SPECIAL CHRISTMAS NUMBER.

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THE NEW ZEALAND CRAFTSMAN

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MASONIC MEETINGS IN DECEMBER, 1915.

AUCKLAND.
WEDNESDAY, 1st
Manakau
Nau Mai
THURSDAY, 2nd
Abercorn
MONDAY, 6th
Ara (I.C.)
TUESDAY, 7th
Ponsonby
WEDNESDAY, 8th
Ara
THURSDAY, 9th
Albion
THURSDAY, 16th
Beta Waikato
Tauranga
Maungawhao
MONDAY, 20th
Wairoa
Whangarei
Waihi
TUESDAY, 21st
St. Andrew
Sir Walter Scott
Te Aroha
Papakura
Hobson
Rotorua
WEDNESDAY, 22nd
Alpha
Ohinemuri
Taupiri
Piako
Plunket
THURSDAY, 23rd
Mangonui
Tirau
FRIDAY, 24th
Hokianga
Waipa
SATURDAY, 25th
Ohaeawai
MONDAY, 27th
Te Marama
TUESDAY, 28th
Auckland
Tawhiri
WEDNESDAY, 29th
United Service

HAWKES BAY.
MONDAY, 13th
*Abercorn
TUESDAY, 14th
Heretaunga
THURSDAY, 16th
Rawhiti
FRIDAY, 17th
Ruataniwha
MONDAY, 20th
Lion
TUESDAY, 21st
Scinde
Ruahine
Waikaremoana
WEDNESDAY, 22nd
Bedford

TARANAKI.
THURSDAY, 2nd
Hawera
WEDNESDAY, 8th
Patea Kil.
THURSDAY, 9th
Ngamotu
TUESDAY, 21st
St. John's
Ikaroa
WEDNESDAY, 22nd
Stratford
FRIDAY, 24th
Moa

RUAPEHU.
THURSDAY, 2nd
St. Andrew Kil.
Huia
THURSDAY, 9th
Manawatu Kil.
THURSDAY, 16th
Otangaki
Montoa
FRIDAY, 17th
Rangatira
MONDAY, 20th
Feilding
Waimarino
Manga-te-weka

Ruapehu—Cont.
TUESDAY, 21st
Rangitikei
Otaihape
Te Awahou
THURSDAY, 23rd
Kimbolton
Ruapehu
WEDNESDAY, 29th
Rongotea

WELLINGTON.
WEDNESDAY, 1st
Brooklyn
Waihenga
THURSDAY, 2nd
Tutanekai
MONDAY, 6th
Leinster
WEDNESDAY, 8th
Masterton
Waiwhetu
THURSDAY, 9th
Hinemoa
FRIDAY, 10th
Greytown
SATURDAY, 11th
Whetu Kairanga
MONDAY, 13th
Waterloo
St. John
TUESDAY, 14th
St. Mark
Otari
WEDNESDAY, 15th
Ulster
Wellington (E.C.)
SATURDAY, 18th
Coronation
MONDAY, 20th
St. Andrew
TUESDAY, 21st
Otaki
Paketoi
THURSDAY, 23rd
Tararua
Horowhenua
FRIDAY, 24th
Eketahuna

MARLBORO' & NELSON.
THURSDAY, 9th
Victory
Unanimity
MONDAY, 13th
Forest
FRIDAY, 17th
Havelock
TUESDAY, 21st
Wairau
WEDNESDAY, 22nd
Motueka
SATURDAY, 25th
St. Cuthbert's
FRIDAY, 31st
Waitohi

WESTLAND.
WEDNESDAY, 1st
Aorangi
SATURDAY, 4th
*Mokihinui
THURSDAY, 9th
Mawhera
MONDAY, 13th
Kawatiri
THURSDAY, 16th
Robert Burns
SATURDAY, 18th
*Toreo
TUESDAY, 21st
Kumara
Pacific (E.C.)
Runanga
WEDNESDAY, 22nd
Westland Kil.
THURSDAY, 23rd
Advance

CANTERBURY.
THURSDAY, 2nd
*Southern Cross
FRIDAY, 3rd
Civic

Southland—Contd.
MONDAY, 6th
Caledonian
TUESDAY, 7th
Unanimity
WEDNESDAY, 8th
*St. George
THURSDAY, 9th
Ashley
Waihora
TUESDAY, 14th
St. Augustine 4
WEDNESDAY, 15th
Geraldine
Thistle
FRIDAY, 17th
Mairaki
MONDAY, 20th
Ahurewa
TUESDAY, 21st
*Progress
Lincoln
Robert Burns
WEDNESDAY, 22nd
St. Augustine 99
THURSDAY, 23rd
Mackenzie
FRIDAY, 24th
Amuri
TUESDAY, 28th
Christchurch
Koranga
WEDNESDAY, 29th
Concord

OTAGO.
THURSDAY, 2nd
*Otago Kil.
MONDAY, 6th
Maori
WEDNESDAY, 8th
Otago
TUESDAY, 14th
Clutha
WEDNESDAY, 15th
Oceanic
THURSDAY, 16th
Kurow
FRIDAY, 17th
Palmerston
MONDAY, 20th
Ngapara
Hacremai
TUESDAY, 21st
Dunstan
WEDNESDAY, 22nd
Waitaki
Hercules
Mount Ida
Cromwell Kil.
THURSDAY, 23rd
St. Bathan's
Owaka
Clinton
FRIDAY, 24th
Maoutherikia Kil.
SATURDAY, 25th
Teviot
TUESDAY, 28th
Hiram
WEDNESDAY, 29th
Oamaru Kil.

SOUTHLAND.
FRIDAY, 3rd
Southern Cross
WEDNESDAY, 8th
Fortitude
THURSDAY, 9th
Orepuki
FRIDAY, 10th
Victoria
THURSDAY, 16th
Mokoreia
FRIDAY, 17th
St. John
Wallace
MONDAY, 20th
Arrow Kil.
Taringatura
Waikaka
Waihopai
TUESDAY, 21st
Aparima
Lake of Ophir
Winton
WEDNESDAY, 22nd
Harvey

* Installation meetings.

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

SPECIAL CHRISTMAS NUMBER.

The New Zealand Craftsman

VOL. XXI.: No. 7.1 WELLINGTON, NEW ZEALAND, DECEMBER 1, 1915. [A.D. 1915; A.L. 5915.

The New Zealand Craftsman

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DATES OF FULL MOON, 1915.

22nd December—Wednesday

FROM THE EDITOR.

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

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

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The New Zealand Craftsman

Registered Office—Masonic Hall, Boulcott Street, Wellington.

WELLINGTON, DECEMBER 1, 1915.

CHRISTMAS TIDE.

——<>——

"A Merry Christmas to You All!" This is the season of "Peace on earth and goodwill towards men !" Such are the usual Christmas greetings, but what a satire they are in this year of grace 1915. "Peace on earth and goodwill towards men!" Never in the world's history has there been such an example presented—not of peace and goodwill—but of man's inhumanity to man. Every known device is being exercised for human extermination. Barbarism of a character hitherto only legendary is being practised. Women and children and old men are starving by thousands. The wealth of the world is being used in the perfection of legalised murder. It matters little who or what is the cause, the result is the same. And this is the only record the world can show as the highest form of a twentieth century civilisation. Literature, art, and music have been trampled under the feet of millions of armed men, and the only science that remains is that which will yield the most destructive results. Was there ever such a season of "peace and goodwill" before? The attitude of Paris is commendable. Sackcloth and ashes and the nation in mourning. Amusements abrogated, and all social engagements cancelled sine die. Though we in New Zealand are far removed from the scene of strife, and utterly fail to read the word-pictures so clearly painted and so graphically described, yet the thinking men and women have the phantom ever before them, and dream as to the possibilities of the future. May each of us re-echo the hope that ere twelve months have passed the abnormal may have become normal, and the equilibrium of the world may be restored. That the peace that shall ensue will preclude for ever the flowing of rivers of blood by the extermination of man. That a new epoch in history be raised on the experience of the past, and that we may look forward to that time when our Christmas sentiments may be exchanges as actualities rather than, as at present, the concentrated essence of satire.

ARE FREEMASONS ELIGIBLE FOR CHURCH MEMBERSHIP?

———<>———

JOHANNESBURG, 3rd November.

The Synod of the Dutch Reformed Church seriously debated the question whether Freemasons are Christians and eligible for Church membership. By 110 to 108 it was decided not to interfere in the matter.

THE above item of news, which presumably has been cabled all over the world, is a premeditated insult to the institution of Freemasonry. Had we been asked the question before the Synod of the Dutch Reformed Church sat, we should have defined that body as a Christian organisation. But now we have very grave doubts on the matter. It is not possible to conceive that any Synodical so-called religious body would be so ignorant of the principles of Freemasonry as to debate the question as to whether Freemasons are eligible for Church membership. Yet in a Synod consisting of 218 members, 108 decided the question in the negative. We assume it will now be a fitting proposition, especially for the G.L. of the Netherlands in South Africa, to initiate a discussion as to whether the Dutch Reformed Church is a fit body for Freemasons, either individually or collectively, to associate themselves with. And we should imagine that the answer would be an unanimous negative. Needless to say, Freemasonry has no creed, but if its members are not fit for Church membership, be they Moslem, Jew, or Christian they are not fit for Freemasonry, and have no right in its midst. The teachings of Freemasonry not only embody the highest form of morality, but the Craft instructs its members in the duty they owe to their God, to their neighbour, and to themselves. It further instructs them in the active principles of universal beneficence and charity, to seek the solace of their own distress by extending relief and consolation to their fellow-creatures in the hour of their afflictions. It teaches them not only how to live, but also how to die. Does the Reformed Dutch Church teach as much ? We fear greatly its

Christian viewpoint is narrowed by dogma and critical selection. And we regret to say that in this respect it does not stand alone. The great Master once said : " I come not to call the righteous, but sinners to repentance." But in these later days the sinners, like the poor, are not wanted, outside the Salvation Army. We once heard the officiating minister in the most exclusive church in Wellington City preach on the aristocracy of religion, which he classified as the elite of society who attended his church. Were the spirit of true fraternity taught and practised by the Christian Churches there would be less socialism in the world, as the world regards socialism. It is sometimes said by Freemasons themselves that too much of Masonic teaching is hidden from the world. This may be so, and we take the present case that has arisen as a fitting moment to publish, if only for the benefit of the brethren, an extract from a Masonic charge well known to some, which, to our mind, contains part of the beautifully-expressed religion of Freemasonry :-

> "Our earnest prayer is that the faith you have professed may increase in you more and more; that you will adorn the honourable Order to which you now belong, and prove yourself worthy of the confidence reposed in you. Let it be your constant aim to respect all men, to love the Brotherhood, fear God, and honour those whom He has placed to rule over you; to be ever found to act justly, to love mercy, and to walk humbly before God; to visit the widow and fatherless in their affliction, and to keep yourself unspotted from the world. And, finally, we pray that your path may be as the path of the just, shining more and more unto the perfect day; that it may be said of you : Mark the perfect man, and behold the upright, for the end of that man is peace."

This is the teaching of that organisation which the Dutch Reformed Church asserts, by one-half of its Synod, is not eligible for Church membership. We make no claim that this teaching is observed any more than the church minister will answer for the Christianity practised by all his flock. But it is the precept the institution inculcates; the practice lies with the member and his conscience. Freemasonry may be said to have evolved the grand conception of a vast omnipotent, omniscient, and omnipotent God, with its necessary corollary—there is no God but God.

I would be free from dogma, cant and creed,
Lest they should veil some vision all divine;
Deluge with hmnan love this heart of mine,
And thus be free from malice, hate, and greed.
I would be free, in scorn or praise, to plead
A right and worthy cause with courage fine;
To work, unfettered, in the bright sunshine
Of God's great scheme, and be with it agreed;
In my pursuit of truth be free to find
Some spark of it aglow in every mind;
To fill my treasury of happiness
With fragrant wild flowers, deeds of tenderness ;
To cherish friends who walk on life's free road,
And dare to seek, alone, the living God.

—Vera Heathman Cole.

THE WAR AND FREEMASONRY.

———<>———

It is very difficult to even approximately estimate the number of brethren from the Dominion who have gone to the front; though it has been suggested that between 600 and 800 have joined the Expeditionary Forces. But it must be remembered that the membership constitution of Freemasonry is not of a youthful character, the preponderance of brethren being above the military age. But to counterbalance the shortage of actual members, there is a very large number of the sons of Freemasons who, with the concurrence of their parents, have volunteered their services in the present juncture. Though Freemasonry as a peace-loving institution deplores the necessity of sending the young and virile manhood of the Dominion to danger, and perhaps death, it does not disregard the allegiance due to its sovereign, and its members ever remember that nature has implanted in their breasts an indissoluble attachment to that land from which they derived their birth and

nurture, and which in this instance is the British Empire. It is somewhat singular that Freemasonry has so largely contributed to the ranks of the National Reserve, and we believe if, as a last resource, it became necessary to appeal to all men, without respect to age, that 75 per cent. of Freemasons would respond to the call, and what they lacked in vigour or activity would be made up in loyal patriotism not of the shoddy character.

There are few districts in New Zealand that have not to mourn the loss of well-known brethren, who have found their long home on foreign soil, heroes all, who "foremost fighting, fell. " It was a saying, which. passed into a proverb in the Napoleonic age, that any knapsack might contain a Field-Marshal's baton. But we of to-day have a better reflection in the fact, that New Zealand has produced a race of heroes unsurpassed in ancient or modern times, and Gallipoli developed the fact that under every khaki coat a hero's heart lay hidden, and each soldier is ready to give up his life for his country or his comrade. Should not this example stimulate the brethren who live at home at ease to make greater efforts to contribute their part. As an example of what can be done, the G.L. Relief Fund is creeping up but slowly, and the G.M.'s estimate is not anywhere in sight. Not one of us has exhausted his resources ; then let us be up and doing, and indicate to our brethren who are at the front, and those who are going, that we have no intention of forgetting them, but, on the contrary, are taking such steps as will give practical consolation to those who may suffer by the casualties of war.

SACRIFICES AND ECONOMY.

———<>———

Since the commencement of the war two admonitions have been very much in evidence. "Sacrifices" and "Economy !" And from the Governor downwards, public speakers have endeavoured to impress the public with the necessity of a due observance of those virtues. But such valuable precepts appear to have lost their true meaning, as, while nearly every man and woman appear to be obsessed with the idea that they are individually making the greatest sacrifices, there is very little of anything of the kind apparent. And direct evidence on this point is obtainable, firstly from the result of the New Zealand Public Works loan, whereby we find that £4,000,000 of practically surplus cash was offered to the Government as investment; secondly, we are told that during the seven days of the Racing Carnival recently held in Christchurch, a sum of £302,388 was invested in the gambling machine legalised by the Government of New Zealand. We are further told that this amount was £21,583 in excess of the amount gambled twelve months ago, and the grand total represented something like £43,000 per day. Add to this another £75,000 devoted to the same "moral" purpose in Wellington, apart from other race meetings held in all parts of the Dominion, and it will be quite patent that the words "Sacrifices" and "Economy" have little meaning or value to the majority of the people in this country. And the Gilbertian part of the race meeting was that, after Captain Simeon had harangued the crowd, and abused some sections of it in unmeasured terms, he was cheered to the echo by the very people who were "chucking" their money away, while groans were given for the owners of racehorses. We have long contended that the only real sacrifices that are being made in New Zealand are by the sons and husbands who enrol themselves for the defence of the Empire, and the parents and wives whom they leave behind including, as a matter of course, that brave band of trained nurses who have gone to minister to the sick and wounded. To slightly paraphrase the old couplet, "For men must fight and women must weep," will convey some little idea of "sacrifice." How bitter the anguish of the weepers, waiting to learn the worst, and ofttimes waiting in vain. The return of those with an empty sleeve or a stiff-set knee who departed a few months before in the heyday of youth and hope, is the greatest satire on those who, in the course of a few weeks, can afford to spend a half-million pounds on legalised gambling. It is useless to labour the terms, "Sacrifices" and "Economy.". New Zealand is too prosperous, and extravagance will go on checked, but it is not the best way to meet the greatest crisis the world has ever known.

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

———<>———

The annual Convocation of this body will be held in Dunedin on Wednesday, 17th February, 1916. R.E. Comp. T. Ross has been nominated for the office of 1st G. Prin. Z. This meeting will constitute the twenty-fourth annual Convocation, thus its semi-jubilee will be celebrated—probably in the Auckland province—twelve months hence. G. Chapter numbers 38 Chapters and one Mark Lodge on its register. During the twenty-four years two Chapters have ceased to exist, two have amalgamated, forming the strongest Chapter in the territory, one has become dormant under the law, and it is unofficially stated that another Chapter in the Otago District will have to suspend its meetings for a time, by reason of the number of members who have left the district.

News and Notes.

MANY have heard, the following beautiful definition of deity, but few know the author. It is from the writings of Hermes Trismegistus, the Egyptian : "God is a circle Whose centre is everywhere, but Whose circumference is nowhere to be found." Study this out, my brother, with your symbol, the point within the circle.

ON the 11th ult., W. Bro. R. Mothes, an old resident of Petone, and a P.M. of Ulster Lodge, fell off a train as it was approaching Petone station. When picked up he was found to have sustained a severe scalp wound and an injury to one of his legs. After receiving medical attention he was conveyed to his home, where he is progressing as well as can be expected.

FROM the annual report of Lodge Taringatura, we learn that the membership of the Lodge is 92; it has no liabilities, and its assets amounted to £1,026 4s., and that £72 18s. 6d. had been subscribed to the G. Lodge War Fund. W. Bro. W, H. Clark, P.M., still remains the executive administrator.

W. Bro. E. NORDON, of Christchurch, has returned after his visit to America and England.

R.W. BRO. LIEUT.-COLONEL STONEHAM, of Dunedin, has been taking a prominent part in trying to arouse an increased enthusiasm in recruiting in the Otago district. Bro. Stoneham has been associated with the territorial volunteer movement for some years, and is an excellent speaker.

THE travelling representative of the N.Z. CRAFTSMAN is visiting the South Island, and hopes to complete his tour of the island about the middle of December.

THE M.W.G.M. was in Wellington last month in connection with the conference of representatives of the National Reserve Force.

LODGE HINEMOA, in its annual balance-sheet, shows a balance of £773 10s. 1d. of assets over liabilities.

LODGE BROOKLYN is to be congratulated upon having reduced its mortgage by £250, which now stands at £850. It also has a credit to Sinking Fund Account of £39 12s., and a balance to current account of £42 10s. 2d.

THE annual meeting of Lodge St. Andrew was held on 29th ult., too late to report in the present issue. One pleasing incident in connection with this yearly function is that an esteemed brother in Scotland always sends a box of heather in time for the ceremony. All that is wanting is the piper.

THE regular meeting of the Brooklyn R.A. Chapter was held on the 10th ult., and the business included the nomination of G. officers allocated to the district for the ensuing year. V.E. Comp. J. Moncrieff, of Carterton, was nominated for the office of G.J., and M.E. Comp. R. Fletcher, Chairman of Sup. Com. As there was no ceremonial work, M.E. Comp. H. J. Williams read a paper, for which he was accorded a hearty vote of thanks.

AT the trial of P. E. Power, at Christchurch, on the charge of causing the death of M.E. Bro. F. C. Binns, the jury, after a retirement of two hours, returned a verdict of not guilty, and the accused was discharged.

THE S.W. of Lodge Runanga forwards a clipping of the "Lady Freemason," which, in his opinion, is the most authentic of any yet published, and he thinks it may interest the readers of the CRAFTSMAN, so we reprint it in another column of the present issue.

R.W. BRO. MAJOR GEO. BARCLAY, P.G.W., writes us from the New Zealand General Hospital, Abbasia, Cairo, 18th September, as follows :—"I am at present an inmate of this hospital, having come here four weeks ago, suffering from an attack of gastro-enteritis or Gallipoli fever. I am now on the mend, and expect to be fit to go back to the front in two or three weeks." Referring to the fighting, Bro. Barclay says : "It is a very trying time for all of us." We are most pleased to know that our esteemed brother was convalescent at time of writing.

V.W. BRO. JNO. THORNTON, Dep.Prov.G.M., P.M., and Preceptor of Civic Lodge, No. 157, Christchurch, has been very ill for some weeks past, but is now slowly on the way to recovery.

LODGES MASTERTON AND TARARUA have very excellent and commodious halls of their own, and in each case the buildings are free from all liability, and the Lodges each have a credit bank balance.

FROM a letter from M.E. Comp. J. J. Esson, P.G.Z., dated 7th October, we learn that he has just turned the corner, and the faculty have assured him that a gun-carriage will not be required this time. Our esteemed companion has had a very bad time, as in addition to enteric, he contracted congestion of the lungs. He concludes that it will be two or three months before he will be fit for active service again, and anticipates being sent to England to convalesce. By newspaper report here, Comp. Esson was recently mentioned in despatches.

THE Southern Star Lodge, No. 735, E.C., Nelson, held its annual meeting on the 20th October, when Bro. W. Thompson was installed as W.M. by W. Bro. W. J. S. Smith, P.M. W. Bro. E. Dimant, P.M., was D. of C., and Bro. N. R. Williams presided over the musical ceremonies. There was a good attendance, and the function was a most pleasant one. This Lodge is under the English Constitution, and is not subject to any controlling authority in New Zealand, being directly subject to the G.L. of England.

AT the annual meeting of Lodge Tararua, by special request, M.W. Bro. Williams presented the Lodge with a very prettily illuminated " Roll of Honour " on behalf of the donor—Bro. R. V. King, J.W.— who was also the artist, and upon whom the work reflects the utmost credit.

SOUTHLAND NOTES.

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The installation of officers of Wallace Chapter took place on 20th September, at 4 p.m. The installing Principals were 1st, B.E. Comp. T. M. Rankin, P.G. Supt. ; 2nd, V.E. Comp. C. J. Ronaldson; 3rd, M.E. Comp. Wm. Smith, P.G.Z. The newly-installed Principals are : V.E. Comp. J. J. Boyd, A. A. Stewart, and G. H. Stevens, 1st, 2nd, and 3rd respectively. V.E. Comp. Wm. Timpany conferred the M.M.M. Degree. V.E. Comp. R. Prentice was well placed as D. of C. There was a good attendance of members and visiting companions.

After dinner a move was again made to the hall, when the officers of Wallace Lodge were duly invested and installed for the ensuing year. The ceremony of installation was conducted by the Prov.G.M. R.W. Bro. Wm. Timpany. W. Bro. Dr. A. A. Stewart was installed 'for the second time.

* * *

A notable feature of the annual meeting of Wallace Lodge was the presentation of a very handsome gold Tyler's jewel to Bro. Alexander Forbes. The presentation was made, on behalf of the Lodge, by R. W. Bro. T. M. Rankin, who referred in eulogistic terms to Bro. Forbes's long connection with Freemasonry, he, having been initiated in Lodge St. John, then under the S.C., some thirty-six years ago. Bro. Forbes still retains connection with his mother Lodge, and is also a member of Wallace Lodge, of which he has been Tyler for many years. Bro. Forbes is one of the early pioneers of Southland province, and he has done much to

transform Southland from a wilderness to a veritable Garden of Eden. For the greater portion of his Masonic life his Lodge was rarely within reach of his cable tow, hence he had not the opportunity to fill positions in Freemasonry to which his sterling qualities so amply qualified him. Bro. Forbes is now 76 years of age, and regularly attends his Lodge and Chapter. He is still Tyler of Lodge Wallace and Janitor of Wallace Chapter. The honour done Bro. Forbes is well-merited. It can truly be said of him that his long life has been that of a. good man and true Freemason.

* * *

At the after-meeting in connection with Lodge Wallace installation, there was no music, but the speeches were, taken altogether, by far the best this scribe has ever listened to. In matter and fluency they were all worth repetition. It seemed as though the mantle of the ancient Demosthenes had descended on the meeting.

* * *

The annual meeting of Lodge Winton proved one of the largest in its history, and no doubt a contributing factor to that end is the popularity of the new Master, W. Bro. J. R. Hamilton. The ceremony of installation was conducted by R.D. Bro. Wm. Timpany, Prov.G.M. A banquet of a sumptuous nature was afterwards much enjoyed. Speech, song, and story terminated a very happy meeting.

* * *

R.E. Comp. J. J. Hiskens, G.Supt., has been confined to his home through illness, and it was with much regret that he was unable to be present at Wallace Chapter functions. He is now about again, and in enjoyment of his usual good health.

* * *

At last meeting of Southern Cross RA. Chapter, the candidate for the Mark Degree failed to appear. The Mark Master, V.E. Comp. A. W. Oxley proved equal to the occasion when he rose and delivered a very excellent and instructive address (impromptu) on Mark Masonry.

* * *

Bro. W. Fraser, well known to Invercargill brethren, and who has been with the colours at the Dardanelles, has had some severe experiences. He is in hospital, where four bullets have been extracted from his body, add two more yet remain. Our sympathy and best wishes go out to him in his time of suffering.

* * *

Brethren of Lodge Waikaka and many more in Southland will be sorry to learn that Bro. L. Robinson is dangerously ill, and little hope for his recovery is entertained. The brethren of Lodge Mataura are devotedly attending to him.

* * *

Bro. D. Dickie, formerly of Lodge Taringatura, and now a member of Mataura Lodge, is in Gore Hospital, suffering from septic poisoning of the knee. Latest advice is indicative of complete recovery.

* * *

Bro. W. Morrah, Mataura Lodge, was the recipient of a handsome and useful token of his brethren's esteem and good wishes on the occasion of his again entering on the sea of matrimony. He deserved it.

* * *

The news that V.W. Bro. W. G. Mahaffey, G.Lect., had fallen from his bicycle and broken his thighbone caused very great sorrow throughout the whole district. He is progressing as favourably as could be expected, but it will be some considerable time before he will be able to resume his former duties.

* * *

On 23rd October, Lodge Victoria, thirteen strong, paid a visit to Lodge Wairaki, and worked the First Degree. As Victoria Lodge still continues its Irish ceremonial working, the visit was the more interesting to the Wairaki brethren, who turned out in full force to welcome the visitors. W. Bro. Kerse and his officers

were warmly complimented on their work. On the conclusion of the meeting the visitors were right royally entertained at supper.

* * *

R.W. Bro. Rev. T. Porritt spent a busy two weeks in the district in the interests of the CRAFTSMAN. He attended many rehearsal and regular meetings, and was also present at Winton installation, at all of which he was very cordially welcomed.

* * *

The annual meeting of Lodge Taringatura took place on 17th inst. The ceremony of installation was conducted by R.W. Bro. Wm. Timpany, Prov.G.M. Visitors were not as numerous as formerly, but the meeting was thoroughly enjoyable. The Prov.G.M. congratulated the Lodge on its continued advancement, specially emphasising the splendid benevolent work for the year, which was worthy of the highest commendation. B.W. Bro. Will. Smith, on behalf of the Lodge, in presenting a P.M.'s jewel to the I.P.M., W. Bro. H. Graham, referred eulogistically to the manner in which Taringatura Lodge had been represented on many occasions during the year. On the conclusion of the ceremony, the W.M., W. Bro. D. Walker, extended a cordial invitation to partake of light refreshments, but it proved a princely feast, and had the effect of inspiring several high dignitaries of the Craft to poetic effusions, which certainly took well, and made for the happiness of the festive occasion. The National Anthem at 1.30 a.m. terminated a very pleasant event.

* * *

The sympathy of a wide circle of Freemasons is extended to the widow and family of the late W. Bro. John Swap, one of the founders of Lodge Wallace.

ENGLISH VIEW OF WAR AND MASONRY.

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The London "Freemason," commenting on the gigantic war now raging in Europe, has this to say:—

"Whatever may be the individual or united opinion of Freemasons on the political aspects of the present reign of terror, there need be no questioning as to the moral standing of the Craft. Political animosities have been sunk with remarkable unanimity on all sides. Can we not, therefore, as Freemasons, allow our Masonic feelings to have expression in a Masonic manner? To do this means that—having a full knowledge of the safe Masonic ground on which every English Mason stands with regard to the rulers and government of the land which affords protection for the time being—in the lodges and other Masonic assemblies there shall be no national barriers erected. We meet as men and Masons, and should remember our vows as to charity. Let Masonic charity take on that garb which has ever been hers, but which many Masons have misinterpreted. When we meet we are not merely Englishmen, Frenchmen or Germans; we are Masons, with common vows and principles."

