

[REGISTERED AS A NEWSPAPER.]

NEW SERIES.—VOL XXV., No. 9.]

[A.D., 1920; A.L., 5920.]

THE NEW ZEALAND



CRAFTSMAN

Annual Subscription, 10/-;
If paid in Advance, 7/6

WELLINGTON, NEW ZEALAND, FEBRUARY 2, 1920.

Letters and Telegrams Promptly Attended to.
Every Convenience for Visitors. Porter meets all Trains.
'PHONE 46. P.O. Box 17.

THE BUNGALOW ROTORUA.

(Almost adjoining Government Gardens and Baths.)

C. R. TAPPER Proprietor

W. B. HARDY, Nurseryman MAIN ROAD - LOWER HUTT.

Grower of all that is Beautiful for the Garden.
YOUR ENQUIRIES SOLICITED.

Landscape and Rock Gardener, with English and New Zealand
experience.

Alan Spicer's Studio

Photographs and Enlargements

:: :: are Best Quality :: ::

Send any photograph, and I will enlarge it to required size.
SATISFACTION GUARANTEED.

50 Willis Street (Opposite Hotel Windsor)

'Phone 3263 and 1211.

Palmer's Luncheon, Tea :-: and Supper Rooms :-:

168 Lambton Quay, WELLINGTON.

GEORGE RUSSELL . . . Proprietor

FRESH OYSTERS always on hand during the season. Outside
orders promptly attended to. Dinners and Balls supplied.

Telephone No. 20

Telegraphic Address : Gelatoze, Auckland.

'Phone 743A.

W. TAILBY

Manufacturer of "Gelatoze" (Regd.) Printers' Patent Roller Composition

Contractor to the New Zealand and Fiji Governments and leading Newspapers throughout the Dominion.
Printing Rollers of every description cast to order. Rotary Rollers a Specialty

Also—

"Gelatoze" Duplicators

used extensively throughout the Dominion by Schoolmasters, Secretaries, Musical Profession, and Businessmen generally. Easy
to manipulate, producing from 100 to 250 clear copies, according to the dexterity of the user. Supplied in polished wood boxes.

Price: F. Folio, 18/6; Quarto, 17/6. Postage 1/3. French Ink, 2/6. Gelatoze Refills from 3/9. Postage 6d.

Obtainable from your Stationer, or full information and specimens of work on application to the maker

W. TAILBY 62 Wellesley Street W., Auckland

Masonic Literature C. A. INNES

BOOKSELLER AND STATIONER.

WILLIS STREET, WELLINGTON

Freemasonry and its Etiquette. Price 7s. 6d. Postage 7d.

Masonic Jurisprudence, by Rev. John T. Lawrence, M.A.
Price 10s. 6d. Postage 7d.Concise Cyclopaedia of Freemasonry, by E. L. Hawkins, M.A.
Price 7s. 6d. Postage 7d.

By-Ways of Freemasonry (a series of Essays descriptive of various features of Masonic Practice and Polity). Price 7s. 6d. Postage 7d.

Sidelights on Freemasonry (Craft and Royal Arch), by Rev. John T. Lawrence, M.A. Price 7s. 6d. Postage 7d.

The Perfect Ashlar and other Masonic Symbols, by Rev. John T. Lawrence, M.A. Price 7s. 6d. Postage 7d.

The Lectures of the Three Degrees in Craft Masonry (Emulation Working). Price 7s. 6d. Postage 2d.

The Perfect Ceremonies of Craft Masonry (including Installation and Addresses to Officers). Price 7s. 6d. Postage 2d.

The Installing Masters' Guide. Price 4s. 6d. Postage 2d.

Freemasonry: its History, Principles, and Objects, by Rev. John T. Lawrence. Price 1s. 6d. Postage 2d.

N.B.—Mr. C. Innes has again resumed business, and may be consulted as usual.

C. A. INNES (Bookseller & Stationer) Willis Street, Wellington

Britain's Greatest Piano!



John
Broadwood
and Sons
LONDON
Established 1728

First in 18th, 19th, 20th Centuries.

These superb instruments are offered on very attractive terms.

Sole Agents:

THE BRISTOL PIANO CO., LTD.

WELLINGTON, DUNEDIN, CHRISTCHURCH

M. J. BROOKES, North Island Manager

By far the largest importers of British Pianos in the Dominion.

MASONIC MEETINGS IN FEBRUARY, 1920

AUCKLAND.

MONDAY, 2nd
Whangarei
Waihi
Te Marama
Ara (I.C.)
TUESDAY, 3rd
Ponsonby
Papakura
Abercorn
Hobson
Rotorua
Maniapoto
WEDNESDAY, 4th
Manukau
Mangonui
Alpha
Ohinemuri
Taupiri
Piako
Plunket
Nau Mai
THURSDAY, 5th
Te Aroha
Tirau
FRIDAY, 6th
*Hokianga
Waipā
SATURDAY, 7th
*Ohenewai
MONDAY, 9th
Beta-Waikato
Franklin
TUESDAY, 10th
Tawhiti
Tūrangā
WEDNESDAY, 11th
Ara (No. 1)
Pono
THURSDAY, 12th
Albion
MONDAY, 16th
Wairoa
TUESDAY, 17th
St. Andrew
Sir Walter Scott
THURSDAY, 19th
Mangawhāo
TUESDAY, 24th
Auckland
WEDNESDAY, 25th
United Service
THURSDAY, 26th
Tauranga
FRIDAY, 27th
Whakatane

HAWKES BAY.

MONDAY, 2nd
Lincoln
Waikaremoana
TUESDAY, 3rd
Victoria
Kuaheine
WEDNESDAY, 4th
Bedford
THURSDAY, 10th
Heretaunga
MONDAY, 16th
Abercorn
TUESDAY, 17th
Seaside
THURSDAY, 19th
Rauwhiti
FRIDAY, 27th
Ruatanuiwhā

TARANAKI.

TUESDAY, 3rd
Hawera
Ikaroa
WEDNESDAY, 11th
Pateta Kil.
FRIDAY, 13th
Moa
TUESDAY, 17th
St. John's
WEDNESDAY, 18th
Stratford
MONDAY, 23rd
Kaponga
WEDNESDAY, 25th
Ngamotu

RUAPEHU.

MONDAY, 2nd
Waimarino
Manu-te-weka
TUESDAY, 3rd
Rangitikei
Otaihape
Ngauruhoe
WEDNESDAY, 4th
Otanga
THURSDAY, 5th
*Kimbolton
*Ruapehu
Huiā

Ruapehu—Cont.

MONDAY, 9th
Felding
TUESDAY, 10th
Te Awahou
THURSDAY, 12th
Manawatu Kil.
St. Andrew Kil.
WEDNESDAY, 25th
Rongotea
THURSDAY, 26th
Moutoa
FRIDAY, 27th
Rangitira

WELLINGTON.

MONDAY, 2nd
Leinster
TUESDAY, 3rd
*Puketoi
*Installed Masters
WEDNESDAY, 4th
Otaki
Brooklyn
Waihenga
THURSDAY, 5th
Tararua
Horowhenua
*Tatanekei
MONDAY, 9th
Concord
Waterloo
St. John
TUESDAY, 10th
St. Mark
Otari
WEDNESDAY, 11th
Masterton
Waiwhetu
THURSDAY, 12th
Himeneoa
FRIDAY, 13th
Greytown
Eketaihuna
SATURDAY, 14th
Whetu-Kairangi
MONDAY, 16th
St. Andrew
WEDNESDAY, 18th
Uster
MONDAY, 23rd
N.Z. Pacific
WEDNESDAY, 25th
Mokoro
SATURDAY, 28th
Coronation

MARLBORO' & NELSON.

WEDNESDAY, 4th
Motueka
SATURDAY, 7th
St. Cuthbert's
THURSDAY, 12th
Victory
Unanimity
WEDNESDAY, 18th
Egmont
TUESDAY, 24th
Wairau
FRIDAY, 27th
Waitohi
SATURDAY, 28th
Havelock

WESTLAND.

TUESDAY, 3rd
*Kumara
Waro
WEDNESDAY, 4th
Westland Kil.
Aorangi
Rungana
THURSDAY, 5th
Advance
SATURDAY, 7th
Mokimani
MONDAY, 9th
Kawatiri-Westport
THURSDAY, 12th
Mawhera
THURSDAY, 19th
Robert Burns
SATURDAY, 21st
Torea

CANTERBURY.

MONDAY, 2nd
Caledonian
TUESDAY, 3rd
*Unanimity
Progress
Lincoln
Civic
Acacia
WEDNESDAY, 4th
Rakata
Methven
St. Augustine (99)

* Installation Meetings.

Canterbury—Cont.

THURSDAY, 5th
Southern Cross
Mackenzie
Avon
MONDAY, 9th
St. Augustine (4)
WEDNESDAY, 11th
St. George
THURSDAY, 12th
Ashley
Waihora
FRIDAY, 13th
Phoenix
MONDAY, 16th
Timaru
TUESDAY, 17th
Robert Burns
WEDNESDAY, 18th
Geraldine
Thistle
THURSDAY, 19th
Canterbury Kil.
FRIDAY, 20th
Mairaki
TUESDAY, 24th
Christchurch
Koranga
WEDNESDAY, 25th
Concord
THURSDAY, 26th
*Kaitiaki
Ahurera
Ionic
FRIDAY, 27th
Ereshon

OTAGO.

MONDAY, 2nd
Maori
TUESDAY, 3rd
*Dunstan
Owaka
WEDNESDAY, 4th
Hercules
*Mount Ida
St. Andrew Kil.
THURSDAY, 5th
St. Bathans
Otako Kil.
Clinton
FRIDAY, 6th
*Manukere Kil.
SATURDAY, 7th
Teviot
MONDAY, 9th
Clutha
Ngapara
Ionic
WEDNESDAY, 11th
Otako
Wairaki
THURSDAY, 12th
St. John
MONDAY, 16th
Haeremai
WEDNESDAY, 18th
Oamaru Kil.
Oceanic
TUESDAY, 24th
Hiram
WEDNESDAY, 25th
St. Thomas Kil.
THURSDAY, 26th
Kiwai

SOUTHLAND.

MONDAY, 2nd
*Arrow Kil.
Taringatura
Waikaka
Mataura
TUESDAY, 3rd
Aparima
Winton
WEDNESDAY, 4th
Harvey
*Tatapers
FRIDAY, 6th
Southern Cross
Wairaki
WEDNESDAY, 11th
Fortitude
THURSDAY, 12th
Orepuki
FRIDAY, 13th
Victoria
MONDAY, 16th
Waihopai
TUESDAY, 17th
Lake of Ophir
THURSDAY, 18th
Mokoreta
FRIDAY, 25th
St. John
Wallace

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

The New Zealand Craftsman

Vol. XXV., No. 9]

WELLINGTON, NEW ZEALAND, FEBRUARY 2, 1920.

[A.D. 1920; A.L. 5920.

The New Zealand Craftsman

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

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

AS THE NEW ZEALAND CRAFTSMAN will circulate in every centre of population from the Bay of Islands to Riverton, it offers unusual and unequalled advantages as an advertising medium. Terms for advertisements can be ascertained from the Manager or Agents. 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

H. J. WILLIAMS,
Secretary N.Z. Masonic Newspaper Company, Limited,
WELLINGTON.

Visiting Brethren are invited to the AUCKLAND MASONIC INSTITUTE AND CLUB, His Majesty's Arcade, Auckland.

LIST OF AGENTS.

Auckland—W. TALBY, 62 Wellesley Street West.
Gisborne—T. CORSON.
Feilding—A. H. MAGUIRE.
Wellington—C. INNES, Stationer, Willis Street.
Christchurch and Lyttelton—CHAS. C. LAMBERT, Christchurch.
Nelson—ROBERT W. STILES.
Oamaru—J. M. BROWN.
Dannevirke—
Stratford—H. J. HOPKINS.
Napier—L. FREEDMAN.
Greymouth—
Hamilton and Frankton—
Otago—D. C. CAMERON, 49 Duke Street, Dunedin.
Canterbury District—
Westport—S. PAUL.
Ashburton—C. BEECH.
Wanganui—J. D. ANDERSON, P.O. Box 232.
Greytown, Featherston, and Martinborough—
Invercargill—H. J. FARRANT, Box 272, Invercargill.
Hawera—EVAN EVANS.
Raetihi—A. W. ASHWELL.
Timaru—AXEL NEWTON, 11 Dee Street, Timaru.
Clyde—J. L. DAVIDSON, Clyde.
Palmerston North—
Taumarunui—W. GARDINER.

LIST OF LODGE AGENTS.

D. WILSON, Lion Lodge, Ormondville.
C. M. JOHNSTON, Seddonville.
J. A. GUY, Motueka Lodge, Motueka.
T. MORGAN, Heretaunga Lodge, Hastings.
J. CLAPP, Nightcaps.
L. F. CLAPP, Orepuki.
R. V. KING, Pahiatua.
J. ROWSE, Rungata.
W. G. FINN, Balclutha.
A. PHILPOTTS, Carterton.
F. W. SMITH, Blenheim.
R. BRAIN, Waimate.
W. HAYDON MACLEAN, Hunterville.

DATES OF FULL MOON, 1920.

4th February—Wednesday.	31st July—Saturday.
5th March—Friday.	30th August—Monday.
3rd April—Saturday.	28th September—Tuesday.
3rd May—Monday.	28th October—Thursday.
2nd June—Wednesday.	26th November—Friday.
1st July—Thursday.	26th December—Sunday.

1920 is Leap Year.

IMPORTANT HOLIDAYS.

Good Friday—2nd April.
King's Birthday—3rd June.
Prince of Wales's Birthday—23rd June.
St. John Baptist's Day—24th June.
Christmas Day—Saturday, 25th December.

FROM THE EDITOR.

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

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

Anonymous communications help to swell the contents of the waste paper basket.

Write legibly and on one side of the paper only.

Non-receipt of the paper is no ground of complaint against the publisher. Try the Postal Department first.

The New Zealand Craftsman

Registered Office—Masonic Hall, Boulcott Street, Wellington.

WELLINGTON, FEBRUARY 2, 1920.

WHAT WILL THE FUTURE BE?

"They promised us, when Peace came, a new heaven and a new earth; we only find a different kind of hell."—The New World.

On the 10th January, 1920, Germany signed the Protocol, and peace was definitely ratified at 4 o'clock in the afternoon. Such were the news flashed from the old world to the new, but there is no record of any demonstration of joy. We are further told that, replying to a loyal message from the citizens of London on the occasion of the exchange of ratifications, the King has telegraphed to the Lord Mayor: "With all my heart I reciprocate their hopes, and reverently pray that it may please God that this day may be the dawn of a new era, in which

the people of the British Empire shall for ever live in peace with itself and all men." Doubtless this prayer, which means so much, will be reverently offered up by every loyalist throughout the British Empire. But can we reasonably hope in our heart of hearts that its terms are within the bounds of possibility. The Germans signed the Protocol under extreme pressure, and accompanied the signatures with dire threats, should some of the terms of peace be given effect to. Of the nations comprising the Entente, some are not in accord with the peace proposals, and refused to participate in its climax. One journal says:—"The League of Nations is suffering from premature birth. You must either find an incubator or a lethal chamber." We prefer to think all

its vitality was exhausted in its laboured deliverance into the world. Yet this is the panacea that is to ameliorate existing conditions and prevent future wars. And where were the representatives of the great American nation when peace was signed? Safely hedged round within the notorious fourteen points, simulating pride in its isolation. To-day the most dangerous hostility to Britain comes from the dominant Russian power, which is employing propagandists throughout the British Empire to spread the vile seeds of a policy which is to terrorise the world. Add to all this the burden of complaint of all industrial classes, the Lessening of production, and the riot of extravagance of the moneyed classes, and can we honestly hope or expect that the new era has dawned in which the people of the British Empire shall for ever live in peace with itself and all men. It almost savours of satire. Special Divine intervention could, of course, accomplish anything, but Providence cannot always be summoned at will, which may be very fortunate, especially when one farmer prays for rain to make his corn grow, while his neighbour wants dry weather to get in his hay. Though the foregoing is a relation of facts, it may be thought unduly pessimistic. The query can be asked, what special import has it to Freemasons more than to any other section of the community. The "New England Craftsman" partly answers the question in commenting on the many evils of the present day. It says:—

"And who can deny that with the world in such shape as it is, all that pessimism has painted it, and possibly in some spots even blacker, there is a magnificent work of reconstruction cut out for every one of us, challenging the best that is in us, and spurring every one of us into a joyous activity on behalf of good in order that we may drive these serpents of discord back into their nests, or, better still, smash them so completely that our children, and our children's children, may be freed of them forever? And as for the manifestations of evil themselves, it may even be said of them that they too are things to be thankful for, for by their presence we are made aware of that which they represent. The past year has been one of sore trial, but it has brought many things to light that it is well we should know about. The recent history of Russia is clear and convincing evidence of what the criminal elements of society have in store for the rest of us if Bolshevism is to rule the world. The ignoble indulgences of an over-fat so-called society, a society without a sense of responsibilities, a society given over to self-pampering and reckless extravagance, truly characterised as the scum 'on top,' we may also be glad of in order that in proper time we may visit upon them the contempt and the ostracism their unmorality has so richly earned."

