

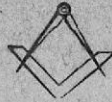
SPECIAL CHRISTMAS NUMBER.

[REGISTERED AS A NEWSPAPER.]

NEW SERIES.—Vol. XX., No. 7.]

[A.D., 1914; A.L., 5914.

THE NEW ZEALAND



CRAFTSMAN

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WELLINGTON, NEW ZEALAND, DECEMBER 1, 1914

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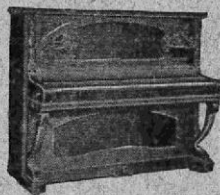
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MASONIC MEETINGS IN DECEMBER, 1914.

AUCKLAND.

TUESDAY, 1st
Te Aroha
Ponsonby
Papakura
Abercorn
Hobson
Rotorua
WEDNESDAY, 2nd
Coromandel
Manakau
Wairoa
Alpha
Ohinemuri
Taupiri
Piako
Plunket
Nau Mai
THURSDAY, 3rd
Beta-Waikato
Mangonui
Tauranga
Tirau
FRIDAY, 4th
Hokianga
Waipa
SATURDAY, 5th
Ohaeawai
MONDAY, 7th
Star of North
Waiki
Te Marama
Ara (I.C.)
TUESDAY, 8th
Tawhiri
WEDNESDAY, 9th
Ara
THURSDAY, 10th
Albion
TUESDAY, 15th
St. Andrew
Sir Walter Scott
THURSDAY, 17th
Maungawhau
TUESDAY, 22nd
Auckland
WEDNESDAY, 30th
United Service

HAWKES BAY.

TUESDAY, 1st
Victoria
Bedford
Ruahine
Waikaremoana
FRIDAY, 4th
Ruatanuiwha
MONDAY, 7th
Lion
Abercorn*
WEDNESDAY, 9th
Heretaunga
TUESDAY, 15th
Seinde
THURSDAY, 17th
Rawhiti

TARANAKI.

TUESDAY, 1st
Hawera
St. John's
Ikarua
WEDNESDAY, 2nd
Stratford
FRIDAY, 4th
Moa
WEDNESDAY, 9th
Patea Kil.
WEDNESDAY, 23rd
Ngamotu

WELLINGTON.

TUESDAY, 1st
Otangaki
Otaki
Kimbolton
Te Awahou
Otahape
Puketoi
Rangitikei

W'gton—Contd.

WEDNESDAY, 2nd
Manawatu Kil.
Brooklyn
Waihenga
THURSDAY, 3rd
Taranua
Ruapehu
Horowhenua
Huia
FRIDAY, 4th
Rangitira
Greytown
Eketahuna
Tutanekai
SATURDAY, 5th
Coronation
MONDAY, 7th
Feilding
Leamington
Waimarino
Manga-te-Weka
TUESDAY, 8th
St. Mark
WEDNESDAY, 9th
Masterton
Rongotea
Waiwhetu
THURSDAY, 10th
St. Andrew Kil.
Hinemoa
FRIDAY, 11th
Otari
MONDAY, 14th
Waterloo
St. John
WEDNESDAY, 16th
Ulster
THURSDAY, 17th
Moutoa
MONDAY, 21st
St. Andrew
MONDAY, 28th
N.Z. Pacific

MARLBORO' & NELSON.

WEDNESDAY, 2nd
Motueka
THURSDAY, 3rd
Unanimity
FRIDAY, 4th
Havelock
SATURDAY, 5th
St. Cuthbert's
THURSDAY, 10th
Victory
MONDAY, 14th
Forest
FRIDAY, 25th
Waitohi

WESTLAND.

TUESDAY, 1st
Kumara
Runanga
WEDNESDAY, 2nd
Westland Kil.
Aorangi
THURSDAY, 3rd
Advance
SATURDAY, 5th
Mokihinui*
THURSDAY, 10th
Mawhera
MONDAY, 14th
Kawatiri
THURSDAY, 17th
Robert Burns
SATURDAY, 19th
Torea*

CANTERBURY.

TUESDAY, 1st
Unanimity
Progress*
Lincoln
WEDNESDAY, 2nd
St. Augustine 29

*Installation Meetings.

Canterb'y—Contd.

THURSDAY, 3rd
Mackenzie
Southern Cross*
FRIDAY, 4th
Civic
Amuri
MONDAY, 7th
Caledonian
Ahurewa
TUESDAY, 8th
St. Augustine 4
WEDNESDAY, 9th
St. George*
THURSDAY, 10th
Ashley
Waihora
TUESDAY, 15th
Robert Burns
WEDNESDAY, 16th
Geraldine
Concord
Thistle
THURSDAY, 17th
Canterbury Kil.
FRIDAY, 18th
Mairaki
TUESDAY, 22nd
Christchurch

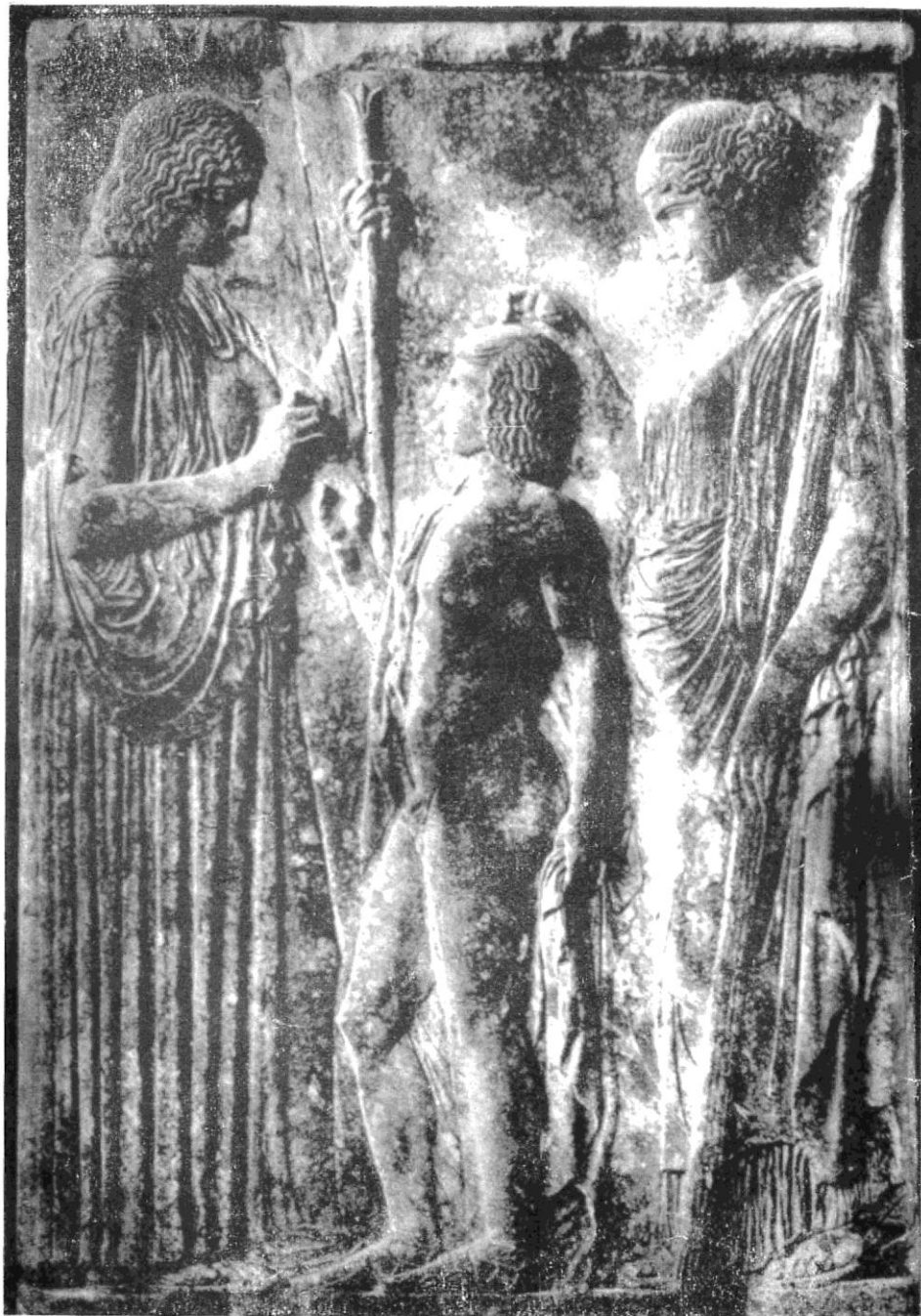
OTAGO.

TUESDAY, 1st
Dunstan
WEDNESDAY, 2nd
Waitaki
Hercules
Mount Ida
Cromwell Kil.
THURSDAY, 3rd
St. Bath's
Otago Kil.*
Kurov
Uwaka
Clinton
FRIDAY, 4th
Palmerston
Manuhirika Kil.
SATURDAY, 5th
Teviot
MONDAY, 7th
Ngapara
Maori
TUESDAY, 8th
Clutha
WEDNESDAY, 9th
Otago
Oamaru Kil.
FRIDAY, 11th
Haeremai
WEDNESDAY, 16th
Oceanic
TUESDAY, 22nd
Hiram

SOUTHLAND.

TUESDAY, 1st
Aparima
Winton
WEDNESDAY, 2nd
Harvey
FRIDAY, 4th
Southern Cross
MONDAY, 7th
Arrow Kil.
Taringatura
Waikaka
WEDNESDAY, 9th
Fortitude
THURSDAY, 10th
Orepuki
FRIDAY, 11th
Victoria
TUESDAY, 15th
Lake of Ophir
THURSDAY, 17th
Mokoreta
FRIDAY, 18th
Wallace
St. John

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



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This relief has an obvious relation to the celebration of the ceremonial part of the Eleusinia.



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SPECIAL CHRISTMAS NUMBER.

The New Zealand Craftsman

Vol. XX.; No. 7.]

WELLINGTON, NEW ZEALAND, DECEMBER 1, 1914.

[A.D. 1914; A.L. 5914.]

The New Zealand Craftsman

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

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DATES OF FULL MOON, 1914.

3rd December—Thursday.

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, 1914.

CHRISTMASTIDE AND THE WAR.

THERE are some folks in this materialistic twentieth century who regard the recurring greetings of a festive season as inane platitudes, unworthy of repetition. Yet, notwithstanding his brave show of materialism, there is a predominant influence which hallows the offering of Christmastide greetings and induces their joyous repetition. That it should constitute the special season of peace on earth and goodwill towards man is an evergreen wish, reverently spoken. And whether the influence is a tacit acknowledgement of the recurring anniversary of the greatest epoch in the history of mankind, or the anniversary of the birth of the founder of Christianity, is not important, considering that the result is the same. Well it is that there is one recognised period in each year when ordinary strife should cease and mankind should be animated by a generous desire to feel kindly to its fellows, and within

the recollection of the present generation such greetings have been universal in character, especially with respect to the institution of Freemasonry. During the long life of the present writer there has never been even a suspicion of enmity among the recognised orders of Freemasonry in the various nations of the world at this season of the year. And the long immunity from warfare has done much to further what has almost become an obsession in Freemasonry—that the time has arrived for the promotion of peace preservation by any means rather than the determination by force of arms and the murderous conflict induced by modern science. The opponents of "peace preservation" hold that were it possible to settle national disputes by other means than by actual conflict the virility of man would be destroyed. Instances are adduced to prove that those nations which have forsaken the arts of war and turned to the culture of peace have lost their manhood and, in the absence of a stimulus to physical courage, have become degenerate. The poet Whittier has said—

" Peace hath higher tests of manhood
Than battle ever knew,"

It is not our province to argue this question here, but, even admitting that the contention is correct, we unhesitatingly say that it would be infinitely preferable that man's virility should be lost and that manhood should cease to exist rather than in the arbitrament of nations by force of arms, which, by man's inhumanity to man, is fostering not alone a wholesale murder without limitation, but is producing such unspeakable atrocities that pale into insignificance and put to shame the barbarities of the ancient barbarian. A perusal of the newspaper press reveals that deeds of sickening horror and atrocity are being daily perpetrated in the name of civilised war—deeds that centuries of atonement, were it possible, could not expiate. It has been rightly said : " Is there no escape from this terrible monster ? Must the youth, the beauty, the pride of manhood, and the strength and glory of nations, be sacrificed to the practice and custom of ages? " Or, in other words, Is this the price that has to be paid to maintain the virility of man? Perish the thought ! Far better that the world should cease to exist than that its present hellish state should continue, to maintain the glory and prestige of war. So far as our own Empire is concerned, it is freely admitted that its quarrel is just, but that does not affect the question of the principle of war or the horrors of the existing situation. And when it is over it will need fifty years to make good the economic waste, while a hundred years will not wipe out the bitterness of the hate engendered by nations rising against nations. And how is Freemasonry affected? What greetings can it send out on this Christmastide of 1914? To love our enemies and do good to those who despitefully use us is a Scriptural injunction, perhaps not too frequently fulfilled. But Freemasonry does not recognise any enemies within the Brotherhood. Yet can we honestly think that our German brethren are still animated by fraternal feelings? We may hope so, but greatly fear that in the fierce national hate that has arisen they will be unable to escape the vortex of infection. It is only another instance of the insanity of war that even the benign institution of Freemasonry should be subject to its influence. We quite believe that the feelings of our English brethren, a number of whom were so recently engaged in a mission of peace to the Freemasons at Berlin, and who have now responded to the call of their country in the field, will still be actuated by the same kindly feelings to their German brethren, and when the dark clouds have rolled by will again hope to resume that fraternal fellowship which suffered such sudden severance. Whatever differences of opinion may exist, we have every confidence that all brethren will join with us in the earnest wish and hope that, though our approaching usually festive season may be dark and dreary, the clouds may roll by more speedily than is generally anticipated, and that before December, 1915, all strife will be ended, the bonds of fraternal brotherhood universal will be drawn more closely together, and that it will be the commencement of that time when nation shall not raise sword against nation; neither shall they learn war any more. It would, partake of callousness to wish all our brethren a "merry" Christmas, but we do hope that it will be as, happy as circumstances permit, and that they will in no case forget all poor and distressed brethren wherever they may be, whether dispersed over the face of land or sea.