NOTES ON SOME POINTS IN MASONIC LAW AND PRACTICE.

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(By W. BRO. P. Levi, W.M., Installed Masters' Lodge of Wellington.)

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THE V.S.L.

As brethren are well aware, the V.S.L. is one of the undoubted landmarks of orthodox Freemasonry. It is recognized as an essential part of the furniture of the Lodge. Without it no Lodge can be held. Some sixteen or seventeen years ago the G.L. of Peru was put outside the pale, and recognition withdrawn by the G.L. of England and other G.Ls., because it authorised the Lodges within its jurisdiction to substitute some secular book for the V.S.L., and the interdiction was only withdrawn upon the Peruvian G.L. reversing the obnoxious regulation.

But what is the V.S.L. ? Is it the Christian Bible? Or is it the Old Testament only? Or must a wider definition be given? It must be remembered that modern Orthodox Freemasonry, of which the English must be deemed the type, is not necessarily Christian, nor even is it restricted to those who accept the Old Testament writings. The famous extract from the 1723 Constitutions of the newly-formed G.L. of England, which Bro. Neilsen's recent paper quotes in full, obliges only "to that religion which all men agree leaving their particular opinions to themselves." This is generally recognised as obliging only a belief in a Supreme Being and the moral rules accepted by all men.

It is plain, therefore, that Moslems, Hindoos, and the adherents of other Eastern religions are admissible to the Craft, and may hold Lodges amongst themselves. When the case of the G.L. of Peru came before the G.L. of England, the G. Registrar laid down that the V. S.L. consists of the particular sacred writings recognised by the persons who in the actual case are holding the Lodge. Thus in a Lodge of Moslems the Koran could be the V.S.L. ; and similarly with other persuasions.

But this clearly does not provide for all cases. We know that in the Lodges of India Moslems and Hindoos are admitted ,and sit in the same Lodges as Europeans, and I understand that when an obligation is taken in these cases the particular book of sacred writings recognised by the obligor is substituted. In such Lodges it may well be that the V.S.L. of the Lodge is the sacred writings of the bulk of the members. But it is clearly possible far a Lodge to consist of such a mixture of religions that no one could be said to be pre-dominant. In such a case there seems to be no means of determining which is the V.S.L.

There is, too, another possible case which is perhaps more striking. A Lodge may be formed of brethren who, whilst holding a belief in a Supreme Being, do not recognise any sacred writings. Such a Lodge, it appears, would be quite lawful, but I am afraid it is impossible to say what the V.S.L. should be in such a case. If the case is ever actually put forward for a decision, it will probably be held that the volume must be the book of sacred writings generally accepted by people of the nationality of the bulk of the members of the Lodge.

Still, on the final analysis it must be admitted that this undoubted landmark of the Craft may be in a somewhat uncertain and anomalous position.

TERRITORIALITY.

This question is one of great interest in New Zealand, where we still have Lodges working under different Constitutions. Where a territory is covered by a recognised G.L., it is unlawful for an outside G.L. to warrant a Lodge within that territory ; and such a Lodge, if warranted, will be refused recognition not only by the body whose territory is infringed, but by other orthodox G.Ls.

Thus if the G.L. of Scotland attempted to warrant a Lodge in England, the Lodge would not be recognised not only by England, but by other G.Ls. when the facts are brought to their notice; and all Lodges would be warned not to visit the irregular body or to admit visitors from it.

The G.L. of England, however, lays down an exception to the rule. Where, at the time of the formation of the G.L. in the territory in question, there are Lodges holding warrants from the English G.L., that G.L. holds that it still has the right to warrant new Lodges. It is true that it generally gives up that right by express treaty, as it has done in the ease of the G.L. of New Zealand, but it holds that unless the right is given up by treaty it still exists. This was laid down by the G. Registrar of England in 1901, when the G.L. was dealing with a breach of the territoriality of the G.L. of Denmark. He instanced the particular case of Egypt, where there is a native G.L., but at the same time many Lodges under the English G.L., composed in a great measure of officials and military men, and, of course, working the English ritual in the English language. He considered that it might be advisable to warrant new Lodges, say, in the Soudan. He appeared to admit, however, that although the right existed, it would be "scarcely Masonic" to exercise it, save, apparently, in such an exceptional case as Egypt.

The question is of interest in New Zealand, as I understand there is not yet a treaty with the G.L. of Scotland, excluding the right of that body to warrant Lodges here.

LODGE MINUTES.

In the New Zealand Ritual, issued, as I understand, under authority, the first of "Points for W. Masters and Brethren," set out at the beginning of the volume, reads as follows :— "Minutes, being merely a record of what took place at a previous meeting, cannot be altered or amended, if correctly recorded."

Is this correct? I may say at once that the direct opposite has been laid down by the English G.L. The question came before it, I think, in 1898 or 1899, and it was there laid down that it was an ancient and recognised Masonic practice that, on the motion for the confirmation of the minutes, an amendment may be proposed and carried, disagreeing with anything done at the previous meeting. The idea is that resolutions carried at a Lodge meeting are not fully effective until confirmed at a subsequent regular meeting; and that the confirmation of the minutes is not merely a confirmation of them as being a correct record of what took place at the previous meeting, but an actual confirmation of all the resolutions carried at that meeting. Every resolution is, in fact, similar to a special resolution of an incorporated company, which, by Statute, must be passed at one meeting and confirmed at another. In Oliver's Institutes of Masonic Jurisprudence (1874 Edition, p. 187), it is laid down under the head of "Confirmation of Minutes" that "no resolution of a Lodge or any other business, how unanimously soever it may have been agreed to in the first instance, becomes binding, and no action can be taken upon it till it has been confirmed by open voting at a subsequent regular meeting, with at least five Master Masons and members of the Lodge present." It is then pointed out that minutes cannot be confirmed at a Lodge of Emergency, and the paragraph concludes : "So stands the law— and a very judicious law it is ; for it prevents all factions intriguing which could scarcely fail to be occasionally successful if a resolution or law established by a majority of votes at one Lodge were irreversible at another."

If, therefore, a resolution is not effective until confirmed at a subsequent regular meeting, and that confirmation is effected by a confirmation of the minutes, it necessarily follows that the subsequent meeting may refuse to confirm the minutes, if it disagrees with what was done at the previous meeting, and, therefore, may pass an amending resolution.

That the practice exists is confirmed by the importance which is attached to the confirmation of minutes upon special Masonic occasions, and by the rule that minutes cannot be confirmed save at a subsequent regular meeting.

It is hardly necessary to point out that the practice is peculiar to Masonry, and is opposed to the general practice of public and other meetings. In these cases the importance of confirmed minutes is the constituting a record which is admissible in Courts of law as evidence of what took place at a meeting. Such confirmation can be carried out at the same meeting at which the business is done, (See Companies Act, Sec. 154.) This is sometimes done where meetings are held at very long intervals, the minutes being written out in full as the meeting progresses, and confirmed at the end of the meeting. Such a course would undoubtedly be contrary to Masonic law and practice.

I cannot find any dictum as to the method of moving an amendment to the motion for confirmation of the minutes. The proper course would seem to be that when the question is put, the member should rise and move, as an amendment, that the Lodge disagrees with the resolution (naming it) passed by the previous meeting, and resolves, etc. If the amendment is seconded, it is put, and if carried the resolution is then put that the minutes be confirmed, subject to the amendment as carried. If the amendment is something more than a mere disagreement, with the resolution of the previous meeting, it would not be fully effective until after confirmation of the minutes at the next regular meeting.

If the above view is correct, it follows as a corollary that it is improper to put the resolution for confirmation of the minutes, as I have heard it done in many Lodges : That the minutes be confirmed as a correct record of the proceedings at the previous regular monthly meeting." The best way probably is : "That the minutes are a correct record of the proceedings at the previous regular monthly meeting, and that they be confirmed," or simply "That the minutes be confirmed."

It would also appear that the proper course is for the confirmation of the minutes to be moved and seconded, as in the case of an ordinary resolution. This I have seen done in some Lodges.

THE LOST WORD.

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In the beginning God—

"In the beginning God (in Hebrew, Elohim) created the heaven and the earth."—Gen. i., 1.

"And God (Elohim) spake unto Moses, and said unto him, I am the Lord" (Y H W H).—Ex. vi., 2, 3.

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (El Shaddai), but by my name Jehovah (Y H V H) was I not known to them.' —Ex. vi., 2, 3.

The Hebrew letters Y H W H (or J H V H) are what are known as the Tetragrammaton. It occurs 6,989 times in the Old Testament, and is translated Lord (in capitals) in every instance save seven, when it is translated Jehovah.

To this day no orthodox Jew utters the word represented by the Tetragrammaton, Y H W E. He says "Adonai" (Lord) instead.

The Jews held that the very foundation stone of religion was a belief in the true God, the only God, the one, who has no brother, and whose very name must be treated with the most reverential respect. They did not treat their Deity with the profane levity that was common to the heathen, whose gods were legion, and whose attributes were magnified human vices, rather than virtues. In Athens, at one time it is said that there were 30,000 gods, and it was easier to find a god than a man. You will remember that St. Paul found one image at Athens dedicated "to the Unknown God."

The Jews held the name of the One God—the name (Y H W H) given by Himself to them by revelation to Moses —in such reverence that they not only never took it in vain, but they never spoke it at all. Once a year, on the Day of Atonement, the High Priest, after ablutions, went alone into the Holy of Holies, and there, while the priests without chanted a hymn, uttered the sacred word. To the masses of the people it was already "a lost word."

After the capture of Jerusalem by Pompey in the year 63 B.C., the Temple ceremonial on the Day of Atonement was, of course, abandoned, and from the destruction of the city in the year 70 A.D. until the sixteenth century the Tetragrammaton was absolutely a lost word. Jew and Christian alike held the name of God in such reverence that it was never written—never uttered even. Its pronunciation was lost, and is lost to this day.

Learned men tell us that in all probability it was Yahweh. In the year 1513 the Confessor of Pope Leo X. guessed at certain vowels; put them into the Tetragrammaton (Y H W H or J H V H), and created the new word "Jehovah." The world almost gasped at the presumption of even the great Confessor who had dared to utter a word so holy.

A century goes by, and in the year 1611 the committee selected by King James I. of England gave us our present authorised version of the Holy Scriptures; and those learned men, obedient to public sentiment and to centuries of tradition, translated the Tetragrammaton as LORD (in capitals). Only seven times did they use the word Jehovah.

Let us go forward another century, to the year 1717. Four weak masons' trades unions in London got together to form a G.L. The event was unimportant; no paper announced it; no minutes were kept for six years; and during that time certain learned philosophers, honorary members of the trades union, got control of the G.L., and devoted it to philosophy and the theory of a fraternity that should magnify the essentials of religion and universal brotherhood; the worship of the One God, and teach and practice the Code of Morals set forth in His Holy Book, their only rule and guide in faith and practice.

About the year 1723 the drama of the Third Degree was originated, and those learned and distinguished men to whom we are indebted for "The Tragedy of the Architect," or the Hiramic Legend, utilised the current tradition of the Tetragrammaton in a way that every Mason will fully appreciate.

You will notice how beautiful is the idea The True God, without the worship of Whom there can be no Judaism, no Christianity, no Masonry, must be treated with unbounded respect, reverence, and devotion. He is a spirit representing all wisdom, strength, and beauty; so pure and holy that He must not be represented by any idol, or even by any name, written or uttered. Reverence for Deity caused the name to be lost. He is referred to only as Adonai, LORD, and even that name is uttered with deepest reverence.

The God of the Jew was everything in characteristics that the gods of the heathen were not, and Jehovah was treated with a reverence and respect that were never paid to the heathen gods, who were treated with profane and obscene levity. He was so holy that His name must not be taken in vain; must not be spoken or written at all. The nearest approach to it was the Tetragrammaton Y H W H, "The Lost Word."

The true character of God was revealed in the Old Testament, and illustrated and illumined in the New, and in the life of the Peasant of Nazareth, His Divine Son. it will be found, upon reflection, that the troubles of individuals and nations begin when they cease to worship the true God, but worship, in His place, some convenient divinity, earth-made and created to suit some earth-born vice or vanity.

Just now Europe worships Thor or Mars, the god of force. America is said to worship Mammon, the god of greed. Neither is Jewish; neither is Christian; neither is Masonic. There can be no correct code of morals not founded on a correct religious belief in the true God, and no nation can permanently endure unless it worships the Tetragrammaton. "For the nation and people that will not serve thee shall perish; yea, those nations shall be utterly wasted."—Isaiah lx., 12.

We might quote further from St. John : "In the beginning was the word (Greek, `logos'), and the word was with God and the Word was God."—John i., 1.

But we have carried the argument sufficiently far. Little does the world appreciate what those learned philosopher's did for the world in the third decade of the eighteenth century when they rescued Masonry from the political grip of the Duke of Wharton, and prevented it from joining The Twelve Great Livery Companies" of London, political corporations which now control the city. Masonry was destined to be more than a local political factor. It was to be a world power, emphasising the fatherhood of God and the brotherhood of man; a power that is not local to the city of London, but is widely influential for good throughout the world, and as the hand-maid of religion it may yet assist to dedicate the world to a millennium of peace, when the sermon on the mount shall be recognised as good law everywhere, and the whole world would be conquered, not by force, as the brutal Roman conquered it, but by love; and all peoples shall sing eternal praises to Y H W H and recognise Jerusalem, the desert created by Titus, as the City of the Great King, the spiritual capital of a regenerated world.—" Brotherhood.

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MASONIC HELPFULNESS.

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The channels of Masonic helpfulness are opening wider all the time, and in more ways than one Freemasonry is asserting itself as an angel of human usefulness.

A noble illustration of this thought is seen in the free clinic which is held twice a week in the Masonic Temple of Duluth, Minn., under the auspices of the Scottish Rite 'bodies of the valley of Duluth. A physician and a nurse are in attendance. At present 48 babies are on the list of regular patients. A similar clinic also held twice a week in another part of the city. At both places milk stations are established. Inspected milk is sold, but the babies brought to the clinic are attended free of charge.—" South-western Freemason."

THE CRAFT IN INDIA.

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"Four years ago," says a writer in the "Masonic Review," I was the honoured guest of a Masonic Lodge meeting in the Third Degree in the great Temple at Calcutta. There were about 150 Masons present, men of almost every nationality and creed. The M.M. was conferred on three F.Cs. before the same altar. One was a Christian, who took his obligation on the Bible; one was a Mohammedan, who took his obligation on the Koran ; the other a Hindoo, who took it on the Shastros. The oath was administered by an English Lord, a Judge of the Supreme Court, and he was assisted by the G.Sec., my friend, a Parsee and follower of Zoroaster. There Masonry is seen and felt. There it is now what it was in Europe during the dark ages. There no one thinks it trifling or useless.

These men in India are the learned, the influential men. They do not renounce their religions, but they meet before the Masonic altar on bended knee, before the G.A.O.T.U., and hand in hand they walk about in their quiet, daily avocations, among Asia's teeming millions, sowing the seed and setting the example, from high to low, of Masonic teachings and Masonic lives. Who can calculate its influence?

OBITUARY.

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BRO. A. RUSSELL, P.G.M., AETAT 76.

Another link in the chain of the past has been broken by the death of our esteemed distinguished and veteran, M.W. Bro. Alexander Russell, P.G.M. of the G. Lodge of New Zealand, who passed away at his home in Auckland on the 28th October, at the age of 76 years. He was initiated in Ara Lodge, No. 348, I.C., Auckland, on 3rd July, 1865. He was unanimously elected secretary in June, 1866, succeeding P.M. Bro. Henry Jones (Royal Engineers, ordered home), and continued to fill the office till 1867, giving every satisfaction to his brethren, who presented him with a testimonial in writing, in recognition of his services, on 5th August, 1867. In 1869 he became Senior Warden, and was unanimously elected W.M., and installed in 1871. He was re-elected for a second term, and it may be said that he was the first Auckland-made Mason to open the Board of Installed Masters in his own Lodge; and he continued for years to assist the several W.M.'s who succeeded him in giving degrees and lectures. His services were again recognised by the brethren, who presented him with a handsome P.M.'s jewel in 1873. Being desirous of promoting Masonic work, he proposed in 1872 that an orphan fund be established in connection with the Parnell Orphan Home, and at present known as the Ara Lodge Masonic Orphan Fund. In October, 1874, he was elected treasurer of the Lodge, vice Bro. Dr. J. H. Hooper, late D.P.G.M., I.C., resigned, which position he held till August, 1875, when the brethren presented him with a gold watch and marble timepiece on his leaving for Wellington to accept an appointment in that city, and during his stay there he represented his mother Lodge at the installation of the late Bro Sir Donald McLean as first D.G.M., E.C., Wellington, and also that of Bro. Toxward, D.G.M., E.C. On his return to Auckland he rejoined his mother Lodge, and was elected secretary in 1881, and filled the office till June, 1887, when the brethren presented him with a shield. On June, 1883, he was elected treasurer. Bro. Russell took an active interest in Provincial G. Lodge matters from the time he was W.M. of his Lodge, and held the following offices in the Provincial G. Lodge of New Zealand, I.C., viz., P.G. Reg., P.G. Treas., and P.G. Senior Warden. He took a prominent part in the formation of the G. Lodge of New Zealand, and was appointed the first D.G.M. on the erection of G. Lodge in 1890, and at the close of the first decade he was unanimously chosen to fill the highest office in the gift of the G. Lodge, a position he filled honourably to himself and beneficially to the Craft, a fitting reward of his long service in the cause of Freemasonry. His successor in that office was the writer of this notice, who received the benefit of installation for two successive years at the hands of M.W. Bro. Russell. Unfortunately, some few years later, as a consequence of some local difference, Mr. Russell severed his connection with the G. Lodge of New Zealand, and has not been active in Freemasonry since. In Auckland, where he had filled important business positions, he was well known and highly esteemed. His funeral was very largely attended, and M.W. Bro. O. Nicholson represented the G. Lodge of New Zealand.

BRO. S. A. EDINGER.

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The death is announced of Bro. Sidney Arthur Edinger, a well-known Blenheim resident. He was at one time a prominent figure in the Volunteers, and held the rank of major on the retired list. He was an active member of the Church of England, being a vestryman of the Church of the Nativity, and secretary to the local branch of the C.E.M.S. He was also secretary of Lodge Unanimity, and local agent for the N.Z. CRAFTSMAN. He has been ailing for some considerable time, and his death was not quite unexpected. His eldest son is a member of the 5th Reinforcements.

BRO. AUGUST MALMBERG.

We regret to have to record the death of Bro. Malmberg, who was called to the G. Lodge above in October last, having succumbed to an internal trouble, from which he had suffered for a long time, and for which he was operated upon. Our late brother was a Swede, arriving in Wellington some 35 years ago, and was in the employ of the Wellington Harbour Board for 22 years, lately as storeman. He was a member of Lodge St. Andrew, and also of Hinemoa R.A. Chapter. The writer knew him intimately, and can testify to his uprightness of life and actions, and the distressed and needy were never turned empty away. He leaves a widow, but no family, to mourn his loss. We extend our sincere sympathy to his widow and friends.—[Communicated.]

GEMS OF THOUGHT FROM LIFE'S GREAT HIGHWAY.

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Happy is he who seeks and gains the prop and shelter of morality.

Deep waters are still. Wise men generally talk little, but they do a great deal of mental thought work.

The cultivation of the moral nature in man is the grand means for the improvement of society.

The beginning of things are in our own power, but the end thereof resteth at God's disposing.

Dewdrops of wisdom. Our greatest glory consists not in never falling, but in rising. every time we fall.

Compliments are the coin that we pay man to his face. Sarcasm is what we pay him behind his back.

Never speak badly of others, even with a cause. Remember we all have our faults, and if we expect charity from the world we must be charitable.

Men are frequently like tea—as the real strength and goodness is not drawn out of them until they have been a short time in hot water.

One of the finest qualities in a human being is that nice sense of delicacy which makes it impossible for him ever to be an intruder or a bore.

Inquietude of mind cannot be prevented without first eradicating all your inclinations and passions, the winds and tide that preserve the great ocean of human life from perpetual stagnation.

What a world of gossip would be prevented if it only was remembered that a person who tells you of the faults of others intends to tell others of your faults.

Life to youth is a fairy tale just opened ; to the old age, a tale read through, ending in death. Be wise in time that you may be happy in eternity.

An exchange very pointedly says : "A bright jewel, a shining hat, and spotless gloves do not make a peerless man. You want a pure heart under the jewel, brains under the hat, and clean hands under the gloves."

Human life is a watch-tower. It is the clear purpose of God that everyone—the young especially—should take their stand on this tower. Look, listen, learn wherever you go, wherever you tarry, something is always transpiring to reward your attention.

Rely not upon others, but let there be in your own bosom a clear, deep, decided, and all-prevailing principle. Look first, midst, and last to God, to aid you in the great task before you; and then plant your foot steadfast upon the right.

Take life like a man. Take it just as though it was—as it is—an earnest, vital, essential affair. Take is as though you personally were barn to the task of performing a merry part in it—as though the world had waited for your coming.

Now and then a man stands aside from the crowd, labours earnestly, steadfastly, confidently, and straightway becomes famous for wisdom, intellect, skill, greatness of some sort. The world wonders, admires, idolises ; and yet it illustrates only what each may do if he takes hold of life with a purpose.

One pound of gold may be drawn into a wire that would extend around the globe. Some one good deed may be felt through all time, and cast its influence into eternity. Though done in the first flush of youth, it may gladden the last of a long life, and forms the brightest and most glorious spot on it.

The pen, in the hand that knows how to use it, is one of the most powerful weapons known. As the tongue of the absent one, how charming! When self-respect gives it a new vigour, how pleasing ! When virtue guides it, how beautiful! When honour directs it, how respected! When wit sharpens it, how fatal! When scurrilists wield it, how contemptible 'Tis the weapon of the soul.

Nothing more effectually convinces a man of the vanity of his pretensions than to be sick for a month, and then observe how perfectly well the world got along without him.

The ancient Temple of Honour had no outlet of its own, but the only passage to it was through the Temple of Virtue.—Exchange.

GRAND LODGE OF NEW ZEALAND.

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MEMO. TO LODGE SECRETARIES.

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Grand Secretary's Office,
Christchurch, 2nd November, 1915.

DEAR SIR AND BROTHER,—In consequence of the number of brethren who have enlisted for the war and have proceeded to the training camps in Wellington, it has been thought necessary that G.L. should arrange with some brother in the camps to act as an intermediary between G.L., the Craft Lodges, and such members of these Lodges as may be temporarily located in camp.

Accordingly it has been arranged with Bro. E. L. Garner, Chaplain Captain of the Salvation Army at Trentham Military Camp, that he shall act as our representative there, and all Lodges under G.L. are requested to make this known in their respective Lodges and Districts, so that any member of the Craft proceeding to Trentham Camp may put himself in communication with Captain Garner as soon as possible after arrival there.

We have already experienced much kindness from Captain Garner in a variety of ways, and it will be found to be a distinct advantage to Freemasons to have a "rallying point" in the camp, where members of the Craft can foregather for exchange of ideas and the promotion of good-fellowship; whilst it will also keep them in touch with their Lodges and with G.L.. to our mutual benefit.—Yours fraternally,

MALCOLM NICCOL, G. Sec.

THE QUARRIES.

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Much has been said about the quarries, and to the man unacquainted with the design of Freemasonry it is puzzling to know just what is meant by that term. It must be remembered that speculative Masonry (the Masonry of to-day), is a science based on an operative art. Before the operative workman can erect his temporal building, before the corner-stone can even be laid, the earth must be removed from the hillside that the stone which is so essential may be quarried. Right here is a beautiful thought. It is a type which tells us to investigate. The speculative workman, whose material is locked up in symbolism, must, by aid of the key of study and research, unlock beauties which are otherwise meaningless. Remove the earth from about the square, and you have the strongest emblem of morality. Measure your life by its perfect angles, and your temple is one of beauty and harmony. Throw the rubbish from off the level, and you find that men are created equal, and all who enter that spiritual edifice above do so on this principle. Delve down deeper still, and the plumb is brought to view, and he who walks by this upright, perpendicular line is worthy of imitation. On and on we could go, pointing out the beauty of this symbol and that, bringing to light marvellous lessons that strike at the very root of evil, and which tend to effectually benefit those who care to

do better. To improve one's self morally is the first great aim in view ; then take these same figures, the identical symbols, and they point out the path to knowledge—understanding.

Every minute detail about the whole system leads up to one great point, and that point, which we are told is a divine attribute, is Truth !—"Scottish Rite Bulletin."

A CURIOUS ADVENTURE.

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A contributor to an English Masonic publication writes that at the Library at Edinburgh he came upon the annexed paragraph in the "Edinburgh Courant " of 2nd December, 1772

> "A few nights ago a regular Lodge of Freemasons was held at the Star in Watergate Street, in the city of Chester, when a woman who lodged in the house concealed herself in a press in the Lodge room, in order to justify a painful curiosity she had a long time imbibed of discovering the reason of their secret meetings; but the ever wary and careful fraternity making a timely and secret discovery of the place of her concealment, assembled themselves within her hearing, and, after repeating the punishment which they always inflict on every person whom they detect prying into their secrets, opened the press and took her out, almost dead with the apprehensions of what she was to suffer, which had such an effect on the humanity of the brethren then present that they unanimously agreed to dismiss her, without doing her any other injury than that of a severe reprimand for her folly."

I have now communicated with Masons at Chester, and it is found that the old Lodge held at the Star was the chief Lodge in the Chester Division of The Worshipful Society of Free Masons, Rough Masons, etc. The Operative Free Masons have certain officers known as "Searchers," and their duty is to search the Lodge room, and also all other rooms which are either under, over, or adjoining the Lodge room, and the tradition is that the woman was discovered by the Searchers before the Operative Lodge was opened.-"Tyler Keystone."

A CURIOUS ADVENTURE.

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The Masonic Lodge is an admirable school for training those who have any aspiration for public life. The various duties of the Lodge make demands upon its officers, which cover all the fields of operation in administering public affairs, and anyone who has accustomed himself to the exercise of his abilities in consonance with the efforts of others, such as a Lodge provides, will find himself ale to work in public affairs with a smoothness and harmony which the untrained man does not easily assimilate. It is only when an individual has been tried that his abilities can be recognised fully, either by himself or others, and the system of progressive movement which is followed in the Lodge enables this to be done to a satisfactory degree. In some cases latent powers which were never suspected to have any existence suddenly show themselves when the opportunity for action arises, and the benefit of their operation extends to all. Where the system of allowing one individual to fill an office of honour year after year is exercised, there will be more evil than good as the result. In the election of a chairman for a public body it was recently shown that the Masonic method was superior to any other, and that the monopolising of office was contrary to public polity. The same may be said of those who, in Freemasonry, fill honorary offices year after year, to the exclusion of others who could render equally good service.-"Freemason," London, England.

THE LADY FREEMASON.