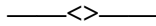
That a reconstruction of conditions, politically and socially, sooner or later, is inevitable, must be admitted. It will be for the people in the future to say whether the League of Nations is to be a legal contract or a valueless scrap of paper. It will be for the people to declare whether the riot and unblushing society orgies which have followed in the train of newly-acquired wealth shall be made to yield to the calls of humanity and usefulness, or to pursue its headlong course, until "the wretched country is doomed," perhaps, like Rome, to fall by its own self-destroying hand." Who better to assist in the work of reconstruction and the moulding of public opinion than those who have been educated in the sublime principles of Freemasonry? This journal has ever been consistently opposed to Freemasons, as such, taking part in any political or public movements. But it almost becomes a duty of brethren of parts, as citizens, to assist in the government of the country, that it may be truly and properly governed. What better principles can we have for public guidance than those upon which Freemasonry are based—the practice of every moral and social virtue? The following stirring appeal to the brethren in the United States of America, which has been issued by Bro. C. W. Jennings, editor of the "Masonic Standard," New York, should have world-wide application:—

"With mankind thrown by the world war into a state bordering on mental chaos, with the tenseness of four years suddenly relaxed, and all the brute and baser instincts liberated, with mistrust and disloyalty rampant, with men's confidence in one another so sorely strained, what greater force exists that may bring us back to normal than the principles and institution of Freemasonry, the common ground where all ranks are levelled, where the master meets the workman, where the professional man meets the mechanic, where the capitalist meets the labourer, where brother meets brother, where man meets man?"

We can only strongly hope that out of the general darkness which appears to have enveloped the land, the light of a radiant morn will surely come.

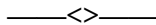
"The lessons of the morning
Are mighty plain and clear :
Its zest is ample warning
That life is full of cheer.
Its light is proof that's certain
That out of dark will rise,
Despite night's blackest curtain,
The splendour of the skies."

THE M.W. THE GRAND SECRETARY.



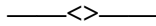
When an announcement was made some months ago that M.W. Bro. Niccol contemplated retiring from the secretarial chair of G.L. at the end of the Masonic year—May, 1920—it was received with the greatest regret, and it was presumed that *dolce far niente* was the mainspring that had dictated his decision. Subsequently the suspicion was engendered that "ease and leisure " were not entirely responsible for the proposed severance of association, and upon diplomatic enquiries being instituted the suspicion was verified. But we will here digress for a moment to refer to the duties of the office of G.Sec. Primarily, he is responsible for giving effect to the executive administration of all the affairs of G.L. He should be at the call of the M.W.G.M., and accompany him when and where required. He should be present at such Masonic functions as may be deemed expedient or desirable by the G.M. or the B. of G.P., and in England the G.Sec. consecrates all Lodges. For many years M.W. Bro. Niccol had no great difficulty in performing these duties. Each G.M. had the benefit of his assistance, counsel, and advice in his official perigrinations, and private Lodges highly esteemed his presence at special functions. But during the past few years the strenuous work of the office has prevented the attendance of the chief executive officer, and in the majority of cases the present G.M. has not been accompanied in his official visitations by the G.Sec. In some instances a little dissatisfaction has resulted from the absence of that officer from functions to which he has been specially invited. And the cause is not far to seek. For years past the work of the office has been steadily increasing, and there have been no increases in the number of the members of the staff. Of necessity, much of the work outside the bookkeeping part must be personally performed by the. G.Sec: And as each day brings its own work, to allow it to accumulate by absence means a difficulty in subsequently overtaking it. So that as a matter of fact, M.W. Bro. Niccol was forced to the conclusion that he was unable to conscientiously perform the whole of the duties appertaining to the office, and as the knowledge prejudicially affected his health, he conceived it to be his duty to retire. The B. of G.P. has quite recognised that the severance of Bro. Niccol's association would be a disaster to G.L. His long Masonic membership and large experience, combined with special aptitude for the work, gives him advantages which few others enjoy. And as stated at the last meeting of the Board, he is one of the most valuable assets that G.L. possesses. Considering that from now on until the meeting of G.L. in May next, the duties of the G.Sec. will be very strenuous, the Board decided to give such assistance as would relieve Bro. Niccol of much of the routine work of his office, so that he may devote attention to matters of more importance. Of course, the executive body could only make provision for the conduct of affairs during the currency of its own administration, but will make such recommendation to G.L. as will have the effect, if adopted, of retaining our distinguished brother's services for some time to come. We feel sure that there will be a consensus of opinion against any parting of the ways with G.Sec. Niccol until the reasons are very much stronger and more apparent than they are at the present time.

A LODGE SCHOOL OF INSTRUCTION.



It is exceedingly gratifying to us to know that the CRAFTSMAN articles and comments on the question of Masonic research and instruction have met, with marked approval, and efforts have not been wanting to give greater effect to them. We are also pleased to learn that a well-known southern Lodge under the E.C. has had for some five years past " Lodge School of Instruction," and the syllabus has embraced " Masonic History," "Ceremonial Masonry," and " Symbolism." Under each of these headings the range of subjects dealt with has been very wide, and should have been most interesting and instructive. In addition, a question box was instituted, and a large amount of instruction has been imparted through this medium. We learn that the school is well attended, especially by the younger members of the Lodge, who take a keen interest in the papers read and the discussions that follow. The work has been carried out most unostentatiously, without sound of trumpet or beat of drum. The Preceptor of the school is personally known to the writer, who can vouch for his zeal, ability, and love for Freemasonry. The only question that arises is as to whether the good work that is being so quietly done does not merit more material light being shed on the school. In any case, it deserves the heartiest benison of all good Freemasons.

MOON LODGES.



It is the desire of the N.Z. CRAFTSMAN to record an accurate list of the dates of Lodge meetings in each month, but on occasions our good intentions are frustrated by the peculiar idiosyncracies which in some few instances are supposed to regulate Moon Lodges. The practice of regulating Masonic meetings so as to be near the full moon is almost exclusively used by country Lodges, and the obvious intention is to give members of such Lodges living at a distance as much light as possible in going to or returning from Lodge. And it would appear that the best way to compass this object would be to provide in the bylaws that the night selected should be that on or nearest to the full moon. This would seem to be the most simple solution to provide a maximum of moonlight on nights of meeting. But there are Lodges which vary this order by arranging for on or before in each month," and this is sometimes responsible for a sort of puzzle problem, and non-compliance with the by-laws. The following is a case in point :—A Lodge enacts in its by-laws to hold its meetings on Thursday on or before full moon in each month. The full moon in February is on Wednesday, 4th. Consequently there is no Thursday before that full moon in the month of February. It is then the custom to select the Thursday in February immediately prior to the full moon in March. But this year the immediate Thursday before the March full moon—which is Friday, the 5th—is Thursday, 4th March, which leaves February entirely without a meeting night, as provided in its by-laws, viz., Thursday before the full moon in the month of February. The problem may be susceptible of solution, but it can only be a haphazard one, if the by-laws are to receive consideration. By omitting the words "before" or "after," and accepting "on or nearest," the best results accruing from a maximum amount of moonlight would be secured, the by-laws could always be complied with, and no contention could arise as to the actual and proper, night of meeting. As there are at least a dozen Lodges that adopt this form of moon meetings, the matter is of no little importance, especially to intending visitors, who so frequently rely on our directory for information.

News and Notes

LODGE ACACIA is to pay an official visit in February to Lodge Avon and work a degree. As the Lodge boasts only one P.M., so the work will prove the worth of aspirants to the chair. Good luck, country boys !

ACACIA LODGE at Waikari has a quarter-acre section, presented by one of its members, but no home on it as yet. The W.M. at the last meeting instituted a. movement in connection with a building fund. The section has been transferred to the Lodge Trustees. We hope the next step will be the laying of the mystic stone in the N.E. corner.

THE services of R.W. Bro. Geo. Barclay have been retained to assist the M.W.G.Sec. in the duties of his office. This operates until May next, when G.L. will decide as to future arrangements.

IT does not appear to be generally known that the G.Sec. of the G.L. of New Zealand is the only G. officer who is not elected or appointed annually. When a vacancy occurs the G.M. and the office is then held during the pleasure of G.L.

WE thank the secretary of the North Canterbury Board of Enquiry for a copy of the fifteenth annual report. Also the statement of the Empty Stocking Fund and the Board of Casual Relief.

THE next regular meeting of the Wellington Lodge of Installed Masters will be held on the 3rd inst., in the Masonic Hall, when an excellent paper read at the November meeting, entitled "The Operative Mason in Cathedral Building," will be discussed. Another paper will be read by a well-known associate brother. All M.Ms. are invited.

LODGE ST. JOHN, Featherston, in its annual statement of accounts, shows a balance of £494 of assets over liabilities. This Lodge is one of the smallest, numerically, under the G.L. of New Zealand.

R.W. BRO. T. Ross, P.D.G.M., laid the foundation stone of a new Masonic Hall at Alexandra (Central Otago) for Lodge Manuhirikia Kil. on the 6th December last. No report of the proceedings has been vouchsafed to the N.Z. CRAFTSMAN.

AS an illustration of the irrepressibility of that nation which was responsible for causing the most widespread disaster throughout the world, the following is a copy of a post-card recently received by this office :—" As a collaborator of the Berlin, weekly, 'Der Herold,' I send to you a copy of this journal, and I ask that you will

please exchange your journal with the 'Herold.' If you agree, you will send the N.Z. CRAFTSMAN regularly to me, and I will send the Herold ' to you regularly.—Yours fraternally, P. Fischer."

THE M.W.G.Sec. has returned from his sojourn at the Mountain House, Mount Egmont, feeling very much better in health. In fact, nearly rejuvenated.

THE annual convocation of the Sup.G.R.A. Chapter, of New Zealand was held at Napier on the 29th ult., too late for report in this issue.

THE following tribute, which we very greatly appreciate, comes from the W.Sec. of a distant country Lodge, who is virtually unknown to us :—"Kindly accept my personal hearty and sincere good wishes. I would like to thank you for the intellectual pleasure this one member of our Craft has received from your interesting, educative, and ably edited paper in the past, and confident anticipation of the future "

AT a meeting of the executive of the N.Z.E.F. Masonic Association, a number of matters of interest to members were dealt with. It was reported that all orders for members' jewels placed in the hands of Messrs. Kenning and Son would shortly be completed, and that arrangements had now been made for the manufacture of the jewel in the Dominion. It was decided to copyright the jewel. The question of home service brethren was considered, but it was decided that oversea service was a necessary qualification for membership. Discussion of a proposed memorial to New Zealand Freemasons was deferred. It was reported that a designs for a certificate of membership was being obtained. The elaboration and bringing up to date of the history of the Association was left in the hands of the President and General Secretary.

WE understand that the proposal to institute the Royal Order of Scotland in this Dominion is likely to assume a definite shape in the near future. A meeting of those brethren who are members of the Order was recently held, when it was unanimously resolved to recommend Bro. S. Clifton Bingham, of Christchurch, for appointment as Prov.G.M. for New Zealand.

AT the October meeting of the Boscombe Lodge, No. 2158, E.C., held at Bournemouth, England, the following resolution was carried unanimously :—" That R.W. Bro. Lieut.-Col. George Barclay, O.B.E., V.D., N.Z.E., be ejected an honorary member of the Lodge, to mark the high appreciation in which he is held by the brethren."

W. BRO. L. C. E. HAMANN, of the Traffic Department of the N.Z. Railways, left Auckland on 8th January for Christchurch, where he has been promoted to the position of assistant-manager. The brethren of the Ponsonby Lodge, No. 54, Auckland, of which W. Bro. Hamann is a P.M., will greatly miss their esteemed brother. We wish him every success in Christchurch.

THE many friends of R.W. Bro. T. A. Peterkin will, regret to learn that he has suffered a bereavement in the loss of his son Arthur, who died on the 16th January.

W. BRO. GEORGE ALLPORT, P.M. of Lodge Wellington, and late Secretary of the Marine Department, who retired from a long and active service on superannuation on 31st December, will leave New Zealand in March next on what is almost a world tour, extending over some eighteen months. Bro. Allport, who is held in the highest estimation, has merited his well-earned rest, and the CRAFTSMAN wishes him all pleasure and happiness in the tour he proposes taking.

REPORTS of proposed new Lodges are in the air, and the brethren residing at Apiti (Rangitikei) have signed a petition, which is in the hands of the Prov.G.M.

RW. BRO. A. W. FLETT, who was Prov.G.M. of Otago for the years 1916 and 1917, has consented to fill the vacancy caused by the lamented death of the late Bro. Hawcridge, at least until the meeting of G.L. in May next.

R.W. BRO. R. W. SARGENT, who has filled the office of Prov. G.M. of Taranaki for the past five years, will retire from the position when the currency of the present Masonic year has expired.

W. BRO. A. T. PETERKIN, son of the veteran of that name, is about to take a holiday in Great Britain, and leaves Wellington in April next. The CRAFTSMAN wishes him much enjoyment and a safe return.

THE Sup.G.R.A. Chapter of New Zealand, the annual convocation of which was held in Napier on the 29th ult., has now completed twenty-eight years of active Masonic life.

OVER 100 victors were present at the regular meeting of St. Augustine Lodge, Christchurch, on 13th January, including the Prov.G.M. One of the special attractions was the initiation of the son of the W.M., which is specially referred to in the Lodge report.

PRINCE ALBERT is joining the Freemasons, and will be admitted to the Navy Lodge early in December. He is very thoroughgoing about it, too, for he desires to have a Freemason in close touch with him, and Major Louis Greig, his equerry, is to be initiated on the same occasion, says the "Sheffield Daily Telegraph."

ON Friday, 7th inst., Bro. Lord Ampthill, Pro-G.M., and Bro. the Earl of Donoughmore, G.M. of Ireland, accompanied by Brigadier-General R. G. Gordon-Gilmour of Craigmillar, of Scotland, and several G.L. officers of England, Scotland, and Ireland, visited two of the oldest Lodges in Scotland—viz., the Lodge of Edinburgh (Mary's Chapel), No. 1, and Lodge Canongate Kil., No. 2. They witnessed the ordinary working of the Lodges, and afterwards honorary membership was conferred upon Lord Ampthill and the Earl of Donoughmore. Speaking at Lodge Canongate Kil., Lord Ampthill said that they would carry away with them a memory which would not easily fade, for they had seen a ceremony performed there in a manner worthy of the ancient traditions of the Lodge and worthy of its venerable habitation. The tie of honorary membership was a real one, which was, therefore, all the more an honour and privilege to those who received it. The Earl of Donoughmore recalled that he had visited the Lodge five years ago when it was not in session, and the pleasure he then experienced had been greatly enhanced by the present visit. The G.M. of Scotland expressed his thanks for a pleasant and instructive evening.—"The Freemason," London.

MARLBOROUGH NOTES.

Bro. G. A. Walker, formerly commandant of the Salvation Army in Blenheim, and more recently of Eltham, has been transferred to Adelaide, and left early in January to take up his new duties.

* * *

Bro. J. H. Foster, who had occupied the position of custodian of the Government Buildings in Blenheim for many years, retired on superannuation at the end of December. Bro. Foster has been Tyler of Lodge Unanimity since 1897, but now seeks to be relieved of that office, as he is living some distance from the Lodge. Naturally, the brethren are very loth to part with him, as he has done signal service, and will be greatly missed.

Out of the two rinks of bowlers who proceeded to Christchurch to represent the Blenheim Bowling Club at the Dominion tournament, six were members of the Craft, five belonging to Lodge Unanimity and one to Wairau Lodge.

* * *

A paragraph in the CRAFTSMAN last month, in complimenting W. Bro. G. Logan on: the excellent manner in which he had attended to the requirements of visiting brethren on the occasion of the jubilee meeting of Lodge Unanimity in November, mentioned that he had carried out the secretarial work in connection with the function. W. Bro. Logan was, it is true, "Minister for Accommodation"—and a better one it would certainly have been difficult to find—but the duties of secretary, which extended over a period of several months, devolved upon W. Bro. F. W. Smith, the Lodge Sec., who had a very arduous time, and must be given a good deal of the credit for what was freely admitted to have been a very successful jubilee.

SOLICITATION FOR MEMBERS IN CAPITULAR MASONRY.

Frequent comments have been made, for and against, with reference to solicitation of members for Capitular Masonry. Most of the G. jurisdictions of the world, and we agree with them, feel that it is proper for a R.A. Mason to approach a member of a symbolic Lodge with reference to his joining the Chapter. It must be remembered that a M.M. should desire to become familiar with the ritualistic work of R.A. Masonry, for he must have become aware that during his progress in Symbolic Masonry, especially in the Third Degree, there was something further for him to know. The lessons taught in the R.A. Degree are sublime, and if they are properly interpreted, and understood, they cannot but have a beneficial effect upon those who have received the degree.—"Masonic Sun."

BRO. DR. FORT NEWTON.