We have a number of members of the fraternity who are members of the Military Forces of New Zealand. Some who are sweltering in the tropical heat of the Pacific Islands will, we are sure, recall the happy Christmases they have spent in the more genial clime of their " ain countree." Others, again, will probably be experiencing for the first time the rigorous cold of an English winter, and will remember with equal pleasure the equable climate and happy conditions of the little Dominion far away. To all these the CRAFTSMAN offers its heartiest and best wishes and greetings, and a speedy return to the land of their nativity or adoption as soon as the calls of honour and the needs of the Empire permit. And, finally, to quote the great poet

Tennyson—

" Put down the passions that make earth hell !
Down with ambition, avarice, pride!
Jealously down ! Cut off from the mind
The bitter springs of anger and fear
Down, too, at your own fireside,
With the evil tongue and the evil ear,
For each is at war with mankind."

THE ADMISSION OF FOREIGNERS INTO FREEMASONRY.



An esteemed correspondent has referred a question to us of a somewhat delicate character, but which, as he rightly says, may be of great interest to other Lodges. He asks whether it is proper or desirable to admit persons into Freemasonry in New Zealand who own nationality to those countries which are at present at war with the British Empire. We deem it a duty to answer the query, and in doing so shall endeavour to avoid doing violence to the feelings of any person, no matter what his nationality may be. As we have had occasion to say before, Freemasonry within its own sphere has no enemies. We have many members in our ranks to-day who claim as their native land one of the countries involved in the struggle against Great Britain, and we believe that they are strictly . honourable to the land of their adoption. More we cannot require, even as Freemasons, and under no circumstances could we expect such brethren to renounce all feeling for the land of their birth ; such renunciation would be unnatural, and would be subject to suspicion.

" Breathes there a man with soul so dead,

Who never to himself hath said—

This is my own, my native land! "

And it should be our care in the present crisis to avoid references which, though quite unintentional, may be calculated to wound the susceptibilities of foreign brethren. And as we recognise Freemasonry universal, so nationality need not necessarily enter in consideration in the selection of candidates. We want them to be good men and true, with a moral character beyond reproach, who will be willing to the utmost of their power to do their duty to God, to their brethren, and to themselves. Thus equipped, nationality ceases to have any consideration. But there are two other factors which may enter into the calculation—viz., human nature and expediency. With regard to the first, there must always of necessity be an element of doubt, notwithstanding the tongue of good report, as to whether the neophyte will practice out of the Lodge those excellent precepts he is taught in it. If he fails, then nationality must enter into the question, and may become a factor in promoting discord. The second question—of expediency— is quite as much in the interests of the candidate as the Lodge. In the present crisis persons of excitable temperament are liable to fits of temporary aberration, and may perhaps say and do things impossible when clothed and in their right minds. Thus it might happen that a foreign candidate would not pass the ordeal of the ballot unscathed, simply because of his nationality; or he, being strange to his surroundings, might be shocked at the festive board by careless words, that would not so greatly affect a compatriot of longer Masonic standing. Thus, to sum up, and reply to the question asked, while there is no Masonic law to prohibit the admission of a stranger with whose country the Empire may be at war, we are of opinion that, both in the interests of the stranger as well as the Lodge, it would be a wiser course for brethren to refrain from the desire to introduce persons within the above category until a general peace shall once more reign.

News and Notes

BRO. THE MARQUESS OF LINCOLNSHIRE, K. G. G. C. M. G., P.Prov.G.M. of Buckinghamshire and a P.D.G.M. of New South Wales, although over seventy years of age, has been enrolled as a special constable at High Wycombe.

WE acknowledge with thanks the receipt of invitations to attend the installation meetings of Lodges Tawhiri

and Mangewhao, held last month, and regret that the abnormal pressure of business rendered our acceptance absolutely impossible.

WE have been favoured with two letters from M.E. Comp. Lieut.-Colonel Eason, G.Z. of Sup. G. Chapter, who discusses in a most interesting manner the many incidents of shipboard life, and affirming that the troops are fully impressed with the seriousness of their mission, and that there is an utter absence of jingoistic feeling. He offers kindly good wishes to all his Masonic brethren.

WE thank the Sec. of the Prov.G.L. of Canterbury for proceedings of the annual meeting held on 21st October, and at which we notice the M. W.G.M., Bro. J. J. Dougall, was present.

WASHINGTON is notable as possessing the largest library on Freemasonry in the world. This is the library of the Supreme Council 33rd Degree, and numbers about 100,000 volumes and pamphlets. It will shortly be moved to the new building now in course of erection at 16th and S. Streets, the Scottish Rite Temple.

LODGE WHETU KAIRANGI started its career with an attempt to propitiate the ladies. There being no ceremonial work at the first meeting, a social evening was organised for lady friends on the 13th November, and, proved so successful that the ladies are now enquiring for the next occasion of no work.

" If we were true to the best which is in us, we could dispense with the regret that we are not more perfect."—A sermon in a nutshell by the late Professor Chutton Collins.

THE visit of M.W. Bro. F. S. King, of the State of Wyoming, caused quite a flutter of excitement in Lodge Leinster last month. A distinguished brother referred in felicitous terms to Bro. King's visit, and said that in a Masonic experience extending over thirty-five years, it had not been his experience to sit with an American P.G.M. before. Bro. King won golden opinions by his quiet demeanour and good common-sense remarks.

THE G.L. of New York is in fraternal relations with more G.Ls. than any other G.L. in the United States.

THE amount contributed to the G.L. Special War Fund to 31st October was £95 18s.

A MEETING of G. officers, P.Ms., and representatives of Lodges in the Wellington district was held in the Masonic Hall, Wellington, on the 26th ult. to make preliminary arrangements in connection with the G.L. communication in May next.

BRO. T. RYAN, a member of the South Australian Legislature, and Honorary Commissioner to New Zealand to enquire into the educational system here, was a visitor at the November meeting of Lodge Leinster, and expressed himself as especially pleased with the working of the Lodge on that occasion, which conformed very closely to that of his own Lodge, of which he is S.W.

ON 15th April of the present year the Sup.G. Chapter of Victoria completed its Silver Jubilee, and to fittingly mark the occasion a brief epitome of the history of the G. Chapter was prepared and presented to each member, and copies were ordered to be sent to all sister jurisdictions. The history is condensed into thirteen pages, and to this is added a list of members of each Chapter under the allegiance. The brochure, which is most artistically got up, also contains portraits of all the Past 1st G.Prins., and should prove a most interesting memento of a historical epoch.

OWING to the abnormal circumstances brought about largely by the present war crisis, only five officers of New Zealand Pacific Lodge were able to participate in the periodical interprovincial visitation. But the overcrowding of the steamers, consequent on the Canterbury carnival week, was responsible for the absence of at least one other officer, who was prevented from boarding the steamer by the Customs officials.

SOUTHLAND NOTES.



Undoubtedly the most successful function of the year so far took place at Otautau on the 21st October, the occasion being the installation of officers of Wallace Chapter and of Wallace Lodge. Punctually at 3 p.m. the Chapter was opened. The installing Prins. were R.E. Comp. T. M. Rankin, G.Supt., R. Comp. C. J. Ronaldson, and M.E. Comp. Wm. Smith, P.G.Z., 1st, 2nd, and 3rd respectively. The newly-installed Prins. are E. Comp. John Handlton, Z.; E. Cony. J. J. Boyd, H.; and E. Comp. A. A. Stewart, J. After the ceremony the visitors were entertained at dinner. Despite the fact that two of the principal officers removed from the

district, the Chapter made very satisfactory progress last year. The new officers, from let Prin. to Janitor, are enthusiastic, and, a number of candidates being in sight, a prosperous year for Wallace Chapter is assured. At 6.30 p.m., the large hall proved quite inadequate to seat the great concourse of brethren who had assembled to honour Lodge Wallace, and to witness the installation of the new Master, the popular Bro. Dr. A. A. Stewart. Rather than undergo a physical test of endurance in the already overcrowded hall, many brethren elected to remain outside. However, under the supervision of the Prov.G.M., R.W. Bro. Wm. Timpany, the ceremony of installation passed off well. A bright feature of the occasion was the exceedingly happy manner in which R.W. Bro. C. J. Ronaldson, on behalf of the Lodge, presented a P.M.'s jewel to W. Bro. J. J. Boyd. R.W. Bro. Ronaldson certainly proved himself an expert in the manipulation of figures, so much so, that W. Bro. Boyd is not likely to forget it. The Chapter and Lodge are to be congratulated on the large attendance the functions attracted. It was pleasing to note that 43 brethren from Invercargill were present, 23 from Lodge Wairaki, and a number of other Lodges were well represented. Four candidates were proposed for initiation and one for affiliation. A social and supper terminated a busy day and very enjoyable evening.

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At the last meeting of Southern Cross, R.A.C., the present rulers of St. John's Lodge were duly advanced to the Mark Degree. They now regret remaining strangers so long to the beauties of B.A. Freemasonry.

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After waiting in vain for a distinguished brother to take his seat, the Invercargill party, in three motor cars, made a start, in a blinding snowstorm, for Winton installation. When about a mile had been traversed, the look-out on the foremost car observed what he took to be a "pillar of salt" in front of him. On stopping to investigate, it turned out to be the missing brother, who while physically chilled was Masonically warm and anxious to perform his allotted task. The destination was reached without mishap, and it was cheering to note that there was a very good attendance notwithstanding the unfavourable weather conditions. The Prov.G.M., R.W. Bro. Wm. Timpany, officiated, and the ceremony was pleasingly begun and ended. A banquet was afterwards held, when a very pleasant hour was spent in the customary way.

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The candidate who was to have had a degree conferred on him at last Southern Cross Lodge meeting took, a few days prior to the meeting, the degree of matrimony and was away honeymooning, quite oblivious of the fact that he had put the W.M. in is quandary as to how best to employ the time of the meeting. Of course, W. Bro. Critchfield would never dream of wiring the absent one to come back from such a pleasurable event in his life in the circumstances, and that the brethren might not spend their time unprofitably, V.W. Bro. W. G. Mehaffey consented, at very short notice, to give a lecture on "Our Operative Brethren of the Middle Ages." Bro. Mehaffey was in happy form, and discoursed on his subject interestingly and to the edification of all present.

