arranged to conduct the ceremony, but was unable to attend through urgent business. V.W. Bro. W. R. Leighton presented W. Bro. E. A. Tisch with a P.M.'s jewel. W. Bro. J. E. Herbert was unable to attend on account of illness. The following is a list of officers for the year:— W.M., Bro. F. Truman; I.P.M., W. Bro. C. N. Flyger; D.M., W. Bro. E. A. Tisch; S.W., Bro. A. C. Dimmock; J.W., Bro. A. Moody; Sec., W. Bro. J. E. Herbert; Treas., W. Bro. A. G. Sandford; D. of C., Bro. S. T. Webster; Chaplain, Bro. A. E. Webb; S.D., Bro. J. Graham; J.D., Bro. D. Condon; I.G., Bro. F. Waters; Stewards, Bros. L. Faville (Senior), W. Stevens (Junior), F. Innes, I. Webster, and B. L. Peek (Assistants). A collection in aid of the Annuity Fund realised £8 10s. After the Lodge was closed the brethren retired to the Town Hall, where a pleasant hour was spent in harmony.—[Lodge Correspondent.]

Whakatane, No. 198.—The regular meeting was held on 6th November, when the W.M. (Bro. J. Peebles) presided over a large attendance of brethren. After routine work was disposed of, the ceremonial work was proceeded with, which included the initiation of a candidate. A ballot was taken for one candidate. Four candidates were proposed, and notice of motion given for two others. A motion was passed that the night for holding regular meetings be altered from Thursday to Friday. A pleasant hour was afterwards spent in the refectory.—[Lodge Correspondent.]

RUAPEHU.

Rangitikei No. 38.—The regular meeting was held on 4th November, W. Bro. L. R. McKelvie, I.P.M., presiding, in the unavoidable absence of the W.M. Despite the very inclement weather there was a very good attendance of members and visitors. The balance-sheet, which showed a very prosperous state of affairs, was adopted. A ballot was taken for one joining member and one candidate for initiation, and proved unanimous

in each case. One brother was passed, and two propositions for membership were received. After closing; a pleasant time was spent in the refectory.—[Lodge Correspondent.]

Manawatu Kil., No. 47.—The regular meeting was held on 13th November, when there was a large attendance, also numerous apologies. The principal business was the initiation of two candidates. The ceremony was ably conducted by the W.M. (W. Bro. Holben), who gave the Ob. and communicated the Secrets (being assisted by W. Bro. Mundy), W. Bro. E. S. Rush (Charge in the NE.), W. Bro. Groves (W.Ts.), and Bro. Wright (Prep. Charge). The candidates were invested by the S.W. The J.W. (Bro. E. V. West) gave the lecture on the 1st T.B., and W. Bro. Ashworth the Final Charge. The W.M. extended a hearty welcome home to W. Bro. D. E. Dustin, I.P.M., who had just returned from a business trip round the world. Bros. H. Watt and J. Watchorn were also welcomed on their return from abroad. It was recommended that an appeal be made on behalf of the widow of a late brother to G.L. One joining member was elected. In the refectory a very enjoyable hour was spent, when W. Bro. Dustin gave an interesting account of his travels, which was listened to with marked interest by the brethren.—[Lodge Correspondent.]

St. Andrew Kil., No. 79.—The business at the monthly meeting, held on 13th November, was the initiation of the eldest son of R.W. Bro. J. H. Keesing, P.D.G.M., who occupied the chair, and was supported by the usual officers of the Lodge. There was an exceptionally large attendance. Although it is 35 years since R.W. Bro. Keesing occupied the chair as W.M., his intimate knowledge of the ritual was a very convincing proof of his keen interest in the working of the Lodge. Assisting the W.M. were R.W. Bro. David McFarlane, and W. Bros. Treadwell, Doig, and Richardson. In the refectory, the W.M. (Bro. John McFarlane) was in the chair. R.W. Bro. D. McFarlane, in proposing the health of the candidate, coupled the names of father and son. Needless to say, the toast was most enthusiastically honoured, and it must have been an inspiration to the son to find how highly the Lodge appraised his father. The musical programme was a very enjoyable one. Bro. Salt, who has made a reputation for himself for his interest, in and knowledge of Tongariro National Park, gave us a twenty minutes' talk (illustrated with some exceptionally fine lantern slides) of a climb to the summit of Mount Ruapehu. The lecture was a departure from the ordinary, and Bro. Salt deserved and received the hearty thanks of the brethren for his interesting remarks. At present three teams of floor members are practising for a ritual competition to be held on the 29th November, for which a number of the P.Ms, of the Lodge will act as judges for election, ritual, deportment, etc.—[Lodge Correspondent.]

Huia, No. 171.—The ordinary meeting took place on the 6th November, when, owing to the show being held, the attendance of members did not reach the usual number. The ceremonial work consisted of raising a brother. Bro. Oliver, J.W., presented the Lodge with an Honours Hoard, with the names of the members who responded to the Empire's call duly inscribed thereon, the design being neat and artistic. Needless to state, the gift was most acceptable, and duly appreciated by the members. A proposition for initiation and one for affiliation were received. The customary toasts were honoured in the refectory.—[Lodge Correspondent.]

Waimarino, No. 175.—The annual installation took place on the 13th October in the Lodgeroom, Raetihi. There was an excellent attendance. R.W. Bro. D. McFarlane was the Installing Master, assisted by G.L. officers. The W.Ts. were presented by W. Bro. Laurie (Ngaruhoe), W. Bro. Moufries (Lodge Nau Mai), and W. Bro. Fraser (Otaihape). The address to the W.M. was given by R.W. Bro. McFarlane. The officers were invested by W. Bro. T. A. Harris, as follows :—S.W., Bro. T. McArthur; J.W., Bro. W. M. Fraser; Treas., Bro. A. W. Ashrock; Sec., Bro. W. H. Sandford; S.D., Bro. W. J. McCoubrie; D. of C., W. Bro. M. J. Johansen; I.G., Bro. J. R. France; Chaplain, W. Bro. A. Mabbott; Tyler, Bro. E. F. Gibson; Stewards, Bros. J. Jamieson, G. Anderson, and A. J. Laird; Organist, Bro. C. le F. Honore. The address to the Wardens was given by R.W. Bro. MacLean, and the address to the brethren by W. Bro. M. J. Johansen. At the close of the Lodge, over 70 brethren adjourned to the Dominion Cafe, where an enjoyable time was spent. The usual toasts were honoured, and a good programme of music contributed.—[Lodge Correspondent.]—[We congratulate our correspondent on the conciseness of his report.—ED.C.]

Moutoa, No. 195.—The monthly meeting was held on the 23rd October, when the W.M. (Bro. F. Bourne) was in the chair. Two ballots were taken, which proved successful. The ceremonial work was passing three candidates, the W.M. being assisted by W. Bros. Fowler and McLean, and Bros. Arnold, Runnerstrum, and Freeman. In addition to the ordinary ceremony, a full explanation of the 2nd T.B. was made by Bro. Runnerstrum. This being the first night that W. Bro. McLean had been present since his return from active service, the W.M., after a few kindly words of welcome, called upon W. Bro. F. Byrnes, I.P.M., to present W. Bro. McLean with a W.M.'s jewel, also a W.M.'s certificate. W. Bro. McLean suitably replied. H.G.W. having been received, the Lodge closed, an adjournment was made to the refectory, where a jolly time was spent.—[Lodge Correspondent.]

WELLINGTON.

Masterton, No. 19.—The monthly meeting was held on 12th November, W. Bro. C. W. Perrin, W.M., presiding, at the opening, over a large attendance. This is the first time for some months that our W.M. has been able to preside, owing to serious illness, and it was regretted he was unable to remain for the whole ceremony. There were two candidates for initiation, this Ceremony being worked and carried out very thoroughly and efficiently by the P.Ms. W. Bro. R. J. King presided, and was assisted by W. Bro. A. W. Chapman, S.W.; W. Bro. J. L. Hughes, J.W.; W. Bro. J. A. H. Dixon, S.D.; W. Bro. J. H. Griffiths, J.D.; W. Bro. Bacon, I.G.; W. Bro. Hyde, Chaplain. The Ob. was given by W. Bro. R. J. King; Lesser Lights, W. Bro. O. Pragnall; Secrets and Final Charge, W. Bro. T. A. H. Dixon; N.E. Charge, V.W. Bro. R. J. Hunn; Explan. of Prep., W. Bro. Hyde; W.Ts., W. Bro. J. H. Hughes. Later, in the refectory, with the customary toasts, W. Bro. O. Pragnall, I.P.M., in proposing the toast of the newly-initiated, delivered a very thorough speech on the duties of a Mason. Songs and other items were contributed by several brethren. The toast of Bro. M. J. Gordon, who has just returned from the front, was proposed by Bro. N. Miller, and was enthusiastically received.—[Lodge Correspondent.]

Otari, No. 190.—The regular meeting was held on the 11th November, W. Bro. Tanner presiding. There was a good attendance of visiting brethren from Lodges N.Z. Pacific, No. 2, Leinster, and W. brethren from the I.Ms.' Lodge. Two brethren from Lodge Leinster were passed to the Second Degree. W. Bro. Shakes, of Lodge Leinster, obligated, being assisted by W. Bro. Tanner with the Signs and Secrets, the address in the S.E. corner by Bro. Patrick, W.Ts. by officers of Otari, Final Charge by Bro. Craig, and the T.B. by Bro. W. H. Taylor. The Lodge closed at 9.15, and adjourned to the refectory, where a pleasant hour was spent. W. Bro. H. H. Seaton and R.W. Bro. H. J. Williams explained the objects and aspirations of the I.Ms.' Lodge, and invited brethren to become members of the same, either as associates or as full members.—[Lodge Correspondent.]

Whetu Kairanga, No. 201.—The regular meeting was held on 8th November, and the newly-installed W.M., W. Bro. T. S. Robertson, presided over a gathering of 77 brethren. Many of the visitors came specially to see the son of their old esteemed brother taking his First Degree. Two candidates were admitted, and Bro. Perston conducted his son round the Lodgeroom and gave the Final Charge. The W.M. was assisted by his officers and Bro. Hutcheson, of Lodge St. Andrew. The lecture on the 1st T.B. was rendered in a most effective manner by Bro. Bennett, J.W. Five brethren received their G.L. certificates. The Lodge was closed at 9.45. It was very pleasing to note that the article in the November CRAFTSMAN showing the position of annuities granted to aged and indigent Masons has awakened a good deal of interest in our Lodge, and W. Bro. E. Morris spoke very feelingly on the subject, expressing a hope that a scheme would be evolved whereby this important fund would benefit to the extent of at least £30,000.—[Lodge Correspondent.]—[Regret the necessity of condensing this report.—ED.C.]

An emergency meeting was held on 19th November for the purpose of conferring the Third Degree on two brethren, and to give Lodge Leinster an opportunity of carrying out a longstanding arrangement with W. Bro. Shakes to pay an official visit and work a degree. The Lodge was opened by W. Bro. Robertson, after which

W. Bro. Shakes, W.M., with the officers and brethren of Lodge Leinster, were admitted. Altogether 34 visitors were received, making a total of 60 brethren present. W. Bro. Robertson presented the gavel to W. Bro. Shakes, who thereupon arranged his officers as follows :—S.W., Bro. D. Parnell • J.W., W. Bro. McLaren; Chaplain, W. Bro. Wilson ; D. of C., W. Bro. Parsons; S.D., Bro. McCarthy ; J.D., Bro. Jackson; I.G., Bro. Baudinet. It was an especial privilege to have the Scotch Third worked for the first time in our Lodge, and, strange to say, by an Irish Lodge. The degree was well worked, and must have made a deep impression on both candidates. W. Bro. Shakes thanked W. Bro. Robertson for the privilege extended to him, and handed back the gavel. After a vote of thanks to the Organist (Bro. Holloway) and Bro. McComish (violin) for their valuable assistance, the Lodge was closed at 9.45. After an adjournment to the refectory, hot pies, fun, and harmony were the order of the evening, which was brought to a close by the Tyler's toast at 10.45.—[Lodge Correspondent.]