—<>—
FAREWELL MESSAGE.

On the morning of his sailing from England, the London "Freemason " was privileged to receive the following message from our esteemed brother, the Rev. Dr. Fort Newton, P.G. Chaplain of the G.L. of Iowa—

TO THE EDITOR OF THE FREEMASON.

DEAR BRO. ,—Before leaving this blessed island, I beg to be allowed to express—as far as words can express it—through your pages, my profound gratitude to my brethren of the Craft in England, in Scotland, and in Wales, for their brotherly courtesy to me during my ministry in the City Temple. In ways too many to name or number—save in a rosary of gratitude which I keep in my heart—they have shown me every kindness that fraternal love could invent. They have added a whole dimension to my life in London, and my obligation to them is so great that I have no hope of ever being able to repay it. Unfortunately, my exacting labours at the City Temple, and the exhausting demands upon my time elsewhere, have prevented me from rendering the service to our gentle Craft with my pen, which it was my hope and wish to do. But the fellowship of my brethren of Britain has been like an alabaster box of precious ointment, the fragrance of which shall bless and sweeten all the days to come ; and I have no doubt that the memory of it will bring me back again and again to these shores. More than once I have gone all over England, and often into Scotland and Wales, as an ambassador of goodwill, seeking to interpret the best thought and spirit of my people to their kinsmen; and everywhere I have been accorded the most cordial reception. My ministry has been a triumph from the beginning, and I leave it only at the demand of obligations so fundamental that they can neither be evaded nor postponed—taking with me only the loveliest thoughts of Britain and of its people. Perhaps, on the other side of the sea, because I now know the spirit and point of view of both peoples, I may be able to render an even greater service to the cause of Anglo-American friendship, upon which the safety and progress of the world depend. So mote it be.

J. FORT NEWTON. The City Temple, London, E.C ,
14th November, 1919.

—<>—
OBITUARY.

R.W. BRO. ROBERT HAWCRIDGE, PROV.G.M. OF OTAGO.

On the morning of Wednesday, 7th January, at his residence in Ravensbourne, after a short illness, there passed to his eternal rest R.W. Bro. Robert Hawcridge, who since May, 1918, had filled the important office of Prov.G.M. of the Otago District. Although never of a robust constitution, when the summons came to lay down the gavel and put on the crown of immortality, his demise came as a shock to his wide circle of brethren and friends, who never anticipated so tragic a termination to so brilliant a career. Initiated in 1894 in Lodge Otago, No. 844, E.C., he joined Lodge Maori, No. 105, when it was opened in 1896, taking the office of Organist, for which he was so eminently fitted. After serving in the several offices, he was installed W.M. in 1909, and when "Maori Chapter, No. 28, was formed in 1907, Comp. Hawcridge was selected as 1st Soj., being installed as Z. in 1910, which office he again filled in 1917. He was G. Organist of the G.L. in 1909, and G. Organist of Sup.G. Chapter in 1912-1916. In each office filled by him in Ledge or Chapter he brought to bear an earnestness and realism in his work which made a lasting impression on every candidate he conducted or addressed. In May, 1918, he was appointed Prov.G.M. of Otago, and during the past eighteen months no brother has done so much to raise the tone and enhance the teachings of Freemasonry. His addresses at installations were pregnant with nobility of thought and beauty of teaching, were skilfully handled, full of artistic and poetic imagery, and were given with such charm of manner and clarity of style and diction that the brethren hung upon his every word, and followed with rapt attention his every sentence, from introduction to peroration. A strong Imperialist, and proud of his native England, his addresses during the war on the infamous methods of warfare adopted by Germany will ever be remembered by the brethren. An earnest and ardent churchman, he was for many years a lay reader in

the Anglican Church at Ravensbourne, and in his daily life he carried out the highest Christian principles and all that was truest and best in Masonry, his greatest joy being to serve and to help others. There was an open honesty and sincerity of purpose in his actions that endeared him to all with whom he came in contact. He had the unique endowment of being highly gifted in music, in art, and in letters, and like all noble souls bore his great talents with that modesty that betokens true genius. He it was who some ten years ago designed the M.M.'s certificate now issued by our G.L., the finest, most artistic, and most exhaustive grouping of Masonic symbology ever issued by any Masonic body. When the certificate was published, R.W. Bro. Hawcridge gave a masterly exposition of this beautiful composition, defending what was looked upon at that time as daring innovations—the circular pavement and the Egyptian pillars. His lectures given from time to time in the Masters' Lodge were scholarly contributions, full of deepest thought, and showing a rare acquaintance with the subject handled.

He was followed to his last resting-place by hundreds of brethren and friends, who came to honour one whom it was looked on as a pleasure and privilege to call brother or friend. Passing away at the full zenith of his Masonic career, he has left a void that will be hard to fill, but in our hearts he has left a memory fragrant with noble thoughts and kindly deeds that shall not pass away. And so we shall say, as was said of another:— " To his soul, peace and gladness and the truth he always sought ; to his surviving wife and family, love, sympathy, and the blessing and strength of the G.A. ; to his brethren, the glory of his example ; to his memory, a perpetuity- of the grace and sweetness that hallow it now."

"Sleep on, O friend, until the waking day,
And ever we who loved thy presence here
Will keep for thee through changes manifold
A tender memory growing with the years."

W. BRO. HOME POPHAM FRASER.

On the 19th December, 1919, there passed away in the Waimate District Hospital, of which he had been an occupant for seven years, W. Bro. H. P. Fraser, a much-respected P.M. of Lodge St. Augustine, No. 99. Of W. Bro. Fraser's earlier years not much is known, but it was evident from conversations the writer had with him that he came of a good family, and had been a great traveller in his younger days, especially in the East. Your correspondent became acquainted with him in 1885, and he was the writer's sponsor in Lodge No. 99. W. Bro. Fraser was initiated in Lodge St. Augustine., No. 576, S.C., on the 4th October, 1876, passed 8th November, 1876, and raised 27th January, 1877. He rose to the position of R.W.M. in his Lodge in 1886, and held office till 1889. During the latter part of his tenure of office at this time, from unknown causes the Lodge fell away, and became almost moribund. W. Bro. Fraser, however, took steps to counteract this, and by his enthusiasm and devotion caught the members on the rebound, as it were, and as the effect of this Lodge St. Augustine is now one of the strongest country Lodges in the Dominion. The writer remembers something of the apathetic condition of the brethren, for a walk of seven miles in and out on more than one occasion resulted in a return home without any meeting. W. Bro. Fraser had a second tenure of office, for after the Lodge decided to go over to the N.Z.C. he held the chair from 1896 to 1899. It will thus be seen that our departed brother was held in the highest esteem by the brethren of the Lodge, and he well deserved their confidence, for nothing was allowed to stand in the way of his attendance, and as he lived in the country, and had some distance to come, it shows his enthusiasm for the Craft. W. Bro. Fraser was a good ritualist, and it was a pleasure to listen to his delivery. He showed that he felt and understood his subject matter, and it impressed the candidates accordingly. During his terms of office he had to do every portion of the W.M.'s work ; there were none willing to assist, as at present. W. Bro. Fraser was admitted to R.A. Masonry in Waimate Chapter, No. 16, on the 15th OctOber, 1901, and was placed in the chair as Z. in September, 1903, having been appointed as H. by dispensation. He also possessed the side degrees of the R.A. W. Bro. Fraser possessed a large number of friends, his kindly, genial nature rendering him an acceptable visitor in many homes. For the past nine years he had been a great sufferer from rheumatism, and for seven years practically helpless. He bore his sufferings with patience. It always gladdened his heart when any of the brethren visited him, and there were several members of the Lodge who made it their business to regularly visit him. W. Bro. Fraser had no relatives in the Dominion. He was buried from Lodge St. Augustine's Lodgeroom on Sunday,

21st December, with full Masonic honours, the service at the graveside being conducted by W. Bro. C. E. Manchester.

BRO. FRANK R. JUST.

Lodge N.Z. Pacific, No. 2, is the poorer this month by the loss of an enthusiastic member in the person of Bro. Frank R. Just, whose death occurred on 18th January. Bro. Jost was initiated in 1916, and took a keen interest in his Lodge and in the Craft. His profession, that of inspector of physical instruction in the State schools, gave him the opportunity of being a frequent visitor at Lodges in other parts of the Dominion, and his death will be sincerely regretted by a large number of Masonic friends. At the graveside at Karori, the beautiful Masonic service was impressively conducted by the W.M. of the Lodge, Bro. J. Hutchings, who had the able assistance of R.W. Bro. Seaton, V.W. Bro. Bridge, and W. Bro. Worboys in carrying out the last sad tribute of respect to our departed brother.

INSTALLATION OF THE DEPUTY PROV.G.M. OF CANTERBURY.

—<>—

An unusually large attendance of brethren at the regular meeting of Lodge Caledonian, No. 16, on Monday, 1st December, indicated that there was some special attraction. The Lodge was opened at an earlier hour than is customary, and the Second Degree was conferred on a candidate, the R.W. the Prov.G.M. witnessing the ceremony. When that was concluded he retired, as did also those brethren who were or had been officers in Prov.G.L. The visitors having been received, the Prov.G.M. was received with the usual honours. A number of officers of the Dist.G.L. of Canterbury, E.C., under W. Bro. Smith, as Dep.Dist.G.M., was then received. The Prov.G.M. having stated the object of the meeting, directed the Prov.G.D. of C. to retire, accompanied by a deputation consisting of two W.Ms. and two Prov.G.Ss., for the purpose of introducing the Dep.Prov.G.M.-designate. After an announcement, a procession entered as follows :—Prov.G.D. of C. ; W.M., carrying cushion bearing apron; W.M., carrying cushion bearing collar and cuffs; W. Bro. William McBride, P.P.G.W.; Dep.Prov.G.M.-designate; Prov.G.S. with wand; Prov.G.S. with wand. The R.W.Prov.G.M. then addressed, obligated, invested, and installed his deputy. Proclamations with honours were made in the W. and S., and the ceremony concluded with an address by the R.W.Prov.G.:M. to the newly-installed Dep.Prov.G.M. on some of the duties of his office: Several officers of Prov.G.L. who had been prevented from attending the annual communication were then invested with the insignia of their respective offices by W. Bro. G. J. Wallace, P.D.Prov.G.M. After the Lodge had been closed, a pleasant time was spent in the refectory, the toasts including that of the newly-installed Dep.Prov.G.M., proposed by the Prov.G.M., and responded to by W. Bro. McBride.—[Specially Contributed.]—[Arrived too late for last issue.—ED.C.]

INITIATION.

—<>—

Egypt !—mother of mysteries, cradle of initiation. The shattered remains of your mighty monuments are the admiration of the world. We view them with a feeling akin to awe, remembering the words of an Egyptian king, who thus expressed himself regarding the great Pyramid :—" Built for eternity, time shrinks before it." Though immemorial years have touched the temples of the gods with comparative lightness, the ruthless hand of man has shivered the heads of colossi, and overturned many a pylon and pillar.

When night, with its blue-black canopy, studded with brilliant stars, has fallen upon the world of the Orient, these ancient ruins seem to breathe forth mystery as the earth exhales moisture. The silvery moon, sacred disk of Isis, floods the faces of the colossi, images of the gods, and intensifies their grotesque shadows. In this solemn hour of repose and silence, a weird phantasmagoria presents itself to our entranced sight. We behold the ruins restored as if by magic; pylon and pillar, obelisk and avenue of sphinxes, all are intact as of old. Within the sacred enclosure—the *sanctum sanctorum*—we can hear the chant of the hierophants. The candidate for the mysteries presents himself at the bronze doors that lie dark and fast-sealed between the twin towers of the tall propylon. Carved above the portal is the winged disk, emblem of the sun and of eternal life. " Seek and ye shall find ! Knock and it shall be opened unto you !" Suddenly the doors swing back with a noise like thunder ; the trembling neophyte enters the gloomy building. Behind him close the brazen doors

with a hollow clang. We would enter, but, alas, there is no admission to the profane. The moon passes behind a cloud, there gradually comes a faint light in the east ; the dawn is breaking, the young Horus is making ready to sail the heavens in his mystic boat. The desert dream is at an end ; the huge temple is once more a ruin, the shadow-haunted home of owl and bat. Upon the bank of the sacred lake a solitary crane stands, brooding upon the desolate scene. We realise to its fullest extent the vanity of earthly hopes. Where are the priests and initiates and the worshippers of Isis and Osiris, who died so many centuries ago? Are they still wandering through the shadowy realms of Amenti, or have they found the blissful "Pools of Peace" in the kingdom of the divine Osiris? Ah, who can tell! But this one fact we know : They have vanished like dreams. What were the mysteries of Isis and Osiris? Most writers are agreed that they were sacred rites designed to teach certain occult, or esoteric, doctrines.

According to Renouf, there was no "esoteric doctrine known to the scribes and priests alone, as distinct from the popular belief." If this be so, the well-formulated opinion among ancient writers—Grecian and Roman—that the mysteries were designed to teach higher truths to the initiates, unknown to the masses, must be abandoned.

I cannot accept this negative conclusion. Rawlinson says (" Ancient Egypt," p. 437) : " The Egyptians, we are assured, had mysteries ; and it was of the essence of mysteries, in the Greek and Roman sense of the word, to distinguish between the outer husk of a religion and its inner kernel, the shell of myth and legend and allegorical fable with which it was surrounded, and the real essential doctrine or teaching which that shell contained and concealed. Initiation into the mysteries conveyed to those who received it an explanation of rites, an interpretation of myths and legends, which gave them quite a different character from that which they bore to the uninitiated."

The mysteries, even in the period of Egyptian decadence, undoubtedly taught the initiates many profound truths—the idea of the one God, even though that idea was conveyed in a pantheistic form. The lowest kind of pantheism is still a recognition of the imminence and unity of Deity. To a believer in polytheism this revelation must have come as a sublime awakening. The next highest and most logical step was to predicate the transcendency of Deity. But this latter knowledge was lost to the Egyptians of later times, if Renouf's theories are correct.

The mysteries of Isis and Osiris were regarded with awe and wonder by the ancient world. Philosophers came from distant lands to receive arcane instruction at the hands of the hierophants of Egypt. The initiates doubtless received instruction in the exact sciences as well as the sacred doctrines.

Pythagoras, the Grecian philosopher and mathematician, is said to have been initiated into the mysteries of Egypt (" Porphyry. de Vita Pythag."), his life being exposed to great danger. Says Wilkinson (" Ancient Egyptians," Vol. III., pp. 391-392) : —" The reluctance of the Egyptians, particularly in the time of the Pharaohs, to admit strangers to these holy secrets, probably rendered his trial more severe even than that to which the Egyptians themselves were subjected ; and it appears that notwithstanding the earnest request made by Polycrates to Amasis to obtain this favour for the philosopher, many difficulties were thrown in the way by the priests on his arrival in Egypt. Those of Heliopolis, to whom he first presented the letters given him by Amasis, referred him to the college of Memphis, under the pretext of their seniority ; and these again, on the same plea, recommended him to the priests of Thebes. Respect for the king forbade them to give a direct refusal; but they hoped, says Porphyry, to alarm him by representing the arduous task he had to perform, and the repugnance of the previous ceremonies to the feelings of the Greeks. It was not, therefore, without surprise that they beheld his willingness to submit to the trials they proposed ; for though many foreigners were, in after-times, admitted to the mysteries of Egypt, few had then obtained the indulgence, except Thales and Eumolpus. This prejudice of the Egyptians against the Greeks is perfectly consistent with the statement of Herodotus, and is shown by other writers to have continued even after the accession of the Ptolemies and the Roman conquest."

Says Gould in his History of Freemasonry :—" Of the ceremonies performed at the initiation into the Egyptian mysteries, we must ever remain ignorant, and Sir Gardner Wilkinson expressly states that our only means of forming any opinions respecting them are to be derived from our imperfect acquaintance with those of Greece, which were doubtless imitative of the rites practised in Egypt.' "

An imaginative account of the ceremonies of the mysteries of Isis is to be found in Thomas Moore's beautiful story, "The Epicurean," in which the ordeals by fire, water, and air, the three great elements of the universe, are described with thrilling effect. It is generally conceded, however, that a dramatic representation of the myth of Isis and Osiris was represented in the degrees. Isis and Osiris were universally worshipped by the Egyptians. Herodotus says :—" The Egyptians do not all worship the same gods, excepting Isis and Osiris."

"The allegorical history of Osiris," remarks Gould, "the Egyptians deemed the most solemn mystery of their religion. Herodotus always mentions it with great caution. It was the record of the misfortunes which had happened to one whose name he never ventures to utter ; and his cautious behaviour with regard to everything connected with Osiris shows that he had been initiated into the mysteries, and was fearful of divulging any of the secrets he had solemnly bound himself to keep."