* * *

When W. Bro. Somerset Smith, W.M. Waihopai Lodge, became aware of W. Bro. A. Jolly's presence in Invercargill, he immediately looked him up and prevailed upon him to address the members of his Lodge. When it became generally known that such an accomplished and distinguished orator had consented to address the meeting, a large, appreciative, and expectant audience resulted. The call to serve was decidedly short, but W. Bro. Jolly was equal to the occasion. He chose for his subject "Practical Freemasonry," and it was intensely practical and interesting from beginning to end. The forceful and masterly language in which he expressed his every thought will not readily be forgotten by those privileged to hear him. Although W. Bro. Jolly had little time for preparation, we can assure him that he has again marked well in Freemasonry and widened, considerably, his already wide circle of admirers.

AUCKLAND NOTES.

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The installation meeting of Lodge Nau Mai, No. 177, which took place at Taumarunui, was a function which aroused considerable interest in Masonic circles in the King Country. The Prov.G.M. of Auckland (M.W. Bro. Oliver Nicholson) visited on the occasion, and conducted the ceremony in his usual impressive manner.

The new Master is Bro. N. A. Winter, and he is supported by an excellent team of officers. The various addresses were delivered by R.W. Bro. Powley, P.D.G.M. (to the Master), R.W. Bro. Catchpole, S.G.W. (to the Wardens), and R.W. Bro. Barclay, P.S.G.W. (to the brethren). An excellent entertainment was provided for the visitors at the close of the Lodge meeting.

* * *

Duke of Albany Lodge, No. 2073, E.C., held its annual meeting at Helensville on 27th October, when Bro. Dr. M. Meinhold was installed by the retiring Master (W. Bro. G. W. Sim), Bros. F. Tucker and A. M. Hammond being invested as S.W. and J.W. respectively. The W.Ts. in the three degrees were presented by W. Bros. J. C. Allen (W.M. Franklin, 2138, E.C.), E. F. Field (P.M. St. George, 1801, E.G.), and W. R. Leighton (W.M. Waitakerei, 170, N.Z.C.). There was a large attendance of the brethren from all over the district. The usual banquet followed, and was excellently arranged and admirably carried out.

* * *

The brethren of the Lodges in the Whangarei district have organised a District Board of Inquiry, the Lodges participating in it being Star of the North, 1647, E.C., Whangarei, 102, and Hikurangi, 140. Each Lodge will appoint three representatives. The step is undoubtedly one in the right direction.

* * *

The installation meeting of Lodge Wairoa, No. 55, at Ellerslie was fixed for October, but an unfortunate and insurmountable difficulty presented itself, in that the W.M.-elect was found not to be eligible for the chair, through not having served the full twelve months as Warden. He had been duly elected by the brethren under the belief that a dispensation could be obtained to adjust the matter. It has now been necessary to repeat the election and defer the installation until January. At the October meeting the officers were invested, the remaining portions of the ceremony being deferred. The Prov.G.M. was present at the meeting.

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Bro. F. C. Lippiatt has been installed as W.M. of the Lodge of Harmony, 2180, E.C. (Otahuhu). The ceremony was carried out by W. Bro. W. Thwaites, retiring W.M., assisted by W. Bro. J. Armstrong, P.D.G.S.W. Bro. C. E. Remus was invested as S.W., and Bro. J. A. Waddell as J.W. The W.Ts. were presented by W. Bros. Goldsborough (P.M. Te Awamutu, 2221, E.G.), F. E. Weir (W.M. Remuera, 1710, E.C.), and Gillman (W.M. Albion, 45, N.Z.C.). The D.G.M. (R.W. Bro. A. S. Bankart) addressed the brethren, W. Bro. W. S. Furby gave the address to the Wardens, and W. Bro. C. H. Jenkins that to the brethren.

* * *

During the past few weeks several well-known brethren have been visiting Auckland. R.W. Bro. W. Broadley, P.S.G.W., of Christchurch, spent some time in the city and visited a number of the Lodges. W. Bro. E. W. Hosking, of Hawkes Bay, was also a visitor to the north.

* * *

The Prov.G.M. and party visited Raglan for the purpose of installing the W.M. of Lodge Karioi, No. 165. The new W.M. is Bro. G. Blackett. The visitors were sumptuously entertained by the Raglan brethren, and the trip was a most pleasant one, notwithstanding that the launch failed to meet the party at the appointed time, thus necessitating three hours' wait at the Raglan landing. Report has it that a distinguished member of the party had a narrow escape, and but for the promptness of one of the baggage guard, would have found himself immersed in the waters of Raglan Harbour.

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Lodge Nau Mai at Taumarunui, which was constituted four years ago, with a membership of fifteen, has now a roll of 88. Ample evidence of the progress of the King Country.

* * *

The brethren of Paeroa were en fete on 11th November, when the installation meeting of Lodge Ohinemuri, No. 107, took place. The Prov.G.M. (M.W. Bro. Nicholson) was in charge of the proceedings, and duly installed Bro. George W. Nicholls in the W.M. Chair. There was a large gathering of visiting brethren from surrounding Lodges, and the evening passed off most successfully. The subsequent entertainment was on Paeroa's usual scale.

* * *

One of the oldest settlers on the Kaipara Flats, Bro. Edwin G. Clements, passed away on the 9th November.

He was born in 1832, and saw active service in the Baltic, China, and South Africa, and obtained his discharge in 1857. He came to New Zealand in 1858, and shortly afterwards took up a section of land on the Kaipara Flats, remaining there till his death. He took a most prominent part in furthering the interests of the district. Bro. Clements was several times W.M. of the Rodney Lodge, E.C., and was also Sec. for many years. He is survived by a widow, five sons, and eleven daughters. There are also 56 grand-children and 13 great-grand-children.

* * *

The annual festival of Lodge Franklin, No. 2138, E.C., was held at Paparoa. W. Bro. W. W. Daw, D.G.Sec., installed Bro. W. H. Wilkins into the Chair of K.S., his principal officers being Bros. G. Wright and F. Pasley. The W.Ts. were presented by the W.M. of Lodges Duke of Albany, Marsden, and Star of the North. The address to the W.M. was rendered by W. Bro. W. S. Furby, D.D.G.M., while W. Bro. C. (H. Jenkins, Pres. Dist. B. of G.P., addressed the Wardens and brethren.

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As usual the annual meeting of Lodge Tawhiri, No. 166, drew a large attendance of visiting Craftsmen to Frankton Junction on the 10th November. The Prov.G.M. was unavoidably absent, and the G.L. party was under the charge of R.W. Bro. G. Barclay, P.S.G.W. The ceremony of installation was carried out by the retiring W.M. (W. Bro. E. Tisch), who placed Bro. T. Cameron in the Master's chair. The ceremony passed off very pleasantly, and Tawhiri tendered to the visitors that hospitality for which the Lodge has become famous.

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W. Bro. Thwaites. of Lodge Nau Mai, has some strong opinions with respect to the control by G.L., and will doubtless be heard of at the next annual communication.

* * *

At the installation of Lodge Franklin at Paparoa, there were visitors present from Whangarei, Waipu, Maungatuxoto, Dargaville, Helensville, and Auckland.

* * *

At the November meeting of the United Masters' Lodge, No. 167, the lecturer was W. Bro. Rev. P. S. Smalifield, P.D.G. Chaplain, B.C., who took as his subject, "A Brief History of Freemasonry." Bro. Smallfield handled his subject in a manner which proved extremely interesting to all those present, and received the warm thanks of the Lodge for his address.

SECESSION.

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Some years ago M.W. Bro. Malcolm Nicol read a paper in Christchurch on "The Unattached Freemason," in which he gave a comparative statement extending over eight years, showing admissions and secessions from all causes; also giving the net gain, which his tabulated figures indicated amounted to 4,086 for the period specifically dealt with. The M.W. Bro. in his analysis of the position thought "it would be some consolation to know that we were no worse than our neighbours, that the evil was world-wide, and that enlightened minds in many G.Ls. throughout the world were occupied in trying to devise means for abating the epidemic." This fact is emphasised in a recent statement made in the "Masonic Sun" (Canada), and is taken from some comments made by M.W. Bro. H. J. Guthrie, P.G.M., of Delaware, who says: "From the latest returns we find there are over one and a-half million of Masons in the United States to-day; 90,000 of these were raised during the last year. There has been an affiliation of 26,000 to offset the dismissal of 27,000, and a restoration of 6000 to offset the suspension of 16,000 and the expulsion of 400, an approximate loss of 11,400, or less than 10 per cent. of the total gain, and less than 1 per cent. of our entire membership. Of the 10,000 suspended members, less than 15 per cent. were suspended for absolute un-Masonic conduct." Now, these figures show big business, but it is bad reading to find that it extends to both sides of the ledger. The admission of 90,000 new members and 26,000 by affiliation are big figures even in an institution whose membership is estimated at 1,500,000, and probably the 27,000 dismissals need not create much surprise. But what does make one think is that nearly 15 per cent. of the suspensions were for absolute un-Masonic conduct. The opinion is forced that in the case of the United States sufficient care is not exercised in

guarding the portals. In this country we are thankful to say, without being Pharasaical, that, whatever the causes are of our comparative large number of demissions, " absolutely un-Masonic conduct " only represents a fraction per cent. M.W. Bro. Guthrie is evidently alarmed at the position, and thus sums it up : " As a moral force, Freemasonry in the United States to-day is a fact, a mighty bold fact. Thank God for that. That leads us to another thought. What are we one and a-half million men doing for the 1 per centum of lost brethren—the fellows that, got in wrong? What are we doing to heal the place from which the weak link was cut? Some one please work, out this forty-eighth problem of brotherhood."

SOLICITING.



[An Address delivered to the Prov.G.L. of Canterbury by W. BRO. R. BALDWIN, P.P.G.W.]

Worshipful Brethren and Brethren,—The subject which I have chosen for the brief address this evening is that important question of "Soliciting." I am well aware that brethren of high rank are of the opinion that a distinction should be drawn between soliciting and suggestion. This, I have no doubt, is drawn from reading a small work written by Bro. the Rev. J. S. Lawrence, and distributed by the Prov.G.M. to the Secs. of Lodges in the Prov. District of Canterbury, in which the writer states as follows :—

"A candidate states at the outset that he has not been subject to the improper solicitation of his friends. Now, it is a well worn dictum, frequently quoted even by those who are not of us, that no man must be asked to become a Mason. This is a counsel of perfection. The reference to improper solicitation certainly infers a solicitation that is not improper. A solicitation that puts pressure on an unwilling man; that suggested the extension of a business connection; that represented the Order as a benefit society, or as a convivial club, would obviously be improper and need not be referred to.

" But is it wrong for some experienced brother to suggest to a friend, who is in every way eligible, that his admission to the Order might open up for him an increased or even a new sphere of usefulness; that the avenues of knowledge would be increased; that the friendship he already enjoyed with many Masons would be infinitely more enjoyable, strengthened by the Masonic tie? The applicant has talked of the Order with his Masonic friends, and with whom originated the conversation that has led to the application it is not worth while enquiring. Moreover, might not a distinction be drawn between a solicitation and a suggestion ?"

Personally, I consider it dangerous to suggest, because a brother is experienced, that he should be allowed to suggest or solicit his friends to become members of the Order.

Some time ago a well-known and expert brother wrote a leaflet which was printed and distributed by the United Board of Enquiry, and in some cases read in Lodges in this district, in which he states :—" The desire for membership should in every case emanate from the candidate and never by suggestion from a Mason.

The candidate is called upon to declare that he has not been influenced by solicitation. It therefore behoves us to be extremely careful that no man shall ever be placed in the position to have to give a false answer to the first question put to him in a Masonic Lodge." Another well-known writer says :—" Freemasonry requires that every applicant should seek the Craft voluntarily, entirely of his own will and accord."

Therefore, if there is one tenet of Freemasonry that is known alike by the initiated and the profane, it is that of opposition to soliciting for members. No one should be solicited to become a Freemason. This is a part of the great unwritten law that must not be. Free will and voluntary action on the part of the applicant for the degrees is absolutely necessary. Were this not so the very application itself would bear on its face a falsehood, and the signature thereto would attest a lie. This is as it should be. The object is so pre-eminently a factor in Freemasonry; so much is Freemasonry concerned with the personality; its responsibilities are so individualised that, although as a whole it is an organisation in which the parts are bound together by the most solemn and impressive ties, the work it does is accomplished more through the personal factors of energy and character than combined effort. The unsolicited applicant is taught through signs and symbols, and voluntarily obligates himself to do or not to do certain things.

All this concerns him personally. As he profits by the teachings he becomes a character builder. If he becomes really a Freemason, and not merely a member of the fraternity. (for, mark you, there is a vast

difference between the two), it is his individuality that works for good. As he lets his light shine, so does he reflect credit upon the institution.