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The Honourable Mrs. Aldworth, the famous "Lady Freemason," was a St. Leger, descended from illustrious ancestors, and second daughter of Arthur St. Leger, first Viscount Doneraile and Baron Kilmeader. She married Richard Aldworth, Esq., of Newmarket, Cork, a member of an old and honourable family, and appears to have obtained, as she evidently merited, the love and devotion of all those with whom she was brought in contact. She was a benevolent lady, exceedingly kind and attentive to the poor, and most considerate to all her dependants; in fact, her natural characteristics appear to have been sweetness of

disposition and amiability of temperament. The tradition as to the circumstances which led to the admission into Freemasonry of this lady, and which is accepted by her own family as being the reliable one, appears to have been that she had, by means of a chink in an intervening wall or light partition, obtained a view of the Lodge proceedings, the aperture in the wall having been made by herself for the purpose of observation. She was determined to discover the Masons' secret. Her brother was the W.M. of the Lodge, No, 150, which met at their father's mansion, Doneraile House. The Lodge having on a particular occasion assembled for its customary "labour," our young lady friend, imbued with the not at all unnatural curiosity of a young and high-spirited woman, and not believing that there was any serious harm in endeavouring to become acquainted with some of the mysteries of the Craft, essayed to put her design into execution; she was detected not, however, before she had gleaned some knowledge of the Masonic secret ritual, and he detection, it appears, resulted in her eventual reception into the Freemason fraternity. To what extent she was entrusted with the arcane of the Craft is not exactly known, but it is quite certain that up to the time of her death Mrs. Aldworth always claimed to be a Freemason, and was always recognised as such, and many of her Masonic relics still exist, and are much prized throughout the country. Mrs. Aldworth was an ornament to her sex, and a credit to Freemasonry, and the Irish brethren are, and ever were, justly proud to acknowledge their graceful and benevolent sister. It may be truly said of her what has been untruly said of hosts of others, that "she lived beloved, and died lamented."-C.F.G. (Belfast).

OBLIGATION OF CANDIDATES.

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In reading the present -report for this communication of G.L., I note that one of the District Inspectors of Workings has reported an innovation by the Master of one of the Lodges in his district in obligating candidates upon V. of S.L., which are afterwards presented to them.

I have had occasion to stop this practice in three Lodges where it came under my personal observation.

There is only one V. of S.L. upon which all candidates should be obligated, and that is in the G.L. lying open upon the altar. There is something especially sacred to the thoughtful Mason in the Lodge V. or S.L., and one of the most pleasing sentiments regarding it is the fact that every candidate who has seen the light of Freemasonry, and every newly-installed W.M. has pledged his faith upon its holy pages.-M.W. Bro. Thompson, G.M., N.S.W.

SUBSCRIPTIONS ACKNOWLEDGED TO 22nd NOVEMBER, 1915.

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A. J. Turville 17/6 (Napier), 5. McCaffrey (Petone), W. Pearson (Cromwell), A. S. Cookson 9/2 (Dunedin), A. Le H. Hayles 29/2, E. Huffidine 18/4, C. G. Lewis, J. Manson, J. G. Petrie 5/-, E. Filcher, C. H. Poole, B. Prentice 10/- F. Pritchard 9/2, J. H. Smith, S. Smith 9/2, Wm. Smith, Wm. Timpany, R. N. Todd 19/2, A. W. Oxley, A. Donaldson 26/8, Vernon Smith, G. O. Joyce, L. L. Padget, J. Copeland, G. Kelly 20/-, R. Walker 48/4, J. R. Fraser 19/2, – McCrostie, A. R. Porter 30/- (Invercargill), F. Moore 17/6, T. Walker 10/-, A. Broom, J. R. Hamilton, F. Tilley, Thos. Ritchie (Winton), G. H. Stevens 20/-, J. T. Brooker 8/6, G. Georgeson, Dr. A. A. Stewart, J. Swan 54/2, B. R. Sword 9/2, J. Thomson, J. G. Ward 9/2, J. E. Applegarth, W. Jaggers 24/2, J. B. Purdie 37/6, A. Brosnan 9/2, Neil McFadgen, Wm. Flett, Robt. Sheddon, Alex. Macauley (Otautau), A. W. J. Miller (Bluff), H. Spear (Nightcaps), Thos. Beck (Aparama), Wm. Dean (Inglewood), A. Smith 20/- (late Fiji), W. J. White (Palmerston), H. Goudie (Whakarewarewa), Chas. Potts 10/. (Tauranga), W. F. Brooking 20/- (New Plymouth), A. Branigan, W. C. Hislop 21/8, J. L. Kingsland 17/6, Robt. Winning (Wyndham), P. Boyne 10/-, G. Campbell 10/-, L. Fretwell 3/1, E. Frobarth 11/8, J. McEwan 11/8, H. H. F. Grant, E. C. Smith, J. B. Calder, A. W. Thomson (Gore), T. Bush, R. G. V. Parker (Wellington), A. T. McGregor 17/6 (Nelson), C. A. Mears (Dannevirke), L. Curtis (Queenstown), J. R. Copland 11/8, J. H. Guest 20/-, R. Henderson 6/8, W. Henderson 10/-, J. Jones 6/8, T. D. Pearson 10/- W. J. Ritchie 9/2, Dr. A. Stenhouse 9/2, Rev. J. Perkins 31/4, A. McDonald, S. White, Geo. Henderson (Balclutha), H. W. Kiernan 9/2 (Apia, Samoa), D. T. Clements 40/-, W. D. Paterson 16/8 (Kaitangata), W.

Bennetto 11/8, G. P. Goldstein 8/9, T. Keating 11/8, D. Lamb 17/6 (Waikaka), W. J. Ward (Clinton), W. Benson (Warepa).

(All 7/6 except those noted.)

CATHOLIC PRIEST'S VIEW OF MASONRY.

Rev. Father C.'Rafferty, of Durand, Mich., preached recently a sermon on the theme, The Attitude of the Catholic Church Towards the Protestant Church and Masonry."

Taking up the subject of Masonry, he said :—"The question is often asked why Catholics are forbidden to join the Masonic Lodges. The objection is found in this principle. The Masonic Lodges as human societies are in many ways, through their wonderful and beautiful use of symbols, their degree work and secret ritualistic work, teachers of morals, and even doctrine, and thus fall under the head of a religious denomination. No one can deny that they have tremendous points of advantage to men and young men without religious church affiliation. The very fact that they exist and help assist and advance each other, irrespective of creed, political or nationality, must appeal to all fair-minded men as an effort to uplift society. To men brought up under the principles of independence and individualism in matters of religion they open up a wide field for helpful inspiration, but to Catholics who have been educated and reared in the principle of unity and authority in matters of faith, Masonry appears as the repudiation of the spiritual authority of the Church. The difference, then, is in ideals. The ideal of Catholicism is unity and authority in matters of religion, and the ideal of Protestantism is independence, an individualism in matters of faith. Between these two principles there can be no compromise or agreement, but in morals we are one people, and by every title of our common inheritance of the Christian faith, by every rule of right reason, and by every principle of decency and citizenship, we should be brothers and mutual friends, supporting each other in charity, patience, careful as the Apostle teaches to keep the unity of the spirit in the bond of peace." —"Masonic Sun."

THE ALTAR OF HEAVEN.

No altar on earth vies in marble majesty with the Altar of Heaven—Tien T'an—in the south of the Chinese city of Pekin, which Emperor Yung-le of the Ming dynasty reared in A.D. 1420 with its triple balustrades, stairs, and platforms of pure white marble, carved miraculously, its great circle covering a wide area in the midst of a vast enclosure. Standing alone, deserted under the blue Chinese sky, it is a dream of majesty and beauty. As the great setting of a scene of ritual pomp that calls for thousands and thousands of robed celebrants, with music, incense, sacrifice, it is transcendently imposing and impressing. There the Emperor knelt once a year and worshipped. "the only being in the universe he could look up to"—Shang-ti—the Emperor of the world above, whose court was in the sky, and the spear-tips of whose soldiers were the stars.

THE LODGE BANQUET.

There has been much said of late against the frequent "banquets" served by some Lodges as a menus of inducing attendance. No doubt some Lodges go to the extreme, and have entirely too many. In some instances, in the large cities particularly, the custom has prevailed of serving a six o'clock dinner practically every evening work is on, the reason being that the brethren would be obliged to spend much time going a distance to their home and returning, or having dinner at a hotel or cafe. It seemed an easy solution to serve dinner at the Temple, begin work promptly, and get through at a reasonable hour—which is much to be desired. The frequent dinners, however, involved an expense that has in some cases become burdensome to the Lodge, and in many cases a merely nominal charge was made, less than one would ordinarily pay for a meal at a restaurant.

This seems a reasonable proposition, for not only does it conserve the Lodge finances, but it tends also to discourage that class that make a practice of getting in for the dinners, but who are of little or no help to the Lodge in its work of conferring degrees.

The above has to do with Lodges who are apparently under necessity of serving dinners with a considerable degree of regularity. Those who give occasional dinners or banquets are to be considered from a different point of view. With these, sometimes objections are made, and the following from the "Masonic Chronicler" is pertinent, and deserving of consideration :-

"It has long been the custom in almost all the Chicago Lodges to entertain their members and Masonic friends frequently with banquets, less elaborate suppers, buffet luncheons, and the like. These occasions, primarily for the purpose of getting out a good attendance for some special occasion, surely accomplish their object, for not only do the brethren of the Lodge providing the 'eats' come out in greater numbers than they otherwise would, but visitors from other Lodges are almost always to be seen about the festal board.

"Some look askance at these Lodge 'feeds,' and ask why those who participate should not pay for their victuals. They urge that only a minority of the membership attends, and that the absentees should not be called upon to contribute towards this expense, as they are obliged to do when the bills are paid out of the Lodge treasury. They also assert that a Mason who is attracted to a meeting merely by the prospect of something to eat is seldom a valuable member. Like all other views that sincere men advance, there is a grain of truth in all this; not enough, however, it would seem, to warrant the discontinuance of the Lodge banquet. In no other city in the world is so much money spent for banquets and the like as here in Chicago, and in no other city are the Lodges so rich or is the fraternity growing so fast, and with such enthusiasm.

"The Masonic Order is not a corporation, organised and sustained for the purpose of profit. It is a brotherhood, and among brethren the matter of a meal or two, or a dozen of them, is not one of debit and credit. Brotherhood is not extravagant foolishness, neither is it niggardliness. Masons are not supposed to impose upon each other; neither should they do any bookkeeping to keep track of meals occasionally furnished to each other. The outside world is selfish enough; let a different spirit be maintained in the fraternity.

"From the taxes that all pay to the State, county, and city are maintained public schools, public buildings, public service, public roads, public parks, and many other things which we call pubic because they are for all the people. Some make use of one, and some of another of these. We cannot all use all of them, but they are there for our use. It is the same with a Lodge banquet. It is spread for all members who wish to partake of it. If it is not convenient for some to do so, they should not criticise those who do."—"Tyler-Keystone."

HARMONY IS THE STRENGTH OF FREEMASONRY.

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On the principle of harmony the entire system of Masonry is cemented. It is wonderful, in the first place, how it is possible that everything should "fit with such exactness." No man can conduct a business successfully without this principle prevailing, and the Lodge that overlooks harmony, substituting discord for peace, is in peril. The lectures (all of them) are in perfect harmony with the aims of Masonry. No contradictory statements are to be found—no misfits to be had, if the laws are obeyed. Rich in practical symbols, Nature affords none more elevating than harmony. She commands the return of the seasons, she causes the blade of grass to come forth. Man is fortunate indeed to imitate any part of her landscape. The buds and blossoms under her watchful care send their refreshing beauty to feed the visions with delight—the sense of smell with their fragrance. Nature is the machinery of the great I Am, and if you would have harmony, take the universe as your model. If you would preserve it, study the rich fields of golden harvest, the chirping birds, and all the variety displayed in Nature's landscape. Harmony is but a type denoting Masonry universal. Thus Masonry imitates Nature, and adores Nature's God.—"Scottish Rite Bulletin."

MASONS WHO DO NOT STUDY.

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Studious Masons are comparatively rare. And yet there is a vast amount of rich learning in Masonry. Examine well its symbols, and learn what they teach. There is not a symbol in Masonry that is not almost a volume in itself. And yet how few there are who can tell what they mean, or what lesson they are intended to teach.—" Trowel."

WELLINGTON FREEMASONS FAREWELL THEIR SOLDIER BRETHREN AT TRENTHAM.

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On the 11th November Lodge Waiwhetu, of the Lower Hutt, held a session at the Trentham Camp, for the purpose of bidding God-speed to the Masonic brethren who were on the eve of departure for the front. The meeting had been arranged by the indefatigable Prov. G.M., R.W., Bro. Peterkin, and W. Bro. J. McLachlan, W.M., presided. Some 200 members of city Lodges were present, including W. Bro. the Hon. Mr. Herdman, Attorney-General. Apologies were received from Bro. the Rt. Hon. W. Massey, W.W. Bro. H. J. Williams (through indisposition), R.W: Bro. H. H. Seaton, V.W. Bro. H. B. Bridge, and others. It was a little unfortunate that the notice was so short, as it militated against the attendance. The ceremony of the Second Degree was worked, and addresses were given by several of the military brethren, the Hon. Bro. Herdman and R.W. Bro. Peterkin. After the meeting the visitors enjoyed the hospitality of the Camp brethren, and a number of toasts were honoured. The Wellington brethren were conveyed to the Camp by special train, but, owing to some contretemps, they did not reach town until past 1 o'clock. Though it was a gala night in camp, it was a "galley" one outside of the first order, which, together with the rain, made matters decidedly unpleasant. We venture to suggest that any similar farewelling in the future should be held in the city, which, in our opinion, would be more generally suitable. If ample notice were given, the brethren in camp could obtain leave, and military trains generally leave the city between 11 and 12 p.m.

SMALLEST JURISDICTION IN THE WORLD.

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The G.L., Free and Accepted Masons, of the United States, exercises authority over the smallest grand jurisdiction in the world. The six or seven square miles of the national capital constitute the whole of its territory ; and yet within that territory reside a larger number of members of the Masonic fraternity than are to be found in any other place of similar size.

In this respect the District of Columbia G.L. is unique. Under its control are 30 constituent Lodges, and these 30 Lodges have a total membership of 9,924, according to the reports of a year ago, a number which has now grown to slightly more than 10,000. All this means that the national capital is the strongest Masonic city in the United States, relatively to population, and that means in the world, for in no other country has the fraternity grown to such size as here, and in no other are Masonic activities so widespread.—"Christian Science Monitor."

MOST DEMOCRATIC GRAND LODGE.

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Sir Charles Cameron, D.G.M. of Ireland, in a recent speech, said that the antiquity of the G.L. of Ireland was only second to that of England, and that it was the most democratic G:L. in the world.—"Toronto Freemason."

NO BELLS THEN.

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The use of a bell to denote the hour is not consistent with the legend. There were no bells for 1,500 years after Solomon's time. The Junior Warden sat in the south the better to observe the sun-dial, which indicated the time to call the craft from labour to refreshment.—"Masonic Bulletin."

THE BEST PART.

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Henry Ward Beecher says :—"The best part of one's life is the performance of his daily duties. All higher motives, ideals, conceptions, sentiments in the main are of no account, if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

A NOTABLE ANNIVERSARY.

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Freemasonry is not supposed to play any prominent part in private life, but its members love to rejoice with those who have reason for rejoicing, just as they have a tear of sympathy for those in adversity. A golden wedding is a distinct occasion for rejoicing, and no Lodge would excuse itself if it did not mark in fitting manner such an event in the career of one of its members, but brethren who reach the honourable stage seem to be as shy as the proverbial spinster in giving their age, or the date of the celebration ! Happily, the fact occasionally comes out on a side issue, and then there are hundreds of friends who regret they did not know beforehand. We have just said hundreds, but there are thousands among the Freemasons of England who will regret they did not know the much revered Dep. G.M., the Rt. Hon. T. F. Halsey, was celebrating his golden wedding. The Craft would not have desired to encroach upon what must have been a particularly pleasant family gathering, but there are many who would have liked to wish the happy pair "Hearty Good Wishes" at the opportune moment.

We think our Dep. G.M. is about the last brother who would have desired any show, but, all the same, he can realise that others have their feelings. He is man of the world enough to know there is a give-and-take feature in everything. Freemasonry has lost the opportunity of giving its tribute on this occasion, but we hope the Dep. G.M. will take the certain deed for the omitted word, and realise he has a host of good wishers on the additional honour that has been vouchsafed him.

Bro. Halsey was born on 9th December, 1839, and initiated in his 22nd year, while at Oxford. He married Mary Julia, daughter of F. O. Wells, Esq., of the Bengal Civil Service, in 1865, and has seven sons and three daughters. His family is prominently represented at the front, while he, beyond the dignity of a Privy Councillor, is chairman of the Herts County Council, and a retired Lieutenant-Colonel in the Herts Yeomanry, is an ardent worker in Freemasonry—both in the G.L. and in his province, of which he has been the head for forty-two years, with the higher dignity of Dep. G.M. of England since 1903.

The best wishes of the Craft go out to him and his wife, with the hope that both may be spared for many years yet to come, in good health, and with the satisfaction of welcoming their boys back from the war.—" Freemasons' Chronicle."

A FEW NOTES ON FREEMASONRY IN EGYPT.

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[By R.W. BRO. G. BARCLAY.]

A few evenings ago I received an invitation to attend a meeting of the Albert Edward Lodge, No. 707, S.C. at the New Masonic Hall, Old Bourse Street, Alexandria, and accepted the same with a good deal of pleasure, as I had not previously, had an opportunity of seeing anything of Freemasonry in Egypt. The meeting was well attended, amongst those present being quite a large proportion of military brethren belonging to the various English, Australian, and New Zealand Regiments which at present have their base at Alexandria. On looking at the attendance book I found that there were visitors present representative of several of the

Australian G.Ls., while a number of brethren hailed from England, and Scotland, one from Cape Town, and two, in addition to myself, from New Zealand, viz., Bro. Major Greenhough (St. Andrew, No. 8, Auckland) and Bro. Captain Whyte (Piako, No. 160, Morrinsville). The business of the meeting was the raising of three candidates to the degree of a M.M., two of these candidates, strange to say, being military brethren from New Zealand. The ceremony was very nicely carried out by the R.W.M. and his officers, and every courtesy was extended to the visiting brethren.

During conversation with several local brethren, I was able to obtain a certain amount of information with respect to Freemasonry in Alexandria, as well as in Egypt generally. In Alexandria the British portion of the resident population is comparatively small, and there are at present working under the parent Constitutions only one English and one Scotch Lodge, although at one time there were four English Lodges warranted in the city. The Lodges now in active operation are Zetland, No. 1157, I.C., and Albert Edward, No. 707, S.C. These two Lodges share the common meeting-place, the New Masonic Hall. This hall is situated in a flat in one of the large buildings in the centre of the city. It is of convenient size, and tastefully furnished and decorated. Incorporated with the hall is a nice Masonic Club, containing reading-room, billiard-room, bar, and other conveniences, and which is open daily for the use of members. The club is well supported by the local members of the Craft, who are at all times pleased to welcome Masonic visitors. In addition to the two Craft Lodges, there are also meeting at the same place the Nubia Lodge of M.M.M., No. 511, E.C., and the Zetland Royal Arch Chapter, No. 1157, E.C., the brethren of both Constitutions working together in the Mark and B.A. Degrees. According to the by-laws of both the above-mentioned Craft Lodges, only persons of the English-speaking race can be admitted to membership. This regulation was found necessary in consequence of the many applications which were formerly received from foreigners who reside in such large numbers in Alexandria. There is, however, also meeting in the city an English-speaking Lodge, entitled the 'United Service," and erected for the convenience of naval and military brethren. This Lodge has been chartered by the G.L. of Egypt, and uses the English ritual. There are likewise in Alexandria several Arabic Lodges also warranted by the G.L. of Egypt. These Lodges, I am informed, use a ritual which is practically copied from that of the G.L. of Scotland. A German Lodge, called the Zur Pompejus Saute, and working under the G.L. of Hamburg, attained considerable influence in Alexandria, but has, of course, been moribund since the commencement of the war. The Greeks and Italians, who are very numerous, have their Lodges, but from what I can gather their meetings are in many cases somewhat spasmodic, it being a not at all uncommon practice for a Lodge to suspend its working for a longer or shorter period. There appears to be little intercourse between these brethren and the English-speaking Freemasons of the city. The Grand Orient of France is also represented.

English Freemasonry in Egypt is controlled by the D.G.M. and the D.G.L. of Egypt and the Sudan. This D.G.L. has on its roll thirteen Lodges, situated as follow :—Cairo, 5; Alexandria, 1; Khartoum, 3; Port Said, 1; Tantah, 1; Suez, 1; Atbara, 1. In accordance with an agreement entered into between the G.Ls. of England and Egypt, the former body still retains the right to issue warrants for the erection of new Lodges, provided they are for the use of English-speaking brethren. One of the English Lodges in Cairo (the Grecia) worked for over thirty years in the Greek language, but it is at present working in English, while another English chartered Lodge has permission to work in the Arabic tongue. The G.L. of Scotland has two Lodges in the territory—at Cairo and Alexandria. The National G.L. of Egypt is presided over by H. E. Idris Bey Ragheb as G.M. This body has made considerable progress since its inception, not so many years ago, but so far I have not been able to obtain any data with respect to it. Continental Freemasonry is said to be particularly well represented, especially in the capital, where the Greeks, Italians, and French have their Lodges. So far no Lodge has been warranted by the recently-formed National G.L. of France, those now existing owing allegiance to the Grand Orient. The G.L. of Hamburg had, up to August, 1914, two daughter Lodges working in the country, but these are at present closed down.

A MEMORIAL TABLET UNVEILED.

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Advantage was taken of the October meeting of Lodge Masterton, No. 19, to unveil a brass tablet erected to the memory of W. Bro. E. R. Wilson. The ceremony was performed by W. Bro. Henry, who briefly

addressed the brethren. He stated that the occasion was not in his opinion one for reciting an eulogy on the departed brother. It was unnecessary to extol his virtues. The facts spoke for themselves. W. Bro. Wilson was a man of many activities. While an able supporter of his own church and a leader of a Bible Class under its auspices, he rendered assistance to other religious denominations, and was an active member of the Y.M.C.A. He was an enthusiastic officer in the Territorial force, and when war was declared the call to active participation therein came to him with great force. Actuated by the highest motives and feelings of patriotism, he wound up his business affairs and sacrificed his practice as a dentist which, after years of hard work, he had been able to establish successfully.

He accepted a commission as Lieutenant in charge of a machine gun section, and left with the Main Expeditionary Force. He was with the first New Zealand Force landed a Gallipoli, and his name figured in the first casualty list to reach Masterton. Since then letters from soldiers at the front published in the Press have made repeated reference to his death Even last week such a letter appeared, and all testified to the fact that he died gloriously while stimulating his men to great efforts. Masonically he was, at the time of his death, our own W.M. They all knew that, with modesty, he had expressed hesitation about accepting the position, stating very definitely that he could not have done so unless he had felt he was able to carry out the high duties attaching to the office, and that he was assured that he had the whole-hearted support of the P.Ms., officers, and brethren. W. Bro. Henry then went on to allude to the beautiful flowers that garlanded the Gallipoli slopes where was our brother's last resting place, and he appropriately concluded by reading from the funeral service the address commencing "Soft and Safe." The W.M. then called the brethren to order, when the Union Jack was removed from the tablet. The tablet, which is of brass and beautifully chased bears the following inscription :—" Sacred to the memory of the late W. Bro. E. R. Wilson, W.M. of this Lodge, who die fighting for the Empire at Gallipoli, April 27th, 1915."—[Lodge Correspondent.]

ORIGIN OF OUR CHRISTMAS CUSTOMS.

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When we wonder from what source came some of our pretty Christmas customs, let us remember that our Christmas tree came from Germany, our Santa Claus from Holland, the Christmas stocking from Belgium or France, while our "Men Christmas" is the old English greeting shouted from window to street on Christmas morning.

In Italy, instead of the tree, they have what is called "The Urn of Fate." This urn, or vase, contains the presents, and each person in turn puts in his hand and draws out a gift.

In Sweden, houses are thoroughly cleaned for Christmas, and they have a very pretty custom there which we should take pleasure in imitating, that of binding a sheaf of corn to a pole, and putting it out in the yard for the little birds' Christmas dinner.

THE SOUL THAT LIVES.

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Late one night in June two men, a medical student and a young lawyer, sat discussing more things than Horatio dreamed of in his philosophy.

"Can you think, said Graham, the lawyer, "that there is absolutely no existence of any vital principle apart from the physical functions that stop with death? I will never believe that there is not something behind all that—the something that looks out of the eyes—that intangible, incomprehensible something; that 'I' or that 'you' which only uses human eyes or voice to express itself."

"All that has been discovered to be nothing but a combination of more or less complicated brain cells," returned Fielding, the student. "If you had gone into that sort of thing as I have you would see that it is all reducible to matter. A few more steps and there will be no question of spirit, even for such idealists as you. Touch one spot in the brain of a genius, and you have a gibbering idiot. Lift a bit of bone from an idiot's brain, and you can educate your man of genius." Graham shook his head.

"You won't see. Hasn't that idiot in some way lost the connection between matter and spirit? Try as you may, you never will discover that subtle, vital essence. When you have called the intellect the working of the brain; the moral sense the working of the brain again; all good or evil qualities the working of the brain still again—I say there is something above and beyond all that, that you train and educate, and that escapes with death. Whether there is individual immortality or not, I am not prepared to argue with you, but on the very theory of the indestructibility of existing principles in the universe, that vital principle is not destroyed."

"All the musty remains of an inherited theology," returned Fielding. "You are not brave enough to discard them in the face of scientific proof. I have seen too many deaths and too many dissections not to be positively assured that the vital essence is extinct with death. Why, just look at it, how many trifling accidents put an end to a man's existence. Stop his heart, take away a few pounds of blood, destroy his digestion, and you have destroyed him, I say. The necessary combination of forces to work his machinery has been disarranged, and he stops for good and all. I grant you for some it is hard enough to give up the idea of a soul, but most people will be glad to welcome annihilation' as I do. No, we are born and we die and there's the end."

Graham smoked silently for some time, and looked out of the open window on the brilliant moonlight that dimmed half the stars.

"A night for lovers," he remarked presently.

"Who believes in immortality for one night only," laughed Fielding. "What nonsense it seems that the reflected light of a dead world, and the twinkling of a few live suns, millions of leagues away, should make people ready to die for each other, when they laugh at the idea after their own sun rises." "You incorrigible materialist !" cried Graham; "why do people marry every day ?"

"Habit, example, and the conditions of the race. One woman is as good as another if she is healthy and sweet-tempered."

"Poor Tom Carroll doesn't think so where Dora Varian is concerned," said Graham, with a short laugh.

"Yes, and in two years Tom Carroll will have forgotten her refusal and her existence, under the comfortable regime of some indifferently pretty housekeeper whom accident will saddle on him as a wife and mother of his children."

"I don't know why she wanted to throw Tom over," said Graham, looking at the end of his cigar with a slight frown. "What a merciless flirt she is! It would not have been so bad if she hadn't taken him away from another girl. I wonder if she has any heart at all ?"

"She's a sceptic, like me," said Fielding, carelessly. "These men work up speeches out of novels, and play devoted, and it amuses her. It would amuse me."

"You don't know her well, do you?" said Graham. "I don't believe, if you did, you could keep out of her clutches. But she will find her match at last, I have no doubt. Those women do suffer sometimes."

"I'll wager you what you like," cried Fielding, "that Dora Varian and I will play at love in the most artistic way, and separate at the end, neither of us the worse for the game."

"I will make no wager," said Graham, briefly, "but none the less I am sure that you will either marry, or one of you will repent it."

Fielding had never been one of the young men about town. He was seldom lured into a ballroom, and never into the pleasure parties where people meet so much more agreeably than under the lighted chandeliers. Now it was noticed that he was losing his retired habits to talk to Dora Varian, and it was not long before one was seldom seen without the other. People wondered and gossiped ; these two kept their own counsel. Fielding was imperturbable when rallied, and Dora Varian, placid and taciturn in all her love affairs, was equally so in this. And the three months came to an end, and Fielding said to her :

"Next week I sail for France. You will wish me a pleasant voyage, won't you?"

"How long will you be gone ?" she asked, lifting her eyes with friendly interest.

"Impossible to tell. My plans are so indefinite that I have come to say good-bye. 'It may be for years, and it may be for ever,' " he answered, with a slight laugh. "In any case, I thank you for the most enjoyable summer of my life. I shall often look back to it with regret that it was so short; and then the pity of it is that these pleasant things are never the same again."

"I don't require these elaborate compliments of my departing friends," she said, with a metallic sound foreign to her voice ; "and I don't agree with you that it is a pity about the uniqueness of our pleasant things. I would rather say good-bye than 'au revoir,' it means so much less—though I am sorry you are going away," she added, after a moment. "We have had a very pleasant summer, haven't we-? I shall remember it until quite next summer, I am sure."