ROYAL ARCH CHAPTERS.

Waimate, No. 16.—The regular meeting was held on the 22nd October. Ordinary business having been despatched, the Chapter was adjourned to work the Mark Degree, and one brother of Lodge St. Augustine, Na-99, was admitted to the degree of M.M.M. The ceremony was carried out by W.M.M. Bro. D. A. Fulton, who gave the Ob., assisted by W.M.M. Bro. A. Colville, who communicated the Signs and Secrets, and gave the W.Ts. and Final Charge. On Chapter resuming, Comp. E. H. Jamieson was granted his demit, he having removed to Palmerston North, where he is carrying on his profession of architect.— [Chapter Correspondent.]

Wanganui, No. 23.—The regular convocation was held on 6th November, V.E. Comp. P. Higginbottom in the chair, and Camps. J. R. Foster and W. E. Longshaw H. and J. respectively. A Lodge of E.Ms. was opened, with V.E. Comp. Higginbottom in the chair, when two brethren were acknowledged as E.Ms., the Lecture and Final Charge being given by R.E. Comp. G. W. Palmer. On the Chapter resuming, a certificate of Council of Knight of E. and W. was presented to Comp. Livingston, and Principal diplomas to V.E. Comp. Higginbottom and Camps. Foster and Longshaw. The Chapter was closed at 9.20 p.m. – [Chapter Correspondent.]

Iwikatea, No. 33.—The installation of Principals and officers took place on 14th November in the Masonic Hall, Balclutha, R.E. Comp. E. Lane, G.Supt., being the Installing G.Prin. A Conclave of P.Prins. being formed, E. Comp. A. Stenhouse was obligated as Z.. E. Comp. R. McGillivran as H., and V.E. Comp. B. Whiting, P.Z. as J. The investing and installation of Principals was as follows :—V.E. Comp. A. Stenhouse, by R.E. Comp. E. Lane; the 2nd and 3rd Prins. by V.E. Comp. A. Stenhouse. The officers of Chapter were invested by V.E. Comp. W. Miller, P.G.D. of C. The address to the 1st Prin. was delivered by R.E. Comp. E. Lane, the address to the officers by Comp. A. Clothier, P.G.Z., and the address to the companions by V.E. Comp. W. Miller, P.G.D. of C. H.G.W. to Principals by M.E. Comp. A. Clothier, P.G.Z., and R.E. Comp. E. Lane, C.Supt., were extended, and the Chapter closed. The companions adjourned to the refectory, where an excellent supper was much appreciated, and the lime spent in harmony and enjoyment.—[Chapter Correspondent.]

Gisborne, No. 36.—The annual convocation was held on the 22nd September, when V.E. Comp. A. T. Hockey was installed as 1st Prin., E. Comp. T. Corson as 2nd Prin., and E. Comp. F. J. Rowley as 3rd Prin., by M.E. Comp. M. J. Harris, G.Supt. V.E. Comp. Hockey invested his officers as follows :—S.E., V.E. Comp. G. T. Bull; S.N., E. Comp. C. Blackburn; Treas., V.E. Comp. J. S. Allan ; 1st Soj., E. Comp. C. Matthews; 2nd Soj., E. Comp. H. W. Coleman ; 3rd Soj., E. Comp. V. C. R. Mitford; Stewards, Camps. Cuthbert and Lysnar ; Janitor, Comp. F. Pike. The address to the 1st Prin. was given by M.E. Comp. M. J. Harris, that to the office-bearers by V.E. Comp. J. S. Allan, and to the companions by V.E. Comp. G. T. Bull.—[Chapter Correspondent.]—[This report presents most commendable brevity.—ED.C.]

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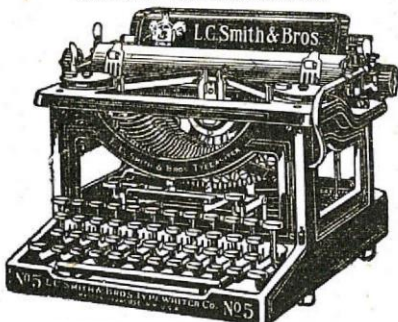
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St. Andrew, No. 8:—Founded 1861, meets Freemasons' Hall, Auckland, third Tuesday in month, 7.45 p.m. Installation July. W.M., Bro. C. A. Coppins; S.W., Bro. W. Perry; J.W., Bro. J. J. Knight; Sec., Bro. J. P. McPhail, 43 Phoenix Chambers, Queen St.,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

United Service, No. 10:—Founded 1864, meets in Freemasons' Hall, Princes St., Auckland, last Wednesday in month, 7.30 p.m. Installation June. W.M., Bro. M. Berry; S.W., Bro. A. C. Hallett; J.W., Bro. H. T. Garrett; Sec., Bro. W. Tailby, P.M., 62 Wellesley St., Auckland.

Beta-Waikato, No. 12:—Founded 1865, meets Masonic Hall, Hamilton, Waikato, second Monday in each month, 7.30 p.m. Installation Thursday on or after 24th June. W.M., Bro. R. English; S.W., Bro. E. A. Bryant; J.W., Bro. H. B. Jenkin; Sec., W. Bro. Chas. Speight, Box 58, Hamilton.

Sir Walter Scott, No. 15:—Founded 1870, meets Freemasons' Hall, Mackay St., Thames, third Tuesday in month, 7.30 p.m. Installation March. W.M., Bro. W. Bongard, P.M.; S.W., Bro. H. Cordes; J.W., Bro. A. G. Durbin; Sec., Bro. R. E. Rudman.

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

Albion, No. 45:—Founded 1883, meets in Masonic Hall, Devonport, second Thursday in month. Installation June. W.M., Bro. C. L. Jewell; S.W., Bro. G. Bourne; J.W., Bro. D. G. Thornton; Sec., W. Bro. F. H. Hounsell, P.M., 68 Calliope Road, Devonport.

Te Aroha, No. 62:—Meets Masonic Hall, Te Aroha, Thursday nearest full moon, 7.30 p.m. Installation March. W.M., Bro. J. Simpson; S.W., Bro. H. Dalton; J.W., Bro. — Whyte; Sec., Bro. J. Motley.

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., W. Bro. W. J. Stancome; S.W., Bro. F. S. Shell; J.W., Bro. F. Bell-Booth; Sec., W. Bro. Chas. E. Dutton, P.M., 406 Queen St., Auckland.

Wairoa, No. 55:—Meets in Lodgeroom, Arthur St., Ellerslie, third Monday in month. Installation April. W.M., Bro. G. V. Westbrooke; S.W., Bro. A. C. Hill; J.W., Bro. G. P. S. Bracewell; Sec., W. Bro. J. W. Gosset, Ellerslie.

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

Franklin, No. 58:—Founded 1885, meets Masonic Hall, Pukekohe, second Monday in each month. Installation Nov. W.M., Bro. C. F. Shipperd; S.W., Bro. T. S. Shipperd; J.W., Bro. —; Sec., Bro. C. Cooper, P.M., Box 20, Pukekohe.

Hokitika, No. 69:—Founded 1891, meets Masonic Hall, Kohukohu, first Friday on or after full moon. Installation Feb. W.M., W. Bro. A. A. Potter; S.W., Bro. W. H. Kirkpatrick; J.W., Bro. J. P. Hansen; Sec., W. Bro. H. A. Williams, P.G.S., P.O. Box 18, Kohukohu.

Abercorn, No. 76:—Founded 1886, meets Abercorn Hall, Ormond Rd., Gisborne, first Tuesday in month. Installation Sept. W.M., Bro. G. R. Grant; S.W., Bro. F. Foote; J.W., Bro. W. R. Oxenham; Sec., R.W. Bro. G. T. Bull, P.G.W., P.O. Box 208, Gisborne.

Mangonui, No. 78:—Founded 1892, meets Masonic Hall, Kaitaia, Wednesday nearest full moon. Installation Feb. W.M., Bro. J. W. Devine; S.W., Bro. J. Clarke; J.W., Bro. V. R. Earnshaw; Sec., Bro. Fred. H. S. Matthews, P.M., Kaitaia.

Alpha, No. 81:—Founded 1881, meets at Masonic Hall, Cambridge, Wednesday on or before full moon. Installation March. W.M., Bro. J. T. Douce; S.W., Bro. G. H. Ollard; J.W., Bro. H. Vause; Sec., W. Bro. G. H. Wallace, Box 46, Cambridge.

Auckland, No. 87:—Founded 1893, meets in Masonic Hall, Eden Ter., fourth Tuesday each month. Installation May. W.M., W. Bro. A. N. McKelvey; S.W., Bro. F. J. Rea; J.W., Bro. T. Stanley, jun.; Sec., W. Bro. W. S. Williams, 12 Wynyard Rd., Mount Eden.

Waikuku, No. 90:—Founded 1893.

Ohaeawai, No. 101:—Meets Masonic Hall, Ohaeawai, Saturday nearest full moon, 7.30 p.m. Installation Feb. W.M., Bro. R. S. Cleave; S.W., Bro. J. A. Cook; J.W., Bro. C. S. Foster; Sec., W. Bro. J. Mackereith, Kawa Kawa.

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

Ohinemuri, No. 107:—Founded 1896, meets Masonic Hall, Paeroa, Wednesday on or before full moon. Installation Nov. W.M., Bro. J. G. McDougall; S.W., Bro. B. Gwilliam; J.W., Bro. E. A. Chester; Sec., Bro. C. B. Gentil, P.M., Paeroa.

Waihi, No. 112:—Founded 1898, meets in Masonic Hall, Waihi, Monday nearest full moon in month. Installation April. W.M., W. Bro. John Say; S.W., Bro. D. Smeaton; J.W., Bro. T. Larsen; Sec., W. Bro. A. T. Ellis, Box 31, Waihi.

Taupiri, No. 118:—Founded 1900, meets in Masonic Hall, Huntly, Wednesday nearest full moon every month. Installation Oct. W.M., Bro. F. Harris; S.W., Bro. R. T. Hill; J.W., Bro. G. A. Shaw; Sec., W. Bro. W. A. Joll, P.M., 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 Oct. W.M., W. Bro. A. Young; S.W., Bro. L. G. Armstrong; J.W., Bro. J. G. B. Gifford; Sec., Bro. C. G. Downes, Box 35, Te Awamutu.

Hobson, No. 120:—Founded 1901, meets Masonic Hall, Aratapu, Tuesday on or before full moon. Installation 29th Jan. W.M., Bro. J. H. McCarroll; S.W., Bro. D. E. Fraser; J.W., Bro. A. Clark; Sec., W. Bro. J. J. Jackson, sen., Te Kopuru.

Tauranga, No. 125:—Founded 1902, meets at Lodgeroom, First Avenue, Tauranga, Thursday on or before full moon each month, 7.30 p.m. prompt. Installation Aug. W.M., Bro. E. E. Hammond; S.W., Bro. M. Ashton; J.W., Bro. W. H. Gifford; Sec., W. Bro. W. L. Foxcroft, Tauranga.