The one absorbs what the other teaches. Then the taught in turn becomes the teacher. Advancement in Freemasonry should be along the same lines as those which led to the acceptance of the applicant.

What !" do you exclaim. " Should the Freemason become a solicitor for honours?" Not at all. He came to Freemasonry unsolicited, and Freemasonry received him; he solicited, Freemasonry investigated and, accepting, taught him to become a Freemason. As Freemasonry does not solicit, neither should he as a Freemason solicit, for Freemasonry is but the aggregation of Freemasons. But does Freemasonry never solicit ? Yes; Freemasonry solicits of her votaries that they shall be good men and true, and conform their lives upon the moral principles symbolised by the plumb, the level, and the square. She asks that they apportion their time as she has taught them, by the gauge. She solicits that they shall spread the cement of brotherly love, and, with the Great Light in Freemasonry as their guide, build such a spiritual temple as shall make them worthy of all honour.

Once a Freemason, soliciting should for ever cease, as no Freemason should solicit a profane, neither should he solicit preferment and honours. By living such a life as would make him worthy of these he will be solicited.

Freemasonry delights to honour her worthy ones. She solicits their services and honours worthy performances.

PRESENTATION TO Bro. A. OAKEY, LODGE BROOKLYN.



An event of particular interest took place at the meeting of Lodge Brooklyn on the 4th November, when the good services of the late Sec., Bro. A. Oakey, were recognised in a practical and substantial manner. Diming the evening the W.M. Bro. S. M. Arcus, asked M.W. Bro. H. J. Williams if he would kindly make a presentation to the retiring Sec. The M.W. brother, in referring to the work of Bro. Oakey during his four years' services as Sec., said the position had been filled with conspicuous ability at a time when skilled and indefatigable work was most required, the result being that the Lodge was in a better position financially than it had been at any previous time. Bro. Williams congratulated Bro. Oakey on having secured the appreciation and esteem of his brethren, and on behalf of the members of the Lodge offered for his acceptance an afternoon tea service, which he hoped would also give some pleasure to Mrs. Oakey.

The W.M. voiced the regret of the Lodge that circumstances had prevented the presentation being made at the annual meeting the previous month.

Bro. Oakey, in reply, heartily thanked the brethren for their marked appreciation of his work, and esteem for himself. He had not only done his work as a duty, but as a labour of love. He had been deeply interested in the affairs of the Lodge, with which he would ever feel the deepest interest, even though his change of residence might preclude a frequent attendance.

There was a large attendance of members, and the W.M. of Lodge Otari was a welcome visitor.

THE M.W. THE G. SEC., Bro. MALCOLM NICCOL.



We are sure all brethren in New Zealand will be glad to hear of the welfare of the G.Sec. of the G.L. of New Zealand and his movements. Writing from London on the 3rd September, he says :—" I attended G.L. of England last night in company with Griffiths, and we afterwards were guests at the dinner given by the G. officers' mess. We were very well received and entertained, and I was glad I was able to be present on such a momentous occasion. The hall was packed in every part, and fervour and patriotism pervaded the whole proceedings. The acting-G.M. was the Right Hon. Bro. F. F. Halsey, P.D.G.M. (father of Captain Halsey, of H.M.S. New Zealand), who made kindly mention of my being present, which necessitated my saying a few words, which were tumultuously applauded. The mess dinner was well attended and very enjoyable. The

only toast was " Our Distinguished Visitors," responded to by a P.G.M. of South Carolina, and by myself and Griffiths. Our little Dominion is in high favour in England at present, the capture of Samoa and the sending of troops by New Zealand are current topics of conversation everywhere. The steamer by which I had engaged my berth for the return voyage (the s.s. Orvieto) is commandeered to bring Australian troops to England, and the Orient Company are substituting the Ophir, a steamer only half the tonnage, which means a very uncomfortable voyage, I am afraid, even if we are lucky enough to get berths in her, but I want to get back for many reasons, and shall certainly not lose any chance, you may be sure. I am almost tired of London already ; the talk, talk, talk of war and our Allies always retiring before the enemy is very depressing. I am afraid we are in for very long war and very bad times before the tide turns in our favour."

Since the foregoing was received, information comes to hand that the Ophir had started at due date, but owing to an accident had put into port again.

Correspondence

THE TRANSFER OF HALL PROPERTY.

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TO THE EDITOR.

DEAR SIR. AND BRO.,—I wish to ask for information from you on the following points, through the CRAFTSMAN, so that the matter will be brought before others who may be interested :— The brethren of a Lodge decide to purchase a block of land and build a Lodgeroom. Each brother gives freely according to his means. They then transfer the property, free of all encumbrance, to the Lodge. Later, the membership of the Lodge decreases to a few, who decide to dissolve the Lodge. What is the position with regard to the property?

We all know the spirit and Intentions by which the original promoters were actuated, and surely nothing would be more gratifying to them than to know that, if such a position did arise, the result of their labours would automatically become vested in G.L. to augment the benevolent fund. It appears to me that the question is an important one, seeing that so many Lodges throughout New Zealand possess their Lodgerooms.

Is there provision made for such a case in the G.L. of New Zealand Trustees Act, 1903, or in the laws of G.L.7 If so, is it necessary for a Craft Lodge to pass a special resolution adopting the G.L. of New Zealand Trustees Act, 1903 7—Yours fraternally, P. C. WATT, W.M.

Lodge Tutanekai, No. 156, 2nd November, 1914.

[We assume that a number of persons, being the owners of a block of land and Lodge buildings, who are desirous of transferring such property to a particular Lodge, would attach certain conditions with the gift. if transferred unconditionally, then the by-laws of the Lodge should govern the application of the property and its disposal in case of the dissolution of the Lodge. There is no law now existing which would automatically transfer such property to G.L. on the dissolution of the Lodge. It is desirable that every Lodge should adopt the G.L. Trustees Act, and a special resolution is necessary to do so.—ED.C]

INVESTITURE OF OFFICERS BEFORE THE INSTALLATION OF MASTER.

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TO THE EDITOR.

DEAR SIR. AND BRO.,—May I crave the favour of your Masonic opinion as to whether it is a proper thing to invest the officers of a Lodge before the Master is installed. Some trouble arose in this district recently whereby the Master could not be installed, not being eligible, though elected. The installation had to be put off, but the investiture of officers was proceeded with. I am an old Mason, and have always understood that officers could not be invested until their own Master was installed. If the old Master was re-elected I could

understand it, but in this case it looks like putting the cart before the horse. A number of brethren have talked the matter over, but are not satisfied, and if it is irregular the Prov.G.M. should be told so. Apologising for troubling you, — I am, yours fraternally, PAST MASTER.

Auckland, 23rd November, 1914.

[We are informed that the Prov.G.M. was present on the occasion referred to, and consequently is responsible for the regularity of the proceedings. We have never heard of a case where similar action has been taken. But if you desire to pursue the matter further it would be better to obtain an official rather than a private opinion.—ED.C.]

PAPER MONEY 4700 YEARS OLD.

London "Daily Chronicle " : The issue of new bank notes reminds us that these are a comparatively modern innovation in European banking transactions, for here they have been known but for three centuries, in China for more than forty. In the Asiatic Museum at St. Petersburg is one of these notes, issued at Pekin 2800 B.C. This note is white in colour, the paper is made from the fibre of the mulberry tree, and is somewhat thick. It is inscribed in blue ink with the number of the note, the name of the bank which issued it, and the date it was issued, the cashier's signature, and its value both in words and figures. In addition to its monetary value it has a moral value, for round its border is inscribed a bit of excellent advice, " However much you possess, strive to be thrifty."

PRESENTATION TO R.W. BRO. A. STONEHAM, P.P.G.M.

Advantage was taken of the installation of Lodge Oceanic, No. 154, to present R.W. Bro. A. Stoneham, P.Prov.G.M., in his own Lodge, with a suit of Prov.G.M.'s regalia, which had been subscribed for by all the Otago Lodges. The presentation was made by R.W. Bro. J. J. Clark, Prov.G.M., who said that Masonry was altruistic, and no one worked for any reward that he might reap, and in this instance they all knew the self-sacrificing spirit in which Bro. Stoneham had performed his duties. The Lodges wisely decided that they would not let Bro. Stoneham retire without presenting him with some small mark of the esteem in which he was held when he was head of the district. The members of Lodge Oceanic and those brethren who had worked with Bro. Stoneham in G.L. matters did not need telling of his work and worth. If, however, they wanted to find out about Bro. Stoneham they should visit the country Lodges, and then they would hear testimonies of his work. Bro. Stoneham had incurred a good deal of pecuniary loss when he held the office of Prov.G.M., to say nothing of loss of time and interference in business. He (the speaker) was fortunate in having the advice and assistance of R.W. Bros. Watt and Stoneham, and their work and influence was an inspiration to him in his work. In presenting the slight token from the Otago Lodges he could assure Bro. Stoneham that it was not a formal matter, as the present conveyed the good wishes and heartfelt thanks of the whole district. He hoped that Bro. Stoneham would be spared many years to wear their present, and he hoped that it would always serve to keep the two years he served as Prov.G.M. fresh in his memory.

R.W. Bro. Stoneham said he could not say that he was taken by surprise, but none the less he thanked one and all for their handsome gift. He felt that he had not earned the praise which had been bestowed upon him by the Prov.G.M., but he had honestly done his best and had been well supported by the G.L. officers in the district. Reference had been made to his work amongst the country Lodges; that work was his pleasure and carried its own reward. During his term of office he had made many friends that were more than mere acquaintances; they were friends for life, and death alone would sever these friendships. If he had carried out his duties to the satisfaction of the Lodges he felt that he had justified the confidence reposed in him by the M.W.G.M. when he appointed him.

OLD MASONRY DOCUMENTS.

MASONRY IN NEW ZEALAND NEARLY FIFTY YEARS AGO.

Wellington, 6th April, 1867.

SIR,—You are particularly requested to attend a Special Meeting of the Craft at the Lodge-room, Empire Hotel, on Tuesday evening next, at 7 p.m, precisely, for the purpose of considering the advisability of erecting a Masonic Hall in this town.

By Order of the Committee,

J. R. GEORGE,
Secretary Lodge Waterloo.

THE Committees appointed by the New Zealand Pacific Lodge and the Lodge Waterloo to consider the above question, have to report that the first and greatest difficulty they have to contend with is that of recommending a site ; in the first instance they took into their consideration the suitability of that. which the Provincial Government are willing to grant, between the Foresters' piece and Jacob Joseph and Co.'s store and Kumutoto Street, but the great cost of reclamation (at least £300) and the conditions attached to the grant, which would prevent money being borrowed upon the building, they are unanimously of opinion that it would not be advisable to accept the grant offered by the Provincial Government. Second—considering the enormous cost of land in the centre of the town, and being of opinion that a business site is not essential for a Masonic Hall, the Committees beg to suggest, for the consideration of the members of their Lodges, that a piece of land, adjoining Captain Benson's, or in some place convenient on the Terrace, should be purchased, at a cost of about £300, and a suitable building erected thereon, not to exceed in cost £500.

The section of land referred to, next Captain Benson's house, has 59 feet frontage to Boulcott Street, and a depth of 105 feet (Lot 2 part of Town Acre 479), being situated between Captain Benson's house and Mr. W. Lyon's.

LODGE WATERLOO, S.C.

Wellington, 19th June, 1867.

DEAR SIR AND BROTHER,—By command of the R.W.M., I have to request you to attend the duties of your Lodge at an emergency meeting to be held at the Lodgeroom, Empire Hotel, on St. John's Day, Monday, 24th inst., for the purpose of proceeding to assist in the ceremony of laying the Foundation Stone of the Masonic Hall.

The brethren of both Lodges will meet at dinner at the above hotel at 7 o'clock in the evening of the same day, and I have especially to request you to signify to me not later than tomorrow your intention to be present at the meeting of the Lodge, and also at the dinner.

The Lodge will be tyled punctually at high noon.

Tickets for the dinner, £1 is. each, can be obtained of any office-bearer of the Lodge.

I am, Dear Sir and Brother,

Yours fraternally,

J. R. GEORGE, Secretary Lodge Waterloo.

LODGE N.Z. PACIFIC VISITS LODGE CIVIC.