"We are both heart-whole," said Fielding to his friend. "Had we wagered, I would have won."

His trip to Paris was shorter than he had expected, and seven or eight months found him at home again. But he did not renew his friendship with Miss Varian. He heard of her sometimes in the old way, and wondered if there was anything in the expression of those speaking eyes of hers that had made him fancy sometimes, with a pang of sell-reproach, that she had given him gold for his base metal, No; nonsense! She looked like that at every man who had an hour's conversation with her. If her voice sometimes vibrated with what in another woman would be betrayal of feeling, it was because she had learned to modulate her lightest breath for effect.

A note came to Fielding one day. He opened it hurriedly. There was no formal beginning. It ran as follows:—

" The physicians have given me up. I must see you before it is all over. Come at once, if you can. I hope this is legible. I am writing against orders.

"Dora Varian."

In half an hour he was by her bedside. His professional experience, slight as it was, told him there was no hope.

"Dora, what has brought you to this?" he said, unable to conceal how shocked he was.

"You," she answered, vehemently. "You laid a deliberate, cruel plan for your own amusement, and you may well enjoy your work."

"Do not excite yourself," he said, gently, putting back with his cool hand the heavy locks that fell over her forehead.

"I am sane enough. I haven't been delirious at all. I wanted to tell you that I intend some day to make you suffer as you have made me. You know you took all the flavour out of my life after you went away. How flat and weary everything seemed. I took no pains to live. What could I live for? My mother cares for my brother more than for me. So I did what they call 'running down.' I danced and flirted harder than ever to forget you, and my heart-ache, and my languid limbs; and when this illness came the doctors said I had no strength to get well." She spoke in short, rapid sentences, but would not pause long enough to give him a chance to stop her or to answer. "I have not the will to get well," she added; "but I have the will for this : you shall love me yet. My soul shall follow yours day and night, until it wins your love as completely as you won mine. There will be a way. I shall find it."

Fielding was overcome with grief and remorse as she went on. He could not find a word to say, until at last he stammered :

"Dora, I never thought—I did not believe that you—. What can I say? Will you forgive me ?"

"On the day you say you love me, and that day is coming,' she answered, with a solemn impressiveness that shook his nerves in spite of his knowledge that her words were utterly futile. The superabundant life that had been one of her greatest charms was so soon to be quenched, and she spoke of what was to happen between them after the final change had extinguished it.

"Why not now, Dora?" he implored, taking her hand. "How can there be forgiveness if not now?"

"That remains with you," she said, faintly, "and on that day my soul will know and tell you I shall again see you with other eyes."

After that she refused to speak either to him or to the others who came back into the room they had left that she might talk at her ease.

"The end," murmured Fielding, as he stood beside her open grave with uncovered head. "We are born, and we die, and that is the end."

Time passed as usual. Fielding threw himself more and more passionately into his profession, and for so young a man was becoming celebrated for his microscopic investigation of the life germ. He finally discovered that he needed rest long after everyone else had been urging him to give up his absorbing pursuit for a time; and he betook himself in search of health and eyesight to a pretty village, where so few went for the summer that he would be practically alone, if he wished. He made his temporary home with a widow who rejoiced in the possession of one daughter, as beautiful a specimen of humanity as it had ever been Fielding's good fortune to meet. He looked at her as a physician is inclined to regard a pretty woman, with the eye of all anatomist, and found her perfect.

He was willing to make it a dual solitude for a few weeks, and at first he was amused at the loquacity of the pretty mouth curving upward at the corners like a Cupid's bow. Pretty mouths are so rare in this world. Most of those you see are mere gashes for the exit of the necessary revelation or concealment of ideas, or the performance of gastronomic feats; or else the heavy, unfinished lips lie loosely against each other, as if Heaven's journeyman had made them, and not made them well.

After a while he began to grow tired of the ceaseless flow of words without an idea.

"I wish I dared make a bargain with her mother for her brain in case I should outlive her," he wrote in his journal. "The examination of it would solve several problems that are tormenting me at present. I never met anyone in full possession of all her faculties and a common education that came so near to being an idiot. She seems to have absolutely no soul."

He started, stared at what he had written, and threw down the pen in disgust.

"What impelled me.to use a word there that I have not used for years? How long is it since poor Dora Varian died? Three years, upon my word. How time flies! It seems like last week, and yet I know it is months since I have thought of her. But what is that—does Miss Barrows play the guitar ?"

He leaned out of his window, for he thought he heard a low vibration like a musical string rapidly untuned. No, it seemed in the room beside him. He shook himself impatiently, murmured something about taking cold, and then went downstairs, where Miss Barrows was lounging in a chair in the sunset glow. She gave him a sleepy little smile as he took the chair beside her ; the heat had silenced her for a few moments. Fielding took the fan from her hand and slowly plied it back and forth until her closed eyes and regular breathing suggested that she might be entirely oblivious of his presence.

He surveyed her with a feeling of something like aversion in spite of her beauty. There was no intelligence in the heavenly clearness of her eyes, no trace of thought on the brows that seemed almost chiselled; the slipshod English that came from her full throat in a voice that at times was unearthly sweet dismayed his fastidious ear. He slightly pushed back his chair and thought of one summer night when he had forgotten how the time passed as Dora Varian and he paced up and down the garden path, softly talking. Miss Barrows stirred and unclosed her eyes when he moved.

"Have you missed me?" she said, quietly, and again the guitar vibrated on the air.

What was the matter with the girl? Those were her eyes surely that he sat gazing into aghast, and yet, where had they caught that look of Dora Varian?

"Well," she said, with Dora's own smile, "I have waited and watched, and the time has come at last when I can see you with living eyes and talk with a living' voice. Yes, you are right. I am Dora Varian."

A chill shook Fielding From head to foot. What horrible hallucination was this? Had his close application to work crazed him at last, and was this the form his madness was to take? Half timidly he touched her hand; it was warm and soft as ever.

"You need not answer me just now," she said, gently withdrawing from his touch. "Let me explain to you first how this came to pass. When I died I told you I should see you again, and three long years I have been beside you day and night, trying to give you some sign of my presence. Whenever you thought of me I knew it, and tried to tell you so, but all efforts only resulted in some strange sound, I felt that you heard it, for you always looked around to account for it in some natural way. But, oh, Mark, it is six months since I have entered your mind."

"Where is she—where is Miss Barrows ?" inquired Fielding, adapting himself as one does in some grotesque dream.

"Sleeping, and so I can be with you. Shall I come again ?" "Amy!" called the mother from the house. The girl in the chair, whoever she might be, closed her lids for a moment, and when they opened Miss Barrows made some flippant remark about her nap, with a disregard of grammar and vowel sounds that kept Fielding in irritated silence. She gave him a coquettish tap with the fan she snatched from him, and ran into the house. Fielding slowly followed her, and persuaded himself that he had been asleep, too.

But as he learned her ways better, and knew that she had a habit of sleeping away most of her afternoons on the little haircloth sofa in the cool parlour, he was obliged to confess to himself with a sort of horror that she led two lives, for which he could make no account. As surely as he found himself beside her when she lay sleeping, so surely would she wake and look at him with Dora Varian's eyes, and talk to him with Dora Varian's tones blending through the different voice of Amy Barrows. Sometimes they took long walks into the woods beyond the village, and Fielding began to find the old fascination of Dora's conversation and manner intensified into some strange, new feeling by the charm of faultless beauty. He lost the uncanny sensations she gave him at first, and in his enforced idleness he was rapidly learning to look forward to the hours when the exquisite casket should be occupied by the fitting gem. When she left it the other occupant returned to it, supremely unconscious of whatever might have taken place during her absence from herself.

Before many weeks went by Fielding became aware that he was deeply in love with the mysterious other part of Amy Barrows's existence. He tried at first to believe that it was simply the effect of her physical

loveliness, but was forced to give up that theory, because as herself she was not only uninteresting, bat was actually becoming repulsive, for all her beauty.

"The sunset is like that one when we first met here," said Dora as they came back after one of those walks that Amy might wake where she fell asleep.

"I wish it could 'last for ever!" cried Fielding, passionately. "Dora, don't leave me. I am losing my senses. Whatever you are, you beautiful mystery, I love you, and I cannot let you go.',

He caught her in his arms, and rained eager- kisses on her upturned face.

"My day is come! I forgive you. But I cannot stay," she whispered, deadly pale. "She is coming back; she must not wake like this."

A flicker and film came over her eyes, and Fielding held a sleeping woman, whom he had barely time to place in her chair on the little porch when her mother came out and Amy woke, saying that her heart beat as if she had been running.

The next day, devoured with impatient longing, Fielding sat through a long summer afternoon, waiting, hoping for her habitual drowsiness to overtake her. She had not failed to notice that for some time he had been her shadow, that where-ever she went he was sure to follow, and whenever she woke she was sure to find him beside her. What was she to think? Her curiosity and interest were roused, yet he never spoke a word beyond what common courtesy dictated. Why did he sit looking at her with those eager eyes? She grew shy and troubled. Her heart never used to beat so; and why did she feel so tired when she woke from those long, dreamless sleeps that she went into because there was nothing to keep awake for?

She ventured a question after a long, dreary silence. Poor girl! She could not know that her existence and her speech just then were more than his tense nerves could bear.

"Good heavens!" he murmured. "Dora, where are you?"

The air seemed alive with harp-strings struck by a powerful hand. A spasm of deadly terror crossed Amy's face as between her and Fielding came the outline of a shadowy form in which the man could distinguish the blazing eyes under the cloudy hair of the woman he loved.

"What is It?" shrieked Amy, throwing herself on Fielding for protection. "What is It trying to do to me? It is struggling with me!"

Then there was a heavy fall. They came rushing from the house at the sound, and saw Fielding with the dead girl across his knees, staring into vacancy with eyes that never again lost that distracted look, saying over and over again.

"There is a soul ! There is a soul! I have seen it !"

—Helen Lake.

Alleged Humour.

Mrs. Fisher : You can't say I ever ran after you.
Fisher Neither does a mouse-trap run after a mouse, but it catches it all the same!

* * * *

A wise man, being asked to give a definition of a woman, began : "Woman is, generally speaking—"
"Stop there," said his friend. "If you went on for a thousand years, you would never get so near it again."

* * * *

'My impress'ions " said a Toronto man, after an absence from the city for ten years. "Well, first and foremost, I have been struck with the absence of many of the old faces with which I used to shake hands."

* * * *

The English visitor to the famous Scottish golfing resort was in high glee. He had managed to secure the services of a caddy who knew the game thoroughly.

"Now, Donald," he said, as they started off on the first morning, "I expect to get some good tips- from you, my man."
Donald settled the bag more easily on his shoulder and eyed his patron.
"An' I," he replied calmly. "expect the like frae you."

* * * *

The Reverend Mr. Moryll was getting shaved. The barber's hand was shaky, and his breath was laden with the fumes of liquor. At last the expected happened—the blood flowed freely from a cut in the parson's chin. He looked at the barber severely.
"See," said he, "what comes from drinking whisky." "Yes, sir," replied the barber, "it makes the skin very tender."

* * * *

Two men were hotly discussing the merits of a book. Finally one of them, himself an author, said to the other: "No, John, you can't appreciate it. You never wrote a book yourself."
" No," retorted John, "and I never laid an egg, but I'm a better judge of an omelet than any hen."

* * * *

Tell me not in mournful numbers,
Life is but an empty dream;
If you tackle green cucumbers,
And top it off with cold ice cream,
You will find out, in your slumbers,
Life is NOT an empty dream.

* * * *

" I suppose if I pay a penny for my dog, he will have the same privilege as the other passengers—I mean, he may have a seat?"
"Certainly,- madam," replied the conductor ; "on the same terms as other passengers ; he will not be allowed to put his feet on the seat."

* * * *

The cashier, of somewhat Pickwickian build, was frowning over the statement of accounts just typed for him by the pretty typist.
"As a young lady," he remarked, "I admire your type, but I can't honestly say I admire your typing."
"How strange," she retorted, "we are so different, for though you are, of course, splendid at figures, no one could say you have a splendid figure."

Poetry

OLD FRIEND OF MINE.

——<>——

Old friend of mine, if you shall cross the tide
Before my bark lets go,
You watch for me upon the other side;
You watch and wait, with Him, our Peerless Guide,
If first you cross the tide.

Old friend of mine, if you shall learn the way
Before I hear the call,
You whisper through the misty maze some day
The password that is best for me to say—
If first you learn the way.

Old friend of mine, from battlements on high,
If yonder first you stand,
Wave back some message you may cheer us by,

And spur us on to dare to do or die,
From battlements on high.

Old friend of mine, if you shall see the King
Before I kiss His Hand,
Waft back to me some strain that there you sing,
Some note to still this longing, wondering,
If first you see the King.

—John R. Clements.

UNGOVERNED FORCE.

——<>——

What is strength, without a double share
Of wisdom? Vast, unwieldy, burthensome;
Proudly *secure*, yet liable to fall
By weakest subtleties ; not made to rule,
But to subserve where wisdom bears command,

—John Milton,

DUTY.

——<>——

Let me be a little sweeter,
Make my life a bit completer,
By doing what I should do
Every minute of the day.
Let me toil without complaining,
Not a humble task disdaining.
Let me face the summons calmly
When Death beckons me away.

" GOOD OLD DAD."

——<>——

We have always thought there was a good deal of gush and mush about "Home and Mother," with Dad left out, generally promulgated by those who had no chance to be called either, and we are aware of the fact that Dad lacks polish when it comes to colour schemes, Persian rugs made in Connecticut, four o'clock teas, and such like ingredients of home life, that he often commits the crime of appearing on the porch without an outer garment or a collar, and don't care a continental whether his collar is out of this week's wash or the one he wore last month, as long as it fits. But he has made it possible for Mother to take her fling, have maids to do her work and tend to the children while she exercises her motherly abilities on clubs, pink teas, and suffragette parties, and sometimes he is hard pinched to have Mother look nice, but nobody knows how his underwear is patched with pieces taken from Mother's crazy quilt, and his awkward mending of his socks gall his heels, but it is all right as long as Mother can wear silk hose, double length. Nobody objects to these things, and they are taken as a matter of course, so that when some brave intellect takes up the cudgel in behalf of the proposition to have Dad given a seat in the sun we almost lose our breath at the recklessness of the effort and the enormity of the offence. Our good friend, the Rev. T. Stanley Oadams, branches out into poetry on this subject, and we thank him for a copy, which we gladly print, so as to divide up with him the danger and the results :—

"GOOD OLD DAD."

Just now take up newspapers,

And the columns will you greet,
In headlines large and poems
About the Mothers sweet ;
But you'll search and grow quite weary,
Eyes will be aching bad,
Ere you'll find in simple justice,
Praise for your "Good Old Dad."
And it isn't wilful in 'em
Who write of Mother dear,
That there's never notice taken
Of her old man sitting near.
They didn't mean to slight him,
But it looks a little sad —
Flowers, red and white, for Mother,
Not a bloom for "Good Old Dad."
There's mothers and there's mothers,
Some dear, some not so true,
To this high and holy trust. imposed,
Haughty and scornful, too;
But we sing of the dearest mother,
Faithful the long years through,
Who gave the best and did the most,
Her all—for me and you.
And not one line would I take from her
Could I write the soul-sweet song ;
But if for father there's a word,
Mother wouldn't think it wrong.
The noble Sire ! That manly Man!
I know 'twill make him glad ;
If while you're praising Mother,
You'll speak of " Good Old Dad."

—T. Stanley Oadams.

La Crosse, Wis., May 6, 1915.

BE A BOOSTER.

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Why not be a booster and come help along in the work, your presence will be welcomed. If you intend to be a knocker, then stay at home and knock so that no one will hear it but yourself. Follow the advice of Bro. John H. Barrickman :—

Boost, and the world boosts with you,
Knock, and you're on the shelf,
For the world gets sick of one who would kick,
And wishes he'd kick himself.
Boost when the sun is shining,
Boost when it starts to rain;
If you happen to fall, don't lie there and bawl,
But get up and boost again.
Boost for your own advancement.,
Boost for the things sublime,
For the Mason that's found on the topmost round
Is the booster every time.

—"S.R. Bulletin."

THE CHRISTMAS SEASON.

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(By William J. Duncan.)

The jingle of bells at Christmas-time is a joyful sound. It mingles with the spirit of the season. Everybody, without exception, is influenced by the gladsome experiences of the Christmas times. All sorrow is banished, all sadness is overshadowed by the gladsome pleasures of the season, and everybody is as happy as they can be. All sadness and unhappiness is banished as far as possible. There is a strange influence about Christmas joys which seems to place all sadness in the background. It is well for mankind that Christmas joys and Christmas pastimes are universal, and seem to relieve the unhappy and make them forget their sorrows.

The cheer of Christmas covers every creed. The holiday breathes the all-embracing religion of humanity. There is no heart so hard, no home so humble that does not feel something of the softening influence of the season." This influence is what makes the season of Christmas so delightful. It is the delightful season of all the year. It is a time when all animosities are lost in the overshadowing influence of the good times that abound.

This is childhood's joyous season, when everybody is in some way influenced by the good times that everywhere abound. The churlish man forgets his churlishness, the misanthrope forgets his misanthropy, and a gladsome spirit is everywhere. Everybody is more or less influenced by the present season. Even the crabbed and fault-finding are in a measure made cheerful by the surrounding gaiety. It is unfortunate that the season is of so short a duration, but while it lasts we should enjoy it. Let us enter into the joyousness of the Christmas days, and for the time being forget our sorrows and our troubles. For the week or ten days that we can allot to Christmas joys, forgetting our cares and sorrows, banishing our sadness, let us abandon ourselves to the surrounding gladness of the season and make the most of life. This will make us for the time being contented and happy.—"Trestle Board."

" WHY DIDN'T YOU TELL ME?"

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A young man accepted the position of organist in one of the principal churches in a Texas city. He was a fine musician, but, being blind, was unable to read in the faces of his audience the great pleasure his music was giving. They listened enchanted, and would talk to each other about the beauty of his harmonies, the uplifting influence of his symphonies. At first he played as one sure of himself. There was no hesitation in his touch. Then there pealed forth splendid peans of praise and cadences of majestic sweetness and power. As he played Sunday after Sunday they noticed that the erstwhile triumphant strains of voluntaries and recessionals had given place to delicate, sorrowful improvisations, to plaintive minor fugues. One morning it was announced that he would play no more after service; that his decision was final, and another organist must be secured.

After the service a lady who had enjoyed all his music thoroughly went up to him and said, very earnestly, "I am sorry you will not play for us longer. I have thought many times I would tell you what an inspiration I have received through your music. I thank you for it." The young man's voice faltered and the tears rushed to his sightless eyes as he whispered, " Oh, why didn't you tell me? I, too, needed comfort and inspiration.

How many persons there have been who have suffered in silence just for lack of a word of appreciation and encouragement? Do you do your share in the world by the utterance of those little words that cost so little but

mean so much to some other heart who is hungering perhaps for just that little word that we might give ?—[Selected.]

THE EMPTY HOUSE.

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Did you ever walk down a street where many pretty home: and well-kept gardens could be seen, and come suddenly face to face with an empty house?

Did you not find the contrast somewhat painful?

You had been passing many houses that showed unmistakable signs of life. There were curtains in the windows, perhaps a baby carriage or the children's toys on the verandah the lawns were well kept, the flower-beds were full of blossums. Perhaps you could even see a dear, white-haired oh lady in a parlour or sitting-room as you passed—or in another home you caught a glimpse of a small boy with a large dough nut in his hand—or a mother talking to her baby as she lifted it from the door.

And then you came to the empty house. The windows were bare and dirty, and there was no vista beyond them but blank walls. The walls were stained and streaked with mud that naughty little boys had thrown. The weeds were rank and thick in the lawn and in the flower-beds. The house was no longer a home of human life. The life that was in it had gone out and forgotten it.

Some lives are like empty houses. The humanity, the inspiration, and the soul have gone out of them. Perhaps there has been a great disappointment, and the new tenant has not been found to take the place of the old—the new joy instead of the one that could not be had, the new work that would have menat success instead of the old work that did mean failure. And so the eyes that the soul should shine through are lustreless and vacant. The beauty that should abide within and be seen from without is not there. The stains of sorrow and cynicism are not wiped away. The weeds of discouragement and doubt and hesitation and fear have choked the kindly growths that make a home garden for the personality to dwell in.

But there is no empty house that cannot be made into a home, if someone will go and take into it the humanity and the life. There is no life that cannot find new work and new joy and become a habitation for the soul of a man or woman to shine through and to fulfil.—[Selected.]

WHO ARE OLD?

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There are men far along in years—walking down the western slope where the shadows lengthen toward evening—who are eager and alert of spirit, happy and forward-looking, their faith undimmed, their zest of life unabated. These are not old men. There is in them a foregleam of the immortal life. Years have piled up betimes, but they have kept their faith firm, their feelings buoyant, their sympathies active, and the interest in life fresh and vivid. How fine it is to see a man grow old reverently and beautifully, his heart aglow with the soft light of eventide and the glory of the star-crowned night. It is not strange that such men enjoy the authority of influence and counsel, wisdom and prophecy, which Cicero held to be the trophies of age. . . .

It belongs to age, in a life well spent, to look upon the World with calm and wise vision. As Plato said, in his "Republic," old age "certainly has a great sense of freedom and serenity ;" but he added, "the cause is to be sought, not in the ages of men, but in their tempers and characters." That is to say, it is quality and not quantity of life that counts for most. The fact that a man has lived on this earth three score years and ten does not mean, necessarily, that he is either good or wise. Some men are as foolish in age as they were in youth. Doubly foolish is he who, living to grow old, has not learned the priceless value of virtue, and the wisdom of love. Time alone brings neither honour nor wisdom.

When we are young we draw cheques on the Bank of the Future. Some men go on doing this, unable, it seems, to live year in and year out upon their current income. Not many of those cheques are cashed at full value. There is nearly always a heavy discount, and more often they come back to us for lack of funds. When we are old we draw our cheques on the Bank of the Past. Whether they are cashed or not depends on how thrifty we have been in laying up that treasure which neither moth nor rust can corrupt, nor thieves break through and steal. More precious than rubies is a wise faith purified by trial, a conscience void of offence, and the memory of years spent in purity, honour, and service. When a man comes to the end the only things he does not regret, and would not recall if he could, are the kind words spoken and the deeds done in love of God and his fellow-men.

With the mellowing of life there comes also a deeper sense of the kinship of things. Youth loves cliques, the more exclusive the better; it rarely gives love unless it is returned. Not so age, whose affections, if less turbulent, are less touched by selfish motives. Age makes little of human differences, and sets much store by the great common fellowship of humanity, seeing many ties of union where youth sees only discord. Work, too, takes on a new aspect with lengthening years. Old men do not feel, as young men often do, that the universe rests upon their shoulders. Nor do they imagine, as Hamlet did, that they were born to set the world right. They see that each must be content to do his little part, and trust the fate of the world to a power greater than man. If age limits a man, it the better sets his bounds within which he can work quietly and get something done before he dies.

Albert Pike used to urge upon old men the study of Masonry, not only because it brings to us from afar the high and simple wisdom of humanity, but it offers to every man a great hope and consolation. At its altar a man may gather up his deepest thoughts which, in the busy mid-years of life, are too often left scattered in the disarray of a temple, yet unbuilt, and fashion them into a House of Faith—a Home of the Soul. How to live is the one matter; the oldest man in his ripe age has never found a wiser way than to build, year by year, on a foundation of faith in God and love of man, using the square to test the rightness of our lives, the plumbline to mark the rectitude of our acts, the compasses to keep our passions within bounds, and the rule to divide our days into labour, rest, and service. Love is ever the builder, and whoso obeys its sweet laws and builds after its pattern will not be left shelterless and alone.

After old-age, what? Ever the evening shadows fall; ever there comes a time to whomsoever is a man, when even the wisest knows not where he is ; ever and even the twilight— and after that the dark, when all the rights of philosophy go out, and only faith and hope and love remain. There is nothing for it but to walk calmly down the western slope, the sun shining in our faces, into the evening shadows—trusting the great God over all.

It is the old, eternal paradox—he who gives his all for the sake of truth shall find it all anew. And there Masonry rests the case, assured that since there is that in man which makes him hold to the moral idea against the brute forces. of the world; that which prompts him to pay the last full measure of devotion for the sanctity of his soul; the God who made him in His own image will not let him sleep in the dust!

Higher vision is not given us to see in the dim country of this world; deeper truth we do not need to know.

"There are more lives yet, there are more worlds waiting,
For the way climbs up the eldest sun,
Where the white ones go to their mystic mating,
And the holy will is done.
I shall find them there where our low life heightens—
Where the door of the Wonder again unbars,
Where the old love rules and the 'old fire whitens,
In the stars behind the stars."

—Joseph Fort Newton, in the "Square and Compass."

THE HEROIC SOUL OF FRANCE.

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FRENCH WOMEN AND THEIR DRESS.

As the French are pre-eminently an artistic race, prompted by a fastidious sense of taste and of fitness in the details of life, their gravity of thought and dignity of bearing, as well as their tactful respect for the feelings of others, were now evinced in the manner of their dress. Among all classes, since the beginning of the war, this attitude of definite composure among the people was noticeable, but in no way more than in the dress and accoutrement of the Parisian women. In the tramways, on the underground railways, in the streets, in the shops, it almost appeared at first sight that all the women were gowned in a uniform of dark colour. Not that all were in mourning, but one and all, anxious not to offend the taste of those who wore the garb of woe which French custom imposes so strictly upon the sorrowing relations of the dead, had adopted the most sombre colours for outdoor wear.

At the present moment there is no jewellery of any kind worn, and none of the extravagant aigrettes and plumes which adorned last year's modes. This sudden change to severity is the more noticeable to those who have followed the details of Paris fashions within recent years. The modes of the last few seasons had been largely influenced by the violent and clashing tones used in the Russian ballets which had taken Paris by storm. The most eccentric styles, the most decollete corsages, the flimsiest and most transparent of materials, the split-up skirts revealing half the leg of the wearer, the cobweb silk stockings, the bare shoulders and bosoms seen through fine net or lace in full daylight, the high, waving feathers, the profusion of barbaric jewels, of extravagant furs and laces, all these have disappeared as if by enchantment, because the intuition of the Parisienne has prompted her to conform to the general national spirit in these times of individual and national sorrow.

It is a wonderfully interesting subject to study carefully, this sudden and radical transformation of the soul of a race. But can it be called a transformation? Was it not rather a resurrection, determined by the passionate resentment of an invaded people, which brought up to the surface once more the national characteristics and qualities that had lain dormant for so long through unheroic times?

What this war will have proved to the French themselves, and to their friends also, as well as to their enemies, is that, throughout the generations, the old qualities of bravery, valour, and chivalry, which had distinguished the race in the past, have remained as strong and as vital as ever, in spite of all appearances to the contrary. How far off now seem such things as Tango teas and the Caillaux case! They belong to the distant times "before the war."

Thus France now is stern, grave, and serene, and ready to confront all difficulties, all tragedies even, provided that in the end she shall be victorious. And the frivolous, gay, and happy soul of her lies hidden beneath an unconquerable tenacity of purpose. When necessity for immediate action became apparent, all the force of the country instantly revived, and, like a torrent of lava, swept away into oblivion before its fiery flood all that it touched. Frivolity disappeared entirely. The traditional and heroic soul of France came back to life once more.—Claire de Pratz, in "The Contemporary Review."

For the Children

THE " MALIHINI" CHRISTMAS TREE.

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(Dorothy M. Hoogs.)

Several years ago a number of tourists who were spending the winter months in Honolulu wanted to celebrate Christmas in some way. They could hardly realise that it was the wintry season, as the trees and grass were green, and crowds of people were on the beaches and swimming in the ocean every day; and so they thought of a novel idea—they would have a Christmas tree out of doors, and invite all the children of the city! They procured a very large tree, and after having set it up in a park in the centre of the town, they decorated it lavishly with popcorn, tinsel, and all the other ornaments that are used for the purpose. Cotton was strewn freely over the branches to imitate snow, which has never been seen by the little folks in Hawaii.