Hikurangi, No. 140.

Rotorua, No. 153:—Founded 1907, meets Masonic Hall, Fenton St., Rotorua, Tuesday nearest full moon, 7.30 p.m. Installation Aug. W.M., W. Bro. W. T. Pakes; S.W., Bro. J. F. Reeve; J.W., Bro. F. H. Barnard; Sec., Bro. W. Montgomery, P.O. Box 2, Whakarewareware.

Piako, No. 160:—Founded 1908, meets Masonic Hall, Morrinsville, Wednesday on or after full moon, 7.30 p.m. Installation Mar. W.M., Bro. R. J. McCausland; S.W., Bro. F. A. Pickett; J.W., Bro. C. B. Sims; Sec., Bro. J. W. Clark. Plunket, No. 163:—Founded 1910, meets Masonic Hall, Te Kuiti, Wednesday on or before full moon, 7.30 p.m. Installation April. W.M., Bro. A. Pettigrew; S.W., Bro. R. Ormsby; J.W., Bro. C. Boles; Sec., Bro. H. L. Tempest, P.O. Box 109, Te Kuiti.

Karioti, No. 165 (Raglan).

Tawhiti, No. 166:—Founded Nov., 1909, meets at Franklin Tuesday after full moon, 7.30 p.m. Installation Nov. W.M., W. Bro. F. Truman; S.W., Bro. A. C. Dimmock; J.W., Bro. A. Moody; Sec., W. Bro. J. E. Herbert, P.M., Supply Stores, Franklin Junction.

United Masters', No. 167 (Auckland).

Maungawhau, No. 168:—Founded 1909, meets Lodgeroom, Woodside Rd., Mt. Eden, third Thursday in month. Installation Nov. W.M., W. Bro. D. Smith; S.W., Bro. F. R. Trevithick; J.W., Bro. W. Stenson; Sec., W. Bro. D. B. Wallace, Masonic Club, Auckland.

Nau Mai, No. 177:—Founded 1910, meets Lodgeroom, Hakihi St., Taumarunui, first Wednesday in month. Installation Nov. W.M., Bro. R. Beeche; S.W., Bro. C. Wilson; J.W., Bro. R. Taylor; Sec., Bro. F. E. Otto, Taumarunui.

Marsden, No. 169 (Maungaturoto).

Waitakerei, No. 170 (Henderson).

Waipu, No. 179.

Onewa, No. 182 (Northcote).

Te Marama, No. 186:—Founded 1911, meets Masonic Temple, Ngauruwhia, Monday nearest full moon. Installation Oct. W.M., W. Bro. H. M. Thorpe; S.W., Bro. E. H. Todd; J.W., Bro. R. E. Bell; Sec., W. Bro. H. J. Sampson, c/o Sampson Bros., Ngauruwhia, Waikato.

Tirau, No. 193:—Founded 20th March, 1913, meets Masonic Hall, Tirau, Thursday nearest full moon. Installation March. W.M., Bro. A. J. Tong; S.W., Bro. R. G. Southby; J.W., Bro. R. Carruth; Sec., W. Bro. F. Shannon, Box 11, Tirau.

Whakatane, No. 198:—Founded 1914, meets Masonic Hall, Whakatane, Friday on or before full moon, at 7.30 p.m. Installation Aug. W.M., Bro. J. Peckles; S.W., Bro. J. Franklin; J.W., Bro. A. Read; Sec., Bro. A. Jackson, Taneatua, Bay of Plenty.

Takapuna, No. 202.

Pono, No. 203:—Meets Masonic Hall, Hokianga Rd., Dargaville, Wednesday after full moon. Installation Sept. W.M., Bro. J. C. Griffiths; S.W., Bro. D. L. Ross; J.W., Bro. H. C. Searle; Sec., W. Bro. S. L. Spanhake, Dargaville.

Titirangi, No. 204:—Meets in St. Jude's Hall, Avondale, second Tuesday in each month, 7.30 p.m. Installation Sept. W.M., Bro. J. H. Gillies; S.W., Bro. A. Morgan; J.W., Bro. J. Von Sturmer, P.M.; Sec., Bro. A. J. Morrish, Avondale.

Maniapoto, No. 206:—Founded 1916, meets Lodgeroom, Otorohanga, Tuesday on or before full moon, 8 p.m. Installation Oct. W.M., Bro. J. Heerdegen; S.W., Bro. J. A. Ormsby; J.W., Bro. C. H. Lord; Sec., Bro. H. G. Corbett, Ruawai, No. 207 (Ruawai).

Irish Constitution.

Ara, No. 348, I.C.:—Founded 6th Sept., 1842, meets Freemasons' Hall, Princes St., Auckland, first Monday in month (Jan. excepted), 7.30 p.m. Installation 24th June (St. John's Day), high noon. W.M., W. Bro. W. G. Fletcher; S.W., Bro. J. E. Morten; J.W., Bro. E. Ashby; Sec., W. Bro. R. J. Lusher, P.M., 2 Market Rd., Remuera.

PROVINCE OF HAWKES BAY: 10 LODGES.

(R.W. Bro. R. S. Chadwick, 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. A. J. Turville; S.W., Bro. R. C. E. Harris; J.W., Bro. J. Merling; Sec., W. Bro. L. Freedman, P.G.D., P.O. Box 109, Napier.

Victoria, No. 21:—Founded 1871, meets in Masonic Hall, Munroe Street, Napier, first Tuesday in month (except January), 7.30 p.m. Installation first Wednesday in June. W.M., Bro. H. Bates; S.W., Bro. H. Funke; J.W., Bro. H. Hill; Sec., Bro. J. Sinclair.

Bedford, No. 25:—Founded 1878, meets Masonic Hall, Waipukurau, first Wednesday in month, 7.30 p.m. Installation Apr. W.M., Bro. H. Hobson; S.W., Bro. G. F. Gay; J.W., Bro. J. H. Wilkins; Sec., Bro. John Warren, Wallace Road, Waipukurau.

Abercorn, No. 30:—Founded 1878, meets Masonic Hall, Waipawa, third Monday in month, 7.30 p.m. Installation third Wednesday in March. W.M., Bro. J. Milburn; S.W., Bro. E. E. Bott; J.W., Bro. W. V. Verran; Sec., Bro. S. W. Strang, P.O. Box 33, 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. W. Dobson; S.W., Bro. G. H. Harris; J.W., Bro. W. Beedie; Sec., Bro. C. T. Brown, P.O. Box 165, Dannevirke.

Heretaunga, No. 73:—Founded 1878, meets Masonic Hall, Hastings, second Tuesday in month, 7.30 p.m. Installation second Wednesday in July. W.M., Bro. R. W. Jones; S.W., Bro. W. R. Wright; J.W., Bro. J. R. Foot; Sec., Bro. T. Morgan, J.G.W., Box 3, Hastings.

Ruahine, No. 80:—Founded 1886, meets Masonic Hall, Woodville, Tuesday on or before full moon, 7.30 p.m. Installation fourth Wednesday in June. W.M., Bro. J. Elder; S.W., Bro. R. A. Offwood; J.W., Bro. Rev. R. Gardner; 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 third Wednesday in April. W.M., W. Bro. L. Wright; S.W., Bro. W. Chadwick; J.W., Bro. W. Gunning; Sec., W. Bro. D. Wilson, Box 12, Ormondville.

Waikaremoana, No. 158:—Founded 1909, meets Masonic Hall, Wairoa, H.B., Tuesday nearest full moon, 7.30 p.m. Installation first Tuesday in December. W.M., Bro. J. W. B. Macdonald; S.W., Bro. W. Taylor; J.W., Bro. J. P. Moore; Sec., Bro. E. L. Thomson, P.O. Box 1, Wairoa.

Ruataniwha, No. 172:—Founded 1910, meets Masonic Hall, Takapau, Friday on or before full moon, 7 p.m. Installation third Wednesday in Aug. W.M., Bro. W. Hobson; S.W., Bro. R. B. May; J.W., Bro. J. W. Thompson; 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. E. C. Wood; S.W., Bro. F. G. Davies; J.W., Bro. W. C. Glenn; Sec., W. Bro. J. J. Holtham, P.M.

Hawera, No. 34:—Founded 1880, meets in Temple, Union St., Hawera, first Tuesday in month, 7.30 p.m. Installation July. W.M., Bro. Colin Brown; S.W., Bro. J. L. Martin; J.W., Bro. W. S. Gibson; Sec., W. Bro. A. R. Thompson, P.M., Morrissey St., Hawera.

Ngamotu, No. 48:—Founded 1883, meets Masonic Hall, Robe St., New Plymouth, fourth Wednesday in month (except Dec., second Thursday), 7.30 p.m. Installation Sept. W.M., W. Bro. E. Bary; S.W., Bro. E. J. Pentecost; J.W., Bro. A. C. St. Paul; Sec., Bro. R. N. Renaud, P.M., Dawson St., New Plymouth.

Stratford, No. 75:—Founded 1892, meets Masonic Hall, Stratford, third Wednesday in month. Installation March. W.M., Bro. R. M. Peattie; S.W., Bro. E. A. Drake; J.W., Bro. H. E. Lawrence; Sec., Bro. J. McAllister, P.M., P.O. Box 103, Stratford.

St. John's No. 95:—Founded 1892, meets Masonic Hall, Eltham, third Tuesday in month, 7.30 p.m. Installation Feb. W.M., Bro. J. W. Harrison; S.W., Bro. C. B. Martin; J.W., Bro. C. T. Koefoed; Sec., Bro. N. E. Drayton, P.O. Box 19, Eltham.

Moā, No. 110:—Founded 1896, meets Freemasons' Hall, Inglewood, second Friday each month, 7.30 p.m. Installation March. W.M., Bro. J. Johnston; S.W., Bro. G. H. Hutton; J.W., Bro. J. Sutherland; Sec., W. Bro. E. E. Olson, Inglewood.

Ikarua, No. 115:—Founded 1898, meets Lodge-room, Opunake, Tuesday nearest full moon, 7.30 p.m. Installation Nov. W.M., Bro. D. Penny; S.W., Bro. A. F. Neilson; J.W., Bro. J. Young; Sec., Bro. G. W. Rogers, P.M., P.O. Box 19.

Kaponga, No. 208:—Founded 1918, meets at Parish Hall, Kaponga, fourth Monday in each month. Installation Aug. W.M., Bro. A. H. Guy; S.W., Bro. W. B. Fearon; J.W., Bro. G. A. Lyall; Sec., Bro. H. Priestley, P.M., Box 46, Kaponga.

RUAPEHU DISTRICT: 16 LODGES.

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

Rangitikei, No. 38:—Founded 1880, meets Masonic Hall, Bulls, Tuesday before full moon. Installation Oct. W.M., Bro. A. K. Drew; S.W., Bro. R. Chisholm; J.W., Bro. G. Wilson; Sec., Bro. J. E. Walker, P.M., Box 25, Bulls.

Feilding, No. 41:—Founded 1881, meets Masonic Temple, Feilding, second Monday in month. Installation July. W.M., Bro. W. W. Andrews; S.W., Bro. A. J. Geary; J.W., Bro. J. S. Tingey; Sec., Bro. G. W. Shrimpton, P.O. Box 114, Feilding.

Manawatu Kil., No. 47:—Founded 1883, meets Masonic Hall, Church St., Palmerston N., second Thursday in month. Installation April. W.M., Bro. E. B. Holben; S.W., Bro. E. R. G. Tucker; J.W., Bro. E. V. West; Sec., W. Bro. C. S. Rush, P.M., Box 92, Palmerston N.