The usual monthly meeting of Lodge Civic, No. 157, was held on 6th November, W. Bro. Frank Steans, W.M., presiding. There was a very large attendance of brethren and visitors, including M.W. Bro. J. J. Dougall, G.M., and M.W. Bro. F. C. Binns, Prov.G.M., accompanied by his officers, to welcome the W.M., officers, and brethren of Lodge Pacific, No. 2, who had come from Wellington to work the Lodge. The

W.M., W. Bro. J. S. Connell, who was accompanied by W. Bro. J. H. Worboys, I.P.M., Bros. E. Norton, S.W., A. Scott, J.W., and J. Tamblyn, S.D., assumed control of the Lodge and performed the ceremony of raising. An interesting feature in connection with the work was the fact that Pacific Lodge had travelled nearly two hundred miles in order to confer the degree, and the candidate had travelled one hundred miles to receive it.

After the closing of the Lodge a pleasant hour was spent in the refectory, during which the W.M., Bro. F. Steans, took the opportunity to express to Lodge Pacific the thanks of Civic officers and brethren for their visit, at a time when circumstances had made it specially difficult to get away. He expressed appreciation of the fact that in spite of these difficulties, W. Bro. J. S. Connell and his officers had maintained unbroken the chain of annual fraternal visits instituted by M.W. Bro. J. J. Dougall seven years ago. W. Bro. J. S. Connell, in reply, affirmed the pleasure it had given him and his officers to make the visit, and he trusted that circumstances would never arise to cancel the reciprocal visits of Civic and Pacific brethren.

A DISTINGUISHED VISITOR.

The November meeting of Lodge Leinster, Wellington, was of more than usual interest, from the fact that a distinguished brother, M.W. Bro. F. S. King, P.G.M. of the State of Wyoming,

U.S.A., was included in the list, of the visitors. There were also present M.W. Bro. H. J. Williams, Bro. T. Ryan, of S.A., and a brother, whose name has failed us, from Melbourne. After examination by two P.Ms. of the Lodge, M.W. Bro. King was accompanied into the Lodge by M.W. Bro. Williams, and was received with due honour. The ceremonial working consisted of an initiation, which was conducted with dignity and smoothness by W.M. Bro. D. Ritchie and his officers, and subsequently elicited the highest encomiums from the distinguished American brother. A motion by W. Bro. Wills to vote the sum of £25 towards the special Grand Lodge Relief Fund in connection with the war was acquiesced in. The W.M. offered a hearty welcome to the distinguished visitors, and expressed the pleasure felt by the Lodge in receiving them.

The subsequent proceedings in the refectory were of a very pleasing character, and M.W. Bro. King, in response to the toast of his health, illustrated the difference of procedure in the working he had that evening witnessed and that practised in his own State. Other toasts were given and harmony prevailed, and all those participating admitted to having spent a very pleasant evening.

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N.Z. PACIFIC BRETHREN ENTERTAINED BY MEMBERS OF LODGE CIVIC.

On the occasion of the visit of Lodge Pacific to Christchurch to conduct the work of Lodge Civic, the opportunity was taken to entertain the visitors at a picnic to Kairaki Beach. On the arrival of the visiting brethren and ladies at Christchurch, they were met by W. Bro. F. Steans, who with a number of Civic brethren and lady friends accompanied them by motor to Kaiapoi, from whence they journeyed by launch to Kairaki, where a programme of games interspersed with sundry meals afforded opportunity for social intercourse. In spite of some showers in the late afternoon an enjoyable day was spent, and the party returned to town in time to prepare for the evening's work.

Chips from Other Ashlars.

American Freemasons deplore the unhappy war now raging in Europe, not alone for humanitarian reasons, but because the strife sets Mason against Mason, brother against brother. We sympathise with all the belligerents because the Masonic family tie extends to all the nations now at war.—"Masonic Standard."

* * *

Germany has several G.Ls., but also a union of Church and State—in this case Protestant—and only the fact that Freemasonry has members in high positions seems to prevent the German Emperor from following the lead of the other autocratic governments. It will be recalled that he showed a petty dislike of the Craft when he ordered all Masonic allusions to be stricken from Mozart's famous opera, "Zauberflöte," written around the musical note "G."—"Masonic Home Journal."

* * *

The annual Masonic bowling match under the auspices of the Glasgow Province took place on the 13th September on the greens of the city clubs. There was a large entry of Lodges, with one or more rinks, and the utmost keenness was displayed in the endeavour to win the Pearce Cup and first set of gold badges, or, failing that, to qualify for a place to contest the "Graham" Cup a fortnight hence. The Gael Lodge, No. 609, playing on Shawlands green against Thistle and Rose Lodge, No. 73, with a majority of thirty-three shots easily beat all aspirants and won the cup.—Exchange.

* * *

A wicked old rascal, associated with the Craft (*says* the "Freemasons' Chronicle"), suggests that at this critical juncture in the world's history, if the Lodges of Freemasonry do not see their way to have supper or banquet after the Lodge work they will try and arrange a "wake." He has given this view in consequence of the advice we have given to try and "keep the flag flying" among the Masonic Homes and Masonic servants who would suffer terrible hardships if rational entertainment were done away with. To gauge the extent of this stoppage we quote from an invitation just to hand: "In consequence of the present crisis no banquet will be held after the ceremony." It is very difficult to know what to do or what to advise, but we think the depression following a dismal gathering would do far more harm than an hour or two's social enjoyment.

THE RAINSFORD PAPERS.

In a recent issue of the "Transactions of the Quatuor Coronati Lodge" there is an article by Bro. Gordon P. G. Hills, entitled "Notes on the Rainsford Papers in the British Museum." General Charles Rainsford was a distinguished British officer in the latter part of the eighteenth century, and he had an intimate connection with Freemasonry in England, France, and Holland. There is much curious information contained in his journals and correspondence. He appears to have been on friendly terms with the famous Admiral Jervis, a Staffordshire man, who became Viscount St. Vincent, and to whose memory there is a monument in Stone Parish Church. In a letter, one of many preserved from Lord St. Vincent, written at the Marquis of

Lansdowne's seat, Bowood Park, in 1792, the writer facetiously tells Rainsford that " the Marquis bids me say he is sure you hold intelligence with your Bro. Illumine, the King of Prusia, and that you know all about his views, but will not communicate to us Clay Mortals." The King of Prussia referred to was Frederick William, who succeeded his uncle, Frederick the Great. In the same issue is " A Short Sketch of the Rise and Progress of Irish Freemasonry," by Bro. J. H. Edge, K.C. It is interesting to note that the great Duke of Wellington was a Freemason, having been initiated in a Lodge held in Trim. He did not, however, take any part in the working of the Order during his arduous and eventful career. It will not be generally known that the Duke was a near relative of the founder of the Wesleyan Methodists. In point of fact, he was christened Arthur Wesley, and he did not use the surname of Wellesley until he was twenty-nine years of age. Daniel O'Connell was also a Freemason, but resigned from the Order in compliance with the dictates of his church, which showed its hostility to the Masonic revival in the eighteenth century by issuing numerous bulls, letters, and decrees against it. Prior to the hostility of Rome, the majority of the Irish brethren were at the commencement of the last century of the Roman Catholic persuasion. It is new to think of members of the Masonic Order in direct conflict with the authorities and police, " but then nothing surprises one where Ireland is concerned." This is the observation of Mr. H. F. Berry, Litt.D., in an article which he contributes to the same number on " Some Historical Episodes in Irish Freemasonry." The period is the disturbed time from 1790 to 1830, when Orangemen and Ribbonmen were in fierce opposition, and disorder and mischief were hatched under the cloak of Masonry. Comparatively soon, however, this unholy alliance between Freemasons and Ribbonmen appears to have been dissolved. There was a "Disarming Act " passed at the time (38 George III.), so that history in our day is repeating itself, says the "Staffordshire Advertiser."—"Freemason's Chronicle."

OBITUARY.

W. BRO. ANDREW SINCLAIR.

It is with deep regret that we have to record the death of Bro. Andrew Sinclair, of Motueka, which occurred on Saturday, 7th November, at 3 o'clock. The deceased had been far from well for some time past, and his condition a few weeks back caused his many friends considerable anxiety, but he took a turn for the better, and hopes were entertained that he would make a complete recovery. However, about ten days ago he was seized with a paralytic stroke, from the effects of which he never recovered. Deceased was born in the Shetland Isles in 1841, and was trained in a mercantile office. In 1861 he emigrated to Victoria in the ship "Prince of the Leal," and a year later came to New Zealand, where he worked with considerable success in the goldfields of Otago and the West Coast. In 1872 he settled in Takaka, and engaged in farming. He also joined the late Mr. Henry Abbot, and for twenty years managed his business in Takaka. The late Bro. Sinclair also took a prominent part in all matters affecting the welfare of the district. Besides filling for a time the office of chairman of the Collingwood County Council, he served on many public bodies, including road boards and school committees. He was a member of the Motueka Licensing Committee and of the Land Board, and prior to leaving Takaka to settle in Motueka was an active member of the Golden Bay A. and P. Association and the Takaka Athletic Club. Deceased was also one of the founders of the Golden Bay Lodge of Freemasons, and was one of the oldest P-Ms. in the Nelson Provincial District. Some years ago deceased, who was a man of sterling character, went to reside in Motueka, where he made many friends by his kind and genial manner. He leaves a widow, but no family. The funeral took place at Motueka on 16th November.

BRO. LIEUT.-SURGEON E. S. H. WEBB.

We have the sad duty to record the death of Bro. Dr. Ernest John Webb, M.B., Ph.B., a member of Lodge N.Z. Pacific, who was accidentally killed on the 17th inst. in the Indian Ocean. Bro. Webb was the medical officer on the "Arawa," and was accorded a military funeral on shore on the 19th inst. It is only two meetings ago when our late brother was given a most enthusiastic send-off by his Lodge. He was a most popular member, and his early demise will be greatly regretted by all who knew him. The deceased, who was 33 years of age, was a son of Bro. Herbert Webb, solicitor, of Dunedin, and a brother of Mr. R. Herbert Webb, solicitor, of Wellington, of Dr. Webb, of Martinborough, and of Mr. Webb, accountant, of Invercargill. He qualified in Dunedin this year, and was appointed medical officer of the first Trentham Camp, in which position he earned the goodwill and respect of both officers and men.

BRO. G. A. SMYTH.

By the death of Bro. G. A. Smyth, Lodge Civic lost one of its promising members. Although Bro. Smyth had only been admitted into Freemasonry during the present year, and had yet to be raised, he had won for himself the esteem of his Civic brethren. The news of his untimely death was received with sorrow by the members of his Lodge.

Poetry.

PRO PATRIA.

England, in this great fight to which you go—
Because where Honour calls you, go you must—
Be glad, whatever comes, at least to know
You have your quarrel just.
Peace was your care; before the nation's bar
Her cause you pleaded and her ends you sought;
But not for her sake, being what you are,
Could you be bribed and bought.
Others may spurn the pledge of land to land,
May with the brute sword stain a gallant past;
But by the seal to which you set your hand,
Thank God, you still stand fast !
Forth, then, to front that peril of the deep
With smiling lips, and in your eyes the light,
Steadfast and confident, of those who keep
Their storied scutcheon bright.
And we, whose burden is to watch and wait—
High-hearted ever, strong in faith and prayer,
We ask what offering we may consecrate,
What humble service share?
To steel our souls against the lust of ease;
To find our welfare in the general good;
To hold together, merging all degrees
In one wide brotherhood;
To teach that he who saves himself is lost;

To bear in silence though our hearts may bleed;
To spend ourselves, and never count the cost,
For others' greater need;
To go our quiet ways, subdued and sane;
To hush all vulgar clamour of the street;
With level calm to face alike the strain
Of triumph or defeat ;
This be our part, for so we serve you best,
So best confirm their prowess and their pride,
Your warrior sons, to whom in this high test
Our fortunes we confide.

—O.S., in " Punch."

EVERY YEAR.

—<>—

(By Albert Pike.)