The decorations complete, and everything in readiness, the children were all notified of this wonderful tree through the newspapers, and on Christmas morning thousands of litle ones of all nationalities represented in these islands made a picturesque sight, dressed in the costumes of their parents' home country. They eagerly watched Santa Claus as he untied the dolls and the jump-ropes and jackknives from the heavily-laden branches, and distributed them freely to every one. It was evident by the happy little faces that the day was a huge success, and ever since then this idea has been carried out by the community, and is called the "Malihini," or strangers' Christmas tree.

"Mamma," said a precious youngster at a tea table the other evening after a long and yearning gaze toward a plate of doughnuts, "do you think I could stand another of those fried holes ?"

* * * *

Schoolmistress : Now, children, I want to see what you know about history. 'Why did James IV, wear an Iron Belt?' "

No answer. She thought her new class might have known that it was on account of his unfilial conduct towards his father at the battle of Sauchie Burn. So she put the question again in a somewhat altered form, adding, "Now, boys, you ought to know!"

At last an urchin held up his hand and shrilly exclaimed : "Please, mum, I know. It was to keep up his breaks!" History was off for the rest of the day.

* * * *

Edmund had just begun to attend the public school, and had found a new friend, a child of whom Edmund's mother had never heard.

"Who is this Walter ?" she asked. "Is he a nice little boy ?"

"Yes, ma'am, he is !" replied Edmund enthusiastcially. "Does he say any naughty words?" pursued his mother. "No," replied Edmund, with emphasis, "and I'm not going to teach him any !"

* * * *

"Robert," said the teacher to a small ptrpil, "can you tell me what imagination is?"

"Yes, ma'am," replied the little fellow. "Imagination is what makes a fellow think a bee's stinger is three feet long after he gets stung."

* * * *

A teacher who is fond of putting the class through natural history examinations is often surprised by their mental agility. He recently asked them to tell him " What animal is satisfied with the least nourishment?"

"The moth!" one of them shouted, confidently. "It eats nothing but holes."

* * * *

A school teacher who had been telling a class of small pupils the story of the discovery of America by Columbus ended it with :

"And all this happened more than 400 years ago."

A little boy, his eyes wide open with wonder, said, after a moment's thought.

"Oh, my, what a memory you've got!"

* * * *

Cowpuncher : That line, as you call it, lady, we use for catching cattle and horses.

Young Lady : I daresay. Now, may I ask, what do you use for bait?

* * * *

"What's the leading lady in such a tantrum about this morning ?"

"She got only nine bouquets last night!"

"Great Scott ! Ain't that enough?"

"No; she paid for ten."

* * * *

The following question was put to some young pupils in a public school.

"There is a family of five children. The mother has only four potatoes to divide among them. She wants to give each an equal share. What is she to do?"

Silence prevailed in the class-room; every pupil was calculating diligently. Finally one boy put up his hand.

'Well, Sammy, what would you do?" asked the teacher. "Mash 'the potatoes, ma'am."

* * * *

The class was being taught. The teacher dictated to his hearers, and told them to put the commas in the right places.

"Lord Kitchener then entered—on his head his helmet, by his side his sword, on his feet his boots—sat down, and did not speak."

A discordant scratching of slate-pencils proclaimed that the class was valiantly grappling with the problem, and after a little while young Freddie looked up, with a gasp of relief.

" Let me see yours, Freddie," said the teacher. And she was vastly astonished to read :

"Lord Kitchener then entered on his head, his helmet by his side, his sword on his feet—his boots sat down and did not speak."

* * * *

HE KNEW THE ANSWER.

"Well, there were only three boys in school to-day who could answer one question that the teacher asked us," said a proud boy of eight.

"And I hope my boy was one of the three," said the proud mother.

"Well, I was," answered young hopeful, "and Sam Harris and Harry Stone were the other two."

"I am very glad you proved yourself so good a scholar, my son; it makes your mother proud of you. What question did the teacher ask, Johnnie?"

"'Who broke the glass in the back window?' "

Reports.

[Secretaries and Scribes are requested to forward Reports.]

CRAFT LODGES.

SOUTHLAND.

Taringatura, No. 100.—The annual meeting, held on the 17th November, though not so well attended as several similar meetings of former years, had still a satisfactory array of brethren and visitors. Sixty names, including those of twenty P.Ms., appeared in the attendance book. The Lodge was opened under the presidency of W. Bro. H. Graham, the retiring W.M., and ordinary routine work was speedily got through, several accounts being passed, two candidates proposed, and two notices of motion given. Thereafter visitors were received from about a dozen Lodges, and finally the Prov.G.M., R.W. Bro. Timpany, accompanied by M.W. Bro. M. Thompson, P.G.M., and R.W. Bro. W. Smith, P.D.G.M., and a number of Prov.G.L. officers, were received. The R.W.Prov.G.M., after being greeted with customary honours, took the chair, and proceeded with the installation of Bro. David Walker as W.M. for the ensuing year. W. Bro. J. O. Clapp discharged the onerous duties of G.D. of C., and his skill and efficiency carried the proceedings through without a hitch. The following took prominent part in the ceremony :—M.W. Bro. Thompson, P.G.M., delivered the address to the W.M., while R.W. Bro. W. Smith, P.D.G.M., similarly addressed the brethren, also presenting to the I.P.M., Bro. H. Graham, a handsome jewel as a souvenir of his term in the chair, and a mark of esteem on the part of the brethren. In the several degrees the W.Ts. were presented by W. Bros. E. B. Pilcher, P.M. Southern Cross, No. 9 (Third Degree), R. N. Todd, W.M. Lodge Waihopai, No. 189 (Second Degree), and Thos. Campbell, P.M. No. 100 (First Degree). The Wardens were invested by W. Bro. Critchfield, P.M. No. 9, and addressed by W. Bro. A. W. W. Oxley, P.M. Lodge St. John's, No. 94, while the other officers were invested by W. Bros. J. I. Griffiths (W.M. Lodge Mataura, No. 147), A. E. Ward (W.M. Lodge Aparima, No. 77), J. McKenzie (W.31. Lodge Wairaki, No. 145), and F. C. Smith (W.M. Lodge Harvey, No. 49). Following is a list of office-bearers : — W.M., Bro. David Walker ; I.P.M., W. Bro. H. Graham ; S.W., Bro. H. Beer; J.W., Bro. S. E. Griffiths; Treas., W. Bro. G. F. Johnson; Sec., W. Bro. W. H. Clark ; S.D., Bro. A Rasmussen; J.D., Bro. G. Finlay ; Organist, Bro. A. Allan; D. of C., W. Bro. W.

Roxburgh; I.G. Bro. R. F. Hayles; Tyler, Bro. D. F. McLeod ; S.S., W. Bro. T. Campbell ; Stewards, Bros. A. Chartres, J. Chartres, G. E. Townson, and P. McIntosh. After the close of the meeting the installation supper was held in the Public Hall. After the tables had been cleared a short toast list was gone through. The speeches were of a high order of merit, and were listened to with closest attention.—[Lodge Correspondent.]

OTAGO.

Oamaru Kil., No. 82.—The annual meeting for installation of Master and investiture of officers was held on the 27th October, and was well attended by the members and a large number of visitors, including all the local Lodges, with a fair sprinkling from north and south. The suffrages of the brethren on this occasion fell on our worthy S.W., Bro. Daniel Herron, and the R.W.Prov.G.M., Bro. J. J. Clark, was invited to conduct the installation ceremony, but much to his regret, having to attend to patriotic duties in connection with his office of Mayor in Dunedin, he had to decline the invitation. The duty then fell on Bro. J. M. Brown, P.D.G.M., who, ably assisted by R.W. Bro. E. P. Lee, P.D.G.M., W. Bro. S. E. W. Baker, G.Sd.B., and the P.Ms. of the Lodge, carried through the function of placing Bro. Herron in the chair of K.S. as W.M. for rthe coming year. Bro. Herron having invested his I.P.M., Bro. J. Swindley, the Board was closed and the brethren admitted, and Bro. Herron duly proclaimed and saluted. W. Bro. William Miller invested Bro. J. C. Dickson as S.W. and Bro. J. Crombie as J.W. W. Bro. S. E. W. Baker invested the following brethren to the respective offices as under :—Treas., W. Bro. G. M. Proctor; Chaplain, W. Bro. W. J. Hill; D. of C., W. Bro. D. Miller ; S.D., Bro. D. A. Bee; J.D., Bro. W. Brown; I.G., Bro. J. McLaren; Stewards, Bros. W. C. Foss (Chief), E. Hambleton, D. Gillies, J. Puttick, J. C. Walker, and W. Rudduck ; Tyler, Bro. A. M. Tait; Auditors, Bros. J. H. King and W. J. Davies. W. Bro. Baker addressed the W.M., W. Bro. A. W. Moss the Wardens, and W. Bro. W. Couper the brethren. The W.M. tendered many thanks to the G. officers, P.Ms., visiting officers, and brethren, and to the members of the Lodge, and trusted all would work harmoniously during the coming year. The R.W. Installing Master tendered congratulations and good wishes for G.L. and for himself and G. officers, and with his colleagues retired. A word of well-deserved praise is due to W. Bro. D. Miller, D. of C., whose excellent conducting of the ceremony was much appreciated; also to Bro. R. J. Meldrum, who in the absence of the Organist, Bro. Fergusson, contributed excellent harmony during the evening. The Lodge was closed at an early hour, which gave the brethren, especially those from the country, an opportunity of spending a pleasant hour in harmony and good fellowship in the refectory, where some good speeches were made, one especially by R.W. Bro. Lee in proposing the toast of our brethren at the front. The singing of God Save the King " and " Auld Lang Syne " brought a very pleasant meeting to a close.— [Lodge Correspondent.]

CANTERBURY.

Southern Cross, No. 6.—The monthly meeting was held at Kaiapoi on the .4th November. Bro. W. A. Gribble, presided over a good attendance of members. This was the last meeting at which Bro. W. A. Giibble was to preside over as W.M., and a great number of visitors journeyed out for the meeting. The Lodge was tyled at 7 p.m., in order to be in readiness to receive the visitors. Several visitors entered, including W. Bro. McKeown, of Lodge Ashley. The W.M., officers, and brethren of Conyers Lodge, No. 1916, were then received. The W.M., officers, and brethren of Kil. Lodge Lyttelton were admitted, and were conducted to the various offices. W. Bro. Plimmer and his officers then conducted the ceremony of raising two brethren to the degree of M.M. in the manner peculiar to their Lodge (Scotch), and the working was greatly appreciated by the members of Southern Cross, many of whom do not get an opportunity of witnessing anything different in working degrees than that which they work themselves. After the Lodge was closed the brethren retired to the refectory, where a light repast was prepared for the visitors, but owing to the fact that the Lyttelton brethren had to catch the last train from Christchurch at 11.30, the proceedings were necessarily hurried. Nevertheless, the visitors departed in good spirits, and one and all could testify that the visit had been beneficial to all concerned. Southern Cross are now under a debt, which they will be only too pleased to discharge—a return visit to Kil: Conyers Lodge issued an invitation to Southern Cross to attend their next meeting and assist in the work, an opportunity we are only too pleased to avail ourselves of. W. Bro. Gribble retires from the chair with the knowledge that he has had the whole-hearted support of his officers and

brethren, and has had one of the most successful and busy years in the history of the Lodge. In replying to his toast on the 4th he thanked the brethren collectively and individually for their genuine support and goodwill, and emphasised the necessity of a continuance of the same spirit during the next year.—[Lodge Correspondent.]

Civic, No. 157.—The November meeting was held on the 5th November in the St. Augustine Hall. W. Bro. W. J. Hunter presided over a good attendance of members and visitors. The ritual work consisted of initiating one brother, who was obligated by the W.M. The Secrets were communicated by W. Bro. E. Norden, P.M. the Charge after Investiture was delivered by W. Bro. R. H. Taylor (W.M. of Robert Burns Lodge), the Charge in the N.E. Corner was given by V.W. Bro. H. J. Oxley, G.Treas., the Explan. of Prep. by W. Bro. F. Steans, I.P.M., the W.Ts. were presented by W. Bro. McKeown (W.M. Lodge Ashley, No. 28), and the Final Charge by R.W. Bro. S. C. Bingham. W. Bro. E. Norden moved that a letter of sympathy to sent to V.W. Bro. Jno. Thornton (Preceptor), who was dangerously ill. A vote of sympathy was passed with the Avon Lodge in the loss they had sustained by the death of Bro. Rosewarne, J.D. A very pleasant hour in the supper-room followed the Lodge meeting.—[Lodge Correspondent.]

Ahurewa, No. I81.—The installation meeting took place on the 18th October, when there was a good attendance of brethren, W. Bro. Wraight presiding. Owing to the illness of the Dep. Prov.G.M., W. Bro. R. Baldwin acted as Installing Master, and the following Prov.G.L. officers were present :—R.W. Bro. W. Broadley, acting-Prov.G.S.W. ; W. Bro. R. B. B. Willis, acting-Prov.G.J.W. ; W. Bro. F. Lill, acting-Prov.G.S.D. ; W. Bro. A. H. Hobbs, Prov.G.D. of C. ; W. Bro. B. C. Jacobs, acting-Prov.G.S. W. Bro. Baldwin, P.P.G.W., addressed the Master, W. Bro. Broadley the Wardens, and W. Bro. Hobbs the brethren. The following are the officers for the ensuing year :—W.M., Bro. D. I. Wraight; I.P.M., R.W. Bro. Dr. Withers, P.P.G.M. ; S.W., Bro. J. D. Cameron ; J.W., Bro. W. K. Cameron; Treas., Bro. J. Burgess; Sec., W. Bro. F. Lill, P.P.G.S.; S.D., Bro. F. Smith ; J.D., Bro. G. Stapleton; I.G., Bro. F. T. Claydon; Tyler, Bro. D. P. Cameron. R.W. Bro. Dr. Withers, P.D.G.M., and W. Bro. F. Lill, P.P.G.S., were elected Trustees for the Lodge. After the installation a pleasant hour was spent in the library, where the usual Masonic toasts were duly proposed and honoured.—[Lodge Correspondent.]

Amuri, No. I84.—The annual meeting was held on the 26th October. W. Bro. C. Thomson presided over a good attendance. The usual routine business having been disposed of, Prov.G.L. was announced. Owing to the unavoidable absence, through illness, of V.W. Bro. J. Thornton, Dep.Prov.G.M., the Lodge was officered as follows :—Installing Master, W. Bro. R. Baldwin, P.Prov.G.W. ; S.W., W. Bro. Munro, Prov.G.S. ; J.W., W. Bro. Gasson, Prov.G.Sd.B. ; S.D., Bro. J. Beanland; J.D., W. Bro. Jones ; I.G., Bro. Davison; D. of C., W. Bro. A. Hobbs, P.Prov.G.W. Bro. J. J. Goulding, Master-elect, was duly presented and obligated by the Installing Master. A B. of I.Ms. was held, and Bro. Goulding placed in the chair of K.S. The W.Ts. of the respective degrees were presented by W. Bro. C. Thomson, W. Bro. Gasson, and W. Bro. Baldwin. The officers were invested by W. Bro. Baldwin as follows :S.W., Bro. D. W. Hunter ; J.W., Bro. T. G. Thomson; Sec., Bro. F. R. Frame; S.D., Bro. C. E. Denett; J.D., Bro. H. R. Davison; I.G., Bro. G. Powis ; D. of C., Bro. R. J. Sims; Tyler, Bro. J. Graves. W. Bro. Gasson addressed the Warden, W. Bro. Hobbs addressed the brethren, and W. Bro. R. Baldwin directed the Master's attention to his responsibilities of office. A quiet time was spent in the "Fourth," owing to the Lodge being in mourning.—[Lodge Correspondent.]

NELSON AND MARLBOROUGH.

Victory, **No. 40.—**The last meeting of the Lodge for 1915 was held on the 11th November, and the attendance almost represented an installation meeting. W. Bro. A. E. Hedges presided at the opening. Correspondence having been disposed of and one candidate elected, the W.M. called upon W. Bro. R. W. Stiles to take the chair and work the Third Degree. The whole of the chairs were occupied by P.Ms., the following taking part :—S.W., W. Bro. E. W. Rudman; J.W., W. Bro. J. A. Orsman ; I.P.M., W. Bro. H. H. Johnston ; Chaplain, W. Bro. A. E. Cresswell; S.D., W. Bro. J. Bartlett ; J.D., W. Bro. H. J. Harris ; I.G., W.

Bro. E. J. Thomas. Two candidates were raised, the ceremony being impressively carried out. Hymns and chants were introduced for the first time, and the evening's work much enhanced thereby. In addition to those mentioned above, R.W. Bro. W. Moyes and W. Bros. B. H. Moller and W. H. Short took part. Bro. A. G. Thompson presided at the organ. The W.M. announced the "calling-off ' of the Lodge during the months of December and January. The question of erecting an Honours Board to the memory of Lodge brethren serving at the war was left to the Standing Committee to report, upon. The W.M. made special reference to Bro. D. H. Wilmot, who is leaving Nelson for Napier to take up duties under the Napier Education Board. Bro. Wilmot has been a leading figure in all societies in Stoke (Nelson), where he is highly respected. He has rendered much service to the Lodge at its festive table. A resolution was passed congratulating him upon his promotion, but regretting his departure, and at the same time thanking him for services he had rendered. The meeting terminated with festive greetings to the Master of the Lodge, who reciprocated the good wishes. It has been decided to hold a Masonic Christmas Night before the end of the year, at which there will be a Father Christmas and a huge plum pudding.' Wishing you all a Prosperous and Happy New Year.—[Heartily reciprocated.—ED.C.]—[Lodge Correspondent.]

St. Cuthberts, No. 144.—The annual installation meeting was held in the Masonic Hall, Collingwood, on the 30th October. The Installing Master, M.W. Bro. Wm. Moyes, P.P.G.M., conducted the ceremony of installing Bro. James Philips, assisted by W. Bros. Welhem and Alngren (Golden Bay Lodge, Takaka, E.C.), and by W. Bros. Lash and Todd (Lodge St. Cuthberts, Collingwood). After the address to the Master by the Installing Master, M.W. Bro. Moyes, the S.W. and J.W. were invested by W. Bro. R. H. Lash, who also gave the address to the Wardens. W. Bro. Todd invested the Sec., Tress., and Deacons, also I.G. and Stewards. The address to the brethren was ably delivered by W. Bro. Todd. A short and appropriate address by the W.N1., and H.G.W. terminated a very successful meeting. The brethren then retired to the refectory, where light refreshment had been provided, which was heartily appreciated by the visitors and brethren alike. A collection in aid of the Annuity Fund realised two pounds sterling.—[Lodge Correspondent.]

HAWKES BAY.

Bedford, No. 25.—At the monthly meeting held on 20th October thirty brethren were in attendance, including five visitors, who were made cordially welcome. The half-year's balance-sheet was presented by Bro. Sec., and disclosed a credit balance of £13 16s. 7d. The statement was adopted. One candidate was initiated, the ceremonial work being distributed as follows :— Ob., the W.M. (Bro. Gore); Secrets, R.W. Bro. T. Hobson; Investiture, S.W., Bro. Williams ; Charity Charge, W. Bro. W. A. Chambers; R. for Prep., W. Bro. Booth; Presentation of W.Ts., Bro. D. J. Graham, J.W. ; Final Charge, S.W., Bro. Williams. The Lecture on the First T.B. was given by W. Bro. J. W. Elliott, Sec. It was unanimously resolved to create a building fund by setting apart at least 10 per cent. per annum of the insured value of the Lodge premises. This is surely a move in the right direction. One candidate was balloted for and accepted, and another candidate was proposed. The very best of good fellowship was in evidence in the "Fourth." The visitors expressed themselves as being particularly pleased, and a typical Bedford gathering was brought to a happy conclusion in a typical Bedford way.—[Lodge Correspondent.]

Ruataniwha, No. 172.—The monthly meeting was held on the 22nd October in the Masonic Hall, Takapau, W. Bro. R. A. Fraser in the chair. There was a good attendance of members. As several of the brethren came from a considerable distance, it is a fair indication of the unanimity and spirit of good fellowship existing in the regularity with which they turn up, often under most unfavourable climatic conditions. The Lodge was draped, and the brethren appeared in mourning. There was no ceremonial work, and unfortunately a lecture on the lst T.B., which was to have been delivered by W. Bro. Caughley, had to be postponed owing to illness. We trust, however, this is only temporarily deferred, as Bro. Caughley is a keen ritualist, and it is always a pleasure, as well as instructive, to listen to his interpretation. The circular from the M.W.G.M. relating to the curtailing of expenses in the refectory, and abolition of alcoholic refreshment during the period of the war was read, and is to be considered at the next meeting. One candidate was proposed for

initiation. On the Lodge being closed, the brethren retired to the supper-room, where the usual loyal and visitors' toasts were honoured.—[Lodge Correspondent.]

AUCKLAND.

Alpha, No. 81.—The regular meeting was held in the Lodge room on the 17th November, there being a fair attendance of the brethren. The Treas. reported that a cheque for £44 4s. had been forwarded to G.L., which, with £10 previously sent, made the Lodge's contribution to the War Fund £54 4s. A ballot for admission by initiation proved successful, and it consequence the brethren are looking forward to a resemptior of degree work at the next meeting. A notice of motion to rescind the resolution passed some months ago, prohibiting the use of alcoholic liquors in the refectory at the ordinary meetings, caused a considerable amount of discussion, but it was decided by a good majority to adhere to the request of G.L. and abstain during the continuance of the war. Arising out of the foregoing motion, a brother gave notice to move at the next 1 meeting :—" That the dues be increased by one shilling per quarter, and that the money so raised be devoted to some patriotic purpose." A pleasant half-hour was spent in the refectory, the brethren doing honour to the King and our only visitor by drinking the toasts in coffee.—[Lodge Correspondent.]

Tauranga, No, 125.—Our usual monthly meeting was held on the 21st October, W. Bro. T. R. W. Phillpots presiding. There was a small attendance. The ceremony of passing Bro. O. P. M. Duncan to the Second Degree was performed by the W.M., assisted by Bro. E. E. Hammond. In the past a small revenue has been derived by this Lodge by hiring the ante-room to various guilds, committees, etc. It was resolved that this custom be discontinued in the future. A vote of £5 was donated to the local Patriotic Fund for returned wounded soldiers. Lodge closed in L.P. and H. at 10.30 p.m. The usual light repast was partaken of in the refectory, and members dispersed at an early hour.—[Lodge Correspondent.]

Nau Mai, No. 177.—The annual installation took place on Wednesday, 3rd November, and in spite of the inclement weather there was a large gathering. M.W. Bro. O. Nicholson, P.G.M., was Installing Master, assisted by G.L. officers. Bra. E. T. Hughes was installed in the Chair of K.S. according to ancient custom. The W.M. invested his officers as follows :—S.W., Bro. F. Fanthorpe; J.W., Bro. J. F. Strang; Chaplain, Bro. J. T. Monfries ; Treas., Bye. E. W. Simmons; Sec., Bro. F. Grinlinton ; S.D., Bro. W. J. Price; J.D., Bro. R. Beeche; D. of C., W. Bro. J. R. Morison, P.M.; I.G., Bro. M. M. Mattar; Tyler, W. Bro. W. Wallen, P.M.; S.S., Bro. D. Henry; J.S., Bro. F. Caulton; Assist.-Ss. Bros. W. Parker and H. Dick. The brethren then retired to the Fourth, where an enjoyable evening was spent. During the evening M.W. Bro. O. Nicholson unveiled a tablet placed in the Lodgeroom to the memory of brethren of Lodge Naumai who fall in this great war. The name of Bro. Charles J. Canton appears on the tablet, he being killed in action in May, 1915.—[Lodge Correspondent.]

RUAPEHU.

Otaihape, No. 142.—On the 6th October an emergency meeting was held, on the occasion of a visit from the G.M., M.W. Bro. Dougall, who was accompanied by M.W. Bro. Malcolm Niccol, G.Sec., and V.W. Bro. H. J. Otley, G.Treas. The Lodge was tyled at 7.45 p.m., W. Bro. G. Bray, P.M., presiding. R.W. Bro. D. McFarlane, Prov.G.M., was admitted. M.W. Bro. Dougall, G.M., accompanied by G.L. officers, was then admitted, and after being received in the East, W.M. Bro. H. Jaggard, G.S., resumed the chair. One brother was raised to the degree of a M.M. The W.M. gave the Ob.; W. Bro. Oldham, P.M., the Ex.; W. Bro. Bray, P.M., the fifteen F.C. ; the Ss. were communicated by W. Bro. C. L. Dymock, P.M. ; R.W. Bro. D. McFarlane, Prov.G.M., the A.B. W. Bro. T. A. Garratt, P.M., acted as D. of C. Before retiring M.W. Bro. Dougall, G.M., thanked the Lodge for their generous contribution to the War Fund, informing them that they

had established a record for New Zealand with their £269, especially as we expect it to rise to £300. The. Lodge closed- at 9.45 p.m., and a pleasant hour was spent in the refectory. .M.W. Bro. Dougall, G.M., gave a splendid address on the war, and the need for Masons to so conduct themselves by their charity and demeanour as to be an example to others in this time of stress.—[Lodge Correspondent.]

Hula, No. 171.—The monthly meeting was held on the 4th November, the evening being stormy and tempestuous; also, in addition, it fell on one of the annual show nights, the result being that the attendance fell considerably below the average. The W.M. handed over the gavel to W. Bro. Stone, D. of le. The ceremonial work consisted of an initiation. W. Bro. Stone obligated and gave the Secrets; the S.W., Bro. W. Turner, in. vested and gave the Charge after Initiation; S.D. Bro. Manning presented the W.Ts. ; Ex. of Prep. was given by the J.W., Bro. A. W. Gallichan; N.E. Address and Final Charge, by the W.M., a lecture on the 1st T.B. being given by the J.W., Bro. A. W. Gallichan. The W.M., W. Bro. Spooner, in his concluding remarks, announced that at the next meeting he intended to deliver a short address on a subject appertaining to the Craft. He pointed out that in order to maintain a live interest in Lodge matters, especially to brethren on the benches, something more than bare ritual work is absolutely necessary. The ever-changing conditions and counter-attractions in our midst must, and do, unconsciously influence the lives and minds of men, even though we are Craftsmen; hence to ensure and maintain Masonic life, we must be alive to the position.. It is to be hoped that some effort will be made, without the danger assailing us of making any new innovations, which we are all well aware is not permissible in the Order.—[Lodge Correspondent.]

WELLINGTON.

Waterloo, No. 13.—The regular monthly meeting was held at the Freemasons' Hall, Boulcott Street, Wellington, on the 8th November. The W.M. (Bro. A. Erskine) presided over a good attendance of members and visiting brethren. Our highly-esteemed Prov.G.M. (R.W. Bro. Peterkin) was also present. A noteworthy feature of the meeting was the presence of a large number of P.Ms. of the Lodge, some of whom took part in the ceremonial work. Two candidates (the younger being a son-in-law of the elder) were initiated. The W.M., who gave the Ob., was assisted in the ceremony by W. Bro. A. Veitch, who communicated the Secrets, and by W. Bro. Macmorran, who gave the Address in the N.E. Bro. Parton (J.W.) explained the R. for Prep., while Bro. Robinson (S.W.) presented the W.Ts., and W. 'Bro. Geo. Smith delivered the Final Charge. At the invitation of the W.M., R.W. Bro. Peterkin presented the Book of Constitution and the Book of By-laws, and incidentally gave some good advice to the newly-initiated brethren. W. Bro. Macmorrarr, in a short address, referred to the jubilee of the Lodge, informed the brethren that he had practically completed a short history of the institution, and expressed his satisfaction with the manner in which the records had been kept. H.G.W. having been tendered, the brethren spent a quiet but pleasant hour in the refectory.—[Lodge Correspondent.]