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

Rangitira, No. 71:—Founded 1891, meets Masonic Hall, Hunterville, Rangitikei, Friday on or before full moon. Installation Mar. W.M., Bro. R. Dukeson; S.W., Bro. C. R. Dean; J.W., Bro. A. Livingston; Sec., Bro. R. A. Campbell, P.M.

St. Andrew Kil., No. 79:—Founded 1866, meets Freemasons' Hall, Wanganui, second Thursday in month (excepting Dec., first Thursday). Installation second Thursday in July. W.M., Bro. J. McFarlane; S.W., Bro. P. Evans; J.W., Bro. I. Stephenson; Sec., Bro. L. Craig, P.M., P.O. Box 236, Wanganui.

Kimbolton, No. 123:—Founded 1902, meets Masonic Hall, Kimbolton, Thursday nearest full moon. Installation Feb. W.M., Bro. L. J. Verry; S.W., Bro. F. S. Savage; J.W., Bro. B. W. Southey; Sec., W. Bro. W. Hansen, Kimbolton.

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

Te Awahou, No. 133:—Founded 1906, meets Masonic Hall, Liddle St., Foxton, second Tuesday in month. Installation May. W.M., Bro. S. E. Cowley; S.W., Bro. W. Renton; J.W., Bro. J. Barr; Sec., Bro. A. E. Wainwright, Box 7, Foxton.

Otalape, No. 142:—Founded 18th Dec., 1905, meets in Masonic Hall, Taihape, Tuesday on or before full moon, 7.45 p.m. Installation May. W.M., Bro. B. A. Fraser; S.W., Bro. L. B. H. de Lautour; J.W., Bro. P. E. Wakeman; Sec., Bro. H. Mercer.

Rongotea, No. 146:—Founded 1906, meets Masonic Hall, Rongotea, Wednesday before full moon. Installation April. W.M., Bro. W. G. Baylis; S.W., Bro. H. B. Thompson; J.W., Bro. E. Gardner; Sec., Bro. R. M. Matheson, P.M., Rongotea.

Huia, No. 171:—Founded 1910, meets Masonic Hall, Church St. E., Palmerston N., first Thursday in month. Installation March. W.M., Bro. N. D. Stubbs; S.W., Bro. J. B. Lauchlan; J.W., Bro. J. V. Oliver; Sec., Bro. H. C. Le Grange, P.O. Box 214, Palmerston N.

Waimarino, No. 175:—Founded 1910, meets Masonic Hall, Ward St., Raetihi, Monday nearest full moon, 7.30 p.m. Installation Oct. W.M., Bro. A. C. Drury; S.W., Bro. T. McArthur; J.W., Bro. W. M. Fraser; Sec., Bro. W. H. Sandford, Duncan St., Raetihi.

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

Moutoa, No. 195:—Constituted 24th April, 1913, meets Masonic Hall, Gonville, fourth Thursday in month (excepting Dec., third Thursday). Installation fourth Thursday in April. W.M., Bro. F. Bourne; S.W., Bro. J. E. Arnold; J.W., Bro. E. Runnerstrum; Sec., Bro. N. P. Svenson, P.M., 139 Victoria Avenue, Wanganui.

Ngauruhoe, No. 205:—Constituted 25th May, 1916, meets Masonic Hall, Mire St., Ohakune, Tuesday nearest full moon, 7.30 p.m. Installation May. W.M., Bro. M. Vance; S.W., Bro. Dr. W. J. Feitham; J.W., Bro. W. J. Trask; Sec., W. Bro. T. P. Firman, P.M., Box 6, Ohakune Junction.

PROVINCE OF WELLINGTON: 23 LODGES.

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

N.Z. Pacific, No. 2:—Founded 1842, meets Masonic Hall, Wellington, fourth Monday in month, 7.30 p.m. No meeting Dec. Installation Mar. W.M., Bro. J. H. Hutchings; S.W., Bro. G. W. A. Clark; J.W., Bro. P. C. Connell; Sec., W. Bro. J. H. Worboys, P.M., Kilbirnie.

Waterloo, No. 13:—Founded 1866, meets Masonic Hall, Wellington, second Monday in month, 7.30 p.m. Installation Sept. W.M., Bro. F. H. Mather; S.W., Bro. W. Berry; J.W., Bro. T. R. Wallace; Sec., Bro. G. E. Smith, P.M., P.O. Box 811, Wellington.

Masteron, No. 49:—Founded 1873, meets Masonic Hall, Bannister St., Masterton, second Wednesday in month, 8 p.m. Installation third Thursday in May. W.M., Bro. C. W. Perrin; S.W., Bro. S. D. Pearce; J.W., Bro. S. H. Conder; Sec., V.W. Bro. F. J. Hunn, P.G.D. of C., P.O. Box 31, Masterton.

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

St. John, No. 37:—Founded 1880, meets Masonic Hall, Wakefield St., Featherston, second Monday in month, 7.30 p.m. Installation Oct. W.M., Bro. M. H. Kendall; S.W., Bro. G. Campbell; J.W., Bro. H. W. Lacey; Acting Sec., Bro. J. W. Holland, Telegraph Office, Featherston.

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

St. Mark, No. 53:—Founded 1884, meets in Freemasons' Hall, Carterton, second Tuesday in month, 7.30 p.m. Installation April (St. Mark's Day). W.M., Bro. J. J. Knox-Smith; S.W., Bro. A. J. Lindop; J.W., Bro. R. Smith; Sec., W. Bro. A. Phillpotts, Box 7, Carterton.

Ulster, No. 62:—Founded 1888, meets Masonic Hall, Petone, third Wednesday in month. Installation June. W.M., Bro. Y. G. Carver; S.W., Bro. D. M. Armstrong; J.W., Bro. R. A. Scott; Sec., W. Bro. T. Mather, 9 Stilling St., Lower Hutt.

Tararua, No. 67:—Founded 1890, meets Masonic Hall, Pahiatua, Thursday nearest full moon. Installation Nov. W.M., Bro. A. A. Vaughan; S.W., Bro. F. Burrell; J.W., Bro. G. D. H. Smith; Sec., Bro. Geo. Moore, P.M.

Otahi, No. 72:—Founded 1891, meets Masonic Hall, Otahi, Wednesday nearest full moon, 8 p.m. (Sept. meeting Tuesday). Installation Nov. W.M., Bro. J. H. Windley; S.W., Bro. A. G. Williams; J.W., Bro. L. St. George; Sec., W. Bro. H. Freeman, P.M., Box 3, Railway Station, Otahi.

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. W. A. Hutton; S.W., Bro. C. J. Polson; J.W., Bro. F. V. Kempton; Sec., Bro. E. Larkin, P.M., Box 32, Greytown.

Eketahuna, No. 92:—Founded 1893, meets in Masonic Hall, Bengston Street, Eketahuna, second Friday in each month (except May, Installation second Thursday), 7.30 p.m. W.M., Bro. W. Duff; S.W., Bro. W. Crocker; J.W., Bro. H. E. Greathhead; Sec., Bro. W. P. Carter, Box 16, Eketahuna.

Hinemoa, No. 122:—Founded 1901, meets Masonic Hall, Wellington S., second Thursday, 7.30 p.m. Installation Aug. W.M., Bro. G. Jones; S.W., Bro. S. L. Russell; J.W., Bro. P. Reid; Sec., Bro. S. T. S. Martin, P.M., 11 Millward St., Wellington S.

Coronation, No. 127:—Founded 1902, meets Masonic Hall, Johnsonville, Saturday on or before full moon, 7.30 p.m. Installation July. W.M., Bro. W. S. Radcliffe; S.W., Bro. F. A. Jacobsen; J.W., Bro. V. A. Mills; Sec., Bro. A. W. Robertson, Box 4, Johnsonville.

Brooklyn, No. 132:—Founded October, 1903, meets Masonic Hall, Brooklyn, first Wednesday in month. Installation October. W.M., Bro. J. Barra; S.W., Bro. W. G. Faulkner; J.W., Bro. W. Parkin; Sec., Bro. M. W. Thew, P.M.

Horowhenua, No. 135:—Founded 1906, meets Druids' Hall, Levin, Thursday nearest full moon, 8 p.m. Installation Wednesday nearest in Sept. W.M., Bro. R. G. Wall; S.W., Bro. J. F. Young; J.W., Bro. R. J. Whitaker, P.M.; Sec., W. Bro. J. Bagrie, P.M., Box 8, Levin.

Puketoi, No. 149:—Founded 1907, meets Masonic Hall, Pongaroa, Tuesday on or before full moon, 7.30 p.m. Installation Feb. W.M., Bro. G. H. Gillam; S.W., Bro. E. W. Clemens; J.W., Bro. C. R. Burling; Sec., Bro. J. T. Steel.

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

Tutanekai, No. 156:—Founded 1908, meets Masonic Hall, Adelaide Rd., Berhampore, first Thursday in month (except Jan., when Lodge meets second Thursday), 7.30 p.m. Installation Feb. W.M., Bro. C. W. Martin; S.W., Bro. G. W. Key; J.W., Bro. F. J. Reid; Sec., Bro. Major T. McCristell.

Waiwhetu, No. 176:—Founded 1910, meets Masonic Hall, Huia St., Lower Hutt, second Wednesday in month, 7.30 p.m. Installation Oct. W.M., Bro. A. Carver; S.W., Bro. J. R. Purdy; J.W., Bro. J. W. F. McDougall; Sec., W. Bro. Henry Hobbs, Hautana Square, Lower Hutt.

Otari, No. 190:—Founded 1912, meets Freemasons' Hall, Ngāio, second Tuesday in month. Installation July. W.M., Bro. W. A. Tanner; S.W., Bro. J. Craig; J.W., Bro. H. E. Anderson; Sec., W. Bro. E. Meek, P.M., Te Kainga, Khandallah.

Installed Masters' Lodge, No. 194:—Founded 5th October, 1912, meets Freemasons' Hall first Tuesday in November, *February, *April, *June, *August, *October. Installation October. W.M., Bro. W. H. Jones; S.W., Bro. H. H. Seaton; J.W., Bro. C. W. Neilson; Sec., Bro. A. Schmidt, 2 Corunna Avenue. (*Open to visiting M.Ms.)

Whetu Kairangi, No. 201:—Founded 1914, meets Masonic Hall, Seatoun, second Saturday each month, 7 p.m. Installation Oct. W.M., Bro. T. S. Robertson; S.W., Bro. G. F. Browne; J.W., Bro. C. E. Bennett; Sec., W. Bro. T. O. Fox, P.M., Miramar.

SOUTH ISLAND.

MARLBOROUGH AND NELSON: 8 LODGES.

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

Victory, No. 40:—Founded 1881, meets Freemasons' Hall, Collingwood St., Nelson, second Thursday in month (except May, fourth Thursday), 7.30 p.m. Installation May. W.M., Bro. L. Reynolds; S.W., Bro. A. G. Shrimpton; J.W., Bro. H. H. Edwards; Sec., E.W. Bro. R. W. Stiles, Box 105, Nelson.

Wairau, No. 42:—Founded 1881 (formerly 668, S.C.; joined N.Z.C. 1890), meets Masonic Hall, Andrew St., Blenheim, last Tuesday in month, 7.30 p.m. Installation June. W.M., Bro. T. E. Cleator; S.W., Bro. A. E. Jellyman; J.W., Bro. W. R. Mackintosh; Sec., W. Bro. W. C. Lucas, Redwood St., Blenheim.