Life is a count of losses,
Every year;
For the weak are heavier crosses,
Every year;
Lost Springs with sobs replying
Unto weary Autumns' sighing,
While those we love are dying,
Every year.
The days have less of gladness,
Every year;
The nights more weight of sadness,
Every year ;
Fair Springs no longer charm us,
The wind and weather harm us,
The threats of death alarm us,
Every year.
There come new cares and sorrows,
Every year;
Dark days and darker morrows,
Every year;
The ghosts of dead loves haunt us,
The ghosts of changed friends taunt us,
And disappointments daunt us,
Every year.
To the Past go more dead faces,
Every year;
As the loved leave vacant places,
Every year;
Everywhere the sad eyes meet us,
In the evening's dusk they greet us,
And to come to them entreat us,
Every year.
"You are growing old," they tell us,

" Every year;
" You are more alone," they tell us,
" Every year ;
" You can win no new affection,
" You have only recollection,
" Deeper sorrow and dejection,
" Every year."
Too true ! Life's shores are shifting,
Every year;
And we are seaward drifting,
Every year;
Old places, changing, fret us,
The living more forget us,
There are fewer to regret us,
Every year.
But the truer life draws nigher,
Every year;
And its Morning-star climbs higher,
Every year;
Earth's hold on us grows slighter,
And the heavy burthen lighter,
And the Dawn Immortal brighter
Every year.

GOD, GIVE US PEACE !

—————<>—————
The world's a-tremble with the tread
Of millions of her fighting men,
The bodies of the shrivelled dead
Pass into common clay again.
And at their doors the women stand
With starving babes at shrunken breast,
And wail their mourning of the band
That perished in the war god's quest.
O God, Thy people cry to Thee,
Who know'st all the fruits of war.
Wilt Thou not hear ? Wilt Thou not see?
Or is there punishment in store?
Lord God, Thy splendour shines again,
Magnificent with earth's surcease;
Grant mercy on Thy children then,
And pity, God, O give us Peace !
Chicago "Tribune."

AN UNIQUE RECORD.

—————<>—————
The Scottish Chapter Honour, Concord, and Fidelity, No. 305, of the 2nd Battalion of Royal Scots, completes the unique record of having served under the three G. bodies of England, Ireland, and Scotland, No. 74, Irish, Craft, 1737 to 1807; No. 574, ultimately 316, Unity, Peace, and Concord, Craft, 1808 to present date, under England; and Honour, Concord, and Fidelity, 305, R.A. Chapter under Scotland, chartered 1903. The present Chapter is a revival of the old English Chapter Honour, Concord, and Fidelity, No. 396,

under another banner. It was warranted in 1838, and struck off as dormant in 1892. The present Chapter has the W.Ts. of the old Chapter 396 still in use. Previous to the 396 (1838) Warrant, the companions of the battalion worked under a warrant from the G. Chapter of the Coromandel Coast, South India, which was returned in 1831, when the brethren were on the point of embarking at Madras for Glasgow, after having served in Madras and Burma since 1807. Comp. R. Freke Gould, late 31st Regiment (the Masonic historian), was its first hon. member. While stationed in Edinburgh recently the Chapter had very fraternal relations with Lodge and Chapter Edinburgh Defensive Band, a relic of the trained bands organised in the Scottish capital to resist a threatened invasion of Leith and Edinburgh by the celebrated sea rover Paul Jones, says the "Western Morning News."

A QUESTION OF PLUCK.



(By Otho Rothfeld, F.R.G.S., I.C.S.)

"And go to your Gawd like a soldier."

It was at one of those Christmas camps in Gujarat, when in the evening mists strike cold and the water in the tents shows a skin of ice by the morning.

When we settled down outside round the fire, we had started, as men will, by again talking over the day's shoot. The talk drifted on to big game and thence to courage.

"Health and habit," said Jeffreys, "those are the two factors in courage. Of course, I'm not talking of what is, I suppose, the highest courage of all—going through with a thing which you funk like sin, simply because it's your duty. That's a different thing entirely. I'm talking of ordinary pluck, and I believe that for average pluck the things that really matter are a decent digestion and the habit of meeting that particular kind of danger."

"Quite so, sir," said Browne. "Few of us, for instance, would mind pushing a horse at most fences, even if we expected an almighty purler. That's what we're used to. But I know I wouldn't go round Brooklands in a racing motor if I could help it. I'd have another engagement at the other end of England."

"I noticed more or less the same thing in the war," said Major Herrick. "When the Boers got our range with their rifles and we heard the whistle of their bullets past our ears, and then that sharp, thin ping, I always felt that I wanted to duck, and I fancy most of the fellows in my battery did the same. But those devils in the infantry walked about quite comfortably, taking notes or munching sandwiches—or—or some blamed thing, just as if they were having a happy day out at Aldershot. On the other hand, when the guns came into play and the shells began to burst or made nasty smells in the private grounds, we were quite all right, thank you, and took far too much friendly interest in the show to worry about trifles. But I always noticed then that the line clung to cover if they could get any. Really, habit's a wonderful thing."

Henriccoat shook himself up from the long chair in which he was lying, and reached out for another cigar.

"Well, I don't know," he said, "that that's quite everything. I don't deny that habit's useful. But, seems to me, there are some things you never get used to—snakes, for instance."

Jeffreys laughed.

"Time for the inevitable snake-story," he cried. "Come on, Henriccoat, out with it. Don't keep it on your chest, man. Help yourselves to whisky or brandy, you fellows, while Henriccoat gets everything fixed up for the fearful and wonderful."

Henriccoat lit his cigar and again stretched his long legs lazily on the arms of his chair.

"I haven't anything out of the way to tell," he said. "Only as you are all talking of courage, I don't mind telling you of a time when I really was frightened. And I don't quite see how habit could have helped in that case. We are all of us quite sufficiently accustomed to snakes in this country, I imagine, and I suppose I've had my share of them like most fellows. But I'm still as much afraid of snakes as ever I was, in fact, I dislike them more every day."

"It's funny, too. I don't think I'm more afraid of death than most people. On the contrary, as a general rule, I think a speedy, almost painless death is about the greatest blessing life can give one. One eats and drinks,

makes love, kisses the girl one likes best in all the world, and then—well, I think a broken neck in the hunting-field or a spear through one's heart in the next dacoity one rounds up is about the most one can expect out of life. But I don't know what it is—whether it's the first story one read in the Bible when one was a kid, or whether it's really that the beast itself is horrible—but the idea of a swift spring in the dark and a pair of sharp fangs in the naked ankle, and the deadly brute crawling noiselessly, secretly away across the floor to its den—well, it fairly gives me the shudders."

Henriccoat took another long pull at his cigar and blew out a cloud of smoke. The rest of us were leaning forward listening to what he had to say. There is no man who lives in India that does not know the sudden unreasoning fear of the death that creeps in the dark.

"Well," he continued, "some years ago I was camping not many miles from here in the middle of winter. It was a thorough jungle camp, one of those places that very few men ever go to, thick forest, no real village, only just the huts of the forest people round about. Personally, I think it's a good thing to go to that sort of place occasionally. The people see us seldom enough, Lord knows. It's not a bad thing to let them see from time to time what the white man is really like.

"It was one of those infernally cold nights that you get in January. It was dark as pitch, except for the stars that shone in thousands right through every inch of the sky. One couldn't help thinking of all those other lives that stretched on there without end. Overhead the trees rustled in the wind, and the cold bit through the closed walls of the tent and through the thickest winter tweeds. I read a few pages of Horace—*ligna super foco*, you know, and that sort of thing—with my glass of port and my cigar, and then, as soon as I could, I decided to turn in. The cold was really too bitter to sit up.

"The bed was jolly cold, too, and I piled my coat and a heavy Irish frieze great-coat on top of the blankets. I remember pitying the watchmen outside crouching in their cotton wraps over their wood-fires and thinking how comfortable I was under the weight of all those bed-clothes before I fell asleep.

"The next I remember was waking suddenly with a sort of frightened gasp in the middle of the night. I didn't move. I just woke up. Then I waited, waited for something to turn up, for I knew there was something wrong. But I didn't know what it was. And I just waited, waited to see.

"Suddenly I felt a small, sharp, pointed, triangular head tap my thigh. It struck me gently, no bite, you know, just a gentle, blunt tap, as if it were feeling its way, looking, I suppose, for some soft, warm place to coil in and be cosy. Then it tapped again, and tapped again, feeling its way down my thigh. Then, after a bit, not finding a satisfactory place, I suppose, it began to tap its way back again, quite gently and quietly, but persistently.

"Well, I don't know what you fellows think, but the idea of a snake in bed with me, next to my skin, under a couple of blankets and two coats, made me go cold. I didn't move. I didn't feel the least bit like moving, but I just lay still and wondered what was going to happen next. And still that wretched, pointed head kept tapping up and down my thigh.

"I thought it all over as calmly as I could. It was no use my lying still and doing nothing, for the next moment I fully expected the brute would creep over my leg and coil itself round me, and things would be worse than ever. On the other hand, with all that weight of bed-clothes on top of me, it was no earthly good my trying to jump up. Long before I could lift them up and jump, the brute was sure to become frightened and to strike blindly at my moving limbs. The only thing to do, that I could see, was to call the servants.

"I don't know whether you have ever tried to shout without moving, but I can assure you it's not easy. You've no idea how difficult it is till you try. And, of course, the one idea present to my mind was not to move, whatever I did.

"Well, I shouted. I can hardly believe it now when I remember how I hated doing it, and how I feared to move, but I shouted. And, of course, no one answered. You know how hard the watchmen sleep, and the servants were of course a long way off. I had to shout four times, each time with every precaution against the slightest involuntary movement, before anyone heard me. Then a watchman came, a silly old blundering fool from the forest, half asleep, whom I dared not trust. Without turning round, almost without raising my voice, for the tapping was more insistent now, as if the brute were half alarmed and might strike at any moment, I told him to call my servants, all my servants.

"Then came a space of waiting, of almost endless waiting. I could hear him moving off, with the teak leaves

crunching underneath his feet, and I hoped he had understood and knew what he was to do. And I could almost fancy that I heard the servants yawning and stretching themselves, and putting on their warm clothes in a leisurely, sleepy way, while I waited for the taps of the little head, and wondered where it would go next. And then—at last—I heard footsteps approaching, and the tent door was lifted, and I heard my butler asking what was the matter. And behind him I heard the murmur of other voices, and I knew that the other servants had come with him.

" Still without moving, I whispered, while. I strove to keep every muscle still, that there was a snake in bed with me, and they must throw off the bed-clothes and hit the snake while I jumped. And they went to fetch sticks and returned. And I counted, while they softly caught the bed-clothes. I counted ' One—two—three ' and they threw up the bed-clothes, while I jumped as far as I could. Down came the sticks upon the bed, and over the white sheet I could see, moving as fast as it could, a wretched little mouse! My snake was only a poor little half-frozen mouse, which had sought warmth where it could!

" Well, all I can say is that, snake or no snake, that half-hour had made me almost as shaky as I well could be, and I had a pretty stiff brandy and soda before I turned in again. I don't care what the servants thought, but I wanted that drink. Well, Herrick, I don't know whether you call that want of courage, but I'm damned if I can see what habit had to do with it, anyway !" —" Pearson's Magazine."

THE BLUE DEVIL.

(Written for the " Masonic Home Journal.")

The sun was setting, and the cool shades that lay across the road were filling the hearts of the company of Spanish soldiers with new life after their seventy-mile ride over rough roads in the burning Cuban sun.

The cavalymen were nearing Santiago when a rifle shot rang out from a cluster of trees on top of a low hill, and each Spaniard whispered in excitement, " The Blue Devils !"

For a few seconds the Spanish balls -whistled in the air about the hill-top on which the Americans lay, but the Blues soon began to cut them fast, and to escape the sheet of fire they galloped off, leaving many dead ones behind.

When the Spaniards were gone the boys in blue came from the hills, and, marching by the dead in the road, started on their way northward, the stars and stripes floating in the air.

They reached the top of a grassy ridge, with tall trees here and there, and after supper and a few stories they lay down to pass the night.

It was a beautiful night indeed. The full moon in the deep blue of the sky was glowing like a ball of silver. The stars were large and bright. The tall trees of the ridge shimmered in the flood of golden moonlight.

One boy lay awake till long after the others had closed their eyes to the beauty of the night, and thought of the Spaniard he had passed at the scene of the conflict. There had been something queer in his look, and it haunted the boy in blue and kept him from sleep.

At last he decided to get permission and return to the object of his thoughts. He felt that he was being called.

" I saw a dying soldier where we had shot him this evening, and something in his face and eyes have caused me to think of him all the time. I can't forget him. I feel like I should return to him. It almost seems I can hear him call me."

So he appealed to the officer, but was refused leave to return to the "dying hound," as the American officer called the soldier from beyond the Atlantic.

But at midnight he crept silently out and made for the one who was filling his dreams. He travelled as fast as he could, often running for many minutes. On, on he went, up hill and down, till he was in sight of the heap of dead.