St. Andrew, No. 32.—An emergency meeting was held at the Masonic Hall on the 15th November, the day on which in any other month the regular meeting would fall. The November meeting, however, being that of installation, is fixed for St. Andrew's Day, and this special meeting was summoned to deal with various matters. A very creditable attendance was noticeable despite the exceedingly inclement weather, and apparently a goodly proportion of visitors had made it a point to watch the progress of the candidates to whom they were known in outer life. The ceremonial business—the initiation of four candidates—was undertaken by the W.M. and his officers, the addresses and charges being delivered by W. Bro. F. Broom-hall (Investiture Address), W. Bro. C. W. Nielsen (N.E. Address), Bro. A. Schmidt (Mode of Prep.), Bro. L. George (W.Ts.), Bro. W. Simpson (Final Charge), Bro. J. G. Riddell (Lecture). The difficult task of handling the number of candidates concerned was well managed by the Deacons, and altogether the proceedings were subsequently referred to by visitors in complimentary terms. Reference was made to the illness of an old P.M. of the Lodge, who, in fact, had been laid aside since the previous meeting, and a letter wishing him a speedy recovery was directed to be sent to him. Lodge was closed in due form, and retirement made to the refectory, where the speeches for an ordinary meeting rose quite above the average level. The vocal items

contributed were well selected and rendered, and made it very evident that the Lodge has acquired a number of fresh voices which ought to be organised in the near future.—[Lodge Correspondent.]

Tararua, No. 67. — The annual meeting was held at the Masonic Hall, Pahiatua, on the 18th November. The meeting was also in celebration of the twenty-fifth anniversary of the Lodge. Unfortunately the W.M., Bro. Scott, was absent through illness, and the I.P.M., Bro. Captain Clifton, was in Egypt. R.W. Bro. T. A. Peterkin, Prov.G.M., conducted the ceremony, and the visitors included M.W. Bro. H. J. Williams, P.G.M., R.W. Bro. J. Moncrieff, P.D.G.M., and W. Bro. H. McPhee. Ruahine, Eketahuna, and Puketoi Lodges were also represented. W. Bro. T. F. Hewat acted most efficiently as D. of C. W. Bro. T. W. Manifold presided at the organ, and Bro. H. Mills was Trumpeter. Bro. T. Bacon was installed as W.M. by the Prov.G.M., assisted by M.W. Bro. H. J. Williams. The W.Ts. were presented by W. Bros. Escott, Cartwright, and Griffith, and the proclamations by the G.D. of C. R.W. Bro. J. Moncrieff invested the following officers :—D.M., W. Bro. H. Griffith, P.M. ; S.W., Bro. T. Riddell; J.W., Bro. R. V. King; Treas., W. Bro. A. Ross, P.M. ; Sec., W. Bro. Geo. Moore, P.M..; Chaplain, Bro. D. W. Wilton; D. of C., W. Bro. T. Hewat, P.M.; J.D., Bro. F. Burrell; I.G., Bro. J. G. C. Cox ; J.S., Bro. J. Hampton; Tyler, Bro. C. Stokes The address to the W.M. was given by R.W. Bro. J. Moncrieff, to the Wardens by W. Bro. Horne, and to the brethren by M.W. Bro. H. J. Williams. The W.M. briefly returned thanks, after which W. Bro. G. Moore, Sec., gave a resume of the history of the Lodge, in the course of which he expressed the pleasure of the Lodge at the presence of M.W. Bro. Herbert J. Williams, who was the actual founder. A supper was subsequently laid in the Foresters' Hall, and a number of toasts were honoured, the most notable being that of the " Army and Navy," which was proposed by M.W. Bro. Williams, and was most enthusiastically received. A young member—Bro. Herbert—who has two brothers at the front, and himself holds a commission in the Territorial forces, replied in a very happy manner. A subscription was taken up during the evening in aid of the Annuity Fond of the G.L.—[Lodge Correspondent.].

Tutanekai, No. 156.—The regular meeting was held on the 4th November. The W.M., Bro. E. D. Alexander, presided over a large attendance of brethren and visitors, including R.W. Bro. Peterkin, Prov.G.M., and the W.Ms. of the New Zealand Pacific, No. 2, and Hinemoa, No. 122. The work was the passing of a brother, which was done by W. Bro. F. Robinson, Master of Hinemoa, assisted by his officers. On behalf of Bro. Lenzini, S.D., W. Bro. Shand, Sec., presented the Lodge with an Honours Board, which has the names of fifteen brethren on it who have served and are serving their country. The gift was admired and very much appreciated by all present, and a hearty vote of thanks was passed to the donor. After H.G.W. the Lodge was closed in peace and harmony, and a pleasant time was spent in the refectory.

On the 18th November an emergency meeting was held to raise two brethren. There was only a fair attendance. The W.M., Bro. E. D. Alexander, gave the Ob. and raising, assisted by W. Bro. Shand (the Ss.), W. Bro. Howell (the Ex.), W. Bro. Harrap (the T.H.), Bro. Sexton, J.W. (W.Ts.), and Bro. Whitelaw, S.W. (Final Charge). The Lodge being closed, a quiet time was spent in the refectory.—[Lodge Correspondent.]

Waiwhetu, No. 176.—The monthly meeting was held on the 10th November, and being the first meeting held after the installation, it was looked forward to with a great deal of speculation by the new officers as to how the work would go, and how each officer would get through his part of the ceremonial work, more especially because the work comprising the working of the First and Second Degrees, which was an excellent test for the new officers, and they can all be congratulated, from the W.M. downwards. After the correspondence had been read and accounts passed, one candidate was initiated into Freemasonry. W. Bro. McLachlan, W.M., obligated and communicated the S., T., and W., Bro. Leighton, S.W., invested the candidate, Bro. Teagle gave the N.E. Charge, Bro. Ayson, J.W., presented the W.Ts., and Bro. Leighton gave the Charge after Initiation. The Lodge was then opened in the Second Degree, and Bro. Ewing, a son of W. Bro. Ewing, of Lodge Ngamotu, New Plymouth, who is in camp at Trentham, and whose Lodge had asked our assistance in giving him his Second Degree, and Bro. Evans, of our own Lodge, were passed to the degree of a F.C. W. Bro. Guiness, I.P.M., occupied the chair and obligated the candidate, W. Bro. Hobbs

communicated the S., T., and W., Bro. Frethey gave the S.E. Charge, Bro. Leighton invested, and W. Bro. Hancock presented the W.Ts. The balance-sheet was then brought before the brethren and adopted, the proposer and seconder congratulating the brethren on the excellent progress made by the Lodge during the year. It was also resolved " That the sum of £50 be placed on fixed deposit for twelve months." The motion passed at the September meeting doing away with the use of liquor during the currency of the war was confirmed. H.G.W. having been received from several Lodges, and apologies from various brethren, the Lodge was closed at 10.30 p.m.

On the 11th November the second of the meetings held at the military camp, Trentham, was brought to a successful issue, much to the gratification of our worthy Prov.G.M., R.W. Bro. Peterkin, whose interest in the brethren at the camp is so well known to all. A special train was run from town and was patronised by about 140 brethren from town and suburbs, and as it turned out a fairly good night and things going off nice and smoothly, everyone enjoyed the outing. The meeting took place in the Salvation Army Hall, which was very kindly placed at our disposal by Bro. Captain Garner. After the Sec., W. Bro. Hobbs, had read the dispensation authorising the Waiwhetu Lodge, No. 176, to hold the meeting, the Prov.G.M. and his officers were received. On the dais were also R.W. Bro. Brandon, Dist.G.M. of Wellington, E.C., W. Bro. Surgeon-General Henderson, and V.W. Bro. Herdman, P.G.Reg. Apologies were read from M.W. Bro. J. J. Dougall, G.M., expressing his regret at having to return to Christchurch that afternoon, M.W. Bro. H. J. Williams, P.G.M. (indisposed), and various other brethren. It had been decided to occupy part of the time in working the Second Degree, and a candidate was found in the son of the I.P.M. of Lodge Lion, Ormondville, and he was passed by W. Bro. McLachlan, who obligated. W. Bro. H. Hobbs communicated the S., T., and W., W. Bro. Guiness gave the S.E. Address, and W. Bro. Rishworth presented the W.Ts. W. Bro. Brandon, Dist.G.M., was asked to address the brethren, and during the course of his speech he gave our soldier brethren some good advice, exhorting them to be faithful to their King and Country, and their laws. W: Bro. Surgeon-General Henderson also addressed them, and gave some good advice. A brother from Lodge Ikaroa was presented with his M.M.'s Certificate. H.G.W. were tendered from 62 Lodges of different Constitutions, and after thanks had been tendered to the visitors by a W. Bro. Captain on behalf of the camp brethren, the Lodge was closed, and the Lodge adjourned to the officers' mess, where they were the guests of the brethren in camp. Toasts were proposed and replied to by W. Bros. Dr. Mason, Rishworth, and V.W. Bro. Herdman, and recitations were given by Bro. Dr. Purdy and Bro. Dempster, and after a very pleasant evening the brethren returned to town well satisfied that they had spent a pleasant and profitable evening.—[Lodge Correspondent.]

Installed Masters, No. 194.—The regular meeting was held in the Freemasons' Hall on the 2nd November, W. Bro. P. Levi presiding. The attendance was more satisfactory, and had a cheering effect on the speakers. A discussion was taken on a paper read at a former meeting by Bro. W. H. Jones, entitled "Masons' Marks in India," and was of a most interesting character. The following brethren took part :—The W.M., Bro. Erskine, S.W., Bros. Bridge, Seaton, Williams, and Queree, and the author in reply. This was followed by a further discussion on " The Craft and the Church," Bro. C. W. Nielsen being the writer. The W.M. and Bros. Bridge and Williams offered free but fair comment, to which Bro. Nielsen briefly replied. The W.M., Bro. Levi, then read a short paper dealing with several Masonic matters, including territorial jurisdiction and confirmation of minutes, upon which full debate was promised at the February meeting. A pleasant hour was spent in the refectory, concluding a most pleasant and instructive meeting.—[Lodge Correspondent.]

Whetu Kairangi, No, 201.—The regular meeting took place in the Lodgeroom, Worser Bay, on the 13th ult. The date proved an unfortunate one, owing to the departure of the Eighth Reinforcements taking place on that day, but nevertheless there was a fair attendance. W. Bro. Boon presided, and the recently-invested officers occupied their new positions for the first time. Amongst the formal business was the presentation of the balance-sheet, which met with very favourable comment from the brethren, the only liability at the end of the Lodge's first year of existence being £5 14s. due to the G.M.'s War Fund, while the assets amount to 78 15s. 8d. Brethren have contributed most liberally to the Lodge furniture since the foundation of the Lodge, that, and the unanimity with which the members have worked together, being most gratifying features of the

past year. The ceremonial work consisted of the initiation of two candidates, one a Lewis, the son of our worthy Treas., whom all were glad to see come forward. The ceremony as far as the Ob. was taken by W. Bro. Boon, who also communicated the S., T., and W. The Address after Investiture was given by Bro. C, Silvester, S.W. and W. Bro. Preston, P.M. The N.E. Charge was impressively given by W. Bro. Rutherford, P.M., the Prep. explained by Bro. G. A. Browne, Tyler, the W.Ts. presented by Bro. W. W. Rountree, SS., the Final Charge given by Bro. T. O. Fox, S.D., and the T.B. explained by Bro. F. Aston, J. W. A brother was proposed and seconded as a joining member, and amid H.G.W. the Lodge was closed, and the brethren spent a happy social hour together before dispersing. For once V.W. Bro. T. Porritt's c.t. would not stretch far enough to admit of him being present, a telegram from Balclutha explaining the reason for his absence, and conveying good wishes. He was much missed, and we sincerely hope to see him present at our next meeting.—[Lodge Correspondent.]

ROYAL ARCH CHAPTERS.

St. Augustine, No. 1.—The monthly meeting was held in St. Augustine Hall on 10th November, V.E. Comp. W. Broadley presiding. The V.E. congratulated E. Comp. G. R. Hadfield on his safe return from the Dardanelles, and expressed his personal pleasure, as well as that of the companions, in welcoming our popular companion, who was apparently fit and well after his trying experiences of the past fifteen months. The Chapter resolved, on the motion of M.E. Comp. S. C. Bingham and M.E. Comp. A. C. Andrews, to abolish the serving of alcoholic liquors and mineral waters in the refectory during the progress of the war, and to donate the small sum thus saved to the G.M.'s Special War Fund. V.E. Camp. W. F. McLean was nominated for the office of 1st G.Soj. A Lodge of E.Ms. was opened by W.E.M. C. W. Bingham, and W. Bros. J. Graham, A. Cookson, and C. M. Suckling were acknowledged. P.W.E.Ms. W. Broadley, J. Robertson, and W. F. McLean assisting in the work. After H.G.W. the companions and visitors, of whom there were a fair number, spent a most sociable hour in the refectory. The companions anticipate with pleasure an exchange of visits with Rose and Thistle Chapter (Ashburton). E. Comp. Piper, S.E., has gone on holiday, and takes the good wishes of the companions.-[Chapter Correspondent.]

Otago, No. 7, and Maori, No. 28.—The joint installation of these Chapters took place in the Masonic Hall, St. Kilda, on the 11th November, when E. Comp. R. V. Parker (Otago) and E. Comp. J. W. Raffills (Maori) were installed as 1st Prins. of their respective Chapters by R.E. Comp. E. Lane, G.Supt. of Otago. E. Comp. G. T. Lumsden (Otago) and E. Comp. T. W. O'Driscoll (Maori) will occupy the position of 2nd Prins. in their Chapter, and E. Comp. A. Stoneham (Otago) and E. Comp. J. G. Ross (Maori) that of 3rd Prin. A pleasing feature of the ceremony was the investiture of the 1st Prins. by R.E. Comp. R. G. V. Parker (Wellington), whose visit to Dunedin was made the occasion of renewed good wishes by many of the companions of both Chapters. The honour of presenting a P.Z.'s jewel to V.E. Comp. H. C. Anderson was also bestowed on R.E. Comp. Parker, who was very happy in his remarks regarding the esteem in which V.E. Comp. Anderson was held by the members of both Chapters. To RE. Comp. T. Ross was allocated the investiture of officers. Following the investiture, the Principals and officers were addressed by M.E. Comp. A. Clothier, P.G.Z. ; while R.E. Comp. R. Cathcart addressed the companions. The nomination of G. Chapter representatives resulted in R.E. Comp. T. Ross (Maori) being proposed for the position of G.Z., V.E. Comp. McKay (Waitaki Kil.) as G.D. of C., and V.E. Comp. R. Hawcridge (Maori) as G. Organist. Visitors from Wellington, Balclutha, Oamaru, and local Chapters extended H.G.W. to officers and companions of both Chapters, and at 10.15 all present adjourned to the refectory, where old acquaintances were renewed, and the hope expressed that the forthcoming convocation of G. Chapter in Dunedin in February of next year would find the companions together again.— [Chapter Correspondent.]

Wairarapa, No. 10.—This Chapter having removed from Carterton to Masterton, the first meeting in the new locality was held on Friday, the 19th ult., V.E. Comp. Dempsey, Z., presiding over a good attendance. The only visitor was M.E. Comp. H. J. Williams, who was very warmly welcomed. The ceremonial work consisted of the advancement of one brother by W.M.M. Dempsey and his officers, also assisted by P.W.M.

M. Moncrieff and Moore, the latter brother being responsible for the long lecture, which was admirably rendered. On the Chapter resuming V.E. Comp. J. Moncrieff was unanimously nominated for the office of G.J. for the current year. A quantity of routine work necessary on the removal of the Chapter was got through, and the meeting terminated with H.G.W. at 10 p.m. A pleasant hour was spent in the refectory.—[Chapter Correspondent.]

Manawatu, No. 11.—The monthly convocation was held on the 18th November, the work performed consisting of two exaltations, the allocation of the work being as follows :—Ob., by V.E. Comp. C. Hosking; Investiture, by V.E. Comp. Hosking, assisted by R.E. Comp. W. Dawick, V.E. Comp. Smyth, and V.E. Comp. Lloyd ; W.Ts., by R.E. Comp. Dawick; Final Charge, by V.E. Comp. Smyth. The let Soj., E. Comp. Holben, on whom fell a considerable amount of work, acquitted himself in a most satisfactory manner. Two ballots for admission proved successful, also one for affiliation. A short adjournment was made to the refectory, when advantage was taken of the opportunity of bidding good-bye to our esteemed companion, V.E. Comp. Smyth, who has laboured in the Anglican Church for several months. The members of this Chapter deeply regret his departure to other fields, as he has been of most valuable assistance to us in contributing so much time to the work of the Chapter. We have the assurance that in his new sphere he will not be found wanting if any opportunity offers itself. In Capitular Masonry it would appear that the number who are qualified to assist, especially among those who visit, is somewhat limited, hence we highly appreciate the efforts given by any who possess those capabilities.—[Chapter Correspondent.]

Wanganui, No. 23.—The regular convocation, held on the 4th November, found the recently invested officers, under W.M.M. Bro. Bullock, well prepared for their work of advancing a candidate. P.W.M.M. Bros. Palmer and Gordon and Bro. Snellgrove (of Ruapehu Chapter) assisted in the ceremony. During the evening, on behalf of the Chapter, R.E. Comp. Palmer presented V.E. Comp. Gordon with the jewel of a Past 1st Prin. In doing so, he traced the recipient's connection with the Chapter from its earlier days, during which time his zeal and sustained interest had brought him honour, not only in his own Chapter, but also in the Sup.G. Chapter. As many of the companions reside long distances from Wanganui, it was decided to institute a country members' list. During the next two months the Chapter will be in recess. The first convocation in the New Year will be for the working of the Mark Degree by the officers of the Egmont Chapter (Stratford).—[Chapter Correspondent.]

Iwikatea, No. 33.—The annual convocation was held at Balclutha on the 12th November, and was honoured by the presence of M.E. Comp. Rev. T. Porritt, P.G.Z., M.E. Comp. A. Clothier, P.G.Z., R.E. Comp. T. Ross, D.G.Z., R.E. Comp. E. Lane, G.Supt. of Otago, R.E. Comp. R. Cathcart, P.D.G.Z., V.E. Comp. W. McElrea, V.E. Comp. P. McCallum, and other visiting companions. There was a fair attendance of Chapter members. The Chapter was opened and general business transacted, and the visitors received with due honours. V.E. Comp. P. McCallum, P.Z., carried out the duties of G.D. of C. A Conclave of I.Ps. was opened by R.E. Comp. E. Lane, G.Supt., and E. Comp. W. Henderson was installed into the chair of Z., E. Comp. B. Whiting into the chair of H., and E. Comp. W. G. Finn into the chair of J. The conclave was closed and companions admitted, and the said Principals invested and charged, Z. by the R.E.G.Supt., who also presented the Book of Constitution and Charter, H. by the V.E.Z., and J. by E. Camp. H. V.E. Comp. McElrea then invested the following officers :S.E., V.E. Comp. T. Gilmour, G.S.B. ; S.N., E. Comp. A. Stenhouse ; 1st Soj., E. Comp. A. Lattimore; 2nd Soj, E. Comp. J. Ritchie; 3rd Soj., E. Comp. J. P. Lyall ; Janitor, E. Comp. A. White. The address to the 1st Prin. was given by M.E. Comp. A. Clothier, P.G.Z., to the 2nd Prin. by V.E. Comp. W. Henderson, and to the 3rd Prin. by E. Comp. B. Whiting. The address to the officers was delivered by M.E. Comp. Rev. T. Porritt, P.G.Z., and to the companions by RE. Comp. R. Cathcart, P.D.G.Z. The V.E.Z. then addressed the companions, thanking them for the honour conferred upon him. M.E. Comp. A. Clothier, on behalf of V.E. Comp. T. Gilmour, presented the Chapter with a very handsome 1st Prin.'s robe. The V.E.Z. returned thanks on behalf of the Chapter, and made reference to V.E. Comp. Gilmour's enthusiasm in the cause of Capitular Masonry. Apology was received from V.E.Z. Comp. H. A. Munro regretting his inability to be present. H.G.W. and congratulations having been received, the Chapter closed at 10.15 p.m. The

companions then adjourned to the refectory, where an enjoyable hour was spent in Masonic harmony.—[Chapter Correspondent.]

THE GRAND LODGE OF NEW ZEALAND

OF ANTIENT FREE AND ACCEPTED MASONS.

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

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M.W. Bro. William Barron	1896-98
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M.W. Bro. Alexander Stuart Russell (resigned) ...	1900-02
M.W. Bro. Herbert James Williams	1902-04
M.W. Bro. Alfred Henry Burton (deceased) ...	1904-06
M.W. Bro. His Excellency Lord Plunket	1906-10
M.W. Bro. F. C. Binns (honoris causa)	1911
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NORTH ISLAND.

CRAFT LODGES.

(Under Grand Lodge of New Zealand.)

PROVINCE OF AUCKLAND, 46 LODGES.

(M.W. Bro. Oliver Nicholson, Prov.G.M.).

Ara, No. 1:—Founded 1842, meets in Freemasons' Hall, Princes Street, Auckland, second Wednesday each month, 7.30 p.m. Installation June. W.M., W. Bro. Robert Gardner; S.W., Bro. A. G. Graham; J.W., Bro. H. Hemus; Sec., Bro. A. W. Robertson, P.M., 189 Queen Street.

St. Andrew, No. 8:—Founded 1861, meets in Freemasons' Hall, Auckland, on third Tuesday in every month, at 7.45 p.m. Installation July. W.M., Bro. A. E. Bagnall; S.W., Bro. C. A. Coppins; J.W., Bro. F. L. Connolly; Sec., Bro. J. P. McPhail, 43 Phoenix Chambers, Queen Street, Auckland.

United Service, No. 10:—Founded 1864, meets in Freemason's Hall, Princes Street, Auckland, last Wednesday every month, 7.30 p.m. Installation June. W.M., Bro. H. G. Grinlinton; S.W., Bro. W. Tailby; J.W., Bro. W Wilson; Secretary, W. Bro. T. W. Allen, P.M., "Bryn Awel," Henderson.

Beta-Waikato, No. 12:—Founded 1865, meets Masonic Hall, Hamilton, Waikato, Thursday on or before full moon, at 7.30 p.m. Installation Thursday on or after 24th June. W.M., Bro. C. R. B. Speight; S.W., Bro. G. P. Rogers; J.W., Bro. R. A. Grigg; Sec., W. Bro. J. R. Hammond, Hamilton.

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

Coromandel, No. 17:—Founded (456, I.C.), 1872.

Manukau, No. 24:—Founded 1876, meets in Masonic Hall, Princes Street, Onehunga, on first Wednesday each month. Installation March. W.M., Bro. F. Bartlett; S.W., Bro. H. R. Strong; J.W., Bro. D. C. Fraser; Sec., W. Bro. C. M. Page, Quay Street, Auckland.

Albion, No. 45:—Founded 1885, meets in Masonic Hall, Devonport, on second Thursday in each month. Installation June. W.M., Bro. W. G. Allen; S.W., Bro. V. R. Anderson; J.W., Bro. M. G. King; Sec., W. Bro. F. H. Hounsell, P.M., 68 Calliope Road, Devonport.

Te Aroha, No. 52:—Meets in Masonic Hall, Te Aroha, Tuesday nearest full moon, 7.30 p.m. Installation March. W.M., Bro. R. S. Hanna; S.W., Bro. A. J. Clarke; J.W., Bro. C. H. Richardson; Sec., Bro. G. E. Lovegrove.

Ponsonby, No. 54:—Founded 1890, meets in Masonic Hall, Jervois Road, Ponsonby, first Tuesday in month, 7.30 p.m. Installation May. W.M., Bro. F. A. Kornig; S.W., Bro. T. McNab; J.W., Bro. C. T. Haynes; Sec., Bro. H. R. Arthur, P.M., No. 31, Curran Street, Ponsonby.

Wairoa, No. 55:—Meets third Monday in each month, Lodge Room, Arthur Street, Ellerslie. Installation Oct. W.M., Bro. A. Clark; S.W., Bro. A. Hewson; J.W., Bro. A. J. S. D'Ewes; Sec., W. Bro. H. Nutt, Jubilee Road, Ellerslie.

Papakura, No. 56:—Founded 1855, meets in Masonic Hall, Papakura, Tuesday on or before full moon. Installation June. W.M., Bro. R. W. Mears; S.W., Bro. R. G. Mack; J.W., Bro. G. T. Bond; Sec., Bro. H. Willis, P.M.

Franklin, No. 58:

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

Abercorn, No. 76:—Founded 1886, meets in Abercorn Hall, Ormond Road, Gisborne, on first Tuesday in each month. Installation August. W.M., Bro. W. F. J. Anderson; S.W., Bro. Rev. W. Grant; J.W., Bro. A. B. Gilmour; Sec., R.W. Bro. G. T. Bull, P.G.W.

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

Alpha, No. 81:—Founded 1881, meets at Masonic Hall, Cambridge, Wednesday nearest full moon. Installation March. W.M., Bro. E. E. Roberts; S.W., Bro. A. C. Curtain; J.W., Bro. J. G. Sawers; Sec., Bro. G. H. Ollard, Cambridge.

Auckland, No. 87:—Founded 1893, meets in Masonic Hall, Eden Terrace, fourth Tuesday each month. Installation May. W.M., Bro. J. B. Crawford; S.W., Bro. W. G. Mason; J.W., Bro. F. Mason; Sec., Bro. W. S. Williams, P.M., Wynyard Road, Mount Eden.

Waiuku, No. 90:—Founded 1893.

Ohaeawai, No. 101:—Meets in the Masonic Hall at Ohaeawai on the Saturday nearest full moon at 7.30 p.m. Installation in November. W.M., Bro. John Mackereth; S.W., Bro. Walter Mountain; J.W. Bro. Herbert Mountain; Sec., Bro. Thos. Read, Kawakawa.

Whangarei, No. 102:—Meets Freemasons' Hall, John Street, Whangarei, Monday nearest full moon in each month. Installation April. W.M., Bro. F. Strugnell; S.W., Bro. R. R. McLennan; J.W., Bro. A. M. McLeod, P.M.; Sec., Bro. A. D. Lambly, Kensington Road, Whangarei.

Ohinemuri, No. 107:—Founded 1897, meets in Masonic Hall, Paeroa, on Wednesday on or before full moon each month. Installation Nov. W.M., Bro. D. Congalton; S.W., Bro. F. A. Cameron; J.W., Bro. E. H. Mackay; Sec., Bro. C. B. Gentil.

Waihi, No. 112:—Founded 1898, meets in the Masonic Hall, Waihi, Monday nearest full moon every month. Installation April. W.M., W. Bro. W. Geo. Wohlmann; S.W., Bro. R. Hay; J.W., Bro. A. J. Stapleton; Sec., W. Bro. A. T. Ellis, P.M., Waihi.

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

Waipa, No. 119:—Founded 25th September, 1901; meets in Masonic Hall, Te Awamutu, first Friday after full moon, 7.30 p.m. Installation October. W.M., Bro. G. Bishop; S.W., Bro. J. Browning; J.W., Bro. A. R. Bushy; Sec., Bro. W. Jeffery.

Hobson, No. 120:—Founded 1901, meets in Masonic Hall, Aratapu, Tuesday on or before full moon. Installation 29th January. W.M., W. Bro. D. Savident; S.W., Bro. S. L. Spanhake; J.W., Bro. J. H. Bergman; Sec., W. Bro. C. E. Smith, Te Kopuru.

Tauranga, No. 125:—Founded 1902, meets at Lodgeroom, First Avenue, Tauranga, Thursday on or next before full moon, 7.30 p.m. prompt. Installation August. W.M., Bro. T. W. R. Phillpotts; S.W., Bro. W. H. J. Poole; J.W., Bro. C. H. Adams; Sec., Bro. C. Lowe, Tauranga.

Hikurangi, No. 140.

Rotorua, No. 153:—Founded 1907, meets in Masonic Hall, Fenton Street, Rotorua, Tuesday nearest full moon, 7.30 p.m. Installation August. W.M., Bro. H. A. Goudie; S.W., Bro. Geo. Urquhart; J.W., Bro. J. W. Devine; Sec., W. Bro. W. Hill, P.M., P.O. Box 27, Rotorua.

Piako, No. 160:—Founded 1908, meets in Masonic Hall, Morrinsville, on Wednesday on or before full moon every month, 7.30 p.m. Installation March. W.M., Bro. C. M. Gummer; S.W., Bro. A. H. Aitkin; J.W., Bro. A. H. Humphreys; Sec., Bro. J. S. Reid, Morrinsville.