Havelock, No. 104:—Founded 1896, meets Masonic Hall, Havelock, Saturday before full moon, 8 p.m. Installation March. W.M., Bro. E. J. Roche; S.W., Bro. L. S. Humphries; J.W., Bro. J. B. Torrance; Sec., Bro. A. E. Barrowclough, Havelock.

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 Aug. W.M., Bro. W. M. Lambie; S.W., Bro. W. G. Rudd; J.W., Bro. T. Halligan; Sec., Bro. F. W. Smith, P.M., Box 161, Blenheim.

Waitohi, No. 111:—Meets in Masonic Hall, Pictou, last Friday in month, 7.30 p.m. Installation April. W.M., Bro. T. Allport; S.W., Bro. E. J. Hazelwood; J.W., Bro. T. Myles; Sec., Bro. T. W. Bragge, P.M.

Forest, No. 116:—Meets in Lodgeroom, Wakefield, third Wednesday in month. Installation Nov. W.M., Bro. L. O. Baigent; S.W., Bro. V. N. Granville; J.W., Bro. R. W. Noake; Sec., Bro. H. Franklyn, P.M.

Motueka, No. 117:—Founded 1900, meets Lodgeroom, Motueka, Wednesday nearest full moon. Installation Oct. W.M., Bro. W. Nicholson; S.W., Bro. C. Knapp; J.W., Bro. J. M. Thompson; Sec., Bro. W. McInnes, P.M., Box 6, Motueka.

St. Cuthbert's, No. 144:—Founded 1905, meets Masonic Hall, Collingwood, Saturday nearest full moon, 7.30 p.m. Installation Oct. W.M., Bro. J. W. McKinnis; S.W., Bro. R. J. Walker; J.W., Bro. W. D. Lash; Sec., Bro. H. J. Skilton.

PROVINCE OF WESTLAND: 12 LODGES.

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

Robert Burns, No. 50:—Founded 1883, meets Burns' Masonic Hall, Kelly St., Reefton, third Thursday in month, 7.30 p.m. Installation 25th Jan. W.M., W. Bro. W. H. Nicholas, P.M.; S.W., Bro. D. Panchhurst; J.W., Bro. C. Mori; Sec., W. Bro. R. A. Stewart, P.M., Reefton.

Advance, No. 61:—Founded 1871, meets Masonic Hall, Taylorville, Brunerton, first Thursday in month, 7.30 p.m. Installation last Thursday in Jan. W.M., Bro. P. Daffron; S.W., Bro. J. S. Nimmo; J.W., Bro. A. J. Gutberlet; Sec., Bro. J. Watson, Brunerton.

Kumara, No. 65:—Meets in Freemasons' Hall, Seddon St., Kumara, Tuesday nearest full moon, 8 p.m. Installation Feb. W.M., Bro. J. E. Wade; S.W., Bro. R. J. Burrell; J.W., Bro. J. Hurren, P.M.; Acting-Sec., Bro. S. G. Peters, P.M.

Westland Kil, No. 88:—Founded 1887, meets in Freemasons' Hall, Hokitika, Wednesday nearest full moon, 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. Geo. Veale; S.W., Bro. R. F. Ward; J.W., Bro. A. A. Rowe; Sec., Bro. W. E. Richards, P.M., P.O. Box 79, Hokitika.

Aorangi, No. 89:—Founded 1893, meets in Masonic Hall, Denniston, first Wednesday in month. Installation April. W.M., Bro. J. T. Murphy; S.W., Bro. F. J. Browning; J.W., Bro. W. Forsyth; 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 Dec. W.M., Bro. P. Hunter; S.W., Bro. T. Quinn; J.W., Bro. W. E. Mosley; Sec., W. Bro. C. M. Johnston, Mokihinui.

Torea, No. 121:—Founded 1900, meets Masonic Hall, Granity, third Saturday in month, 7.30 p.m. Installation Dec. W.M., Bro. T. Worthington; S.W., Bro. J. Kerr; J.W., Bro. W. Richardson; Sec., Bro. W. T. Tregurtha.

Mawhera, No. 136:—Founded 1904, meets Masonic Hall, Tainui St., Greymouth, second Thursday in month. Installation Nov. W.M., Bro. G. Heinz; S.W., Bro. W. P. Hambleton; J.W., Bro. D. McGregor; Sec., Bro. J. McIndoe, P.O. Box 29, Greymouth.

Kawatiri-Westport, No. 152:—Founded 1907, meets in Masonic Hall, Russell Street, Westport, second Monday in month, 8 p.m. Installation May. W.M., Bro. E. L. S. Skelton; S.W., Bro. W. A. Tulloch; J.W., Bro. R. Brown; Sec., Bro. G. W. Jones, P.M., 137 Queen Street, Westport.

Runanga, No. 159:—Founded 1908, meets Masonic Hall, Seddon St., Runanga, Wednesday nearest full moon, 7.30 p.m. Installation Oct. W.M., Bro. Isaac Powell; S.W., Bro. S. Finch; J.W., Bro. D. McIvor; Sec., Bro. J. Rowse, P.M., Walker Street, Runanga.

Waro, No. 173:—Founded 1910, meets in the Oddfellows' Hall, Hilton St., Blackball, Tuesday nearest full moon. Installation 28th June. W.M., Bro. H. L. Neilson; S.W., Bro. J. Sinclair; J.W., Bro. E. Dumbleton; Sec., Bro. T. Sneddon.

Connaught, No. 187 (Karamea).

PROVINCE OF CANTERBURY: 38 LODGES.

(R.W. Bro. F. C. B. Bishop, Prov.G.M.)

Unanimity, No. 3:—Founded Oct., 1851, meets in Masonic Hall, Sumner Road, Lyttelton, first Tuesday in month, 7.30 p.m. Installation Feb. W.M., Bro. C. H. Smith; S.W., Bro. F. H. Law; J.W., Bro. C. E. Owen; Sec., Bro. D. E. Collett, P.O. Box 34, Lyttelton.

St. Augustine, No. 4:—Founded 1852, meets Masonic Hall, Christchurch, second Tuesday in month, 7.30 p.m. Installation March. W.M., Bro. C. H. Duff; S.W., Bro. A. E. Smith; J.W., Bro. J. Baxter; Sec., W. Bro. J. A. Stables, P.O. Box 79, Christchurch.

Southern Cross, No. 6:—Founded 1858, meets Masonic Hall, Kaiapoi, first Thursday in month, 7.30 p.m. Installation Dec. W.M., Bro. Thos. Hoskin; S.W., Bro. J. E. Monk; J.W., Bro. L. C. B. Fuldseth; Sec., Bro. P. G. Hunt, Kaiapoi.

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

Progress, No. 22:—Founded 1876, meets Masonic Hall, Southbridge, Tuesday on or before full moon each month, 8 p.m. Installation regular night in Dec. W.M., W. Bro. J. S. McClelland; S.W., Bro. E. F. Chapman; J.W., Bro. W. C. Hickman; Sec., W. Bro. J. W. A. Walker, D.H. School, Southbridge.

Canterbury Kil, No. 23:—Founded 2nd Nov., 1875; meets Masonic Hall, Canterbury St., Lyttelton, third Thursday in each month, 7.30 p.m. Installation July. W.M., Bro. J. N. Carson; S.W., Bro. E. W. Brown; J.W., Bro. H. H. J. Barnard; Sec., Bro. G. Rutherford, Winchester St., Lyttelton.

Geraldine, No. 27:—Founded 1890, meets Masonic Hall, Geraldine, third Wednesday in month. Installation March. W.M., Bro. A. A. Readdle; S.W., Bro. G. R. Knibb; J.W., Bro. J. P. Cliff; Sec., Bro. W. A. Sherratt, P.M., Geraldine.

Ashley, No. 28:—Founded 1878, meets Masonic Hall, Rangiora, second Thursday in month, 7.30 p.m. Installation Mar. W.M., Bro. H. Farrelly; S.W., Bro. W. Mackenzie; J.W., Bro. H. A. Archdall; Sec., Bro. D. Blake, Box 12, Rangiora.

St. George, No. 29:—Meets Masonic Hall, Wilkin St., Temuka, second Wednesday in month. Installation Dec. W.M., Bro. H. J. Smith; S.W., Bro. W. J. Keys; J.W., Bro. P. H. Norris; Sec., Bro. A. Calder, P.M.

Rakala, No. 31:—Founded 1879; meets in Masonic Hall, Rakala, first Wednesday in each month, 7.30 p.m. Installation April. W.M., Bro. C. H. Evison; S.W., Bro. J. W. Halliday; J.W., Bro. D. Newman; Sec., W. Bro. C. H. Evison, P.O. Box 15, Rakala.

Lincoln, No. 33:—Founded 1880, meets in Masonic Hall, Lincoln, first Tuesday in month. No meeting in January. Installation October. W.M., Bro. W. L. Morgan; S.W., Bro. R. G. Forbes; J.W., Bro. T. Vogan; 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. Beanland; S.W., Bro. G. F. Drury; J.W., Bro. J. M. Gow; Sec., W. Bro. T. H. North, P.M., 34 Aikman's Road, Christchurch.

Phoenix, No. 43:—Meets second Friday in month in Masonic Hall, Jolie St., Akaroa, 7.30 p.m. Installation Sept. W.M., Bro. T. E. McKenzie; S.W., Bro. W. E. Jacobson; J.W., Bro. C. Stewart; Sec., V.W. Bro. Rev. A. H. Julius, G.C., the Vicarage, Akaroa.

Metnven, No. 51:—Meets Masonic Hall, Methven, Wednesday on or before full moon. Installation May. W.M., Bro. H. Maginness; S.W., Bro. S. Smith; J.W., Bro. J. Osborne; Sec., W. Bro. H. H. Pawson, Box 31, Methven.

Kaikoura, No. 60:—Meets Thursday on or before full moon. Installation February. W.M., Bro. H. J. Stanlake; S.W., Bro. A. S. Robinson; J.W., Bro. J. H. Walter; Sec., Bro. R. Gibson, West End, Kaikoura.

Christchurch, No. 91:—Founded 1893, meets in Masonic Hall, Christchurch, fourth Tuesday in month, 7.30 p.m. Installation Nov. W.M., Bro. W. T. Doig; S.W., Bro. W. L. N. Newth; J.W., Bro. T. C. Hill; Sec., V.W. Bro. H. Hopkinson, P.M., 33 Clifton St., Addington, Christchurch.

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

St. Augustine, No. 99:—Established 1875, meets Lodgeroom, Leonard St., Waimate, Wednesday on or before full moon. Installation Aug. W.M., Bro. C. E. Manchester; S.W., Bro. R. Creecher; J.W., Bro. W. E. Evans; Sec., W. 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 Nov. W.M., Bro. W. E. Hetrick; S.W., Bro. Wm. Christmas; J.W., Bro. A. T. Smith; 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 Masonic Hall, Cust, third Friday in month. Installation April. W.M., Bro. Colin McIntosh; S.W., Bro. F. E. Fairweather; J.W., Bro. H. Tallott; Sec., Bro. E. W. Cooper, P.M.

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

Crown, No. 138 (Christchurch).

Robert Burns, No. 139:—Founded 1877; meets Masonic Temple, Gloucester St., Christchurch, third Tuesday in month, except Dec., 7.30 p.m. Installation Aug. W.M., Bro. G. A. Blackmore; S.W., Bro. W. E. Rogers; J.W., Bro. T. McRae; Sec., W. Bro. R. W. S. Eastwood, 39 Coronation St., Woolston.