"A Blue Devil," he heard the Spaniard, who was dying, say as he approached in the moonlight.

"But a friend, and one who has come to help you," said the boy in blue.

The American soon found another mystic brother. The Spanish horseman was a Mason, and by some subtle

power had thought —though he was not certain—that he recognised in this Western soldier a brother.

Long they talked in the beautiful light of that summer night—the last night of the earth for the one—beneath the waving tropical trees that seemed to chant a requiem for the boy whose light was fading.

I was born beyond the sea, among the sunny fields of Spain. I loved the trees and flowers, the rocks and streams and the hills and vales of that fair land. But to-night I go to a land more beautiful, and shall soon be with our Lodge Celestial."

The boy from Spain rested a moment, for he was growing weak. He took from his pocket a gold Masonic watch charm, and continued :-

"This was my father's. He wore it all the time till the Great Architect of the Universe called him to the city above. Then he gave it to me, and I have worn it. Take it and send it to my sister, who is in San Negras, Spain.

" I feel my life is going. Poor sister ! I'll never see her any more. I cannot help her, but as long as there are Masons I know they'll take care of her Father loved her."

In a few more minutes the soul of the boy Mason had travelled to that country that lies beyond the stars, from which returns no pilgrim. And the other Mason was left by the lifeless body, which will rise at the last day to dwell in the city whose architect and builder is God.

It was morning when the boy in blue got back to the camp he had deserted at midnight.

Herbert George, the American who had received the gold charm from from his "enemy-friend," soon after reaching New York sent it, with a letter, to the girl in Spain.

After having fulfilled his promise and sent the piece of jewelry on its long journey to the land that sent a sailor to find this continent—then a part of the unknown—Herbert thought but little more of the boy who for months filled his mind night and day.

One beautiful autumn day, as Herbert was nearing Central Park, on West Ninety-fourth Street, he was startled by meeting a handsome girl who, he noticed, wore on her breast a gold Masonic watch charm exactly like the one he had sent to San Negras, Spain.

What could it mean? It was not common to see a woman wearing a Masonic emblem of any kind, and this was a man's watch charm. How strange !

Here and there he went through Central Park, but all that pleasant afternoon he spent in dreaming of the pretty girl who wore the golden charm. Would he ever see her again? Would the secret ever be known? The girls whom he met in the park he did not notice, for he was all the while having visions of the girl who had from the moment he first saw her filled him with longings unlike any he had ever known before.

Weeks passed on, and time lengthened into months, and still he met the one of his heart no more; and still he could see her all the time. Awake or sleeping he could see her, and the power of her beauty grew upon him. He could see her dark waving hair, her soft brown eyes, her rosy lips and even white teeth—in his dreams—but anxious as he waited, could find her no more, though he, went up and down the city.

One evening, more than a year after Herbert met the girl on the street, he was passing an hour at Madison Square Garden. He was starting to leave when he saw at his feet a Masonic watch charm, which he felt sure was the one he had received from the soldier, and the one he had seen on the breast of a pretty girl. He picked it up and hurried to his room, his heart beating fastly, while to his mind the thoughts came and went.

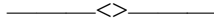
A few days later he saw something in the "New York World" that caught not only his eye, but his heart.

"LOST—Gold watch charm, a Masonic emblem, on 3rd May, at Madison Square Garden. Reward. Please return to Henry Publishing Co. and get reward."

Herbert could not wait. He took his hat and started for the little publishing house far up town. On entering the office room he saw on the far side of the room the girl he had met on the street near Central Park, and again he felt his heart leap with happiness.

To-day that Spanish girl is the wife of the Blue Devil who carried that gold charm from Cuba and sent it to her in Spain. They live happily in New York, the metropolis of the world, and their American children will keep and prize the great Masonic watch charm.

HIS BROTHER'S KEEPER.



This story was recalled last Christmas, after 600 Knights Templar assembled in a neighbouring city and drank, the most of them in cold water, to the health of their officers and solemnly bowed their heads in silent prayer in memory of the dead. After the ceremony I walked with a veteran Mason from the temple, and in the course of our talk asked him what most interested him in Masonry. His reply was, "The practical part of it." Continuing, he said: "I have been a Mason fifty-two years. In our Lodge there was a man we all greatly admired. He was a genius in many ways. It was no trouble for him to make friends and keep them. He had an interesting family of boys and girls. He was a charming after-dinner speaker. Few banquets in that city were held without his presence.

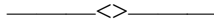
"Well, it is too long a story; I will shorten it. Jim kept on to a wreck. We started him only to see him fall. One Christmas morning he committed suicide. The widow and children were left penniless. The home was mortgaged. After the funeral our first work was to lift that mortgage. Then we planned to keep the family together, feed, clothe, and school the boys and girls until they could do for themselves. As soon as they were large enough the boys began to earn. Two of the girls became teachers.

"I was on my way home from Lodge one night when I met one of Jim's boys. When we shook hands his breath and voice gave me a shock. I found that the youngster had been going wrong for some time. At the next meeting of the Lodge I told the story. The Master, at the close of the Lodge, said: We tried to save Jim, but we couldn't; we must save his boy."

"We left the Lodge with the understanding that not less than two members should make it in their way to meet the young man each day and point out pitfalls. The young fellow surrendered. He lived and died with a brain unimpaired."

Then the veteran Mason said: "I have been thinking of Jim and his boy to-day. I think of them every Christmas. I based my answer to your question when I said I liked Masonry because it is practical. The man who takes our degrees and is not impressed with the fact that he is in a way his brother's keeper is not a well-rounded Mason."—"Chicago Record-Herald."

GEMS OF THOUGHT FROM LIFE'S GREAT HIGHWAY.



("Scottish Rite Bulletin.")

Sensibility is like the stars that can lead one only when the sky is clear. Reason is the magnetic needle that guides the ships when they are wrapped in darkness.



Truth and manliness are two qualities that will carry you through the world much better than policy, tact, or expedience, or any other word that ever was devised to conceal or mystify deviation from the straight line.



Education is not valuable for the amount of knowledge it imparts. He is best educated who can do most for himself and humanity through means of his own education.



Ignorance.—We ought not to despise those for their ignorance who have had no education; but those who have had a good education, and neglect to improve by it. No one who loves to study, and constantly applies to it, can long be ignorant.



In the voyage of life we should imitate the ancient manners, who without losing sight of the earth, trusted to the heavenly signs for their guidance.



Hope is the last lingering light of the human heart. It shines when every other is put out. Extinguish it and the gloom of affliction becomes the very blackest of darkness—cheerless and impenetrable.

* * *

To every man there are many, many dark hours, when he feels inclined to abandon his best enterprise—when his heart's dearest hopes appear delusive—hours when he feels unequal to the burden, when all his aspirations seem worthless. Let no one think he alone has dark hours. They are the common lot of humanity. They are the touch-stones to try whether we are current coin or not.

* * *

Character is like stock in trade; the more of it a man possesses, the greater his faculties for adding to it. Character is power, is influence ; it makes friends, creates funds, draws patronage and support, and opens a sure and easy way to wealth, honour, and happiness.

* * *

DON'T WAIT—many lose the opportunity of saying a kind thing by waiting to weigh the matter too long. Our best impulses are too delicate to endure much handling. If you fail to give them expression the moment they rise, they effervesce, evaporate, and are gone. If they do not turn sour, they become flat, losing all life and sparkle by keeping. Speak promptly when you feel kindly.

* * *

The old friendships—safe, genuine, and firmly built—for which we take little thought, and which always avail us, are like those good, thick walls of bygone days, which need no repairs and are ever ready for shelter or defence.

* * *

No man can influence his fellows with any power who retires into his own selfishness and gives himself to a self-culture which has no further object. It is not an unreasonable demand of the majority that the few who have the advantages of the training of the college and university should exhibit the breadth and sweetness of the generous culture, and should shed everywhere that light which ennobles common things, and without which life is like one of the old landscapes in which the artist forgot to put sunshine.

For the Children

Little Mary had just returned from an afternoon party. " Oh, mamma," she exclaimed, " just think, I had ice cream three times in congestion !"

" Papa," said little May, who had just been chastised for disobedience, " I wish you had never married into our family."

"Why did you get up so early ?" asked a mother of her little daughter.
'Cause," was the reply, " I slept all the sleep I had."

" Charles," remarked a visitor to a bright little fellow, " are you aware that you look like your father?"
" So everybody says," was the reply, " but I can't help it."

Small Harold wanted an excuse to remain away from school.
" Mamma," he queried, " is there any kind of illness that a fellow doesn't have to take any medicine for ?"

Mamma : Don't you know that King Solomon said, " Spare the rod and spoil the child" ?
Little Leo : Yes; but he never said it until after he got so old his mother couldn't lick him.

"If you keep on, Willie, you'll soon know as much as your teacher," said the minister patronisingly.
" Huh !" exclaimed Willie, " I'd know as much now if I looked at the book all the time, like she does."

" Thomas," said the teacher to a small pupil whose face and hands were badly soiled, " did you wash yourself this morning ?" " No, ma'am," was the truthful reply.

" Why not ?" *she* asked.

" 'Cause," explained the youngster, " mamma wasn't home, and I didn't have to."

Little Madge had been listening to her mother reading from the paper. All was silent for some time, and then Madge burst out laughing very suddenly.

" Why, dearie, ' said the mother, " what is it ?"

" I was thinking of what you just read about the wild people in Africa, mother," replied the child.

" But there was nothing amusing about that, dear."

" Why, yes, there was, mother," said Madge, " about their beating on their turn-turns till they could be heard for miles."

Willie was struggling through the story in his reading lesson.

"No, said the captain," he read, " it was not a sloop. It was a larger vessel. By the rig I judged her to be a-a-a-a—" The word was new to him.

" Barque," supplied the teacher.

Still Willie hesitated.

" Barque !" repeated the teacher, this time sharply.

Willie looked around as though he had not heard aright.

Then, with an apprehensive glance around the class he shouted : " Bow-wow !"

One Sunday as the elders began to take up the collection at the morning service Thomas looked along the pew to see if the various members of the family were provided with a contribution.

Noticing a guest of his sister's empty-handed, he whispered : " Where is your money ?"

" I have none," was the reply.

Time was short and the necessity great. In a flash the little fellow met the emergency by saying :

" Here—take mine. That'll pay for you and I'll get under the seat."

" Nancie, you naughty girl," exclaimed her mother as her small daughter burst into the room. " I never heard anyone make such a noise coming downstairs. Go right up again and let me hear you come down as a young lady should."

A few minutes of unbroken silence, then Nancie demurely reappeared.

" That's right, dear," said mother approvingly. " Now, why can't you always behave nicely like that? You did come down the stairs like a lady that time, didn't you ?"

" Yes, mother," said Nancie, with downcast eyes. " I slid down the bannisters."

Alleged Humour

Maud : You seem to like Jack's attentions. Why don't you marry him?

Marie : Because I like his attentions.

Deserted Wife (telling grocer her troubles) : And I trusted him so.

Grocer ... Confound it ! So did I.

" I see where a female spy in Brussels disguised in men's clothes was detected through an oversight." Which was?"

" Buttoning her shoe with a hairpin."

" We had a military dinner to-day."
" I don't understand."
" A flank steak."
" How'd you get along with it ?"
" I gave it a tough battle but it resisted my attack."

Possible Boarder : I enjoyed my dinner very much, and if it was a fair sample of your meals I should like to come to terms.

Farmer : First of all, mister, was that a fair sample of your appetite ?

Mrs. Gabbeigh : "John, you were talking in your sleep."
Husband : That's funny, for I was dreaming of yon.
Mrs. G. : What was funny about it?
Husband : Why, I don't see how I got a chance to say a word.

Her Mistress : Have you given the goldfish any fresh water today,. Mary ?
Mary : No, mum. They ain't drank all the water I gave them the other day yet, mum.

"May I enquire whether you have Matins in this church ?" asked the elegant High Church visitor of the antediluvian verger at the little village church.
" No, indeed, mum," replied the old fellow with proper scorn. "We 'as oilcloth !"

ONE WAY TO BE SAFE.

It is not often in these days that we find any real humour in the interrupters of political meetings. There are exceptions, however.

" A man is soon forgotten after he's dead," said a speaker one evening.
" Not if you marry his widow, guv'nor," cried a voice from the crowd.