Says Robert Hewitt Brown ("Stellar Theology and Masonic Astronomy") :—"The Egyptian mysteries of Isis and Osiris were in the form of a mystic drama, representing the death by violence of Osiris (the sun-god), the search for his body by Isis, the moon, and its finding and being raised to life and power again."* This allegory symbolised not only the passage of the sun through the constellations of the zodiac, but likewise typified the wanderings of the human soul after death in the underworld, the shadowy realm of Amenti; its judgment by Osiris, its purification and glorious resurrection. The neophyte is supposed to have impersonated Osiris in the drains, after having first been tried by the three elements—fire, water, and air. Passing successfully through all the ordeals, he was admitted into the all of Truth to receive the arcane instruction at the hands of the hierophant of the mysteries. Mystic and splendid visions of the gods, as well as terrible phantasmagoria of the punishments accorded to the wicked, were exhibited to the awe-inspired initiate. Apuleius, in the "Metamorphosis," describing his initiation into the mysteries of Isis, says :—"Perhaps, inquisitive reader, you will very anxiously ask me what was then said and done? I would tell you if it could be lawfully told. I approached the abode of death ; with my foot I pressed the threshold of Proserpine's palace. I was transported through the elements and conducted back again. At midnight I saw the bright light of the sun shining. I stood in the presence of the Gods, the Gods of Heaven and of the Shades below ; ay, stood near and worshipped. And now have I told thee such things that, hearing, thou necessarily canst not understand; and being beyond the comprehension of the profane, I can enunciate without committing a crime."

* "The death and resurrection of Osiris occurred at the end of the month Khoiak ; that is to say, at the winter solstice, concurrently with the dying of the Sun of the Old Year and the rising of the Sun of the New."—Wiedemann.

A year afterward he was warned to prepare for initiation into the mysteries of "the great god, supreme parent of all the other gods, the invincible Osiris."

An acquaintance with stage machinery and the science of optics and acoustics was necessary to the production of the many marvellous effects exhibited. Every temple in Egypt and Greece was a veritable storehouse of natural magic. Thanks to ancient writers like Heron of Alexandria, Philo of Byzantium, and the Fathers of the early Christian Church, we are able to fathom some of the secrets of the old thaumaturgists. The magi of the temples were adepts in the art of phantasmagoria.

Masonry inherits the ancient wisdom, but has sadly deflected it from its parent source and overlaid it with trite dogmas. But the adept can easily penetrate beneath the surface. Our myths, allegories, and symbols are indeed ancient and well worthy of study. But more than that, the M.M. should endeavour to practice the precepts laid down for his guidance. True Mastership consists in dominating the animal nature by the spiritual nature ; the two points of the compasses being elevated above the square. The square symbolises the earthy and material plane, the compasses the spiritual. The divine spark of life (the soul), on leaving the bosom of its divine source, descended into matter (the fall of man), symbolised by the flap of the Masonic apron as worn by an Apprentice and afterwards by a Master. The soul passes through the material plane of this our earthly life, and finally seeks its original source, when after death it enters the Eternal Temple not made with hands. Initiation is regeneration, re-birth. We look back upon our brethren of Isis and Osiris with mingled feelings of love and veneration. Perhaps we were identical with some of them, if reincarnation be a fact, which I am inclined to believe.

Says Albert Pike ("Morals and Dogma," p. 279) :—"The object of all the mysteries was to inspire men with piety, and to console them in the miseries of life. That consolation, so afforded, was the hope of a happier future, and of passing, after death, to a state of eternal felicity. Cicero says that the initiates not only received lessons which made life more agreeable, but drew from the ceremonies happy hopes for the moment of death. Socrates says that those who were so fortunate as to be admitted to the mysteries, possessed, when dying, the most glorious hopes of eternity. . . . It is a great mistake to imagine that they were the inventions of charlatanism, and means of deception. They may in lapse of time have degenerated into imposture and schools of false ideas ; but they were not so at the beginning ; or else the wisest and best men of antiquity have uttered the most wilful falsehoods."

The mysteries of Isis and Osiris and those of Eleusis lasted until late in the Christian era, but they had become disfigured by many gross practices. The sacred rites of Isis and Osiris had their last stronghold in the little island of Philæ, in the Nile, at the first cataract. There the Hierophans' made a long and successful stand against the encroachments of the Christian religion. Finally there came a special edict from Constantinople, from the Emperor Theodosius, abolishing the pagan worship at Phike. The temples of Isis and Osiris were pulled down by fanatical fellahs ; the sacred shrines were violated, and thus ended those mysteries that were the admiration of the ancient world.—" New Age."

Less than English Cost.

MASONIC CLOTHING.

JEWELS, WORKING TOOLS, COLLAR JEWELS, TRACING
BOARDS, W.M., S.W., J.W. CHAIRS, APRONS, EMBLEMS,
GAUNTLETS, COLLARS, JEWELS, manufactured for any branch of
Craft or Capitular Masonry.

M.M. APRONS, from 35/6. CRAFT LODGE OFFICERS' COLLARS, from 20/-.

R.A. APRONS AND SASHES, from 45/-

All prices subject (without notice) to fluctuations of the market

Send for PRICE LIST.

Support Colonial-Made Regalias.

Contracts taken for Complete Furnishing of Lodges.

The only Manufacturer of Masonic Insignia in New Zealand.

PERCY ROBERT & CO. (Established Over 200 Years) Masonic Supply Depot

No. 15 Main Street, Palmerston North, N.Z.

Post Office Box 69.

TELEPHONES—651, Shop and Factory; 136, Warehouse and Residence.

Correspondence.

NOTICE TO CORRESPONDENTS.

—<>—

LODGE FRANKLIN.—The name of the J.W. was not furnished.

P.M.—Quite a number of brethren have noted their appreciation of the article you mention.. One leading city Lodge circulated it in leaflet form to all its members.

OLD SUBSCRIBER.—The May issue will complete the twenty-fifth year of the present series of the N.Z. CRAFTSMAN. It is now the oldest Masonic publication in Australasia. We thank you for your kind congratulations.

A. AND A. RITE.—One is the A. and A. Rite under the Supreme Council of England and Wales; the other is the A. and A. - Scottish Rite. They are in amity with each other.

AN EXPLANATION.

—<>—

TO THE EDITOR.

DEAR SIR AND BRO.,—Permit me to offer a few remarks respecting a letter from V.W. Bro. H. B. Bridge, P.M., P.G.Lect., which appeared in the CRAFTSMAN of the 1st inst.. The distinguished brother has given a most inaccurate and vague account of what he terms a discussion, and he makes an unwarranted presumption to the effect that "the brother meant that the disposition of the square as carried out in our Lodges is geometrically and mathematically incorrect." The facts are that white waiting for admission to a Lodge recently, V.W. Bro. Bridge and myself had a short conversation, during which I mentioned to him that when I visited some Lodges in the Wellington District a few years ago, I observed that the three G.Ls. were not properly "placed," and in one instance in which I drew the attention of one of the officers, to the wrong

"placing," he explained that the placing was in accordance with the ritual, and had been altered so as to comply with the ritual directions. I told the Lodge officer that I had never seen the inside of "the ritual," and therefore did not know what directions were in it, but if it had caused the T.G.Ls. to be placed in the manner I had seen them there, it was wrong. He then mentioned what the directions are respecting the angle, and also pointed out that the ritual also says a square contains an angle of, etc. I replied to the officer that, guided by geometry or Euclid, I considered he was quite correct respecting the definition of an angle, but that the T.G.Ls. would have to be correctly placed, and added that "if the ritual directs as you say, then it has blundered." I have never up to the present seen the directions in the ritual, although some months later I saw one for a few moments, when a brother produced the book to show that another absurd error to which I had drawn attention was in print. This is all my acquaintance with what V.W. Bro. Bridge terms "our ritual." The conversation between V.W. Bro. Bridge and myself was interrupted by a call to enter Lodge, and I thought no more about it until I read the distinguished brother's letter in the CRAFTSMAN, to which I take the strongest exception in regard to its accuracy. I would suggest to the V.W. brother that in his anxiety to point out errors in others, and show his own erudition, he may sometimes overlook the small beam in his own eye. Regarding "the ritual," it would have been a simple matter to have given plain directions as to the placing of the T.G.Ls., such as was formerly taught by word of mouth, and then there would have been no need to seek expert advice as to the meaning of angles, whether "acute," "right," or "obtuse."—Yours fraternally,

JOHN W. ELLISON,

Prov.G.M., Wellington.

Wellington, 10th January, 1920.

"WHAT IS FREEMASONRY?"

—<>—
TO THE EDITOR.

DEAR SIR AND BRO.,— Covering many years, I have read not a few disquisitions on what Freemasonry is speculatively, and, by assumption, what it is practically, but on reading your address, "What is Freemasonry?" delivered at Lodge of Unanimity, Blenheim, I feel impelled to say that, considering its brevity, it ranks among the best of that reading, as a pithy, pungent criticism of its shortcomings. Truly, I hold, you depict the apathy and indifference of Craftsmen to the practical side of its teaching, when saying : "There are too many who put Freemasonry away with their aprons, and are deaf to its requirements for the rest of the month." The comparisons drawn between the consolidated services of the Salvation Army, the workers, and that of Freemasonry, should cause Craftsmen to question themselves how it is, that the Craft, unlike these organisations, being pledged to the exercise of the social virtues toward their fellow members, that in everyday life they are more honoured in the breach than the observance. Nevertheless, in justice it must be said that the Craft generally, and New Zealand in particular, by way of its W. and O. Fund, it's a.M. Fund, its ever-generous response to appeals, place it from the standpoint of pecuniary aid at the forefront in charity. What seems in the main wanting among Craftsmen is the recognition that material help alone is not the alpha and omega of duty to fellow-members. Rather that broader spirit of fellowship and kindness in the intercourse of everyday life, when the apron is "put away," End a more practical individual concern for those in sickness or in sorrow. In brief, a higher and truer conception of the duties to which he is pledged, of all that is implied in the word brother.—Yours fraternally,

J.F., Ponsonby, 54.

STANDING COMMITTEES,

—<>—
TO THE EDITOR.

DEAR SIR AND BRO.,— In such a fertile field as our fraternity, it is not surprising to find that the noxious weed should now and then make its appearance, and although in its early stages of development it shows little power of "blasting its wholesome brother" like unto Hamlet's "mildewed ear," still it flourishes in a fruitful soil, and sapping the sweet juices from the ripening grain, goes on its way rejoicing. Now, Sir, we who live by this golden grain have good reason to apply the hoe and harrow to uproot the obnoxious and destructive intruder. I refer to that insidious and senseless creation in some of our Lodges known as the Standing Committee. Why it is so called I have never learnt, but I know it "sits" and even "lies" more than it "stands," especially upon any unfortunate brother who dares to challenge its operations I speak feelingly, because it has cost the Craft my active membership, and also that of many more worthy brethren. I had

hoped that some more able hand would have taken up the cudgels against the enemy, but have had to wait until our Prov.G.M., on a recent occasion, pronounced judgment against the monster. I am therefore in good company, when I attempt, with your effectual co-operation, to lay bare the operations of this foul brood, this mildewed, car, this toadstool, so much like our wholesome and succulent mushroom, yet so essentially different. The intention of its author may have been good, but its fruits are of the Dead Sea order. Constituted chiefly by P.Ms., who cling to office and influence by any subterfuge, and totally regardless of the majority of the membership, they formulate in secret conclave what they are pleased to call the policy of the Lodge, grafting their own "suckers" upon the parent stem, and pruning unmercifully the wholesome and fruitful shoots. To wit : In one of our suburban Lodges a most worthy, capable, and attentive brother reaches the J.W.'s chair, when it is found that a certain member of his family is not a Wesleyan. He is voted as unfit to proceed, and someone else is put up in his place for election to S.W., that other one not even being asked to stand for the office. Result : No. 2 refuses, and No. 1 is elected; a pretty slap in the face for the "sitters and liars." I could give you other proofs of the evil influence of this noxious weed, but feel that I read aright the policy of your admirable journal, and can leave you to treat the matter as it deserves. If the Charter of the Lodge referred to is not called for in the near future it will not be the fault of the late Standing Committee. If my remarks are severe, it is because I believe in the inefficacy of applying a bread poultice to a cancer. The knife is the only proper treatment, and because, like Mark Anthony, " I love my friend." Finally, Sir, "let the galled jade wince, our withers are unwrung," but I hope this fell and noxious growth will receive that attention at your hands as such would from the careful husbandman ever solicitous for the welfare of his fields and the quality of his harvest. I subscribe myself, more in sorrow than in anger,—Yours fraternally,
UNATTACHED,

Wellington, 15th January, 1920.

MASONRY AS A PANACEA.

When a Mason has strenuously and conscientiously worked out his own moral perfection he has arrived at the threshold of his life work, the amelioration of humanity. He has penetrated the instinct and sentiment so widely removed from scientific positivism, so allied with inspiration. He is prepared to make the knowledge of the past serve the practice of the present and encompass for the future the best social equilibrium. Disciplined by intelligence, imbued with right and spirit., he becomes in familiar harmony with all the essential springs of life. He confronts his material reality with new ideals and creative intelligence. Prejudice and superstition, everything that lowers man, he opposes and banishes, and everything that uplifts man ennobles him. All the aims and principles of Masonry are ever present in his thoughts, in his daily routine in the Lodge and out of it. Activity and progress, far-reaching and sublime, raise him to the dignity of a teacher whose helping hand confers a blessing with whomsoever he comes in contact.

No dogma, religious, political, or social, forms any part of the Masonic curriculum. No drastic rules are imposed that can obstruct the progress of independent thought. Fixed principles form the basis for all decisions resulting in a co-ordination of sentiment, which comes from harmonious collective action. When an advanced Mason comes to intimately understand the inward organisation of the fraternity he recognises, admires, and is inspired to help preserve and forward its system of order and precision. All this is attended by no formal creed or dictatorial direction of individual or group.

The Masonic institution is the centre of comprehensive research, and the possessor of a mind deformed by prejudice or inclined to hazard inimical personal views against the proven theories of the Craft, who places himself under the established influences, finds that he is rebuilt by a force that accomplishes this recreation with tender consideration, it encourages him and contributes steadily to make him master in the art of right living. The order gives a bond to all moral forces. Legitimate conditions of happiness are brought about which, even if part of a dream, represent a method of which at the least raises man to a lofty height and teaches him to devote himself to the full exercise of his spiritual activity.

In this elevated school of intellectual and moral nobility, vast achievements materialise, and the creative mental function is accelerated. To such a post-graduate all that has been attempted is a glowing encouragement. He sees humanity reconciled, deformity enfranchised amid the blessings of complete liberty and brotherly joy. Masonry remains ever the same, sure of its excellence, based upon uprightness, and concerning itself for arid healing, the wounds of the world.—" Masonic Chronicler."

HIGHER MASONIC EDUCATION.

Masonry's system of education is neither circumscribed nor handicapped by cut and dried methods. The motive goes further than the mere importation of useful technical knowledge ; it infuses a stimulus to thought to a broad comprehension of things true and honest, pure and beautiful. It is an education that enlightens the whole man, body, mind, and soul.

A leader in Masonic teaching makes the primal starting point in the Craft an application of the fact that a man must first learn to think, and constantly perfect the process by exercise, realising that mere knowledge is not a substitute for thought. There must be a systematic training of the mind. There must be broadmindedness and the keenest sympathy with the views and aims of others. It is a narrow spirit which takes on a theme or a system applicable only to some one object, foremost and selfishly personal to the interest and welfare of one individual. There must be a generous sympathy of heart, shutting out a sense of self-superiority and comprehending that the general universal conception of things can free the mind of prejudice.

To every educational impulse and the enlightenment it bestows through study there must be a definite aim. In Masonry this is inculcated by putting to a metaphysical use the institution's dignified observances, and comprehending their utility as well as their beauty. Many a Mason wonders how certain members attain pre-eminence, and often attributes to defects of the system what is in fact caused by the infirmities of the one left at the post. One who will scan the life of those he knows who have been usefully prominent in the Order will find that their lives were devoted to a clear definite aim, that they have been high-minded and happy, even in the drudgeries of life, nurturing, true Masonic learning, keeping in constant fellowship with those who can look an honest man and a pure woman in the eye and attaining a perfection in the attributes of mind and soul that left them to the pinnacle of wholesome, vitalising excellency.

The road to that Masonic perfection which brings one in perfect harmony with all that is good and true and beautiful is not a difficult one. Its progress involves sacrifices and patience, but the aim in view is ever a guiding star, and the atmosphere of noble impulses and sure reward bring strength and power. The strength is of that quality that enables a sure and helpful hand to others, the power is the consciousness of being a worthy, consistent Mason. Such men attain that higher education that enshrines Masonic principles in an added halo of worthiness and they leave behind a record that makes them never forgotten.—"Masonic Chronicler."

THINKING MASONS.

This is the time when thinking Masons are needed. In these days of stress and storm, new and perplexing questions are constantly arising, in Masonry as well as in every department of human life. The world will never be the same after this titanic war. A new and, we firmly, believe, a better and nobler civilisation will arise from the ashes of the old. The problems of yesterday do not press for solution. The questions of to-day and to-morrow need our wisest and most careful consideration. The ritual of Masonry will ever remain the same. But Masonry is many sided. It may be viewed from many angles. It must deal with life and with human nature in many forms. So, let us have reading Masons and thinking Masons; that Masonry may keep fully abreast of the times, and do its part generously and nobly in all that pertains to the honour and uplift of humanity.—"Masonic Herald."