Waihora, No. 141:—Founded 1905, meets Oddfellows' Hall, Leeston, second Thursday in each month, 8 p.m. Installation April. W.M., Bro. E. H. Jecks; S.W., Bro. W. O. Rennie; J.W., Bro. Dr. Volkmon; Sec., W. 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. John Hurley; S.W., Bro. R. J. Thompson; J.W., Bro. T. H. Williams; Sec., Bro. H. M. Garrick, P.O. Box 957, Christchurch.

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

Ahurewa, No. 181:—Founded 1911, meets Schoolroom, Dunsandel, Monday on or before full moon. Installation Oct. W.M., Bro. C. H. Chapman; S.W., Bro. F. E. Owers; J.W., Bro. J. H. Williams; Sec., W. Bro. F. Lill, P.M., Box 1, Dunsandel.

Amuri, No. 184 (Culverden).

Avon, No. 185:—Meets Masonic Hall, Christchurch, first Thursday in month. Installation Sept. W.M., Bro. B. Falck; S.W., Bro. J. W. Hillary; J.W., Bro. H. Hatch; Sec., W. Bro. W. E. Scott, c/o H.B.s., Christchurch.

Tawera, No. 188 (Oxford).

Timaru, No. 196:—Founded 1913, meets Caledonian Masonic Hall, Sophia St., Timaru, third Monday in month (except Dec. and Jan.). Installation Apr. W.M., Bro. F. Stowell; S.W., Bro. S. L. Freeman; J.W., Bro. D. A. Morgan; Sec., Bro. J. C. Moore, Hassall St.

Koranga, No. 197:—Founded 1913, meets Caledonian Masonic Hall, Sophia St., Timaru, fourth Tuesday in month, 7.30 p.m. Installation Aug. W.M., W. Bro. J. Moyes; S.W., Bro. W. G. Cooper; J.W., Bro. G. Murdoch; Sec., W. Bro. J. W. Souter, Box 160, Timaru.

Erewhon, No. 200:—Consecrated 20th Aug., 1914; meets Masonic Hall, Mt. Somers, Friday on or before full moon, 7.30 p.m. Installation Oct. W.M., Bro. J. Hood; S.W., Bro. W. J. Robertson; J.W., Bro. W. J. Smith; Sec., Bro. E. C. Wood, Mt. Somers.

Acacia, No. 209:—Founded 1918; meets in County Council Chamber, Waikari, Tuesday on or before full moon. Installation Oct. W.M., Bro. W. J. Cadman; S.W., Bro. Rev. A. L. Cantor; J.W., Bro. R. J. Lewis; Sec., Bro. W. T. Lindsay, P.O. Box 1, Waikari.

Elrene, No. 211 (Little River).
 Ionic, No. 212:—Founded 1919, meets Masonic Hall, Gloucester St., Christchurch, fourth Friday in each month, 7.30 p.m. Installation Aug. W.M., Bro. J. E. Dunstan; S.W., Bro. O. W. B. Anderson; J.W., Bro. A. Rose; Sec., Bro. E. R. Caygill, 183 Cashel St., Christchurch.

PROVINCE OF OTAGO: 27 LODGES.

(R.W. Bro. R. Hawcridge, 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 Oct. W.M., V.W. Bro. Rev. H. O. Fenton; S.W., Bro. J. McCormack; J.W., Bro. E. J. Thomson; Sec., Bro. H. E. Barth, P.O. Box 862, Dunedin.

Waitaki, No. 11:—Founded 1869, meets Masonic Hall, Wansbeck St., Oamaru, second Wednesday in month, 7.30 p.m. Installation May. W.M., Bro. A. N. Glass; S.W., Bro. J. G. Wallace; J.W., Bro. A. Hamilton; Sec., Bro. C. A. La Roche, Harbour Board office.

Clutha, No. 14:—Founded 1866, meets Masonic Hall, Douglas St., Balclutha, second Monday in month, 8 p.m. Installation Sept. W.M., Bro. T. G. Dent; S.W., Bro. G. M. Henderson; J.W., Bro. Robt. Henderson; Sec., W. Bro. W. G. Finn, P.M., Renfrew St., Balclutha.

Palmerston, No. 26:—Founded 1876, meets Masonic Hall, Palmerston S., Friday on or before full moon, 8 p.m. Installation Aug. W.M., Bro. J. Moodie; S.W., Bro. W. C. Arkle; J.W., Bro. R. Cameron; Sec., Bro. G. B. Smith, jun., P.M., 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. C. Dale; S.W., Bro. G. A. Fowler; J.W., Bro. J. Clouston; Sec., W. Bro. J. W. Nicholson, Tapanui.

Hiram, No. 46:—Founded 1883, meets in Masonic Hall, Cargill Rd., South Dunedin, fourth Tuesday in every month, 7.30 p.m. Installation Oct. W.M., Bro. J. McNaughton; S.W., Bro. G. G. Cardno; J.W., Bro. W. Homan; Sec., Bro. Rev. Chas. J. Bush-King, St. Matthew's Buildings, Hope Place, Dunedin.

Ngapara, No. 68:—Founded 1891, meets Masonic Hall, Ngapara, Oamaru, Monday on or preceding full moon, 7.30 p.m. Installation Oct. W.M., Bro. W. J. Taylor; S.W., Bro. A. Murray; J.W., Bro. G. Pringle; Sec., Bro. H. Webber, P.M., Ngapara.

Oamaru Kil, No. 82:—Founded 1872, meets in Masonic Hall, Oamaru, third Wednesday in each month. Installation Oct. W.M., Bro. W. Brown; S.W., Bro. J. McLaren; J.W., Bro. G. Puttick; Sec., Bro. J. M. Brown, P.M., Thames St., Oamaru.

St. Thomas Kil, No. 83 (originally No. 659, S.C.):—Meets in Masonic Hall, Kaitangata, every fourth Wednesday from 25th June, 1919. Installation Feb. W.M., Bro. J. Oliver; S.W., Bro. J. Richardson; J.W., Bro. L. L. Grimshaw; Sec., W. Bro. W. D. Paterson, P.M.

St. John, No. 84:—Constituted E.C., 1885; joined N.Z.C., 1893; meets second Thursday in each month in Oddfellows' Hall, Gordon Road, Mosgiel, at 7.30 p.m. Installation Nov. W.M., W. Bro. C. Findlay; S.W., Bro. C. H. Leith; J.W., Bro. J. Mitchell; Sec., Bro. J. Williamson, P.O. Box 23, Mosgiel.

Mount Ida, No. 97:—Founded 1868 (originally No. 1262, E.C.), meets Masonic Hall, Naseby, Wednesday nearest full moon. Installation Feb. W.M., Bro. E. Carey; S.W., Bro. T. C. Hore; J.W., Bro. S. McFerran; Sec., Bro. A. E. Inder, P.M., P.O. Box 20, Naseby.

Cromwell Kil, No. 98:—Founded 1873 (originally No. 535, S.C.), meets Masonic Hall, Cromwell, Wednesday nearest full moon, 7.30 p.m. Installation Feb. W.M., Bro. R. A. Shore; S.W., Bro. F. W. Partridge; J.W., Bro. D. C. Jolly; 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 Town Hall, Clyde, Tuesday on or nearest full moon, 7.30 p.m. Installation Feb. W.M., Bro. D. C. McInnes; S.W., Bro. R. Bringsan; J.W., Bro. H. E. Stevens; Sec., W. Bro. J. E. Menzies, Council Office, Clyde.

Maori, No. 105:—Meets Masonic Hall, Ravensbourne, Dunedin, first Monday in month, 7.30 p.m. Installation Mar. W.M., Bro. T. H. Harbridge; S.W., Bro. D. McPhail; J.W., Bro. J. Baird; Sec., W. Bro. E. Tomkinson, P.M., Harbour Board, Dunedin.

Manuhierikia Kil, No. 109:—Founded 1896, meets Masonic Hall, Alexandra, Friday on or nearest full moon. Installation February. W.M., Bro. T. Adams; S.W., Bro. J. W. Theyers; J.W., Bro. L. Churchill; Sec., Bro. J. B. Arnott, P.M., P.O. Box 51, Alexandra.

St. Bathans, No. 126:—Founded 11th Nov., 1902, meets Masonic Hall, Becks, Thursday nearest full moon, 8 p.m. Installation Feb. W.M., Bro. Olaf Moen; S.W., Bro. Jno. Owen; J.W., Bro. Jas. Clouston; Sec., W. Bro. Thos. H. Mee.

Otago Kil, No. 143:—Meets Masonic Hall, Moray Pl., Dunedin, first Thursday in month, 7.30 p.m. Installation Dec. W.M., Bro. Alex. McLachlan; S.W., Bro. J. E. Gallie; J.W., Bro. R. Clark; Sec., R.W. Bro. E. W. G. H. Watts, P.M., 53 Clyde St., Dunedin.

Teviot, No. 148:—Founded 1907, meets Masonic Hall, Roxburgh, Saturday on or nearest full moon, 8 p.m. Installation March. W.M., Bro. J. George; S.W., Bro. L. Faigan; J.W., Bro. W. H. Williamson; Sec. pro tem., Bro. H. Henderson, P.O. Box 43, Roxburgh.

Oceanic, No. 154:—Meets in St. Kilda Masonic Hall, Dunedin, third Wednesday each month, 7.30 p.m. Installation Oct. W.M., Bro. H. F. Harris; S.W., Bro. M. J. Pierce; J.W., Bro. W. H. Riddell; 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. R. Bennett; S.W., Bro. R. Johnson; J.W., Bro. G. Winter; Sec., W. Bro. C. F. J. Bell, P.M., 600 Castle St., North Dunedin.

Masters, No. 161.

Kuraw, No. 164:—Founded 13th May, 1909; meets in Masonic Hall, Kuraw, Thursday on or before full moon, 7.30 p.m. Installation Sept. W.M., Bro. J. Pringle; S.W., Bro. G. P. Martin; J.W., Bro. F. W. G. Quaffe; Sec., Bro. W. W. Mercer, Kuraw.

Owaka, No. 180:—Founded 1911, meets Masonic Hall, Owaka, Tuesday nearest full moon, 7.30 p.m. Installation Mar. W.M., Bro. R. McEl. Laverty; S.W., Bro. R. Barr; J.W., Bro. G. W. Geddes; Sec., Bro. W. K. Hayward, Box 13, Owaka.

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

Ionic, No. 191:—Founded 1912, meets in Kirkland Hall, Green Island, second Monday in month, 7.30 p.m. Installation July. W.M., Bro. W. T. Smellie; S.W., Bro. R. Benfell; J.W., Bro. A. R. Harrison; Sec., W. Bro. S. F. Bridgeman, P.M., Green Island.

Morning Star, No. 192 (Mornington).

Strath-Tairi, No. 199 (Middlemarch, Otago Central).

PROVINCE OF SOUTHLAND: 18 LODGES.

(R.W. Bro. A. B. Haggitt, Prov.G.M.)

Southern Cross, No. 9:—Founded 1864, meets Masonic Hall, Porth St., Invercargill, first Friday in month, 7.45 p.m. Installation June. W.M., Bro. L. B. Padgett; S.W., Bro. H. J. Farrant; J.W., Bro. B. J. Gracefield; Sec., W. Bro. C. H. Roberts, 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., Bro. T. J. Sherborne, jun.; S.W., Bro. R. P. Boyne; J.W., Bro. W. Kirker; Sec., W. Bro. D. D. Steadman, East Gore.