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

Karioi, No. 165 (Raglan).

Tawhiri, No. 166:—Founded November, 1909, meets at Frankton on Tuesday after full moon, at 7.30 p.m. Installation November. W.M., Bro. T. Cameron; S.W., Bro. J. E. Herbert; J.W., Bro. G. H. Fletcher; Sec., Bro. C. N. Flyger, P.M., Frankton Junction.

United Masters', No. 167 (Auckland).

Maungawhau, No. 168:—Founded 1909, meets in the Lodgeroom, Woodside Road, Mt. Eden, on the third Thursday in each month. Installation November. W.M., W. Bro. C. Hudson; S.W., Bro. H. T. Surman; J.W., Bro. N. T. Williams; Sec., Bro. F. H. Mueller. P.G.R., P.O. Box 795, Auckland.

Marsden, No. 169 (Maungaturoto).

Waitakerei, No. 170 (Henderson).

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

Waipu, No. 179.

Onewa, No. 182 (Northcote).

Te Marama, No. 186:—Founded 1911, meets at Ngaruawahia, first Monday after full moon. Installation Oct. W.M., Bro. B. A. Smith; S.W., Bro. J. Coutts; J.W., Bro. R. L. Thomas; Sec., Bro. T. Parker.

Tirau, No. 193:—Founded 20th March, 1913; meets in Masonic Hall, Tirau, on the Thursday nearest full moon. Installation March. W.M., Bro. W. H. Allen; S.W., Bro. W. King; J.W., Bro. A. J. Tong; Sec., W. Bro. J. W. Anderson, P.M., Box 1, Piarere, via Tirau.

Whakatane, No. 198:—

Takapuna, No. 202.

Pono, No. 203 (Dargaville).

Titirangi, No. 204 (Avondale).

Irish Constitution.

Arn, No. 348, I.C.:—Founded 6th September, 1842; meets in Freemasons' Hall, Princes St., Auckland, first Monday each month (January excepted), at 7.30 p.m. Installation 24th June (St. John's Day), high noon. W.M., W. Bro. S. I. Crookes; S.W., Bro. R. J. Lusher; J.W., Bro. W. Wilson; Sec., W. Bro. W. H. Patterson, P.M., care P.O. Box 340.

PROVINCE OF HAWKES BAY: 10 LODGES.

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

Scinde, No. 5:—Founded 1858, meets Masonic Hall, Tennyson Street, Napier, third Tuesday each month. Installation Wednesday following the third Tuesday in June. W.M., Bro. J. P. Thomson; S.W., Bro. R. Bishop; J.W., Bro. J. Bowes; Sec., Bro. L. Freedman, P.M., Emerson Street, Napier.

Victoria, No. 21:—Founded 1871, meets in Masonic Hall, Munroe Street, Napier, first Tuesday every month (except December and January), 7.45 p.m. Installation first Wednesday in June. W.M., Bro. W. A. Kirk; S.W., Bro. H. Hill; J.W., W. Bro. W. A. Wilkie, P.M.; Sec., Bro. Jas. Redshaw, P.M., P.O. Box 190, Napier.

Bedford, No. 25:—Founded 1878, meets at Masonic Hall, Waipukurau, Wednesday nearest full moon, 7.30 p.m. Installation April. W.M., Bro. F. W. Gore; S.W., Bro. W. H. L. Williams; J.W., Bro. D. J. Graham; Sec., W. Bro. J. W. Elliott, P.M., Waipukurau.

Abercorn, No. 30:—Founded 1878, meets at Masonic Hall, Waipawa, H.B., on Monday on or nearest full moon in each month, at 7.30 p.m. Installation second Monday in December. W.M., Bro. T. Williams; S.W., Bro. W. Pasco; J.W., Bro. A. Parkin; Sec., Bro. Geo. H. Hunt, Waipawa.

Rawhiti, No. 66:—Founded 1890, meets in Freemasons' Hall, High Street, Dannevirke, third Thursday each month, 7.30 p.m. Installation May. W.M., Bro. W. Snell; S.W., Bro. J. C. Davidson; J.W., Bro. C. R. James; Sec., Bro. Thomas Paton, Dannevirke.

Heretaunga, No. 73:—Founded 1878, meets Masonic Hall, Hastings, H.B., second Tuesday, 7.30 p.m. Installation June. W.M., Bro. J. L. Colebourne; S.W., Bro. C. H. Martin; J.W., Bro. L. T. Cooper; Sec., Bro. T. Morgan, P.M., Box 3, P.O. Hastings.

Ruahine, No. 80:—Founded 1886, meets Masonic Hall, Woodville, Tuesday before full moon every month, 7.30 p.m. Installation June. W.M., Bro. J. H. Escott; S.W., Bro. G. D. Macfarlane; J.W., Bro. J. A. Fraser; Sec., Bro. F. J. Hutchins, Box 40, Woodville.

Lion, No. 114:—Founded 1899, meets Masonic Hall, Ormondville, Monday on or nearest full moon, 7.30 p.m. Installation Wednesday nearest to April full moon. W.M., Bro. D. Wilson; S.W., Bro. C. F. Barker; J.W., Bro. J. Snaddon; Sec., Bro. H. N. Benson, Makotuku.

Waikaremoana, No. 158:—Founded 1909, meets Masonic Hall, Wairoa, H.B., Tuesday nearest full moon every month, 7.30 p.m. Installation March. W.M., Bro. E. J. Green; S.W., Bro. J. A. Nilsson; J.W., Bro. J. O. Scott; Sec., Bro. C. Burridge, P.M.

Ruataniwha, No. 172:—Founded 1910, meets Masonic Hall, Takapau, Friday on or before full moon every month, 7 p.m. Installation August. W.M., Bro. R. A. Fraser; S.W., Bro. R. F. Stubbs; J.W., Bro. A. Chisholm; Sec., Bro. H. H. Weston, Orua Wharo, Box 30, Takapau.

PROVINCE OF TARANAKI: 7 LODGES.

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

Patea Kil., No. 18:—Founded 1878, meets second Wednesday each month. Installation March. W.M., Bro. A. McFarlane; S.W., Bro. E. E. Wells; J.W., Bro. B. Christensen; Sec., W. Bro. G. H. Stephenson.

Hawera, No. 34:—Founded 1880, meets in the Temple, Union Street, Hawera, on first Tuesday in every month at 7.30 p.m. Installation July. W.M., W. Bro. J. W. J. Harding; S.W., Bro. H. D. Caplen; J.W., Bro. G. J. Shepperd; Sec., Bro. F. G. Kimbell, P.M., High St., Hawera.

Ngamotu, No. 48:—Founded 1883, meets in Masonic Hall, Robe Street, New Plymouth, on fourth Wednesday in each month (except December, second Thursday) at 7.30 p.m. Installation September. W.M., Bro. E. W. Garner; S.W., Bro. W. P. Nicoll; J.W., Bro. Alex. Forbes; Sec., Bro. W. H. Haddrell, P.M., Westown, New Plymouth.

Stratford, No. 75:—Founded 1892, meets in Masonic Hall, Stratford, on Wednesday nearest full moon. Installation March. W.M., Bro. J. McAllister; S.W., Bro. C. H. Speck; J.W., Bro. T. E. Coleman; Sec., W. Bro. G. Smart, P.M.

St. John's No. 95:—Founded 1892, meets in Masonic Hall, Eltham, Tuesday nearest full moon, 7.30 p.m. Installation February. W.M., Bro. J. H. Bleakley; S.W., Bro. J. L. Weir; J.W., Bro. A. N. Rogers; Sec., Bro. A. A. Stewart.

Moa, No. 110:—Founded 1896, meets Freemasons' Hall, Inglewood, Taranaki, Friday nearest full moon, 7.30 p.m. Installation March. W.M., Bro. C. J. Alleman; S.W., Bro. J. Roberts; J.W., Bro. — Bowman; Sec., Bro. A. E. Surrey, P.M., Inglewood.

Ikaroa, No. 115:—Founded 1896; meets at Lodgeroom, Opunake, Tuesday nearest full moon, 7.30 p.m. Installation November. W.M., Bro. A. Clarke; S.W., Bro. K. Cannell; J.W., Bro. W. J. Todd; Sec., Bro. G. W. Rogers, P.M.

RUAPEHU DISTRICT: 15 LODGES.

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

Rangitikei, No. 36:—Founded 1880, meets at Masonic Hall, Bulls, Tuesday before full moon. Installation October. W.M., Bro. George Williams; S.W., Bro. R. Chisholm; J.W., Bro. G. H. Hathaway; Sec., Bro. Thomas King, P.M., Box 5 Bulls.

Feilding, No. 41:—Founded 1881, meets in Masonic Temple, Feilding, Monday nearest full moon. Installation July. W.M., W. Bro. N. G. Bray; S.W., Bro. E. H. Fisher; J.W., Bro. D. S. Thomson; Sec., Bro. B. E. Murphy, P.O. Box 11, Feilding.

Manawatu Kil., No. 47:—Founded 1883, meets Masonic Hall, Church Street, Palmerston N., second Thursday in each month. Installation April. W.M., Bro. C. S. Rush; S.W., Bro. H. Hopwood; J.W., Bro. W. Mundy; Sec., Bro. W. H. Collingwood. P.M.

Otangaki, No. 70:—Founded 1891, meets in Masonic Hall, Ashhurst, on Thursday before full moon in each month, at 7.30 p.m. Installation August. W.M., Bro. G. R. Lovelock; S.W., Bro. H. Smart; J.W., Bro. C. Simms; Sec., Bro. J. T. Robson, Ashhurst.

Rangatira, No. 71:—Founded 1891, meets in Masonic Hall, Hunterville, Rangatikei, Friday on or before full moon. Installation March. W.M., Bro. W. Haydon Maclean; S.W., Bro. A. S. Jonson; J.W., Bro. F. C. Berry; Sec., Bro. R. A. Campbell, P.M.

St. Andrew Kil., No. 79:—Founded 1868, meets Freemasons' Hall, Wanganui, second Thursday each month (excepting December, first Thursday). Installation second Thursday in July. W.M., Bro. L. Craig; S.W., Bro. A. E. King; J.W., Bro. R. W. Green; Sec., Bro. N. G. Armstrong, P.O. Box 230, Wanganui.

Kimbolton, No. 123:—Founded 1902, meets in Masonic Hall, Kimbolton, on Thursday nearest full moon. Installation Feb. W.M., Bro. F. A. C. Baddeley; S.W., Bro. J. M. Turnbull; J.W., Bro. W. McKay; Sec., Bro. R. P. Edwards.

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

Te Awahou, No. 123:—Founded 1906, meets in Masonic Hall, Liddle Street, Foxton, Tuesday nearest full moon. Installation May. W.M., Bro. G. O. Barber; S.W., Bro. H. J. Berry; J.W., Bro. J. J. W. Stevenson; Sec., Bro. J. W. Hodgson.

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

Rongotea, No. 146:—Founded 1906, meets in Masonic Hall, Rongotea, Wednesday after full moon. Installation April. W.M., Bro. J. McMinn; S.W., Bro. E. T. Glover; J.W., Bro. R. M. Matheson; Sec., Bro. T. McGee.

Huia, No. 171:—Founded 1910, meets at Masonic Hall, Church Street E., Palmerston N., on first Thursday each month. Installation March. W.M., Bro. C. F. Spooner; S.W., Bro. W. C. Turner; J.W., Bro. A. W. Gallichan; Sec., Bro. C. J. Hewlett, Courthouse, Palmerston N.

Waimarino, No. 175:—Founded 1910, meets in Masonic Hall, Ward Street, Raetihi, on Monday nearest full moon. Installation Oct. W.M., Bro. E. Mugridge; S.W., Bro. D. H. Grant; J.W., Bro. W. H. Tustin; Sec., Bro. A. Mabbott, Raetihi.

Manga-te-Weka, No. 178: — Founded 1910; meets in Masonic Hall, Mangaweka, on Monday on or before full moon in each month at 8 p.m. Installation February. W.M., Bro. R. B. Turnbull; S.W., Bro. G. Kreger; J.W., Bro. J. D. Munro; Sec., Bro. D. Galloway, P.M., Mangaweka.

Moutoa, No. 195:—Constituted 24th April, 1913, meets Masonic Hall, Gonville, fourth Thursday in each month (excepting December, third Thursday). Installation fourth Thursday in April. W.M., Bro. J. D. W. McBeth; S.W., Bro. J. Fowler; J.W., Bro. G. L. McLean; Sec., Bro. F. Symes, The Avenue, Wanganui.

PROVINCE OF WELLINGTON: 23 LODGES.

(R.W. Bro. T. A. Peterkin, Prov.G.M.)

N.Z. Pacific, No. 2:—Founded 1842, meets in Masonic Hall, Wellington, on fourth Monday every month, 7.30 p.m. No meeting December. Installation March. W.M., Bro. E. Norton; S.W., Bro. A. Scott; J.W., Bro. J. Tamblyn; Sec., Bro. J. A. Worboys, P.M., Kilbirnie.

Waterloo, No. 13:—Founded 1865, meets in Masonic Hall, Wellington, on second Monday every month, 7.30 p.m. Installation September. W.M., W. Bro. Erskine; S.W., Bro. W. C. Robinson; J.W., Bro. W. A. Parton; Sec., Bro. G. E. Smith, P.M., Box 811, G.P.O.

Masterton, No. 19:—Founded 1875, meets in Masonic Hall, Bannister Street, Masterton, second Wednesday every month, 8 p.m. Installation May. W.M., Bro. R. J. Young; S.W., Bro. J. L. Hughes; J.W., Bro. H. Dixon; Sec., Bro. F. J. Hunn, Box 31, Masterton.

St. Andrew, No. 32:—Founded 1879, meets in the Masonic Hall, Wellington, on the third Monday in every month, at 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. A. W. Rowlands; S.W., Bro. W. Simpson; J.W., Bro. A. Schmidt; Sec., Bro. J. B. Lea, P.O. Box 236, Wellington.

St. John, No. 37:—Founded 1880, meets in Masonic Hall, Wakefield Street, Featherston, on second Monday in each month, at 7.30 p.m. Installation October. W.M., Bro. F. Henry; S.W., Bro. G. T. Baker; J.W., Bro. W. Tinney; Sec., Bro. F. E. Merlet, Featherston.

Leinster, No. 44:—Founded 1882, meets in Masonic Hall, Wellington, first Monday each month, 7.30 p.m. Installation July. W.M., Bro. F. G. Cooper; S.W., Bro. A. Longmore; J.W., Bro. A. McLaren; Sec., Bro. W. A. Baudinet, P.M., 17 Caroline Street. "Copper" collection each meeting for W. and O. and A.M. Fund.

St. Mark, No. 53:—Founded 1884, meets in Freemasons' Hall, Carterton, second Tuesday every month, 8 p.m. Installation April (St. Mark's Day). W.M., Bro. D. G. Sustens; S.W., Bro. E. Stout; J.W., Bro. G. S. Phillpotts; Sec., Bro. Arthur Phillpotts, P.M.

Ulster, No. 62:—Founded 1888, meets in the Masonic Hall, Petone, third Wednesday every month. Installation June. W.M., Bro. W. H. Richards; S.W., Bro. T. A. Strong; J.W., Bro. T. Mather; Sec., Bro. W. C. Burd.

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

Otaki, No. 72:—Founded 1891, meets in Masonic Hall, Otaki, on Tuesday nearest full moon, at 8 p.m. Installation November. W.M., Bro. A. Thorne; S.W., Bro. D. J. Howell; J.W., Bro. Eli Allen; Sec., W. Bro. Swabey, P.M.

Greytown, No. 74:—Founded 1877, meets at the Masonic Hall, Greytown, on second Friday in each month, at 8 p.m. Installation St. John's Day (June). W.M., Bro. S. Poison; S.W., Bro. J. B. Brickell; J.W., Bro. H. Morison; Sec., Bro. Edgar Larkin, P.M., Box 32, Greytown.

Eketahuna, No. 92:—Founded 1893, meets in Masonic Hall, Bengston Street, Eketahuna, Friday nearest full moon each month (except May, Installation, on Thursday nearest full moon), at 7.30 p.m. W.M., Bro. A. Rowden; S.W., Bro. J. Renment; J.W., Bro. T. Knight; Sec., Bro. G. S. J. Blackmore.

Hinemoa, No. 122:—Founded 1901, meets in Masonic Hall, Wellington South, on second Thursday, at 7.30 p.m. Installation August. W.M., Bro. F. Robinson; S.W., Bro. A. A. George; J.W., Bro. Rev. G. Knowles Smith; Sec., Bro. C. Foster.

Coronation, No. 127:—Founded 1902, meets in Masonic Hall, Johnsonville, Saturday on or before full moon, 7.30 p.m. Installation July. W.M., Bro. H. E. Harrap; S.W., Bro. R. Turner; J.W., Bro. A. H. Mildenhall; Sec., Bro. W. S. Radcliffe, P.O. Box 4, Johnsonville.

Brooklyn, No. 132:—Founded October, 1903; meets in Masonic Hall, Brooklyn, on first Wednesday in each month. Installation October. W.M., Bro. H. V. Futter; S.W., Bro. W. J. Westwood; J.W., Bro. H. Parkin; Sec., Bro. W. P. Carter, 6 Crosby Terrace, Wellington.

Horowhenua, No. 135:—Founded 1906, meets in Druids' Hall, Levin, on Thursday nearest full moon, at 8 p.m. Installation Wednesday nearest in September. W.M., Bro. T. Brown; S.W., Bro. J. Bagrie; J.W., Bro. J. Middlemiss; Sec., W. Bro. James McIntyre, D.H. School, Levin.

Puketoi, No. 149:—Founded 1907, meets Masonic Hall, Pongaroa, Tuesday nearest full moon, 7.30 p.m. Installation February. W.M., Bro. C. Liverton; S.W., Bro. T. A. Yeoman; J.W., Bro. S. Gibson; Sec., W. Bro. W. Souness, P.M.

Waihenga, No. 150:—Founded October, 1907, meets in Masonic Hall, Martinborough, on first Wednesday in each month at 7.30 p.m. Installation October. W.M., Bro. W. McKay; S.W., Bro. J. W. Kershaw; J.W., Bro. J. E. Tyler; Sec., Bro. Geo. W. Cobb, Box 6, Martinborough.

Tutanekai, No. 156:—Founded 1908, meets in Masonic Hall, Adelaide Road, Berhampore, first Thursday each month, 7.30 p.m. Installation February. W.M., Bro. E. D. Alexander; S.W., Bro. A. A. Whitelaw; J.W., Bro. J. W. Sexton; Sec., Bro. J. P. Shand, P.M., Cuba Street, Wellington.

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

Otari, No. 190:—Founded 1912, meets in the Freemasons' Hall, Ngaio, second Tuesday each month, 7.30 p.m. Installation July. W.M., W. Bro. J. H. Jerram; S.W., Bro. D. J. Watson; J.W., Bro. E. Meek; Sec., Bro. J. T. Mair, Khandallah.

Installed Masters Lodge, No. 194:—Founded 5th October, 1912; meets in Freemasons' Hall on first Tuesday in November, *February, *April, *June, *August, *October. Installation in October. W.M., Bro. P. Levi; S.W., Bro. A. Erskine; J.W., Bro. W. H. Jones; Sec., Bro. G. Menzies, 90 Abel Smith Street, Wellington. (*Open to visiting M.Ms.)

Whetu Kairangi, No. 201:—Founded 1914, meets at Methodist Church, Worser Bay, on second Saturday in each month, at 7.30 p.m. Installation October. W.M., W. Bro. T. Boon; S.W., Bro. C. Silvester; J.W., Bro. F. Aston; Sec., Bro. J. A. Fraser.

SOUTH ISLAND.

MARLBOROUGH AND NELSON: 8 LODGES.

(R.W. Bro. Dr. W. E. Redman, Prov.G.M.)

Victory, No. 40:—Founded 1881, meets in Freemasons' Hall, Collingwood Street, Nelson, second Thursday every month (except May—fourth Thursday), 7.30 p.m. Installation May. W.M., Bro. A. E. Hedges; S.W., Bro. J. L. Ching; J.W., Bro. H. P. Stephenson; Sec., W. Bro. R. W. Stiles, Box 105, Nelson.

Wairau, No. 42:—Founded 1881 (formerly 663, S.C.; joined N.Z.C. 1890); meets Masonic Hall, Andrew Street, Blenheim, Tuesday before full moon each month, 7.30 p.m. Installation June. W.M., Bro. N. Paton; S.W., Bro. J. McKinley; J.W., Bro. J. Reid; Sec., Bro. W. C. Lucas, P.M., Redwood Street.

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

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

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

Forest, No. 116:—Meets at Wakefield on second Monday in month. Installation November. W.M., Bro. W. Faweett; S.W., Bro. H. Franklyn; J.W., Bro. A. D. Syder; Sec., W. Bro. F. B. Peart.

Motueka, No. 117:—Founded 1900, meets in Lodgeroom, Motueka, on Wednesday nearest full moon in each month. Installation October. W.M., Bro. R. H. Shaw-Thompson; S.W., Bro. J. A. Wallace; J.W., Bro. W. E. Poole; Sec., Bro. L. E. Rhodes.

St. Cuthbert's, No. 144:—Founded 1905, meets in Masonic Hall, Collingwood, on Saturday nearest full moon, at 7.30 p.m. Installation October. W.M., Bro. J. Phillips; S.W., Bro. R. C. Cartner; J.W., Bro. Job Hughes; Sec., W. Bro. P. McCaffrey, P.M., Paponga, Collingwood.

PROVINCE OF WESTLAND: 12 LODGES.

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

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

Advance, No. 61:—Founded 1871, meets in Masonic Hall, Brunnerton, Thursday on or nearest full moon every month, 7.30 p.m. Installation January. W.M., Bro. John Cook; S.W., Bro. W. Dando; J.W., Bro. A. C. Angel; Sec., Bro. F. Jacobs.

Kumara, No. 65:—Meets in Freemasons' Hall, Seddon Street, Kumara, Tuesday nearest full moon, 8 p.m. Installation February. W.M., Bro. S. T. Peters; S.W., Bro. J. Steel; J.W., Bro. A. B. Glen; Sec., Bro. W. H. Evenden, P.M.

Westland Kil., No. 88:—Founded 1867, meets in Freemasons' Hall, Hokitika, on Wednesday, nearest full moon in every month, at 7.30 p.m. Installation St. Andrew's Day. W.M., Bro. W. H. Shannon; S.W., Bro. H. A. Thompson; J.W., Bro. J. Cameron; Sec., Bro. J. McMillan, P.M.

Aorangi, No. 89:—Founded 1893, meets in Masonic Hall, Denniston, on first Wednesday in every month. Installation April. W.M., Bro. W. Henderson; S.W., Bro. W. Cooper; J.W., Bro. R. Fox; Sec., Bro. T. Peacock, P.M.

Mokihinui, No. 96:—Founded 1896, meets in Masonic Hall, Seddonville, first Saturday every month, 7.30 p.m. Installation December. W.M., Bro. Chas. A. Boyd; S.W., Bro. W. J. Mumm; J.W., Bro. William McIndoe; Sec., Bro. Chas. M. Johnston, P.M.

Torea, No. 121:—Founded 1900, meets at Masonic Hall, Granity, third Saturday each month, 7.30 p.m. Installation December. W.M., Bro. A. B. Franklin; S.W., Bro. H. G. Webster; J.W., Bro. J. Taggart; Sec., Bro. W. S. McEwan.

Mawhera, No. 135:—Founded 1904, meets in Masonic Hall, Tainui Street, Greymouth, second Thursday each month. Installation November. W.M., Bro. J. Hales; S.W., Bro. E. F. Guinness; J.W., Bro. E. P. Peters; Sec., Bro. J. C. Duncan.

Kawatiri-Westport, No. 152:—Founded 1907, Meets Masonic Hall, Russell Street, Westport, second Monday in each month, at 8 p.m. Installation May. W.M., Bro. W. Panckhurst; S.W., Bro. S. Paul; J.W., Bro. D. T. Gibbard; Sec., Bro. A. Gifford, P.M.

Runanga, No. 159:—Founded 1908, meets in Masonic Hall, Seddon-st., Runanga, on Tuesday nearest full moon in each month, at 7.30 p.m. Installation Oct. W.M., Bro. W. Hall; S.W., Bro. W. Wick; J.W., Bro. T. Latimer; Sec., Bro. A. A. Shannon.

Waro, No. 173 (Blackball).

Connaught, No. 187 (Karamea).

PROVINCE OF CANTERBURY: 35 LODGES.

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

Unanimity, No. 3:—Founded October, 1851, meets at Masonic Hall, Sumner Road, Lyttelton, first Tuesday each month, 7.30 p.m. Installation February. W.M., Bro. J. A. Borthwick; S.W., Bro. A. G. W. Pearson; J.W., Bro. D. E. L. Collett; Sec., Bro. W. H. Brown, Box 34, Lyttelton.

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

Southern Cross, No. 6:—Founded 1858, meets in Masonic Hall, Kaiapoi, on first Thursday in each month, at 7.30 p.m. Installation December. W.M., Bro. W. A. Gribble; S.W., Bro. T. Hoskin; J.W., Bro. W. C. McPherson; Sec., Bro. R. H. Croft, Box 13, Kaiapoi.

Caledonian, No. 10:—Founded 1871, meets in Caledonian Masonic Hall, Sophia Street, Timaru, first Monday every month, 7.30 p.m. Installation June. W.M., Bro. R. McAnergney; S.W., Bro. A. Kennedy; J.W., Bro. W. Cranston; Sec., Bro. James Simpson, 186 North Street, Timaru.

Progress, No. 22:—Founded 1876, meets at Masonic Hall, Southbridge, Tuesday on or before full moon in each month, at 8 p.m. Installation regular night in December. W.M., R.W. Bro. R. B. Willis, P.G.D.; S.W., Bro. R. J. Hannah; J.W., W. Bro. J. S. Inwood; Sec., W. Bro. J. W. A. Walker, District High School, Southbridge.

Canterbury Kil., No. 23.

Geraldine, No. 27:—Founded 1890, meets in Masonic Hall, Geraldine, third Wednesday each month. Installation March. W.M., Bro. C. T. Borrell; S.W., Bro. A. Wilkinson; J.W., Bro. A. A. Readdie; Sec., Bro. B. R. Hogg.

Ashley, No. 28:—Founded 1878; meets in the Masonic Hall, Rangiora, on second Thursday every month, 7.30 p.m. Installation March. W.M., Bro. B. A. McKeown; S.W., Bro. T. J. Withers; J.W., Bro. N. W. Pavitt; Sec., Bro. Thos. Hills, P.O. Box 12, Rangiora.

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

South Rakaia, No. 31.

Lincoln, No. 33:—Founded 1880, meets in Masonic Hall, Lincoln, Tuesday on or before full moon in each month. Installation October. W.M., Wor. Bro. C. J. Morland; S.W., Bro. W. T. Street; J.W., Bro. C. P. Agar; Sec., Wor. Bro. Jno. Graham, P.O., Lincoln.

Concord, No. 39:—Founded 1881, meets in Masonic Hall, Papanui, fourth Wednesday every month. Installation May. W.M., Bro. H. S. Wilson; S.W., Bro. L. H. North; J.W., Bro. H. M. Gilkes; Sec., Bro. R. Baldwin, P.M., 72 Ackman's Road, Christchurch.

Phoenix, No. 43 (Akaroa):

Methven, No. 51:

Kaikoura, No. 60:

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

Mackenzie, No. 93:—Founded 1894, meets in Masonic Hall, Fairlie, on Thursday nearest full moon, at 8 p.m. Installation third Thursday in October. W.M., Bro. E. Saunders; S.W., Bro. C. Askey; J.W., Bro. W. J. Smith; Sec., Bro. J. H. Southwick, Fairlie.