CLASS LODGES.

A letter from the G.Sec., addressed to the Prov.G.M. of West Yorkshire, makes the interesting announcement that " the advisers of the G.M. are against sectional Lodges." We say this is an interesting announcement, because it exactly coincides with the view we have always taken, that "class" Lodges were not founded on the true spirit of Freemasonry, one of the greatest principles of which is freedom! We know our view is not the view of the majority ; for class Lodges have sprung up in all directions, and have invariably justified their existence and proved of great utility. It is therefore somewhat late in the day for the advisers of the G.M to declare they are against sectional Lodges. It is something, like locking the stable door after the steed has

been stolen. May we venture to try and discover why this change of opinion has come about, or seek to learn how far the change will affect the future?

With the experience the Craft has had of the working of class Lodges, of which there are very many now in existence, it is difficult to find any actual fault or reason for the present condemnation. We do not know of a single instance where restriction as to the qualification of candidates has had a detrimental effect on the working of a Lodge. On the other hand, sectional restrictions have in many cases had the most gratifying results. Men of a distinct trade, profession, or particular social section of the community have found in their class Masonic Lodge a happy meeting ground; where all jealousies should cease, and the keenest rivals in the outside world could sit side by side with their opponents in Masonic peace and fraternal harmony. We imagine, however, there must be some reason for the change of opinion on the part of our rulers ; something beyond mere sentiment, aid we venture to think it would be a graceful act on the part of the advisers of the G. M. if some public announcement could be made explaining why the change has been deemed necessary. Without some sort of an explanation the hundreds of class Lodges now working may consider themselves somewhat out of order, or under a cloud, or under the ban of the advisers of the G.M. ; while the probability is nothing of the sort exists, and nothing approaching it is desirable or necessary.

As we have said, we viewed the establishment of class Lodges as undesirable, from the outset, because we felt that in "Free " Masonry there should be no class distinctions ; but public opinion was strongly against us; Lodge after Lodge was established; and Lodge after Lodge with class restrictions justified its existence ; even added to the dignity and high importance of Freemasonry. We had forgotten our old opposition ; and have frequently joined in rejoicings which have been showered upon class Lodges; to be rudely awakened from our peaceful contemplations by an official announcement that the advisers of the G,M. are against sectional Lodges !

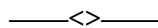
Why this change of policy ? Why so palpable an attempt to disturb existing conditions, cause friction in the present and create trouble for the future? Such a radical change on the part of our executive calls for explanation, and even justification; as it not only seriously concerns many existing Lodges, but will have very serious effect on many others now in contemplation. Of course, there may be some good reasons for the change of policy, but the outside observer will have some difficulty in fathoming the why and the wherefore, and we certainly think the letters of the G.Sec. we are referring to might have been more explicit and more explanatory, without giving away any of the secrets of the Masonic Privy Council.

It is always a difficult task to clear up a Masonic mystery. There is most certainly a mystery here, and we shall not be able to rest in peace and quietness until it is elucidated. Whether our readers, the general body of the Craft, and the very large section of class Lodge members in particular, share our anxiety or not is a problem we are not prepared to seek to solve. We may be viewing a mole hill in the form of a mountain, but we do not think we are over-estimating the extent to which the new edict is likely to affect English Freemasonry. Class or sectional Lodges have become such a feature among us that any attempt to check or step them would appear to be a very dangerous, or at least a very risky and undesirable procedure. Why attempt it., at this late hour? is the restriction to be retrospective if not, why not?

We have written the above assuming that what the advisers of the G.M. designate as "sectional" Lodges are similar to, and equal with what we and others have designated "class" Lodges. It is pointed out to us the two terms are quite distinct—well, it may be so! There may be a distinction between the two terms, but at present we cannot see the difference! This contention makes it all the more desirable to have an official explanation. It would be little short of a calamity for "class" Lodges to be brought into contempt, when it is only a "section" of them deemed really at fault or undesirable. It is the old, old story : What's in a name ?

—"Masonic Chronicle."

BASIS OF THE MARK DEGREE.



[An Oration delivered by BRO. REV. W. J. LEIGH-PHILLIPS, Prov.G. Chaplain,
at the Consecration of the Exmoor Mark Lodge, No. 697.]

Brethren,—It is to-day my great privilege, as it is my solemn duty, to address you, on the occasion of the founding and consecration of a new Lodge, on the subject of Mark Masonry, a degree not so well known as it deserves to be and I venture to think this is partly because even those who have been duly advanced in solemn form have failed to advance as they might in true Masonic knowledge. Let us for a few moments rivet our thoughts on the main symbol of Mark Masonry and its allegorical significance. It, is not the

foundation-stone in Masonry on which we are to moralise, for that lies at our feet, and we should have to look down at it. Let us direct our eyes to the keystone. To do so we must look up and contemplate the whole plan and finished structure. There are three points to which I would especially call your attention :—

First, the material—stone. The compact, enduring substance prepared by the great wisdom of the Divine Creator—the result of centuries of preparation, the outcome of His wondrous plan in creation, the main solid foundation of the great world in which we live. In our Masonic infancy we were taught that the rough ashlar represents man in his untutored state, full of strength and possibility, but requiring the firm force of discipline and education to prepare him for his place in organised civilised society. Humanity must be wrought into due form, and the excrescences of selfishness and unworthy motives must be duly removed by the skilled hand and judgment of the expert workman. The crude mass increases in value under the treatment, and, if it stands the full test, is fitted for its place in the sacred temple. The requirements of that holy building dictate the form of the stone. The plans are not altered to accommodate the irregular shape of an unprepared ashlar. To no man, or body of men, belong the right to alter Masonry.

Nor is all stone suitable for a place in such a permanent building. The selection must be carefully made. The material should be sound and strong and durable. It is a well-established fact that some stone which may endure for ages in its original place will soon decay and crumble in the vitiated atmosphere of a big city. The magnesian limestone which has lasted for centuries in many a country church, but which proved a failure in the British Houses of Parliament, is a very good example of this. So, too, many men, amiable and pleasant enough in their own family and social circles, may not possess the further necessary qualifications, or standard of mental attainments, to make them fit and proper persons to be incorporated into Free and Accepted or Speculative Masonry. On the other hand, it has now been found possible to apply a special treatment to a naturally less durable stone, such as Bath stone, which will solidify and preserve it, and make it weatherproof. The study and science of Masonry has proved itself capable of this consolidating influence. Those responsible, therefore, should only admit into Freemasonry those whom experience has shown are of strict morals, sound judgment, and able to withstand, by the assistance of Masonic knowledge, the varied trials and evil influences which are, alas, only too often found in the busy hum of commercial, social, and national life.

Then we come to the second point. The keystone is unique, and the beautiful workmanship differs from what has been previously passed and approved. It is the most important stone in the building. How clearly the genuine Mark Master will recognise in this the sublime truth : he is the most important part in the whole structure. There is one place which only he himself can fill. Were this truth once firmly implanted in our hearts, Freemasonry would grow in grandeur. We are the keystone itself, and if we fall short of the requirements, Freemasonry will fall, and no one can foretell how many others will be involved in the ruin. Our duty is not merely to take a part in the ritual on hard and fast lines, as mere sun-baked bricks of clay, but we are to feel our responsibility as living stones, and maintain, support, and uphold the glorious structure of which we are a vital part. In every Lodge every member, whether in office or not, is a source of weakness or strength. United we stand, divided we fall. Yet each man in himself is unique. Let us not, however, fail to emphasise this other equally important fact. The skilful workman was guided by a plan in the preparation of the stone. It was of cunning workmanship and skilfully prepared, but it was not evolved from the Craftsman's own idea of what was suitable or of artistic merit. He was not a co-architect, but he faithfully produced in stone a plan which in some mysterious way had been brought to his notice, and which he had faithfully followed. The overseers had, in their manifold duties, not observed the issuing of this particular plan. Can we doubt that the teaching underlying this fact is simply what each workman must study for himself the V.S.L., the T.B. of T.G.O.O.T.U., and perform zealously that particular duty which he finds clearly defined therein for his own personal guidance. Thus only can we find ourselves working in full accordance with the plans of the Divine Architect and Overseer. Thus, and thus only, can our individual work be received and approved and finally incorporated into the vast building of which we are part. The faithful workman performed his duty without realising the vast importance of his work, and though for a short time the work was brought to a standstill, the safety and stability of the structure was not unduly imperilled when the crisis arrived.

Then comes the third and final thought. Mark Masonry is not the initial step in Freemasonry, and the skilful Craftsman has already learned the main principles that rule and govern all workmanship for the holy building. No doubt he has already wrought many stones of fair and square proportions. Now he is taught that each keen workman has a chance of distinguishing himself by the preparation, in accordance with the divine plan, of a special superior piece of work, which will strengthen as well as adorn the whole structure. His judgment and skill are not at once appreciated. His apparent presumption brings for a while disappointment in its train, but the unerring justice and appreciation of the Master and the divine providence finally leads to

the full recognition of work well and truly performed. This is a prophetic lesson, and we can calmly wait through the troubles and trials of this transitory life for the setting of the seal and mark of approval on every act, word, or, indeed, thought, which are honestly in keeping with the precepts and tenets laid down for us, individually, as well as collectively, in the great. T.B. of T.G.O O.T. U.— "The Freemason."

Poetry.

LIFE AND DEATH.

——<>——

So he died for his faith. That is fine—
More than most of us do.
But stag, can you add to that line,
That he lived for it too ?
In his death he bore witness at last.
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?
It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride,
Was it harder for him'
But to live : every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.
Was it thus that he plodded ahead,
Never turning aside?
Then we will talk of the life that he led—
Never mind how he died.
—Ernest Howard Crosby in " Brotherhood."

WE CANNOT ALL BE LEADERS.

——<>——

If you cannot be a leader
As the march of life goes on,
If you cannot be a captain of a few,
You must shoulder arms and follow
Where the greater ones have gone,
And learn the things that followers should do !
If you cannot be a leader,
You must alivays do your best;
Be as faithful and as sturdy as you can,
And you'll gain your leaders' honour
You influence the rest,
You will gain the reputation of a man !
For we cannot all be leaders,
Found the banners at the front,
But we surely can be followers of Right ;
We can help our fellow mortals,
We can bear the battle's brunt,
We can aid the human army to the light !
—Jac Lowell.

THE CULT OF MITHRA.

[By REYNOLD E. BLIGHT, 32DEG.]

For a thousand years Mithraism commanded the allegiance of vast multitudes of mankind. The most ancient of all religious cults had its rise in Persia, and followed the Persian conquerors into Babylon, Syria, and Chaldea. When Alexander the Great overthrew the Persian Empire in the fourth century before Christ, the religion of Mithra was carried westward to Antioch and Alexandria, and even to the eternal city of Rome, where it flourished for several centuries, the ruins of its temples remaining even unto this day. Mithraism was the sturdy rival of Christianity, and it was not until the fourth century, A.D., that the cross finally attained the ascendancy.

Mithra, was worshipped as the light-god, second only to Ahura-Mazda, the supreme deity. He was in constant strife with the powers of darkness, and was the eternal foe of Ahriman, the author of evil. In a mystical fashion he was the mediator between Ahura, whose brightness outshone ten million suns, and humanity, children of night on a darkling star. In this sense he was hailed as deliverer and saviour, and was the greatheart for the poor human souls struggling, from the darkness of earth life up through the seven-fold pathway to the kingdom of light, where, cleansed from all earth elements, they take their places among the blessed gods.

Mithraism had its legends and myths, including the miraculous birth of Mithra into earthly life, songs of angels proclaiming his arrival, and shepherds worshipping the divine child. Rather interesting, also, it is that its most important festival was held on 25th December, which was celebrated as the birthday of the unconquered sun. It had its ecclesiastical organisation, with hierarchies of priests and high priests, with "sisters" (nuns) and "brethren."

The mysteries of Mithra consisted of elaborate ceremonials depicting a mystical death and resurrection, in which the initiate took the part of the main character in a dramatic representation. Lustration by baptism symbolised purification from sin. The touching of the tongue with honey represented the sweetness of the sacred words. A sacrament corresponding very closely to the Christian eucharist was served. The initiates spoke of themselves as re-born for eternity, and the doctrine of immortality occupied an important place in its teachings.

There is considerable evidence in the epistles that Saint Paul was an initiate of Mithra. It is well known that Tarsus. Paul's birthplace, was one of the chief seats of Mithraism, and the language, references, and symbolism of the Pauline letters make it practically certain that at least he was well acquainted with its main ritual and beliefs. The sixth chapter of Romans seems especially rich in Mithraic allusion.

An obligation, sacred and severe, was imposed upon the candidate, by which the neophyte consecrated his life to fight with Mithra against the legions of darkness. The whole act of initiation was known as "sacramentum," meaning a military oath, by which the young enthusiast was received into the army of Mithra. Henceforth, he was dedicated to those principles of heroism and manliness that in latter ages were designated as knighthood, chivalry.

Mithraism was a men's religion. Women were never admitted to its mysteries, or permitted to share its sacred knowledge. The obligation called for the exercise of the masculine virtues of courage, self-mastery, heroism, endurance, loyalty, obedience, and unwavering allegiance to righteousness. These were the virtues to be cultivated as most necessary in the warfare against evil, in which the soldiers of Mithra were engaged. The ethics was hard and stoical; the discipline long and severe. The rewards of this life are given to those who win them in mortal conflict. The satisfactions of the soul come to those who consecrate themselves to heroic endeavour. Eternal salvation is earned by splendid deeds done in the service of Mathra. When at least the weary but triumphant warrior reaches the kingdom of the blessed he is welcomed by "Father Mithra." who places on his head the wreath of victory.—" Los Angeles Consistory Bulletin."

OUR GRAND OLD FRATERNITY.

One of the most remarkable facts in Masonry is its three-fold development. The Blue Lodge symbolises and teaches natural religion, or the simple existence of God ; but the R.A. Chapter symbolises Hebrew history, and the Hebrew ritual; while the Knights Templar degrees touch on the holy doctrines of Christianity, inspire a martial spirit of chivalry to do gentle deeds of charity or dare heroic things.

Untouched by time, or the march of generations, this organisation comes out of the past a living and mighty wafer. It is not sectional, nor national, but cosmopolitan. Like Christianity, it came from the East, and spread through the world. From what we can gather of the Eleusinian mysteries, we are not without argument in referring our origin to ancient times. It numbers its brotherhood among every nation under the starry canopy of heaven. While the Church pleads with men and seeks to bring them within its folds, we violate our principles if we offer any urgent entreaty for anyone to become a Mason. He comes, if he comes, of his own free will and accord.

Masonry is a very curious institution; without being a peace society, it inculcates brotherly love ; without being a temperance society, it demands sobriety; without being a loyal league, it teaches patriotism. It does not profess to be a religion, yet it requires faith in God. It passes over national lines of speech and clime, and gathers its brotherhood in the mystic ties and holy rites of fraternal sympathy and love on every shore, on every mountain side and valley of the world. It has kept alive the love of the arts and learning in the dark ages, and existed an organised tower in the world for the benefit of mankind." The Keystone."

CONSECRATION OF THE PHOENIX MASONIC HALL, AKAROA.

A Masonic tradition on the Peninsula. is to the effect that the first Masonic meeting in New Zealand was held in Pigeon Bay by some brethren on a ship which put in there some time in the early forties. Later on a Lodge under the G.L. of France was working in Akaroa, but there are no records. The Akaroa Lodge under the G.L. of England then came into existence, but finally became moribund, though it never gave up its charter. Unfortunately, the records of this Lodge were destroyed by fire. During its existence a hall was erected (1873), now occupied by Lodge Phoenix, No. 43, which rose from the ashes of its predecessors, hence its name. During all these years there has been a debt on the hall, so it could not be consecrated, but this has been cleared off this year. On Friday, 12th December, a large number of brethren from Christchurch and the Lodges near Akaroa, assembled in the hall for the purpose of witnessing the consecration ceremony. The M.W.G.M. issued a commission appointing R.W. Bro. F. C. B. Bishop, Dep.G.M. *pro tempore* for the purpose of carrying out the ceremony, and he was assisted by V.W. Bro. Rev. A. H. Julius, G. Chaplain ; V.W. Bro. W. Brown, P.P.B.B. ; W. Bros. G. Yemm, P.G.D., and H. Owen, P.G.S. W. Bro. F. M. Collins, P.Prov.G.W., acted as G.Sec., and V.W. Bro. G. B. Perkins, G.D. of C., acted as G.D. of C. in a most efficient manner. The solemn ceremony was carried out in a most dignified manner, and greatly impressed all who witnessed it. The Phoenix brethren entertained their visitors to supper after the ceremony.

SUBSCRIPTIONS ACKNOWLEDGED.