Mokoreta, No. 63:—Founded 1888, meets in Masonic Temple, Wyndham, third Thursday every month, 8 p.m. Installation fourth Wednesday in Sept. W.M., Bro. W. A. Allison, jun.; S.W., Bro. R. Richardson; J.W., Bro. I. C. MacRae; Sec., Bro. S. Rice, P.O. Box 27, Wyndham.

Fortitude, No. 64:—Founded 1888, meets in Masonic Hall, Bluff, second Wednesday in month, 7.30 p.m. Installation June. W.M., Bro. R. C. Harbord; S.W., Bro. J. C. Imlay, P.M.; J.W., Bro. J. G. Jory; Sec., Bro. E. Parker, P.M., Hazlewood, Bluff.

Aparima, No. 77:—Founded 1876, meets Masonic Hall, Riverton, Tuesday nearest full moon, 7.30 p.m. Installation Aug. W.M., Bro. S. L. McNeil; S.W., Bro. D. M. Tweedie; J.W., Bro. E. B. Patrick; Sec., Bro. E. B. Gee, P.M., Riverton.

Lake Lodge of Ophir, No. 85:—Founded 1864, meets in Masonic Hall, Queenstown, third Tuesday in month. Installation February. W.M., Bro. J. Miller; S.W., Bro. F. McDowall; J.W., Bro. S. W. Wilson, P.M.; Sec., Bro. A. J. Campbell, P.M., Queenstown.

Arrow Kil, No. 86:—Meets Monday on or before full moon at Masonic Hall, Arrowtown. Installation Feb. W.M., Bro. D. R. Barron; S.W., Bro. Geo. Dudley, P.M.; J.W., Bro. S. George; Sec., Bro. G. H. Romans, P.M., Box 15, Arrowtown.

St. John, No. 94:—Meets at Masonic Hall, Invercargill, third Friday in month. Installation May. W.M., Bro. J. Manson; S.W., Bro. R. Hyslop; J.W., Bro. J. R. Fraser; Sec., Bro. Evan Lyon, P.O. Box 235, Invercargill.

Taringatura, No. 100:—Founded 1887:—Meets Masonic Hall, Lumsden, Monday on or before full moon. Installation third Wednesday in Nov. W.M., W. Bro. S. E. Griffiths; S.W., Bro. G. Findlay; J.W., Bro. D. F. McLeod; Sec., Bro. R. N. Wilson, Box 4, Lumsden.

Winton, No. 108:—Founded 1896, meets Masonic Hall, Park St., Winton, Tuesday on or before full moon. Installation Oct. W.M., Bro. Rev. C. E. P. Webb; S.W., Bro. H. Liddell; J.W., Bro. T. King; Sec., W. Bro. T. Walker, Box 7 Winton.

Wallace, No. 129:—Founded 1904, meets Masonic Hall, Otautau, third Friday in month, 7.30 p.m. Instruction meetings every Friday. Installation Oct. W.M., W. Bro. James Thomson; S.W., Bro. Dougal McPherson; J.W., Bro. Chas. McIntosh; 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. J. H. Sorensen; S.W., Bro. C. L. Pont; J.W., Bro. J. W. McIvor; Sec., Bro. L. F. Clapp, P.M., P.O. Box 7, Orepuki.

Wairaki, No. 145:—Founded 1906, meets in Masonic Hall, Nightcaps, Friday on or nearest full moon, 7.30 p.m. Installation Mar. W.M., Bro. A. B. Boyd; S.W., Bro. W. Dixon; J.W., Bro. Rev. E. Bandy; Sec., W. Bro. T. Todd, Nightcaps.

Victoria, No. 147:—Founded 1883, meets in Masonic Hall, Forth St., Invercargill, second Friday in month. Installation June. W.M., Bro. A. Greig; S.W., Bro. A. Derbie; J.W., Bro. W. Fraser; Sec., Bro. N. J. Brokenshire.

Waikaka, No. 151:—Founded 1907, meets Lodgeroom, Waikaka, Monday nearest full moon. Installation June. W.M., Bro. R. H. Newman; S.W., Bro. C. A. Morris; J.W., Bro. C. Green; Sec., Bro. A. G. Thomson, P.M., Waikaka.

Mataura, No. 174:—Founded 1910, meets Masonic Hall, Mataura, Monday nearest full moon, 7.30 p.m. Installation second Wednesday in July. W.M., Bro. F. W. Brown; S.W., Bro. D. R. Howden; J.W., Bro. D. McK. McDonald; Sec., W. Bro. P. J. De La Mare, P.M., P.O., Mataura.

Waihopai, No. 189:—Founded 1912, meets in Masonic Hall, Grey Street, Gladstone, Invercargill, third Monday in month, 7.30 p.m. Installation May. W.M., Bro. T. Bird; S.W., Bro. W. Mitchell; J.W., Bro. J. S. Anchor; Sec., Bro. F. Webb.

Tuatapere, No. 210:—Founded 1918, meets in Lodgeroom, Tuatapere, Wednesday nearest full moon, 7.30 p.m. Installation Feb. W.M., Bro. G. E. Charlton; S.W., Bro. F. A. Kemp; J.W., Bro. W. Young; Sec., Bro. J. J. Hinchcliff, P.O. Box 17, Tuatapere.

ENGLISH CRAFT LODGES.

Pacific, No. 1453, E.C.:—Founded 1873, meets Masonic Hall, Reefton, Tuesday nearest full moon. Installation July. W.M., W. Bro. C. Tolley; S.W., W. Bro. N. Lann; J.W., Bro. A. A. Rouse; Sec., Bro. F. Knight, Black's Point, Reefton.

Wellington, No. 1521:—Founded 1874, meets Masonic Hall, Wellington, third Wednesday in each month except in Jan., Feb., and March. Installation June. W.M., Bro. J. H. G. Rowley; S.W., Bro. E. W. Cardale; J.W., Bro. F. J. Hardwicke; Sec., Bro. J. Courtney Greer, Box 474.

BOARDS OF ENQUIRY.

MARLBOROUGH.—Meets Masonic Hall, Charles St., Blenheim, first Thursday in month. Pres., W. Bro. C. H. Mills; Sec., W. Bro. W. C. Lucas, Redwood St., Blenheim.

NEW PLYMOUTH.—Meets in the Masonic Hall on first Wednesday in month. Pres., W. Bro. F. C. J. Bellinger; Sec., W. Bro. W. F. Brooking, Robe Street, New Plymouth.

WELLINGTON.—Meets Masonic Hall, Boulcott St., third Tuesday in month, except December. Pres., K. Bro. H. G. Teagle; Vice-Pres., W. Bro. R. J. Shakes; Sec. and Treas., W. Bro. H. Hobbs, Hautana Square, Lower Hutt.

NORTH CANTERBURY.—Meets Masonic Hall, Gloucester St., Christchurch, first Monday in month, 7.30 p.m. Pres., R.W. Bro. S. C. Bingham; Sec., W. Bro. J. A. Stables, Box 79, P.O., Christchurch.

SOUTH CANTERBURY.—Meets in St. John's Masonic Hall, Church St., Timaru, second Friday in month, 7.30 p.m. Sec., Bro. R. H. Smith, Wilson St., Timaru.

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 Freemasons' Hall, Mission St., Papeete, fourth Saturday in month, 7.30 p.m. Installation Dec. W.M., Bro. W. J. Williams; S.W., Bro. V. Gooding; J.W., Bro. T. B. Layton; Sec., Bro. C. H. Norris. [This Lodge, working in English, cordially invites brethren from New Zealand.] L'Océan Française, No. 350.—Dormant.

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

First Grand Principal Z.

R.E. Comp. J. Moneriff, Carterton.

Grand Officers, 1919.

D.G.Z.—R.E. Comp. T. Hobson, Levin.
G.H.—R.E. Comp. C. Flavell, Heathcote.
G.J.—R.E. Comp. G. W. Palmer, Wanganui.
G.S.E.—V.E. Comp. H. J. Williams, Wellington.
G.S.N.—V.E. Comp. Robert White, Auckland.
G.Treas.—V.E. Comp. A. Veitch, Wellington.
1st G. Soj.—V.E. Comp. G. T. Lumsden, Dunedin.
2nd G. Soj.—V.E. Comp. J. Redshaw, Napier.
3rd G. Soj.—V.E. Comp. D. Darrach, Westport.
G.Reg.—V.E. Comp. C. W. Neilsen, Wellington.
G.Chanc.—V.E. Comp. G. M. Whale, Oamaru.
G.Supt. of W.—V.E. Comp. J. C. Williams, Frankton Junction.
G.D. of C.—V.E. Comp. G. B. Perkins, Christchurch.
G.D. of C.—V.E. Comp. H. B. Bridge, Wellington.
G.Sd.B.—V.E. Comp. J. A. Hamilton, Otautau.
G.St.B.—V.E. Comp. A. J. Gould, Marton.
G. Organist.—V.E. Comp. J. W. Ramlis, Ravensbourne.
Assist.-G.D. of C.—V.E. Comp. A. McLeod, Whangarei.
Assist.-G.D. of C.—V.E. Comp. F. Copestake, Stratford.
Assist.-G.Sd.B.—V.E. Comp. E. B. Parsons, Wellington.
Assist.-G.St.B.—V.E. Comp. D. A. Fulton, Waimate.
Assist.-G.Reg.—V.E. Comp. P. H. Wood, Reefton.

Grand Superintendents.

Auckland.—M.E. Comp. M. J. Harris.
Ruapehu.—R.E. Comp. G. S. Gordon.
Hawkes Bay.—R.E. Comp. R. A. Gillespie.
Wellington.—V.E. Comp. G. Russell.
Canterbury.—R.E. Comp. F. C. B. Bishop.
Otago.—R.E. Comp. E. Lane.
Southland.—V.R. Comp. Dr. Anderson Stewart.
Westland.—M.E. Comp. J. H. Harkness.

Supreme Committee.

Chairman: V.E. Comp. H. H. Seaton, Wellington.
Elected Members.—V.E. Comps. J. Rod, C. H. Dement, T. R. Burgess, W. H. Jones, O. Neilson.

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Box 8, G.P.O., Wellington.

NEW ZEALAND CHAPTERS.

St. Augustine, No. 1.—Founded Nov., 1869; meets St. Augustine Hall, Christchurch, second Wednesday in month, 7.30 p.m. Installation Oct. Z., Comp. H. Hopkinson; H., Comp. G. Yemm; J., Comp. R. McFarlane; S.E., Comp. J. Gillanders, 133 Hill's Road, St. Albans.

Waterloo, No. 2.—Founded 1875, meets Masonic Hall, Boulcott St., Wellington, fourth Wednesday in month. Installation Sept. Z., Comp. J. McLachlan; H., Comp. R. J. Shakes; J., Comp. E. J. Guinness; S.E., Comp. G. W. A. Clark, 16 Sussex St., Wellington.

Southern Cross, No. 3.—Meets in Masonic Hall, Invercargill, fourth Friday in month, excluding December. Installation September, Z., Comp. A. B. Haggitt; H., Comp. W. F. Irvine; J., Comp. W. R. Smith; S.E., Comp. J. H. Brock, Box 135, Invercargill.

Victoria, No. 4.—Founded 1879, meets Masonic Hall, Munroe St., Napier, last Thursday in the months of Oct., Nov., Jan., Feb., March, April, May, July, Aug., and Sept. Installation Sept. Z., Comp. A. J. Turville; H., Comp. W. A. Wilkie; J., Comp. R. N. C. Harris; S.E., Comp. J. Redshaw, P.Z., P.O. Box 196, Napier.