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

Thistle, No. 113:—Meets in Masonic Hall, Havelock Street West, Ashburton, on third Wednesday in each month, at 7.30 p.m. Installation 30th November. W.M., W. Bro. Saml. Crooks; S.W., Bro. A. L. Moore; J.W., Bro. T. J. Kennedy; Sec., Bro. C. Campbell, P.M., Box 6, P.O., Ashburton

Cheviot, No. 124:

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

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

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

Crown, No. 138 (Christchurch):

Robert Burns, No. 139:—Meets at St. Augustine Hall, Christchurch, on third Tuesday in each month, at 7.30 p.m. Installation August. W.M., Bro. R. H. Taylor; S.W., Bro. T. Kirker; J.W., Bro. A. Hunter.

Waihora, No. 141:—Founded 1905, meets Oddfellow's Hall, Leeston, second Thursday in each month, at 8 p.m. Installation April. W.M., Bro. B. C. Jacobs; S.W., Bro. F. J. Lemon; J.W., Bro. G. W. R. Osborne; Sec., Bro. J. E. Carter, P.M.

Civic, No. 157:—Meets at St. Augustine Hall, Christchurch, first Friday each month, 7.30 p.m. Installation August. W.M., Bro. W. J. Hunter; S.W., Bro. W. T. V. I. Bottrell; J.W., Bro. L. D. S. Maffey; Sec., Bro. T. H. Williams.

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

Ahurewa, No. 181:—Founded 1911, meets in Schoolroom, Dunsandel, Monday on or before full moon. Installation October. W.M., Bro. D. T. Wraight; S.W., Bro. J. D. Cameron; J.W., Bro. W. K. Cameron; Sec., Bro. F. Lill, P.M., Box 1, Dunsandel.

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

Avon, No. 185 (Christchurch).

Tawera, No. 188 (Oxford).

Timaru, No. 196 (Timaru).

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

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

PROVINCE OF OTAGO: 27 LODGES.

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

Otago, No. 7:—Founded 1860, meets at the Freemasons' Hall, King Street (opp. Museum), Dunedin, on second Wednesday in each month, at 8 p.m. Installation October. W.M., Bro. E. T. Moller; S.W., Bro. J. W. Hardie; J.W., Bro. A. Griffiths; Sec., Bro. D. C. Cameron, P.M., 27 Manor Place, Dunedin.

Waitaki, No. 11:—Founded 1869, meets in Masonic Hall, Wansbeck Street, Oamaru, Wednesday on or before full moon, 7.30 p.m. Installation May. W.M., Bro. H. M. Roxby; S.W., Bro. F. W. Kibblewhite; J.W., Bro. A. W. Woodward; Sec., Bro. J. A. Peebles, Newborough, Oamaru.

Clutha, No. 14:—Founded 1866, meets in the Masonic Hall, Douglas Street, Balclutha, second Tuesday in the month, at 8 p.m. Installation September. W.M., Bro. A. R. Lattimore; S.W., Bro. A. McDonald; J.W., Bro. J. H. Guest; Sec., Bro. B. Whiting, P.M., Box 18, P.O., Balclutha.

Palmerston, No. 26:—Founded 1870, meets Masonic Hall, Palmerston South, Friday on or before full moon every month, 8 p.m. Installation August. W.M., Bro. W. H. Hopkins; S.W. Bro. D. Guffie; J.W., Bro. T. Sneeston; Sec., Bro. Wm. McGregor.

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

Hiram, No. 46:—Founded 1883, meets in Masonic Hall, Cargill Road, South Dunedin, on fourth Tuesday in month. Installation October. W.M., Bro. R. V. Parker; S.W., Bro. George R. West; J.W., Bro. G. T. Lumsden; Sec., Bro. J. A. P. Frederic, 19 Leckhampton Court, Caversham Rise, Dunedin.

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

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

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

St. John, No. 84, Mosgiel.

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

Cromwell Kil., No. 98 (originally No. 535, S.C.):—Meets in Lodgeroom, Melmore Terrace, Cromwell, on Wednesday nearest full moon, at 7.30 p.m. Installation February. W.M., Bro. R. M. Ray; S.W., Bro. W. Campbell; J.W., Bro. D. S. Middleton; Sec., W. Bro. W. J. Ritchie, Box 27, Cromwell.

Dunstan, No. 103 (originally No. 407, S.C.):—Founded 1869, joined N.Z.C. 1895; meets in Town Hall, Clyde, on Tuesday on or nearest full moon in every month, at 7.30 p.m. Installation November. W.M., Bro. W. R. McKean; S.W., Bro. J. E. Menzies; J.W., Bro. R. Holden; Sec., Bro. H. E. Stevens.

Maori, No. 105:—Meets in the Masonic Hall, Ravensbourne, Dunedin, first Monday each month, 7.30 p.m. Installation March. W.M., Bro. S. C. Hanlon; S.W., Bro. A. H. Crawley; J.W., Bro. Robt. Page; Sec., Bro. E. Tomkinson, Harbour Board, Dunedin.

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

St. Bathan's, No. 126:—Founded 11th Nov., 1902, meets Masonic Hall, Becks, on Thursday nearest full moon every month, at 8 p.m. Installation February. W.M., Bro. Thos. Sheppard; S.W., Bro. Robt. Mee; J.W., Bro. R. L. Smith; Sec., Bro. R. Wilson, P.M., Becks.

Otago Kil., No. 143:—Meets in Masonic Hall, Moray Place, Dunedin, on first Thursday each month at 7.30 p.m. Installation December. W.M., Bro. W. G. Hay; S.W., Bro. G. G. Adess; J.W., Bro. J. Sinton; Sec., Bro. G. Watts, P.M., 53 Clyde Street, Dunedin.

Teviot, No. 145.—Founded 1907, meeets in Masonic Hall, Roxburgh, on the Saturday on or nearest full moon, 7.30 p.m. Installation March. W.M., Bro. D. A. Mitchell; S.W., Bro. Wm. Donnelly; J.W., Bro. S. E. T. Vernon; Sec., W. Bro. Dr. J. R. Gilmour, P.M., Box 18, Roxburgh.

Oceanic, No. 154:—Meets in St. Kilda Masonic Hall, Dunedin, third Wednesday each month, 7.30 p.m. Installation October. W.M., Bro. A. McKenzie; S.W., Bro. J.W., Bro. A. Walker; Sec., W. Bro. Jacobsen.

Haeremai, No. 155:—Founded 1907, meets in Masonic Hall, Great King St. (opp. Museum), Dunedin, third Monday each month, 7.45 p.m. Installat'on April. W.M., Bro. C. F. J. Bell; S.W., Bro. D. E. Booth; J.W., Bro. J. M. Rodgers; Sec., Bro. A. W. Flett, 149 Queen Street, Dunedin.

Masters, No. 161:

Kurow, No. 164:—Founded May 13, 1909, meets in Masonic Hall, Kurow, on Thursday on or before full moon, at 7.30 p.m. Installation May. W.M., Bro. A. N. Hayes; S.W., Bro. S. M. Taylor; J.W. Bro. C. L. Ayson; Sec., Bro. R. H. Appleby, P.M., Kurow.

Owaka, No. 180:—Founded 1911, meets in Masonic Hall, Owaka, on Thursday nearest full moon in every month, at 7.30 p.m. Installation March. W.M., Bro. Alex. Williams; S.W., Bro. Chas. Latta; J.W., Bro. A. T. Heydon; Sec., Bro. Geo. W. Geddes.

Clinton, No. 183:—Founded 1911, meets in Oddfellows' Hall, Clinton, on Thursday nearest full moon in every month, at 7.30 p.m. Installation March. W.M., Bro. A. H. Charlton; S.W., Bro. J. Wright; J.W., Bro. W. McIndoe; Sec., Bro. J. C. Borthwick, P.O. Box 26.

Ionic, No. 191 (Green Island).

Morning Star, No. 192 (Mornington).

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

PROVINCE OF SOUTHLAND: 17 LODGES.

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

Southern Cross, No. 9:—Founded 1864, meets Masonic Hall, Forth Street, Invercargill, first Friday each month, 7.45 p.m. Installation June. W.M., Bro. Geo. Kelly; S.W., Bro. W. A. Stout; J.W., Bro. I. Copeland; Sec., Bro. F. Clark, Box 62.

Harvey, No. 49:—Founded 1883, meets Masonic Hall, Gore, Wednesday nearest full moon, 7.30 p.m. Installation second Wednesday in April. W.M., W. Bro. E. C. Smith; S.W., W. Bro. J. Boyne; J.W., W. Bro. J. C. Ray; Sec., Bro. D. D. Steadman, East Gore.

Mokoreta, No. 63: Founded 1888, meets in Masonic Temple, Wyndham, on third Thursday in every month, at 8 p.m. Installation third Wednesday in September. W.M., Bro. W. C. Hislop; S.W., Bro. S. Rice; J.W., Bro. J. T. Kirker; Sec., Bro. W. D. Palmer, Wyndham.

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

Aparima, No. 77:—Founded 1876, meets in Masonic Hall, Riverton, Tuesday nearest full moon each month, 7.30 p.m. Installation Aug. W.M., Bro. A. E. Ward; S.W., Bro. W. J. Robinson; J.W., Bro. E. R. J. Stevens; Sec., Bro. J. E. Robins, Riverton.

Lake Lodge of Ophir, No. 85:—Founded 1864, meets Masonic Hall, Queenstown, third Tuesday each month. Installation Feb. W.M., Bro. J. McNeil, P.M.; S.W., Bro. A. Fraser; J.W., Bro. L. Curtis; Sec., Bro. W. D. Warren, P.M., Queenstown.

Arrow Kil., No. 86:—Meets Monday on or before full moon at Masonic Hall, Arrowtown. Installation February. W.M., Bro. E. H. Graham; S.W., Bro. A. J. Campbell; J.W., Bro. F. F. Dunlop; Sec., Bro. J. S. Jenkins, P.M., Box 16, Arrowtown.

St. John, No. 94:—Meets at Masonic Hall, Invercargill, third Friday every month. Installation May. W.M., Bro. Robert Smith; S.W., Bro. Wm. Robison; J.W., Bro. Frank Bonifant; Sec., Bro. Chas. H. Poole, 169 Teviot Street.

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

Winton, No. 108:—Founded 1896, meets at Masonic Hall, Park-st., Winton, on Tuesday on or before full moon. Installation October. W.M., Bro. T. Walker; S.W., Bro. W. D. Cowie; J.W., Bro. J. R. Hamilton; Sec., Bro. J. A. Broom, P.O. Box 3, Winton.

Wallace, No. 129:—Founded 1904, meets in Masonic Hall, Otautau, on third Friday in every month, at 7.30 p.m. Instruction meetings every Friday. Installation October. W.M., Bro. A. Anderson Stewart; S.W., Bro. J. T. Brooker; J.W., Bro. E. C. Glen; Sec., Bro. R. Matheson, Box 19, Otautau.

Orepuki, No. 137:—Founded 1905, meets at Masonic Hall, Orepuki, second Thursday each month, 7.30 p.m. Installation February. W.M., Bro. W. H. E. Fortune; S.W., Bro. F. D. Fortune; J.W., Bro. C. C. Nicholas; Sec., Bro. L. F. Clapp.

Waikaki, No. 145 (Nightcaps).

Victoria, No. 147:—Founded 1883, meets in Masonic Hall, Forth Street, Invercargill, second Friday every month. Installation June. W.M., Bro. G. J. Yule; S.W., Bro. G. O. Joyce; J.W., Bro. John Kerse; Sec., Bro. N. J. Brokenshire, Box 26.

Waikaka, No. 151:—Founded 1907, meets in Lodgeroom, Waikaka, Monday nearest full moon. Installation June. W.M., Bro. G. S. Rees; S.W., Bro. D. Cameron; J.W., Bro. R. H. Newman; Sec., Bro. A. G. Thomas, P.M. Mataura, No. 174.

Waihopai, No. 189:—Founded 1912, meets in Masonic Hall, Grey Street, Gladstone, Invercargill, on the third Monday in each month at 7.30 p.m. Installation May. W.M., Bro. R. N. Todd; S.W., Bro. C. W. Tonkinson; J.W., Bro. G. A. Gilchrist; Sec., Bro. A. B. Edmonds, Box 188, Invercargill.

ENGLISH CRAFT LODGES.

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

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

ANCIENT AND ACCEPTED SCOTTISH RITE.

GRAND LODGE OF FRANCE.

Veritas, No. 384:—Founded 1907, meets at the Freemasons' Hall, Mission Street, Papeete, on fourth Saturday in each month, at 7.30 p.m. Installation December. W.M., Bro. J. Randall; S.W., Bro. Ch. J. Brown; J.W., Bro. A. C. Rowland; Sec., Bro. Vi Gooding. [This Lodge, working in English, cordially invites brethren from New Zealand.]

L'Oceanie Francaise, No. 356.—Dormant.

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

(With jurisdiction over 34 active R.A. Chapters and 1 Mark Lodge.)

Annual convocation January or February. I.P.G.Z., M.E. Comp. J. J. Esson (No. 2); G.Z., R.E. Comp. A. C. Andrews (No. 1); D.G.Z., R.E. Comp. T. Ross (No. 7); G.H., R.E. Comp. M. J. Harris (No. 9); G.J., R.E. Comp. R. Dacre Dunn (No. 18); G.S.E., M.E. Comp. H. J. Williams (No. 2); G.S.N., Comp. W. M. Hindmarsh (No. 15); G. Treas., V.E. Comp. H. H. Seaton (No. 2); 1st G.Soj., Comp. T. Hobson (No. 4); 2nd G.Soj., Comp. W. G. Alexander (No. 7); 3rd G.Soj., V.E. Comp. G. S. Gordon (No. 23); G.Reg., V.E. Comp. C. W. Neilson (No. 2); G.Chanc., Comp. M. Blair (No. 9); G.Supt. of W., Comp. N. J. Brokenshire (No. 3); G.D. of C., Comp. G. J. A. Shakleton (No. 16); G.Sd.B., Comp. W. H. Jones (No. 24); G.St.B., Comp. T. Gilmour (No. 33); G.Organist, Comp. A. W. V. Vine (No. 15); Asst.-G.D. of C., Comp. D. M. Jack (No. 17); Asst.-G.Sd.B., Comp. W. T. Simmonds (No. 32); Asst.-G.St.B., Comp. C. H. Dement (No. 25).

Supreme G. Committee.

Chairman, M.E. Comp. R. Fletcher; V.E. Comps. A. Veitch, W. H. Jones, C. Dement, O. Neilsen; the G.Prins., P.G.Zs., G.Supts., G.Treas., and G. Recorder (ex officio).

G. Superintendents.

Auckland—R.E. Comp. Kearsley.
Wellington—M.E. Comp. T. Forrill.
West Coast—R.E. Comp. G. W. Palmer.
Canterbury—R.E. Comp. V. Flavell.
Otago—R.E. Comp. E. Lane.
Southland—V.E. Comp. J. J. Hiskins.
Westland—R.E. Comp. Dr. E. D. Dunn.

NEW ZEALAND CHAPTERS.

St. Augustine, No. 1:—Founded November, 1869; meets in the St. Augustine Hall, Christchurch, on second Wednesday in each month, at 7.30 p.m. Installation October. Z., Comp. W. Broadley; H., Comp. R. McFarlane; J., Comp. C. W. Bingham; S.E., Comp. J. W. Piper, 537, Hereford Street, Linwood.

Waterloo, No. 2:—Founded 1875, meets in Masonic Hall, Boulcott Street, Wellington, fourth Wednesday in each month. Installation September. Z., Comp. J. Rod; H., Comp. C. P. Harton; J., Comp. C. W. Neilsen; S.E., Comp. G. Menzies, 90 Abel Smith Street.

Southern Cross, No. 3:—Meets in Masonic Hall, Invercargill, on fourth Friday in each month, excluding December. Installation September. Z., Comp. R. Prentice; H., Comp. W. T. Waters; J., Comp. J. Critchfield; S.E., Comp. G. Gilchrist, Invercargill.

Victoria, No. 4:—Founded 1879, meets in Masonic Hall, Munroe Street, Napier, last Thursday in the months of November, January, March, May, July, and September. Installation September. Z., Comp. H. L. Harston; H., Comp. H. W. Whitton; J., Comp. R. Bishop; S.E., Comp. J. Redshaw, P.Z., Box 196.

Albert Edward, No. 6 (Lyttelton):—Meets third Monday in September, November, January, March, May, and July. Installation September. Z., Comp. G. Hill; H., Comp. A. H. Thorpe, P.Z.; J., Comp. L. A. H. Gogoll; S.E., Comp. E. Elliot Chambers.

Otago, No. 7:—Meets in Oceanic Masonic Hall, St. Kilda, Dunedin, first Wednesday every month except December and January. Instruction meeting Friday before each meeting. Installation November. Z., Comp. R. V. Parker; H., Comp. G. T. Lumsden; J., Comp. A. Stoneham; S.E., Comp. M. J. Pierce, 39 Dowling Street, Dunedin.

Waitaki Kil., No. 8 (being Otago Chapter, No. 8, and Waitaki Chapter, No. 13, which were amalgamated 9th October, 1901):—Meets in Masonic Hall, Wansbeck Street, Oamaru, every second Wednesday after full moon. Installation September. Z., Comp. J. A. Peebles; H., Comp. D. Miller; J., Comp. G. M. Whale; S.E., M.E. Comp. J. M. Brown, P.G.Z.

Auckland Prov., No. 9:—Founded 1892, meets third Wednesday every month, except December and January. Installation September. Z., Comp. R. White; H., Comp. A. L. Farmer; J., Comp. J. Coe; S.E., Comp. A. E. Bagnall.

Wairarapa, No. 10:—Founded 1892, meets in the Masonic Hall, Masterton, on third Friday in January, March, May, July, September, and November. Installation 23rd September. Z., Comp. W. N. Dempsey, P.Z.; H., Comp. C. W. Perrin; J., Comp. C. D. King; S.E., Comp. Jas. Milne.

Manawatu, No. 11.—Founded 1892, meets in Masonic Hall, Palmerston North, third Thursday each month. Z., Comp. E. Hosking, P.Z.; H., Comp. J. Stone; J., Comp. A. W. Gaiger; S.E., Comp. W. F. Durward, Palmerston North.

Victory, No. 12.—Founded 1892, meets in Masonic Hall, Nelson, on fourth Thursday in month, as required (except in December and January). Installation October. Z., E. Comp. J. Z. Ching; H., E. Comp. A. E. Hodges; J., E. Comp. W. Widdowson; S.E., V.I. Comp. E. W. Stiles, Nelson.

Marlborough, No. 14.—Founded 1892, meets in Masonic Hall, Charles Street, Blenheim, on Thursday nearest new moon in October, December, February, April, June, and August. Installation 23rd September. Z., E. Comp. M. McKenzie; H., E. Comp. C. A. Eckford; J., (comp. C. H. Mills; S.E., Comp. F. W. Smith, P.Z.

Timaru, No. 15.

Waimate, No. 16.—Founded 1891, meets in St. Augustine Masonic Hall, Waimate on first Wednesday after full moon in the months of September, (Installation), November, January, March, May, and July. Z., Comp. D. A. Fulton; H., Comp. T. W. Manchester; J., Comp. J. Manchester; S.E., Comp. J. W. Manchester.

Ohinemuri, No. 17.—Founded 1901, meets in Masonic Hall, Paeroa, first Wednesday after full moon in September, October, December, February, April, June, and August. Installation September. Z., E. Comp. S. S. Allen; H., E. Comp. H. O. Searle; J., Comp. W. G. Wohlmann; S.E., Comp. V. E. Allen.

Inangahua, No. 18.—Founded 1892, meets in Burns' Masonic Hall, Kelly Street, Reefton, on second Tuesday in each month. Installation September. Z., V.E. Comp. R. A. Stewart; H., E. Comp. R. Tudehope; J., E. Comp. W. H. Nicholas; S.E., E. Comp. W. H. Thompson.

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

Kawatiri, No. 21, (Westport).—Founded 1904, meets in Masonic Hall, Westport, on the third Wednesday in each month. Installation September. Z., E. Comp. Geo. H. Gothard; H., E. Comp. D. Darrach; J., Comp. A. T. Peterkin; S.E., V.I. Comp. J. H. Harkness, P.D.G.Z.

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

Whanganui, No. 23.—Founded 1906, meets in Masonic Hall, Wanganui, first Thursday in November, February, April, June, and August. Installation fourth Thursday in September. Z., Comp. G. G. Bullock; H., Comp. E. Bunnett-Stirm; J., Comp. A. W. Larsen; S.E., Comp. F. Stevens, Wanganui.

Brooklyn, No. 24.—Founded 1906, meets in Masonic Hall, Brooklyn, on second Wednesday in July, September, November, January, March and May. Installation September. Z., Comp. J. D. Hopkirk; H., Comp. T. E. K. Burgess; J., Comp. S. J. Moncrieff; S.E., Comp. G. F. T. Leuzhi.

Hinemoa, No. 25.—Founded 1906, meets in Masonic Hall, Daniel Street, third Thursday every month. Installation September. Z., Comp. J. Reid; H., Comp. E. C. Robertson; J., Comp. S. Martin, S.E., Comp. H. Ivory, Box 328, G.P.O., Wellington.

Whangarei, No. 27.—Founded September, 1907, meets in Masonic Hall, John Street, Whangarei, fourth Thursday in February, March, April, May, June, July, August, September, October, and November. Installation September. Z., Comp. A. M. McLeod; H., Comp. R. Worner; J., Comp. J. Eccles, P.Z.; S.E., Comp. C. McKinnon, Box 17, P.O., Whangarei.

Maori, No. 28.—Founded 1907, meets in Masonic Hall, Ravensbourne, on fourth Wednesday in every month. Installation November. Z., Comp. J. W. Raffills; H., Comp. T. W. O'Driscoll; J., Comp. J. G. Ross; S.E., Comp. T. Ross, P.Z., Ravensbourne.

Westland, No. 29, (Hokitika).

Tawhiti, No. 30.—Founded 1908, meets in Masonic Hall, Dannevirke, on first Monday, each month, at 7.30 p.m. Installation September. Z., Comp. J. Craven; H., Comp. F. Craven; J., Comp. D. J. Gardiner; S.E., Comp. W. Dobson, P.Z.

Prince of Wales, No. 31 (Christchurch).

Tukaiton, No. 32.—Founded 1912, meets on the third Thursday in each month at Pateo, Eltham, and Hawera alternately. Installation September. Z., V.E. Comp. Jas. Phillips; H., E. Comp. D. G. Kimbell; J., P. Comp. A. B. Christenson; S.E., V.E. Comp. Horace Priestley, P.Z., P.O. Box 9, Kaponga.

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

Wallace, No. 34, (Otautau).

Rose and Thistle, No. 35, (Ashburton).

Gisborne, No. 36.—Meets in Abercorn Hall on fourth Tuesday in the months of February, April, June, August, September, October, and December. Installation September. Z., Comp. J. S. Allan; H., Comp. A. J. Fyson; J., Comp. D. S. Jamison; S.E., Comp. D. G. Robertson, Russell Street, Gisborne.

Egmont, No. 37, (Stratford).

Hiretaunga, No. 38, (Hastings).

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Latham Chapter, No. 93.—Meets in the Masonic Hall, Wanganui, on the fourth Tuesday in the months of February, April, June, August, and November, or as near those dates as possible. Installation November. M.W.S., E. and P. Bro. A. C. Mannington; Prelate, E. and P. Bro. H. R. Hatherly, P.M.W.S.; Recorder, E. and P. Bro. G. W. Palmer, P.M.W.S., 6 Purnell Street, Wanganui.

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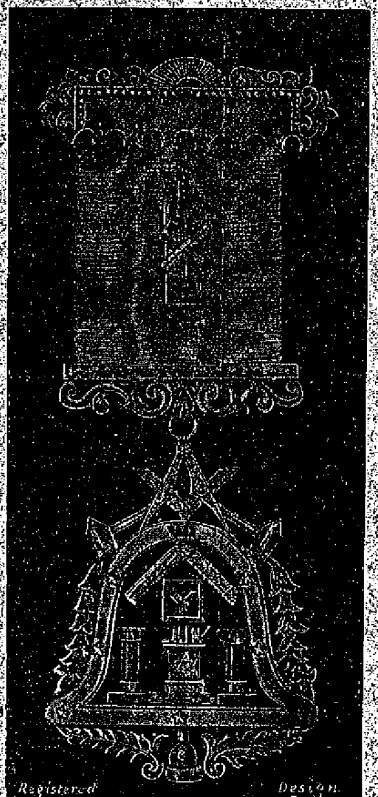

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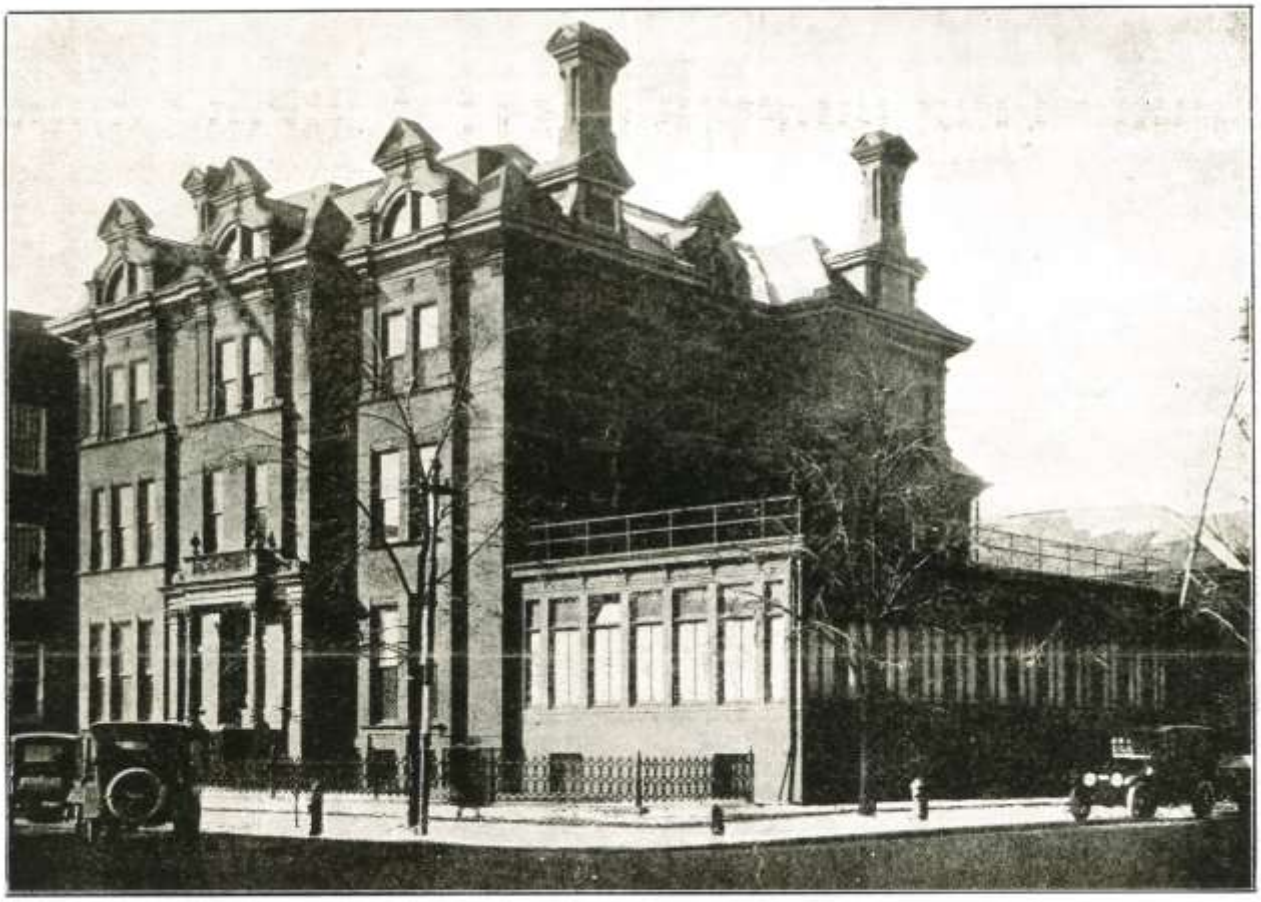

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