S. G. Russell 18/4 (Berhampore, Wellington), A. H. Crook, J. R. Palmer 10/-, A. S. Tarrant., A. Wilby (Wellington), A. J. Boddy (Runanga); J. Dicken 10/- (Auckland), J. Connett 20/-, W. H. Haddrell (New Plymouth), D. Wilkinson (Geraldine), J. Tait 55/- (Lower Hutt), H. A. Goudie (Whaka), W. Whinray 20/-, F. O. York 9/2, A. R. Davis 9/2 (Gisborne), A. E. Currie (Wairoa), S. Gempton, G. Taylor, R. Telfer, S. J. Storkey (Napier), G. B. Edwards (Hamilton), E. C. Bathurst (St. Alban's), G. T. Lumsden (Dunedin), J. L. Deane (Pukekohe), T. Kennedy (Dargaville), W. Messana 20/- (Te Hana), D. J. Gardiner 30/- (Utiku), L. Watson 15/-, H. F. Luers, G. Smith (Oxford), D. Campbell (Mellins, Wellington), G. Hopgood (Ngapara), R. Murray 10/- (Waikaka), A. Lobb (Bennetts), J. Scott (Timaru), J. N. Watson 56/8 (Winton), A. McKelvey 17/6 (Epsom), N. A. Winter 20/-, J. Bates 15/- (Onehunga), H. F. Bedgood (Kaitaia).

(All 7/6 except those noted.)

ENQUIRIES ON MATTERS OF MASONIC INTEREST.

Q.—In the W.Ts. of F.C. Degree, I find these words :—" It teaches us . . . not to be an enthusiast, persecutor, or slanderer of religion." If these words are to be taken at their face value, then surely we cannot agree to the teaching of the P.R. with regard to " enthusiasm of religion." Can the CRAFTSMAN please explain? Has the word "enthusiasm " changed its meaning, like many another English word?

A.—An enthusiast is defined as one "who is swayed to a great or undue extent ; whose mind is completely possessed by any subject a highly imaginative person of elevated fancy." Thus the above warning may

be quite necessary, otherwise he can scarcely be qualified to hold the scales of justice with equal poise, or judge impartially of every transaction that comes before him.

Q.—When a Lodge requests another Lodge to pass or raise a brother who has been initiated in the first-mentioned Lodge, what is the practice re the fees for passing and raising?.

A.—The request is usually treated as a reciprocal courtesy, and no fees are charged, but a Lodge is within its actual rights in requiring that fees be paid.

Q.—in sending out Lodge notices, is it necessary to close envelopes down and affix a 1½d. stamp, or could they be sent out open with a 1d. stamp?

A.—Many Lodges send them open, affixing a 1d. stamp.

THE G.O.R.A.W.

In the earliest and latest editions of Mackey's "Lexicon," he discourses as follows :—

1. "Jah—This name of God is found in the sixty-eighth Psalm, verse 4 : Extol him that rideth upon the heavens by his name Jah.' It is the Syria name of God, and is still retained in some of the Syriac forms of doxology, according to Gesenius.

2. "Bel or Baal—This word signifies a lord, master, or possessor, and hence it applied, by many nations of the East, to denote the Lord of all things and the Master of the world. Baal was worshipped by the Chaldeans, the Moabites, the Phœnicians and Assyrians, and sometimes even by the Hebrews. It has been supposed that the first Baal was the Chaldean Nimrod. This word is repeatedly met with in the Scriptures, both in allusion to the idolatrous worship of this god, and, in connection with other words, to denote the names of places.

3. "On—This was the name by which Jehovah was worshipped among, the Egyptians. It is this God of whom Plato speaks in his Timæus, when he says, "Tell me of the god On,' which is, and never knew beginning. The Egyptians gave to this god the same attributes that the Hebrews bestowed upon Jehovah, and though we are unable to say what was the signification of On in the ancient Egyptian, we know that this word in Greek has the same signification of being or existence as in Hebrew. The Hindoos used the word Aum or Aun.

"I have made these remarks on the three names of God in Syriac, Chaldaic, and Egyptian — Jab, Bel, and On—in the expectation that my R.A. companions will readily recognise them in a corrupted form, and thus be enabled to understand a mystery which, I confess, was to me, at first, unintelligible. Again, Bel, Baal, or Bul' is the name of God as worshipped among the Chaldeans and Phœnicians.

"On, an ancient Egyptian word signifying the sun, which was at one time worshipped by the Egyptians as the Supreme Deity. The city of On, in Lower Egypt, which contained a temple dedicated to the worship of this divinity, is called in the Septuagint Heliopolis,' or the City of the Sun, and by Jeremiah (43, verse 13) Beth-shemesh,' which has the same signification. In Genesis (41, verses 45-50) we are informed that Pharoah gave Joseph for his wife Asenath, the daughter of Potipherah, priest of On.' On may therefore be considered as the equivalent for Jehovah among the Egyptians, as Jah was among the Syrians, and Bel among the Chaldees. The modern Masonic corruption of this word into 'Lun' is sheer nonsense.

"Aum, Ann, or On, the Hindoo and Egyptian. Chief Deity."

—Virginia Masonic Journal."

Reports.

[Secretaries and Scribes are requested to forward Reports.]

CRAFT LODGES.

OTAGO.

Hiram, No. 46.—The monthly meeting was held on 23rd. December. Owing to the holiday season there was only a moderate attendance. The business was passing three brethren, the ceremony being performed by the

W.M., assisted by his officers and P.Ms. A report and estimate of £24 for the repair of the Lodge foundations was presented, and as the work was of an urgent character, it was decided to at once proceed with it. W. Bro. Fredric, P.M., stated that he had already received donations amounting to £17 towards the cost of repairs. A collection, amounting to £2 4s., was taken up as a Christmas-present to our worthy and esteemed Tyler, Bro. Mahew Walker. The Lodge closed at 10 p.m. —[Lodge Correspondent.]

Otago Kil. No. 143.—The regular meeting was held on the 7th January at Moray Place, W. Bro. J. E. Gallie, W.M., presiding. Owing to the holiday season, there was not the usual large attendance, but the meeting was such that it seemed to draw the brethren close together with that fraternal regard that characterises our assemblies. This was possibly more marked owing to the fact that the news of the sad bereavement sustained by the Craft through the death of our Prov.G.M., Bro. Hawcridge, was just known. W.M. Bro. Gallie referred to this loss very feelingly, as did also various P.Ms. of the Lodge. There were two candidates for initiation, and the ceremony was carried through very thoroughly and efficiently. The Fourth Degree was naturally of a very quiet nature, and the evening terminated possibly somewhat earlier than usual.—[Lodge Correspondent.]

Clinton, No. 183.—The monthly meeting was held on the 8th ult., Bro. Win. Brown, W.M., presiding over a large attendance. The W.M. referred in feeling terms to the great loss which the Craft had sustained in the death of our R.W. Bro. R. Hawcridge, P.G.M. of Otago. The business consisted of the passing of two brethren and the nomination of officers for the ensuing term. H.G.W. being given by four brethren from distant Lodges and by the brethren of Lodge Clinton to the W.M., the Lodge was closed.—[Lodge Correspondent.]

CANTERBURY.

St. Augustine, No. 4.—The regular meeting was held in the Christchurch Masonic Hall on 13th January. W. Bro. C. H. Duff, W.M., opened his Lodge at 7 p.m., and disposed of the business portion of the evening's work before the entrance of visitors at 8 p.m. One item of business was as unique in its way as the fact that one of the initiates in the subsequent ceremony was the son of the W.M. No. 4 is in the extremely fortunate position of being a wealthy Lodge, and the brethren unanimously supported the recommendation of their Finance Committee that the Lodge should undertake the responsibility of giving those educational advantages which we are taught are necessary to fit us for well-organised society to the two infant sons of one of our P.Ms., who paid the supreme price by giving his life for his nation. Ballots for two affiliating brethren proved clear, and the lengthy list of brethren eligible for the office of Master was read. Bro. S.W., who has just returned from an extended trip to England and America, expressed his desire to be given a further twelve months' apprenticeship in the S.W.'s chair before his name was submitted. Over one hundred visitors, including R.W. Bro. F. C. B. Bishop and Prov.G.L. twenty strong, were admitted to witness the rare occurrence, although this was the third occasion in this territory in his year of a sitting Master' having the privilege of initiating his son. The work was creditably carried through, the W.M. being assisted by W. Bro. Newth (W.M., Lodge Christchurch, No. 91), Charge after Investiture ; W. Bro. Dr. Blackmore, N.E. Charge ; W. Bro. Blackmore (W.M., Lodge Robert Burns), R. for Prep. ; W. Bro. Dunstan (W.M., Lodge Ionic, No. 212), W.Ts. W. Bro. Nordon, who has started on his round of farewell visits, delivered the Charge after Initiation. The subsequent hour in the refectory was most enthusiastic. The R.W. Prov.G.M. was in happy vein, and W. Bro. Whiteside was in his element in his toast of the " Newly Initiated." The musical programme was strengthened by the assistance of Bro. Traill, a visitor from Australia, all of the items meeting favourable reception. —[Lodge Correspondent.]

Christchurch, No. 91.—The Lodge held its monthly meeting on 23rd December, W. Bro. L. Newth, W.M., presiding. The first part of the meeting was taken by P.Ms. for the purpose of raising two brethren. V.W. Bro. H. Hopkinson, at the invitation of the W.M., took the chair, and appointed his officers as follows: S.W., W. Bro. Macfarlane; J.W., W. Bro. Thomas ; I.P.M., W. Bro. Torrance; D. of C., W. Bro. Adams ; S.D., W. Bro. Yemm; J.D., W. Bro. Sheffield. The candidates were obligated by the acting-W.M., the first part of the Exhort. being delivered by W. Bro. Sheffield. The Secrets were communicated by W. Bro. Roberts. The T.H. was related by W. Bro. Adams. The Charge after Investiture was given by W. Bro. Thomas. The W.Ts. were explained by W. Bro. Newth, the T.B. by W. Bro. Torrance, the Final Charge being given by W. Bro. Macfarlane. Lodge having been called off for a few minutes, was resumed by the regular officers, when four

brethren were initiated, being obligated by the W.M., and receiving from him the S., T., and W. The Charge after Investiture was given by Bro. Dickenson; the Charge in the N.E. by W. Bro. Henderson; the W.Ts. were explained by W. Bro. Falck (Avon Lodge) ; the Final Charge being given by W. Bro. Kiddy. The Lodge having been closed in due form, the usual social hour was spent in the refectory.—[Lodge Correspondent.]

Robert Burns, No. 139.—There was a large gathering at the regular meeting on 20th January. The W.M. (Bro. G. A. Blackmore) presided. One candidate was proposed, and the ballot taken on another. The Lodge unanimously nominated R.W. Bro. Thos. Ross for the position of G.M. The special work of the evening was the raising of two brethren. During the ceremony the W.M. was assisted by W. Bro. C. H. Duff, W.M. St. Augustine Lodge (Charge after Investiture) ; W. Bro. W. M. Robinson, G.S. (Secrets); Bros. MacRae, J.W., and W. E. Rogers, S.W. (T.H.); W. Bros. T. Kirker, Prov.G.Sec. (Further Explanation of Signs) ; L. Gant, W.M. Crown Lodge (W.Ts.); and A. Hunter, I.P.M. (Final Charge). The Vs.S.L. were presented to the brethren by Bro. Rev. W. Tanner. The feature of the "Fourth" was "The Visitors," proposed by Bro. Rev. W. Tanner, in which he made eulogistic references to the magnificent work done for the Craft in Christchurch by W. Bro. E. R. Norden, Bro. Norden being largely responsible for the building of the magnificent temple, and deploring his departure from New Zealand, which is for health reasons.—[Lodge Correspondent.]

Acacia, No. 209.—The regular meeting was held on 4th December, when one candidate was initiated. W. Bro. Cadman, W.M., gave the Ob., and was assisted by the following: W. Bro. L. B. Hart (Secrets), Bro. Keppler, I.G. (Charge after Investiture), Bro. Rev. A. L. Carter, S.W. (N.E. Corner), Bro. C. Saundercock (R. for Prep.), Bro. Billens (W.Ts.), and Bro. Lewis, J.W. (Final Charge). The son of the initiate was proposed for membership during the evening, as well as one other. W. Bro. L. B. Hart was nominated for office as J.G.D., and W. Bro. J. Hood for any office in G.L. The W.M. announced that during his term the Lodge would officially visit Lodge Avon, at the invitation of W. Bro. Falck, and would work the Third Degree in the city; also that visits had been promised to Lodges Amuri and Cheviot. H.G.W. were received from Lodges Civic, Avon, and Amuri. [Although this meeting was held on 4th December, this report did not reach our office until after we went to press with the January issue.—ED. C.]

The regular meeting was held on 6th January, the W.M. (W. Bro. W. J. Cadman) presiding. The ceremonial work was the passing of three brethren, who were obligated by the W.M., who also communicated the Ss. The W.M. was assisted as follows : S.E. Corner, Bro. H. B. Billens ; W.Ts., Bro. C. Saundercock; Final Charge, Bro. R. Hannah; T.B., Bro. Rev. A. L. Carter. A committee was appointed to consider the best method of instituting a building fund. Lodge Acacia wants a home of her own, and the W.M. hopes at the end of his year to hand over to his successor at least the nucleus of a building fund. This forward movement was heartily approved by the brethren. At the "Fourth " the toast of the evening was "Lodge Acacia "—a proper toast on her first birthday.—[Lodge Correspondent.]

WESTLAND.

Mokihinui, No. 96.— There was a large, if not a record, attendance at the installation meeting held in the Masonic Hall, Seddonville, on 6th December. Lodges Aorangi (Denniston), Torea (Granity), and Kawatiri-Westport were fully represented. R.W. Bro. R. H. Richmond, Prov.G.M., travelled all the way from Greymouth to conduct the ceremony of installing Bro. W. E. Mosley as W.M. He also delivered the charges to the W.M., Wardens, and brethren in an impressive manner. The officers were invested by W. Bro. D. C. Cameron, P.G.D. (Dunedin), the Sec. (W. Bro. C. M. Johnston) being re-invested for the eighteenth term. The list of officers is as follows:—W.M., Bro. W. E. Mosley ; I.P.M., W. Bro. P. Hunter; S.W., Bro. T. Thomson; J.W., Bro. T. Brownlie; Treas., W. Bro. D. P. Mumm; Sec., W. Bro. C. M. Johnston ; D. of C. W. Bro. T. Quinn ; S.D., Bro. Blythe ; J.D., Bro. W. A. J. Marris; I.G., Bro. Voyce; Chaplain, W. Bro. W. A. Morris; Organist, Bro. W. McIndoe ; Tyler, W. Bro. W. Mumm; Ss., Bros. Ireland and Blair. The Prov.G.M. delivered an exceedingly interesting address, and the brethren heard with regret that he intended retiring from office. Five candidates were elected for initiation.

An excellent supper was done ample justice to by the brethren. It was prepared and laid out by lady friends, and the floral decorations were a special feature and much appreciated.—[Lodge Correspondent.]

MARLBOROUGH AND NELSON,

Unanimity, No. 106.— There was not a large attendance at the monthly meeting held on 8th January holidays and harvesting combining to keep a good many brethren away. Officers were "in short supply," the I.P.M., J.W., Treas., J.D., D. of C., Organist, I.G., and Tyler being amongst the absentees. The W.M. (W. Bro. Lambie) therefore had rather a scratch team, but, on the whole, the degree (the passing of two brethren) went very well, the emergency officers doing good work. A letter was received from Quattuor Coronati Lodge, intimating that Lodge Unanimity had been admitted to membership of the correspondence circle. A vote of sympathy with Bro. J. R. MacQueen on the death of his father was passed. One W. brother was granted his demit. During supper the W.M. read a very interesting paper on "The Pillars," written by W. Bro. T. E. Cleator, W.M. of Lodge Wairau, No. 42.—[Lodge Correspondent.]

AUCKLAND.

Ponsonby, No. 54.—The Lodge went into recess in January. The next meeting will be held on 3rd February, when the Second Degree will be worked. At the regular meeting in December there was a good attendance, including several brethren of the Railway Service, the occasion being in the nature of a farewell to W. Bro. L. C. E. Hamann, a very highly esteemed P.M. of the Lodge, of which he has been a pillar of strength for many years. W. Bro. Hamann was J.W. in 1915-16, W.M. in 1916-17, and Sec. in 1918-19, besides filling the junior offices. In all positions he did excellent work. As W.M. he was greatly instrumental in placing the financial affairs of the Lodge on a much stronger footing. In presenting W. Bro. Hamann with a Sec.'s jewel, W. Bro. C. R. Munro extended the thanks of the Lodge for valuable service rendered, and referred in pleasing terms to the excellent work he had done for the Lodge and the esteem in which he is held. W. Bro. Hamann was taken completely by surprise, and for once was at a loss for words : but, recovering, he thanked the brethren for their gift, and assured them of the pleasure it had always given him to do his best for the Lodge. In the after-meeting the health of our W. brother was honoured. Many of the brethren and visitors, several of whom are members of the Railway Service, of which W. Bro. Hamann is an old and popular officer, spoke of the many good qualities possessed by our worthy brother. The toast was drunk with great enthusiasm. W. Bro. Hamann responded at length, dealing with several matters of interest to the Lodge, and in speaking of the work done by him as W.M., thanked the brethren for the cordial support then accorded him, and tendered the brethren some very excellent advice. W. Bro. Hamann left Auckland for Christchurch on 8th January to take up the position of Assistant Traffic Manager of the N.Z. Railways in that city. We cordially recommend our worthy brother to the Christchurch brethren, and wish both him and his wife every success in their new sphere in life.—[Lodge Correspondent.]