Albert Edward, No. 6 (Lyttelton).—Meets third Tuesday in Sept., Nov., Jan., March, May, July, and Aug. Installation Sept. Z., Comp. A. H. Thorne; H., Comp. C. E. Owen; J., Comp. J. Carson; S.E., Comp. Rev. E. E. Chambers, P.G.Z.

Otago, No. 7.—Meets Oceanic Masonic Hall, St. Kilda, Dunedin, first Saturday in month, except Dec. and Jan. Installation meeting last Saturday in month. Installation Nov. Z., Comp. A. McKenzie; H., Comp. J. Pringle; J., Comp. J. A. McPhee; S.E., Comp. M. J. Pierce, 233 King Edward St., Dunedin.

Waitaki Kil., No. 8 (being Otago Chapter, No. 8, and Waitaki Chapter, No. 13, which were amalgamated 9th Oct., 1901).—Meets Masonic Hall, Wansbeck St., Oamaru, fourth Wednesday in each month. Installation Sept. Z., Comp. J. Crombie; H., Comp. W. Brown; J., Comp. T. Herron; S.E., M.E. Comp. J. M. Brown, P.G.Z.

Auckland Prov., No. 9.—Founded 1892, meets third Wednesday in month, except Dec. and Jan. Installation Sept. Z., Comp. A. E. Bagnall; H., Comp. W. R. T. Leighton; J., Comp. R. Gardner; S.E., Comp. J. W. Probert, corner Park and Carlton Gore Roads.

Wairarapa, No. 10.—Founded 1892, meets Masonic Hall, Masterton, first Friday in Jan., March, May, July, Sept., Nov. Installation 23rd Sept. Z., Comp. O. N. C. Pragnell; H., Comp. F. J. Hunn; J., Comp. R. J. King; S.E., Comp. S. H. Conder, Box 99, P.O., Masterton.

Manawatu, No. 11.—Founded 1892, meets Masonic Hall, Palmerston N., third Thursday in month. Z., E. Comp. J. W. Sinclair; H., E. Comp. C. F. Spooner; J., E. Comp. J. Y. Oliver; S.E., V.E. Comp. A. J. Graham, P.Z.

Victory, No. 12.—Founded 1892, meets Masonic Hall, Nelson, fourth Tuesday in month as required (except in Dec. and Jan.). Installation fourth Thursday Sept. Z., Comp. I. Reynolds; H., Comp. A. G. Shrimpton; J., Comp. T. D. Milne; S.E., V.E. Comp. R. W. Stiles, Box 105, Nelson.

Marlborough, No. 14.—Founded 1892, meets Masonic Hall, Charles St., Blenheim, third Thursday in the months of Oct., Dec., Feb., April, June, and Aug. Installation 23rd Sept. Z., Comp. C. A. Eckford; H., Comp. T. E. Cleator; J., Comp. W. C. Lucas; S.E., Comp. G. J. Logan, Walter St., Blenheim.

Timaru, No. 15.—Meets Chapter-room, Sophia St., Timaru, third Wednesday in every month, 7.30 p.m. Z., V.E. Comp. A. McKenzie; H., V.E. Comp. G. J. Wallace; J., E. Comp. J. Moyes; S.E., V.E. Comp. J. W. Souter, Box 160, Timaru.

Waimate, No. 16.—Founded 1891, meets St. Augustine Masonic Hall, Waimate, first Wednesday after full moon in months of Sept. (Installation), Nov., Jan., March, May, and July. Z., Comp. E. R. Beckett; H., Comp. C. E. Manchester; J., Comp. J. R. Cresser; S.E., Comp. J. Menzies, Box 34, P.O., Waimate.

Ohinemuri, No. 17.—Founded 1901, meets Masonic Hall, Paeroa, first Wednesday after full moon in Sept., Oct., Dec., Feb., April, June, Aug. Installation Sept. Z., Comp. S. F. Allen; H., Comp. C. F. Sims; J., Comp. F. A. B. Cameron; S.E., Comp. W. D. Nicholas.

Inangahua, No. 18.—Founded 1892, meets Burns' Masonic Hall, Kelly St., Reefton, second Tuesday in month. Installation Sept. Z., V.E. Comp. P. H. Wood; H., E. Comp. W. H. Nicholas; J., E. Comp. F. W. Robinson; S.E., E. Comp. N. M. Rivers, Broadway, Reefton.

Ruapehu, No. 19.—Founded 1902, meets Masonic Hall, Marton, Tuesday on or after full moon when required. Z., V.E. Comp. W. R. Snellgrove; H., E. Comp. H. Y. Cameron; J., E. Comp. W. W. Thomas; S.E., V.E. Comp. E. Lloyd, P.Z., P.O. Box 14, Marton.

Crownwell Coronation, No. 20.—Founded 30th Nov., 1903; meets Masonic Hall, Alexandra South, third Thursday in Jan., March, May, July, Sept., Nov. Installation Sept. Z., Comp. J. D. Thomson; H., Comp. W. J. Alexander; J., Comp. J. McKnight; S.E., Comp. D. McDonald.

Kawatiri, No. 21.—Founded 1904, meets Masonic Hall, Westport, third Wednesday in month. Installation Sept. Z., V.E. Comp. G. A. Simpson; H., —; J., E. Comp. E. L. S. H. Skilton; S.E., M.E. Comp. J. H. Harkness, P.G.Z., 85 Queen St., Westport.

Waikato, No. 22.—Founded 30th Jan., 1905; meets Masonic Hall, Hamilton, Tuesday on or before full moon in Sept., Oct., Dec., Feb., April, June, Aug. Installation Sept. Z., Comp. S. B. Sims; H., Comp. R. English; J., Comp. E. A. Bryant; S.E., Comp. J. W. Hodd, c/o Hannah's, Hamilton.

Wanganui, No. 23.—Founded 1906, meets Masonic Hall, Wanganui, first Thursday in month, except Dec. and Jan. Installation Sept. Z., Comp. P. Higinbottom; H., Comp. J. R. Foster; J., Comp. W. E. Longshaw; S.E., Comp. T. A. Fowleraker, 59, Wilson St.

Brooklyn, No. 24.—Founded 1906, meets Masonic Hall, Brooklyn, second Wednesday in the months of Feb., April, June, Aug., Oct., Dec. Installation Sept. Z., Comp. A. Schmidt; H., Comp. W. J. Westwood; J., Comp. H. V. Futter; S.E., Comp. J. E. F. Perry, 63 Bldwell Street.

Hinemoa, No. 25.—Founded 1906, meets Masonic Hall, Daniel St., third Thursday in month. Installation Sept. Z., Comp. J. W. Sexton; H., Comp. F. C. Broomhall; J., Comp. P. C. Watt; S.E., Comp. J. Melville.

Whangarei, No. 27.—Founded Sept., 1907; meets Masonic Hall, John St., Whangarei, fourth Thursday in Feb., March, April, May, June, July, Aug., Sept., Oct., and Nov. Installation Sept. Z., Comp. A. McPhee; H., Comp. R. McLennan; J., Comp. —; McBeth; S.E., Comp. W. A. Parker.

Maori, No. 28.—Founded 1907, meets Masonic Hall, Ravensbourne, fourth Wednesday in month except Dec. Installation Nov. Z., Comp. C. F. I. Bell; H., Comp. J. Dreyer; J., Comp. A. Jordan; S.E., Comp. J. Robb, Union St., Ravensbourne.

Westland Kil., No. 29 (Hokitika).

Rawhiti, No. 30.—Founded 1908, meets Masonic Hall, Dannevirke, first Monday in month, 7.30 p.m. Installation Sept. Z., Comp. J. C. Davidson; H., Comp. J. J. K. Gilmour; J., Comp. J. Brown, P.Z.; S.E., Comp. W. Dobson, P.Z.

Prince of Wales, No. 31 (Christchurch).

Takahoa, No. 32.—Founded 1912, meets third Thursday in month (Dec. and Jan. excepted) at Patea, Eltham, and Hawera alternately. Installation Sept. Z., V.E. Comp. R. W. Sargent; H., E. Comp. J. Bleakley; J., E. Comp. G. H. Buckeridge; S.E., Comp. H. Priestley, P.Z., P.O. Box 9, Kaponga.

Iwikatea, No. 33.—Founded 1912, meets Masonic Hall, Douglas St., Balclutha, Friday nearest full moon. Installation Nov. Z., E. Comp. A. Stenhouse; H., E. Comp. R. McGillivray; J., V.E. Comp. B. Whiting, P.Z.; S.E., E. Comp. G. J. Downes, Balclutha P.O.

Wallace, No. 34 (Otautau).

Rose and Thistle, No. 35 (Ashburton).
Gisborne, No. 36.—Meets in Abercorn Hall, fourth Tuesday in months of Feb., April, June, Aug., Sept., Oct., and Dec. Installation Sept. Z., Comp. A. T. Hooke; H., Comp. T. Corson; J., Comp. E. J. Rowley; S.E., V.E. Comp. G. T. Bull, P.Z., P.O. Box 208.

Egmont, No. 37.—Founded 25th Mar., 1915; meets Masonic Hall, Stratford and Inglewood, alternately, 7.30 p.m., second Monday in month, except Dec. and Jan. Z., V.E. Comp. G. H. Hutton; H., E. Comp. W. H. Besley; J., E. Comp. G. Smart; S.E., V.E. Comp. J. McAllister, P.O. Box 103, Stratford.

Heretaunga, No. 38.—Founded May, 1915; meets Masonic Hall, Hastings, first Thursday in month, 8 p.m. Installation Apr. Z., Comp. Thos. Ritchie; H., Comp. J. B. E. Hird; J., Comp. E. J. Murray; S.E., Comp. W. E. Wright, Heretaunga St., Hastings.

Bedford, No. 39.—Founded Sept., 1916; meets Masonic Hall, Waipukurau, last Wednesday in each month, 7.30 p.m. Installation Sept. Z., Comp. J. Hobson; H., Comp. D. Milne; J., Comp. J. W. Elliott; S.E., Comp. E. E. Bott.

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Wellington Chapter, No. 91.—Meets Masonic Hall, Wellington, third Friday in months of Jan., April, July, and Oct., or as near those dates as possible. M.W.S., Bro. R. J. Foss; High Prelate, P. Bro. Rev. A. M. Johnson; Recorder, E. and P. Bro. G. E. Smith, P.M.W.S., P.O. Box 811, Wellington.

Lathom Chapter, No. 93.—Meets Masonic Hall, Wanganui, fourth Tuesday in months of Feb., Apr., June, Aug., and Nov., or as near those dates as possible. Installation Nov. M.W.S., E. and P. Bro. E. E. Porritt; Prelate, E. and P. Bro. D. Macfarlane; Recorder, E. and P. Bro. J. Ashwell, P.M.W.S., Wanganui.

Murihiku, No. —.—Meets in Masonic Hall, Forth St., Invercargill, four times a year (fifth Friday). Special meetings as arranged. Installation meeting Shrove Tuesday. M.W.S., Bro. E. H. Whitmore, 33deg.; D.M.W.S., Bro. T. M. Rankine; H.P., Bro. F. A. Steans; S.W., Bro. A. H. Hovles; J.W., Bro. W. F. Irvine; Sec., Bro. Sydney Smith, Box 44, G.P.O., Invercargill.

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Fides and Justitia Chapter, No. 443.—Constituted 26th June, 1912; meets Masonic Temple, Mission St., Papeete, first Wednesday in the months of Feb., April, June, Aug., Oct., and Dec. M.W.S., Ill. and P. Bro. A. C. Rowland, 33deg.; Recorder, E. and P. Bro. V. A. Gooding.

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