RUAPEHU.

Manawatu Kil., No. 47.—The Lodge paid an official visit to Lodge Rangatira, Hunterville, on 5th December, when a full compliment of officers attended the W.M., and assisted in the ceremony of working a Third Degree. The ceremony was ably conducted by the W.M. (W. Bro. E. R. B. Holben), who was assisted by R.W. Bro. J. A. Nash, P.G.S.W. ; W. Bros. G. Torstonsen, A. C. Clark, W. Mundy, and Grove. The brethren of Lodge Rangatira greatly appreciated the visit, and complimentary reference was made to the enjoyment experienced by the brethren. A pleasant hour was spent in the refectory, where the usual toasts were honoured, interspersed with song and story.

The Lodge held its usual monthly meeting on 11th December, when two brethren were raised. The ceremony was conducted by W. Bro. E. R. B. Holben, who conferred the Ob., and was assisted by W. Bro. G. Torstonsen (T.H., 3rd T.B., and Ss.), W. Bro. Clark, Chaplain (Prayers and Exhort.), and W. Bro. Mundy (Charge after Raising and W.Ts.). Three candidates were elected for initiation. One brother was nominated for affiliation, and one for membership. The W.M. extended the season's greetings to all members, wishing them a bright, and prosperous new year. Consideration was also given to a letter from Lodge Civic, Christchurch, regarding a proposed Masonic settlement in Central Africa. On the motion of a W. brother, it was decided to hold the next meeting in February. A diploma was presented to one brother, and the Lodge was closed in the usual manner. A pleasant half-hour was spent in the refectory, when Bro. H. Canton, of Lodges Rangitira and Huia, regaled the brethren with an account of the trials and privations of the early pioneers and settlers in the Hunterville district, of whom he happened to be one. The W.M. thanked Bro. Canton for his interesting story, and the usual toasts having been given and responded to, a very interesting meeting was brought to a close. I beg to close by wishing you and your staff the compliments of the season and a bright and prosperous new year.—[Lodge Correspondent.]—[The Editor offers his thanks, and heartily reciprocates.—ED. C.]

Kimbolton, No. 123.—The usual monthly meeting was held in the Masonic Hall, Kimbolton, on the 8th ult. The officers for the ensuing year were elected. The installation is to be held on 4th February. M.W. Bro. D. McFarlane, Prov.G.M., will be the Installing Master, and will be assisted by the W.Ms. of the various Lodges in this district.—[Lodge Correspondent.]

Moutoa, No. 195.—The usual meeting was held on 27th November, W. Bro. F. Bourne, W.M., presiding over a good attendance, Two candidates were initiated, the W.M. being ably assisted by his officers. One brother was proposed as a joining member, and also a candidate for initiation. The business having been ended, an adjournment was made to the refectory, where a most enjoyable time was spent. W. Bro. Munro continued his lecture upon his experiences in Palestine, which again proved most interesting. During the month official visits were paid to St. Andrew Kil. and Tongariro Lodges. [Came to hand too late for January issue.—ED. C.]

December was a particularly busy month for Lodge Moutoa. An emergency meeting and the regular meeting were both for the purpose of working the Third Degree. On the evening of 18th December our orchestra made its debut, and made a very good showing. It seemed very appropriate that the orchestra should have made its appearance on the evening just prior to the festive season, as it was the W.M.'s desire to see all merry and bright on this the most peaceful Christmas we have had for many years.—[Lodge Correspondent.]

WELLINGTON.

Masterton, No. 19.—A welcome face at the monthly meeting, held on 10th December, was that of W.M. Bro. C. W. Perrin, who, after a long absence on account of illness, attended and worked the Third Degree, when two brothers were raised. A vacancy having occurred in the office of S.D., all officers have been advanced a step, and on this occasion they took up their new work for the first time. Among the several visitors present were Bros. Poad and Ward, of Auckland, No. 87, and Christchurch, No. 91, respectively, and at the request of their mother Lodges the opportunity was taken to present them with their M.Ms.' certificates.

At the regular meeting on 14th January the W.M. (Bro. C. M. Perrin) presided, and there was a fair attendance of local and visiting brethren. The ordinary business was transacted, and four E.As. were passed to the F.C. Degree, the ceremony being conducted in an able manner by the usual officers. The W.M., J.W., and S.W. wore the gauntlets presented to the Lodge by W. Bro. J. B. Henry, and this very handsome addition to the regalia was favourably commented upon. Following the conclusion of the meeting, a pleasant half-hour was spent in the refectory, when the visiting brethren were extended a hearty welcome.—[Lodge Correspondent.]

Leinster, No. 44.—The meeting held on 5th January was well attended, a number of the visitors hailing from other colonies. The degree work was the initiation of two candidates, and reflected great credit on the W.M. and his officers. A motion was passed transferring the sum of £30 to the Lodge Benevolent Fund. After the Lodge was closed a very pleasant time was spent in the refectory, where the usual toasts were honoured, more particularly the toast in honour of three foundation members present that evening—namely, R.W. Bro. J. W. Ellison, Prov.G.M., W. Bro. Joseph Hyde (a Mason of over sixty years), and Bro. F. H. Arrowsmith (the first S.W. of the Lodge), all of whom took an active part in bringing Lodge Leinster into existence. "These worthy members in their replies gave the brethren very interesting accounts of their various experiences, more particularly W. Bro. J. Hyde, who, despite his nearly ninety years of age, is very regular in his attendance, and might well be taken by members of any Lodge both young and old as worthy of imitation. Bro. C. W. A. Peterson, who had recently returned after over four years' service in the Navy, for which service he had received the D.S.C, in responding to the toast given in his honour, requested the W.M., on behalf of the Lodge, to accept the sword presented to him by his fellow engineer officers.—[Lodge Correspondent.]

Lodge Otari, No. 190.—The monthly meeting was held at the Lodgeroom, Ngaio, on 8th January, W. Bro. Tanner presiding. Bro. Alex. J. Ferguson was raised to the Third Degree. W. Bro. Tanner obligated ; W. Bro. Curtis gave the Exhort. ; Bro. Patrick, 15 F.Cs. ; W. Bro. Ferguson recited the verses from Ecclesiastes ; AV. Bro. Meek gave the Light Charge and communicated the Signs and Secrets. Bro. Craig invested Bro.

Ferguson with the M.M. apron, and W. Bro. Curtis remarks after investiture, W. Bro. Tanner explaining the Signs and Secrets, Bro. Patrick presenting the W.Ts. ; and Bro. Craig gave the Final Charge. During the evening Bro. Geo. W. James (of Southern Cross Lodge) was handed his G.L. certificate by W. Bro. Ferguson. The Lodge closed at 9.25 p.m., and adjourned to the refectory, where light refreshments were partaken of.—[Lodge Correspondent.]

Whetu Kairangi, No. 201.—The regular meeting was held on 10th January, presided over by the W.M., W. Bro. T. S. Robertson. Two candidates were passed to the Second Degree, the ceremony being performed by the W.M., assisted by W. Bro. A. Schmidt and W. Bro. Broomhall (St. Andrew), Bro. G. Browne (S.W.), Bro. A. R. Perston, and Bro. Sykes (S.D.). An adjournment to the refectory was made shortly after 9 p.m., and the assembled brethren had the pleasure of listening to a most interesting and instructive esoteric explanation of the W.Ts. of the Second Degree given by Bro. A. R. Perston and illustrated by a cleverly designed chart showing the various groupings of the S., L., and P.R., together with a coloured diagram of "Fortune's wheel." That the lecture was listened to with marked attention by those present was evidenced by the congratulations showered upon the lecturer by the visitors when responding to the toast, and a very pressing invitation was extended to Bro. Perston by a visiting brother, who expressed a wish that the brethren of his own Lodge might also have the benefit of this additional sidelight on Masonic teachings. — [Lodge Correspondent.]

A. AND A. RITE.

Wellington, No. 91.—The quarterly meeting was held in the Chapter-room, Boulcott Street, on 16th January. There was an excellent attendance, presided over by Bro. A. Veitch, P.M.W.S. Immediately after the opening of the Chapter a resolution of sympathy and condolence was passed to the M.W.S., Bro. J. Rod, in the domestic bereavement he had suffered, and which prevented his attendance that evening. One brother was perfected, the acting-M.W.S. being assisted by Ill. Bro. H. J. Williams, E. and P. Bros. Cl. E. Smith, R. J. Foss, and the officers of the Chapter. Ill. Bro. Williams made a presentation to the Chapter, on behalf of Ill. Bro. Sir R. S. F. Henderson (London), which was ordered to be acknowledged in due and proper form. Several matters of importance were discussed. Two candidates were balloted for, and after the concluding rite the Chapter was closed at 10.15 p.m.—[Chapter Correspondent.]

GEORGE & GEORGE

Family Drapers, House Furnishers,

161-163 CUBA STREET, WELLINGTON

Importers of

MASONIC REGALIA, RIBBONS, APRON ELASTIC, ETC.
REPAIRS AND RENOVATIONS TO APRONS A SPECIALTY

If you want to save money, try our tailor for Dress Suits, Dinner Jackets, etc. The utmost satisfaction guaranteed.

UNDER ENTIRELY NEW MANAGEMENT.

THE MANSIONS

HIGH-CLASS PRIVATE HOTEL

ROTORUA

P.O. Box 121

Telephone 145

Wire or write for rooms.

Three minutes' walk from Railway Station

PORTER MEETS ALL TRAINS

FRED REEVE

Proprietor

(Late N.Z. Rifle Brigade)

G. KREBS, Tailor

125 LAMBTON QUAY

(Next to the Public Trust Office)

LADIES' COSTUMES A SPECIALTY.

Economy combined with style and general efficiency.

F. BROWN

Electrotyper and Stereotyper

Electro Blocks of Masonic and other Lodge

:: Emblems always kept in stock. ::

SPECIAL DESIGNS
TO ORDER ☐

BEST WORKMANSHIP.
MODERATE CHARGES.

No. 8 DENTON'S BUILDINGS

'Phone 1188

Willis Street (Opposite John Duthie's) Wellington

CARS FOR HIRE

Telephone (Day or Night)—Residence, 991a; Office, 59.

Siddeley-Deasy Cabriolet, No. 119.

S. H. MATTERSON, Proprietor.

135 ABEL SMITH STREET, WELLINGTON.

R. A. NICOL

"Reliance" Seed Store,

37 COURTENAY PLACE, WELLINGTON

DEALER IN HIGH-GRADE MANURES AND
FERTILIZERS.

AGENT FOR HORTON'S PREMIER NURSERIES AND
LAIRD'S ROSES.

THE GRAND LODGE OF NEW ZEALAND

OF ANTIENT FREE AND ACCEPTED MASONS

212 Active Lodges, with an Approximate Membership of 15,500.

PATRON:

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

GRAND MASTER:

M.W. Bro. Hon. A. L. Herdman, of Christchurch.

PAST GRAND MASTERS:

M.W. Bro. Henry Thomson (deceased) ...	1890-92
M.W. Bro. Malcolm Niccol ...	1892-94
M.W. Bro. Francis Henry Dillon Bell (resigned) ...	1894-96
M.W. Bro. William Barron ...	1896-98
M.W. Bro. Richard John Seddon (deceased) ...	1898-1900
M.W. Bro. Alexander Stuart Russell (resigned) (deceased) ...	1900-02
M.W. Bro. Herbert James Williams ...	1902-04
M.W. Bro. Alfred Henry Burton (deceased) ...	1904-06
M.W. Bro. His Excellency Lord Plunket ...	1906-10
M.W. Bro. C. J. W. Griffiths ...	1910-12
M.W. Bro. F. C. Binns (honoris causa) (deceased) ...	1911
M.W. Bro. M. Thompson ...	1912-14
M.W. Bro. John Joseph Dougall ...	1914-16
M.W. Bro. Oliver Nicholson ...	1916-18

PAST PRO-GRAND MASTERS:

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

GRAND LODGE OFFICERS, 1919-20:

Deputy Grand Master—R.W. Bro. T. R. Stanley Milroy, Auckland.

Provincial Grand Masters of Districts—

Auckland—M.W. Bro. Oliver Nicholson.
Wellington—R.W. Bro. J. W. Ellison.
Canterbury—R.W. Bro. F. C. B. Bishop.
Otago—R.W. Bro. R. Haweridge.
West Coast—R.W. Bro. R. H. Richmond.
Nelson and Marlborough—R.W. Bro. R. W. Stiles.
Southland—R.W. Bro. A. B. Haggitt.
Hawkes Bay—R.W. Bro. R. S. Chadwick.
Taranaki—R.W. Bro. R. W. Sargent.
Ruapehu—R.W. Bro. D. J. F. McFarlane.

Senior Grand Warden—R.W. Bro. Robert Scott, Kyeburn, Otago.
Junior Grand Warden—R.W. Bro. Thomas Morgan, Hastings, Hawkes Bay.

Grand Chaplains—V.W. Bro. Rev. A. H. Julius, V.W. Bro. Rev. J. H. Sykes.

Grand Treasurer—V.W. Bro. John T. King.

Grand Registrar—V.W. Bro. Chas. W. Nielsen.

President of the Board of General Purposes—V.W. Bro. Colonel J. J. Esson.

Grand Secretary—M.W. Bro. Malcolm Niccol.

President of the Board of Benevolence—R.W. Bro. H. H. Seaton.
Grand Directors of Ceremonies—V.W. Bro. G. B. Perkins, V.W. Bro. G. Russell.

Senior Grand Deacons—W. Bro. E. T. Moller, W. Bro. H. J. T. Jaggard.

Junior Grand Deacons—W. Bro. H. N. Ewing, W. Bro. Henry Benner.

Grand Superintendents of Works—W. Bro. A. E. Inder, W. Bro. J. H. Morrison.

Grand Bible Bearers—W. Bro. W. R. Rusden, W. Bro. G. H. Hufton.

Grand Sword Bearers—W. Bro. Wm. Tailby, W. Bro. Herbert A. Hobbs.

Grand Standard Bearers—W. Bro. D. S. Jamison, W. Bro. W. F. Willis.

Grand Organist—Bro. Dr. F. C. A'Court.

Grand Pursuivants—W. Bro. G. W. Ravenhill, W. Bro. J. W. Raffils.

Grand Stewards—W. Bro. D. W. Hunter, W. Bro. A. H. Waring, W. Bro. N. A. Winter, W. Bro. R. Buchanan, W. Bro. J. P. Shand, W. Bro. E. B. Parsons, W. Bro. E. C. Smith, W. Bro. J. A. Miller, W. Bro. H. R. Bagge, W. Bro. E. Schafer, W. Bro. W. M. Robinson, W. Bro. W. H. Maclean.

BOARD OF GENERAL PURPOSES.

(Meets on Third Tuesday in each month at 7.30 p.m., in the Offices of Grand Lodge, at the corner of Manners and Cuba Streets—second floor—Wellington.)

President—V.W. Bro. James J. Esson.

Members ex-officio—M.W. Bro. Hon. A. L. Herdman, G.M.; R.W. Bro. T. R. Stanley Milroy, D.G.M.; R.W. Bro. Robert Scott, S.G.W.; R.W. Bro. Thomas Morgan, J.G.W.; V.W. Bro. J. T. King, G.Treas.; V.W. Bro. C. W. Nielsen, G.Reg.; all P.G.Ms. and P.Pro.G.Ms.; all P.D.G.Ms.; all Prov.G.Ms. and P.Prov.G.Ms.; the Immediate P.Pres. of the Board.

Elected Members—W. Bros. A. A. George, E. J. Guinness, E. P. Rishworth, J. G. Harkness, and R. Jenkins (Wellington District); W. Bros. V. R. Anderson and F. A. B. Cameron (Auckland District); W. Bro. J. A. Borthwick (Canterbury Province); W. Bro. W. Miller (Otago District); W. Bro. E. B. Gee (Southland District); W. Bro. N. G. Armstrong (Ruapehu District); W. Bro. Walter Kirk (Hawkes Bay District); W. Bro. W. J. Wick (West Coast District); W. Bro. E. R. Lane (Nelson and Marlborough Districts); W. Bro. F. W. Grainger (Taranaki District).

BOARD OF BENEVOLENCE.

(Meets in the Offices of Grand Lodge, Wellington, when required.)

President—R.W. Bro. Herbert H. Seaton.

Members ex-officio—M.W. Bro. Hon. A. L. Herdman, G.M.; R.W. Bro. T. R. Stanley Milroy, D.G.M.; V.W. Bro. J. T. King, G.Treas.; all P.G.Ms. and P.Pro.G.Ms.; all P.D.G.Ms.; all P.G.Ms. and P.Prov.G.Ms.; the Immediate P.Pres. of the Board.

Elected Members—W. Bros. J. H. Jerram, S. T. S. Martin, W. A. Baudinet, Jas. McLachlan, and P. C. Watt (Wellington District); W. Bros. W. H. Fricker and Geo. Urquhart (Auckland District); W. Bro. H. Tapping (Canterbury Province); W. Bro. Hugh Barclay (Otago District); W. Bro. Jas. C. Imlay (Southland District); W. Bro. E. Lloyd (Ruapehu District); W. Bro. L. T. Cooper (Hawkes Bay District); W. Bro. E. P. Peters (West Coast District); W. Bro. W. W. Tylor (Nelson and Marlborough Districts); W. Bro. W. H. Were (Taranaki District).

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

Chairman—W. Bro. J. G. Harkness, of Wellington, and the members of the Boards of General Purposes and Benevolence (sitting together).

The same Board administer the War Benevolent Fund of Grand Lodge.

TRUSTEES OF GRAND LODGE FUNDS AND PROPERTY.

M.W. Bro. H. J. Williams, P.G.M.
R.W. Bro. T. A. Peterkin, P.D.G.M.
R.W. Bro. J. W. Ellison, Prov.G.M.
R.W. Bro. A. Veitch, P.G.W.
R.W. Bro. H. H. Seaton, P.G.W.

MALCOLM NICCOL, Grand Secretary.

Postal Address:—Box 1047, G.P.O.

The charge for Advertising Lodges, with names of officers, times and places of meeting, etc., is £1 per annum, payable yearly, in advance. Secretaries are requested to send corrections, and notify alterations when necessary. Lodges here given by name and number only do not advertise in the Journal.

NORTH ISLAND.

CRAFT LODGES.

(Under Grand Lodge of New Zealand)

PROVINCE OF AUCKLAND, 48 LODGES.

(M.W. Bro. O. Nicholson, P.G.M.)

Ara, No. 1:—Founded 1842, meets Freemasons' Hall, Princes St., Auckland, second Wednesday in month (except Jan.), 7.30 p.m. Installation June. W.M., Bro. W. A. Fairclough; S.W., Bro. J. Paterson; J.W., Bro. D. Duncan; Sec., W. Bro. M. A. Benney, P.M., 14 Railway St., Newmarket.

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. Talby, P.M., 62 Wellesley St. W., 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. 52:—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. Stancombe; 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. W. Wyatt; Sec., Bro. C. Cooper, P.M., Box 20, Pukekohe.

Hokianga, 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, Kaitia, 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., Kaitia.

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.

Waiuku, No. 90:—Founded 1893.

Ohacawai, No. 101:—Meets Masonic Hall, Ohacawai, 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. Mackereth, 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. G. Williams; 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, Whakarewarewa.

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. Bales; Sec., Bro. H. L. Tempest, P.O. Box 109, Te Kuiti.

Karioi, No. 165 (Raglan).

Tawhiri, No. 166:—Founded Nov., 1909; meets at Frankton 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, Frankton 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., Bro. F. R. Trevithick; S.W., Bro. W. I. Stenson; J.W., Bro. S. Orbell; Sec., Bro. J. Vugler.

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

Marsden, No. 169 (Maungaturoto).

Waitakeri, No. 170 (Henderson).

Waipu, No. 179.

Onewa, No. 182 (Northcote).

Te Marama, No. 186:—Founded 1911, meets Masonic Temple, Ngaruawahia, 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., Ngaruawahia, 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. Shannan, 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. Peebles; 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, Waikare, H.B., Tuesday nearest full moon, 7.30 p.m. Installation first Tuesday in December. W.M., Bro. J. P. Moore; S.W., Bro. R. Boyd; J.W., Bro. R. E. Jefferson; Sec., Bro. E. L. Thomson, Box 1, Waikare, H.B.

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: 8 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. Glenny; 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, Robt 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. R. 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.

Moa, No. 110:—Founded 1896, meets in 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 40, 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. Tinney; 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. Dear; J.W., Bro. A. Livingston; Sec., Bro. W. Hayden Maclean, P.M.

St. Andrew Kil., No. 79:—Founded 1886, 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. E. 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.

Otaihape, 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 Launoy; 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.

Hula, 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. Y. 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, Gouville, 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., W. Bro. M. Vance; S.W., Bro. Dr. W. J. Feltham; J.W., Bro. W. J. Trask; Sec., W. Bro. T. P. Firman, P.M., Box 6, Ohakune Junction.

PROVINCE OF WELLINGTON: 24 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.

Masterton, No. 19:—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. A. Greening; S.W., Bro. G. W. Lawrence; J.W., Bro. W. F. Thompson; Sec., W. Bro. A. T. Wells, P.M., P.O. Box 601, Wellington.

St. John, No. 37:—Founded 1880, meets Masonic Hall, Wakefield St., Featherston, second Monday in month, 7.30 p.m. Installation October. W.M., W. Bro. G. A. Campbell; S.W., Bro. J. McKeown; J.W., Bro. H. Tutbury; Sec., Bro. J. H. Fieldhouse.

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; J.W., Bro. E. C. Smythe; Sec., W. Bro. W. A. Baudinet, P.M., P.O. Box 228. "Copper" collection each meeting for W. and O. and A.M. Fund.

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

Taranua, No. 67:—Founded 1890, meets Masonic Hall, Pahiatua, Thursday nearest full moon. Installation Nov. W.M., Bro. F. Burrell; S.W., Bro. G. D. H. Smith; J.W., Bro. G. W. Chatwin; Sec., Bro. W. H. Purdie, Main Street, Pahiatua.

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

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. Poison; J.W., Bro. F. V. Kempton; Sec., Bro. E. Larkin, P.M., Box 32, Greytown.

Eketahuna, No. 92:—Founded 1893, meets in Masonic Hall, Bengtson 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. Greathead; Sec., Bro. W. P. Carter, Box 16, Eketahuna.

Lincolnton, 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 Oct. W.M., Bro. W. G. Faulkner; S.W., Bro. H. Parkin; J.W., Bro. H. Hanson; Sec., W. Bro. M. W. Thew, P.M., 12 Washington Avenue, Brooklyn.

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, Hula 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 Kūinga, 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. Nelsen; 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.

Mokoia, No. 213:—Consecrated 6th Dec., 1919; meets Masonic Hall, Wellington South, fourth Wednesday in month, 7.30 p.m. W.M., W. Bro. L. A. George; S.W., Bro. H. H. Flanagan; J.W., Bro. J. E. F. Perry; Sec., Bro. J. D. Eves, 54 Leraud St., Wellington South.

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 663, S.C.; joined N.Z.C. 1890), meets Masonic Hall, Andrew St., Blenheim, last Tuesday in month, 7.30 p.m. Installation June. W.M., Bro. 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. 1898, 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, Ploton, 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. V. N. Granville; S.W., Bro. R. W. Noake; J.W., Bro. L. McGowan; Sec., Bro. H. Franklin, 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; Acting-Sec., W. Bro. T. J. Griffen, Motueka.

St. Guthbert'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. Stewart; S.W., W. Bro. Rivers; J.W., Bro. Prentice; Sec., W. Bro. Auld.

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. Dafforn; 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 1867, 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.

Mokihini, No. 90:—Founded 1896, meets in Masonic Hall, Seddonville, first Saturday in month, 7.30 p.m. Installation Dec. W.M., Bro. W. E. Mosley; S.W., Bro. Thos. Thomson; J.W., Bro. T. Brownlie; Sec., W. Bro. C. M. Johnston, Mokihini.

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

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. H. Skilton; 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 1905, meets Masonic Hall, Seddon St., Runanga, Wednesday nearest full moon, 7.30 p.m. Installation Oct. W.M., Bro. David Melvor; S.W., Bro. J. Sharp; J.W., Bro. J. Gillay; Sec., Bro. J. Rowse, P.M., Walker St., 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 1853, meets Masonic Hall, Kaiapoi, first Thursday in month, 7.30 p.m. Installation Dec. W.M., Bro. J. E. Monk; S.W., Bro. L. C. B. Fildes; J.W., Bro. P. G. Hunt; Sec., Bro. W. H. Stark, North Road, 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. W. A. Walker; S.W., Bro. W. C. Hickman; J.W., Bro. A. H. Weavers; Sec., Bro. E. F. Chapman, c/o Chapman Bros., general storekeepers, 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. 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. Readdie; 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. R. 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.

Rakaia, No. 31:—Founded 1879; meets in Masonic Hall, Rakaia, 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, Rakaia.

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. —

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. M. Jacobson; J.W., Bro. C. Stewart; Sec., V.W. Bro. Rev. A. H. Julius, G.C., the Vicarage, Akaroa.

Metaven, 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. Pawsen, 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. L. N. Nevth; S.W., Bro. T. C. Hill; J.W., Bro. J. H. Dickinson; Sec., V.W. Bro. H. Hopkinson, P.M., 33 Chilton 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. A. Cooper; S.W., Bro. A. Price; J.W., Bro. W. H. Cook; 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. Creaser; 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. Volckman; 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 937, Christchurch.

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

Ahurewa, No. 181:—Founded 1911, meets Schoolroom, Dunsandel, fourth Thursday in each month. 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. Moves; S.W., Bro. W. G. Cooper; J.W., Bro. G. Murdoch; Sec., W. Bro. J. W. Souter, Box 100, 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.

Eirene, No. 211 (Little River).
 Ionic, No. 212:—Founded 1919, meets Masonic Hall, Gloucester St., Christchurch, fourth Thursday 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, 188 Cashel St., Christchurch.

PROVINCE OF OTAGO: 27 LODGES.

(R.W. Bro. R. Hawridge, 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 362, Dunedin.

Waitaki, No. 11:—Founded 1862, 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 St., Friday on or before full moon, 8 p.m. Installation Aug. W.M., Bro. J. Moodie; S.W., Bro. W. C. Arke; 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 Rd., Mosgiel, at 7.30 p.m. Installation Nov. W.M., Bro. Rev. D. Calder; 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. Brown, Levin Street, 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. Bringsans; 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. Harridge; S.W., Bro. D. McPhail; J.W., Bro. J. Baird; Sec., W. Bro. E. Tomkinson, P.M., Harbour Board, Dunedin.

Manuhirika 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. Arnot, 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.

Kurów, No. 164:—Founded 13th May, 1909; meets in Masonic Hall, Kurów, 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. Quailie; Sec., Bro. W. W. Mercer, Kurów.

Owaka, No. 180:—Founded 1911, meets Masonic Hall, Owaka, Tuesday nearest full moon, 7.30 p.m. Installation Mar. W.M., Bro. R. McG. Lavery; 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-Taieri, 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, Forth St., Invercargill, first Friday in month, 7.45 p.m. Installation June. W.M., Bro. L. L. Padgett; S.W., Bro. H. J. Farrant; J.W., Bro. B. J. Grancefield; 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. 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., Bro. Geo. Finlay; S.W., Bro. R. W. Edgar; J.W., Bro. H. Ewen; 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. Installation meetings every Friday. Installation Oct. W.M., Bro. C. McIntosh; S.W., Bro. G. Georgeson; J.W., Bro. H. F. Hill; 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 1908, 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. Derby; 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.

Waihapai, 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 1919, 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. Lawn; 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. E. C. J. Bellringer; 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. 334.—Founded 1907, meets Free masons' 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. L. 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. Monierieff, 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.—M.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. Sol.—V.E. Comp. G. T. Lumsden, Dunedin.
2nd G. Sol.—V.E. Comp. J. Redshaw, Napier.
3rd G. Sol.—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. Hamilton, Otautau.
G.St.B.—V.E. Comp. A. J. Gould, Marton.
G. Organist.—V.E. Comp. J. W. Raffle, 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.E. 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.

HERBERT J. WILLIAMS, G.S.E.,
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, Bonicott St., Wellington, fourth Wednesday in month. Installation Sept. Z., Comp. J. McLauchlan; 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. Hagitt; H., Comp. W. F. Irvine; J., Comp. W. R. Smith; S.E., Comp. J. H. Biscoe, Box 135, Invercargill.

Victoria, No. 4.—Founded 1870, 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 166, Napier.

Albert Edward, No. 6 (Lyttelton).—Meets third Tuesday in Sept., Nov., Jan., March, May, July, and Aug. Installation Sept. Z., Comp. A. H. Thorpe; 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. Instruction meeting last Saturday in month. Installation Nov. Z., V.E. Comp. J. Pringle; H., E. Comp. J. A. McPhee; J., E. Comp. D. Seryngeour; 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. T. 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. L. 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. B. Manchester; J., Comp. J. R. Creaser; 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. S. 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., E. Comp. W. H. Nicholas; H., E. Comp. F. W. Robinson; J., Comp. N. Laws; 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. H. 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.

Cromwell Coronation, No. 20.
Kawaitiri, 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. Higginbottom; 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, 53 Bidwell 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. Dreaver; 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. O. 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).
Takaho, 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. Buckridge; S.E., Comp. H. Priestley, P.Z., P.O. Box 9, Kaponga.

Twikatea, 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. Hokey; H., Comp. T. Corson; J., Comp. F. 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, 1913; 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. R. 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.

ROSE CROIX OF H.R.D.M.

A. AND A. RITE.

Inspector-General for New Zealand: Ill. Bro. M. Niccol, 33deg.

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.

Latham 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.

Hawkes Bay, No. 199.—Meets Masonic Hall, Hastings, second Thursday in months of March, June, Sept., and Dec., or as near those dates as possible. Installation Dec. M.W.S., Ill. Bro. E. Hosking, 36deg.; Prelate, E. and P. Bro. A. Hobson; Recorder, E. and P. Bro. T. Morgan, P.O. Box 3, Hastings.

A. AND A. S. RITE.

Inspector-General for New Zealand: Ill. Bro. Colonel Geo. Barclay, 33deg.

Murihiku, No. —.—Meets in Masonic Hall, Forth St., Invercargill, four times a year (5th 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. le H. Hoyle; J.W., Bro. W. F. Irvine; Sec., Bro. Sydney Smith, Box 44, G.P.O., Invercargill.

ANCIENT AND ACCEPTED SCOTTISH RITE.

Supreme Council for France and Her Dependencies.

Fides and Justitia Chapter, No. 443.—Constituted 25th 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.

CENTRAL BREWERY, Quin St., Wellington] [T. B. DARRALL, Proprietor

**BOTTLED ALE and STOUT
FOR HOME USE.**

STENT'S BOTTLED ALE AND STOUT are absolutely Pure and Wholesome. The utmost care is taken in the selection of the Malt and Hops, and the Brewing is done on the Latest Scientific Methods. The Flavour is there—the Flavour that pleases the palate. This is the Ale and Stout to serve to your Guests.

Orders receive very prompt attention.

Ring up Telephone No. 571.

R. STENT & CO., Quin St., Wellington**E. MORRIS, JUN.****Undertaker and Embalmer,****60 Taranaki Street and 28 Riddiford Street****All work of the Highest Quality and Lowest Prices.****TELEPHONE:—937 (day and night)****PRIVATE 'PHONE:—3749 (2 and 3 rings)**

H. J. FREEMAN,
WATCHMAKER AND JEWELLER,
16 MANNERS ST., WELLINGTON.

Has in Stock—Royal Arch Sashes and Aprons.**SUITS FOR FIRST PRINCIPAL.**

Manufacturer of Officers', Presentation, R.A., and Mark Jewels,
R.A. and Craft Working Tools.

[ROBT. H. WILSON]

[WM. A. WILSON]

ROBERT H. WILSON & SON**Funeral Furnishers and Embalmers,****164 ADELAIDE ROAD - - - WELLINGTON**

Telephone 1999.

Night or Day.

STILL A FIRM FAVOURITE—

INDIGO SERGE

THERE is nothing to equal genuine Indigo Serge for appearance and service, and, in spite of the acute shortage, **WE STILL HAVE GOOD STOCKS!**

There's no time like the present to order your Suit or Costume, for although our stocks are good the demand is exceptionally heavy.

TAILORED BY JAMES BELL.

and cut from this splendid material, your clothes cannot fail to give satisfaction.

JAMES BELL,

THE POPULAR TAILOR,
MANNERS STREET, WELLINGTON.

MASONIC PRINTING

Of every description may be
obtained with despatch at

“EVENING POST” General
Printing Works.

INSTALLATION PROGRAMMES,
INVITATIONS, etc., a Specialty.

**STAR HOTEL
TAURANGA.**

THE LEADING COMMERCIAL HOUSE
:: :: IN THE BAY OF PLENTY :: ::

P.O. Box No. 21.

Telephone No. 8

A. BROWN Proprietor**Highest Prices Paid**

For Left-off Clothing, Suits, Costumes, and Boots;
also Jewellery and Goods of every description.

Ring 'Phone 20-117

Country Letters Promptly Attended to.

Money by Return Mail.

S. GLAZER,
51 COURTENAY PLACE.

Adelaide Wine Vaults.**PRESTON & CO., Ltd.**

Family Wine and Spirit
Merchants and Bottlers,

17 Stout Street, WELLINGTON