" My husband," remarked' a Philadelphia matron to a group of friends, " was a confirmed smoker with a tobacco heart when I married him a year ago, but to-day he never touches the weed."
" Good !" said one of the group. " To break off a life-time habit requires a strong will."
" Well, that's what I've got," said the wife.

Clara had received an uncompromising modern education, and was at no pains to disguise the fact that she was thoroughly ashamed of her fat and florid mother.

" Such a clever girl, our Clara," her fond parent cackled to an envious acquaintance. "Can play off anything by ear. Clara, luv"—she turned to her prodigious offspring—" sit down and give us some of the tunes you 'eard at the Queen's 'All yesterday."

"Tunes, mamma," responded Clara haughtily, " there weren't any tunes; it was a ' classical' concert."

The Jew pedlar rapped timidly at the kitchen door. Mrs. Kelly, angry at being interrupted in her washing, flung open the door and glowered at him.

"Did yez wish to see me ?" she demanded, in threatening tones.

The pedlar backed off the steps.

" Vell, if I did," he assured her, with an apologetic grin, "I got my vish dank you!"

ON THE PRESENTATION OF A P.M.'s APRON.

(By John Whicher, G.Sec., G.L. of California.)

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" The sweetest forget-me-nots of memory that blossom along the pathways of our advancing lives are those which waft us pleasant thoughts of the friends and dear ones whom we have loved and who have loved us.

The recollection of no other earthly experience can bring to us the same degree of tenderness or touch that deeper chord within our hearts the grandest thing in the world is man, and to each one of us the men who rank the chiefest are those who are nearest and dearest." In this spirit, and by request of a very dear friend and brother of yours, I am delegated to present to you this beautiful P.M.'s apron. Except as to its embellishment, it is very like the first gift you ever received in a Lodge of Masons, and like that first gift, it is more ancient than the golden fleece and more honourable, when worthily worn, than any other visible distinction with which you may be decorated. When presented with your first apron, you were properly and truthfully informed that it was an emblem of innocence and the badge of a Mason, and the hope was then expressed that you would wear it with pleasure to yourself and honour to the Fraternity. Since then you have been honoured by the suffrages of your brethren with the highest position in their gift—a seat in the Oriental .chair, and those with whom you have been most intimately associated and who know you best, assure me that the admonition you received from the Master who installed you in that honourable station, to "be a good man and true," has been honestly, observed, and that your conduct as a man and a Mason has been such as to reflect credit upon yourself and the community in which you have made your home.

Accept this, then, with the blessing of an old friend and the benediction of the brethren who now surround you. And "in the day when the keepers of the house shall tremble, . . . and the grinders cease because they are few, and those that look out of the windows be darkened," I am sure the sweet forget-me-nots of memory will bring recollections of this little gift, and that with brightening vision you will look back to this occasion with pleasure, and your friend will be remembered not only as one who loved you, but who "loved his fellow men."

— "Trestle Board."

WHEN IS A MAN A MASON?

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(" The Freemason.")

When is a man a Mason ? When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow-man. When he knows how to sympathise with men in their sorrows, yea, even in their sins—knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hands seeks his and without response. When he finds good in every faith that helps any man to lay hold of higher things and to see majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellow-man, with his God. In his hand a sword for evil, in his heart a bit of a song. Glad to live, but not afraid to die ! In such a man, whether he be rich or poor, scholarly or unlearned, famous or obscure, Masonry has wrought her sweet ministry !

The Gavel is not only a symbol of authority in the hands of the Master, it is an instrument to be used by every brother in that system of self-culture so prominent in the ethics of Masonry. The "rough corners"—the passions and prejudices, and incongruities and inconsistencies of character—are to be removed by it, and the living block fitted for a place in the heavenly temple.

THE MYSTERIES OF ELEUSIS.

By Lilian Whiting.

"Many are the thyrsus-bearers, but few are the mystics."

The mysteries of religion were not alone centred in the Eleusinian, but they meet man at every turn and constitute that alembic crucible from which divine wisdom is distilled; but a sojourn in Athens brings one to a vivid realisation of the scenic splendour and impressiveness of these ancient rites celebrated at Eleusis, and from the old Dipylon cemetery the visitor passes through the very gateway, leading into the *via sacra*, from which the ancient processions went forth. Eleusis is twelve miles from Athens, and the gate is within easy walking distance from Constitution Square, the central part of the Hellenic capital. Faring forth from the *via sacra*, the view commands the Acropolis, with that ethereal ruin of the Parthenon which seems to float in the air. The way is lined with funeral urns and sculptured tombs, although many have already been removed to the National Museum. The road winds on past the olive groves where Plato had his Academy, over the Cephissus, and into a deep, wild valley opening to the famous pass of Daphne beyond which is the Thracian plain. The processions that went forth along this route to celebrate the Eleusinian mysteries have almost left their image in the ethereal currents to be disclosed to all in sympathy with the marvellous rites. They were invested with great splendour of ritual, and each of the officials carried in his hand a sprig of thymus; there were priests, mystics, youths, and maidens, who, when reaching the wayside temple of Apollo, would pause on the journey singing choral hymns, and dancing in honour of the god.

" O happy, mystic chorus,
The blessed sunshine o'er us,
On us alone is smiling,
In its soft, sweet light;
On us who strive forever
With holy, pure endeavour,
Alike by friend and stranger
To guide our steps aright."

What was the purpose of these rites? There have been almost as many solutions and speculative theories as there have been questioners, but apparently the celebration only accentuated that universal quest of the spirit as to its origin, purpose, and final destiny. It is the quest solved by theosophy alone. The mysteries taught a more sustaining faith in the immortality of the soul, and in the nature of the experiences to be encountered after the change we call death. Cicero was one of the hopeful interpreters. " Much that is excellent and divine does Athens seem to me to have produced and added to our life," he said, " but nothing better than those mysteries, by which we are formed and molded from a rude and savage life to humanity ; and indeed in the mysteries we perceive the real principles of life, and learn not only to live happily but to die with a fairer hope." This conviction of Cicero was shared and also affirmed in various expressions by Plato, Sophocles, Pindar, and many others.

Above the beautiful Bay of Eleusis is a high plateau on which the Temple of the Mysteries stood, and which is said to have been of such magnificent proportions as to hold thirty thousand people. There was a wide portico adorned by twelve Doric columns, from which two spacious portals led into the interior, which was quarried out of the solid rock underlying the height. The roof of the Temple was supported by forty-two colossal columns, in six rows; it was nearly two hundred feet long, and proportionately wide. It is within recent years that the Archaeological Society of Athens has excavated this ruin, finding intact the pavement and much of the foundations and walls of this vast sanctuary, and this discovery is felt to have offered hitherto unknown problems to architects in its complexity of structure.

When the procession entered Eleusis with the men bearing olive branches, the youths adorned with chaplets, the maidens bearing holy vessels, each devotee, also, with a flaming torch whose glow lighted up the darkness as they advanced chanting the Homeric hymn to Demeter, the spectacle must have been impressive indeed. With all, special preparations had preceded the journey. Those who took part had all bathed in the sea ; they had kept a fast; and the day before setting out was sacred to sacrifice.

But as to whether the celebration was exclusively a spiritual rite is a disputed matter. Certainly every rite was

symbolic; certainly it was all one form of the manifestation of idealism. The first initiations of the Eleusinia were called Terminations, denoting that the rudimentary period of life was ended, and that the candidate was now a Mysta, or liberated person. There were the Greater and Lesser Mysteries, and the Greater were held to complete the liberation, and carry the candidate on to higher stages of development. "All men yearn after God," said Homer. The Greeks believed the soul to be of a two-fold nature, linked on one side to the Divine world, and partaking of the Divine nature; on the other, allied to the phenomenal and the temporary, and thus under bondage.

No two commentators on the Eleusinian Mysteries have ever been in complete accord. Dr. Mahalfy says, however, that all the more eminent authorities agree in one respect : that the doctrine taught in the Mysteries was that of faith in the next state of existence, and that this belief made those who partook of the rites better citizens, and better men.

Eleusis was also famous as being the native city of Aeschylus, who was born there about 525 B.C., and it cannot but suggest itself as a speculative query as to what degree his deep spirituality, and his messages of imperishable truth, were influenced by the strangely religious character of the environment, the scene of the Mysteries.

When the ceremonies opened in the Temple, the initiates entered clad in linen, the head wreathed with myrtle, and golden grass-hoppers in the hair. But the actual nature of these rites has never been authoritatively disclosed. All speculation and all the theories find certain points and fragments of support, but no one rightly claims any entire knowledge. The philosophy of Aristotle reveals to us that the Greeks held an undoubted consciousness of both the visible and the invisible worlds; that they contemplated life largely from the standpoint of eternity.

Among the most beautiful of the rites of which we have actual record was the symbolic passing on of the lighted torch from one to another, each torch in the procession being lighted from the one immediately preceding it. The rite was to suggest by symbol the transmission of knowledge from one generation to another and from one century to another. Apparently the Eleusinian Mysteries were but another revelation of the manner in which the spiritual nature of man forever asserts itself as the inheritor of Immortality.—" The Theosophical Path."

FROM DARKNESS TO LIGHT.

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(Quelle.)

No reflecting Mason can witness the initiation of a candidate without being impressed with the intellectual and moral tendencies of the E.A. Degree. It portrays the beauty, loveliness, and simplicity of a virtuous and holy life. The candidate denotes one whose motives and intentions are pure; one who has long wandered in moral darkness, in the ways of sin and unbelief, but is desirous of receiving the light of wisdom and virtue; one who longs for the spirit of truth to move upon the face of his degraded intellect, and bring forth the light of immortality. Darkness fearfully broods over the mysterious depths of his uninstructed mind, which is without form and void. Nothing but truth revealed to his benighted consciousness will dispel the gloom and illumine the solemn deep. A new creation must take place; a moral renovation pass over the long-neglected soul; a light must arise upon the candidate's benighted mind, that there may be called into being beautiful associations of thought and feeling; his soul must be born again and become endowed with new hopes, new joys, new affections, new thoughts, new feelings and sentiments. Evil must be plucked up by the roots. There are evil desires which must be cast out of the temple before it can be inhabited by that lovely tenantry which delight to dwell in a peaceful soul.

Before, however, this exaltation can take place, the candidate must first be right in his heart. One, and only one, motive should actuate him in seeking the E. A. Degree—namely, a sincere desire for light, that he may be better morally and intellectually. If any other motive actuate him, then, indeed, is he false to God, the brethren, and himself. Light will not be revealed to him, for he is not prepared in his heart to receive it. His impure motives will in time manifest themselves, " for as a man thinketh in his heart, so is he." He will be uncovered to every true Mason, who will read him aright and mentally declare him an imposter, for he has never received the E.A. Degree.

But enough: It is more charitable that we should consider him as one imbued with the sole desire for light ; as one conscious of his bondage to sin ; as one who has been divested of all metallic substances (worldly affections), and can truthfully say, " I have no pleasure in them." Thus prepared, he stands in the north, symbolical of intellectual darkness, awaiting 'patient), the Master's command ere he begins the journey to the East. The command is given, and the long journey in search of light begins. He has not proceeded very far before he realises that light, to the unilluminated mind, is a secret ; that is, to such it is as if it were not, and any attempt to reveal light to the profane, to be perhaps misunderstood and misinterpreted, is supreme folly, and calculated to bring reproach upon the Rite.

The candidate is now to enter upon an important undertaking—the recovery of the lost word—that is to say, light. That this undertaking may be successful, it is essential that the candidate should be endued with a competency of divine wisdom. Thus equipped, he may proceed upon his journey and fear no danger, for he is at-one-ment with light. Well may he say, in the language of David : " The Lord is my light and my salvation: whom shall I fear ?" Here is taught the necessity and efficacy of prayer. And so the fervent petition ascends, " that the candidate may not only become a true and faithful brother, but that he may dedicate himself and devote his life to the service of God; and that he may be endued with a competency of divine wisdom, that by the secrets of our art he might be better enabled to display the beauties of holiness to the honour of God's holy name."—Cross' Chart, p. 18. And why is it we pray that the candidate may dedicate himself and devote his life to the service of God? Is it surely not a vain and idle petition, signifying nothing? And how is it that by the secrets of our art he may be better enabled to display the beauties of holiness? Brethren who dwell together in unity know how good and how, pleasant it is to trace out the wonderful things which are to be discerned in our Rite, and read those symbols aright which none but craftsmen can cognize and comprehend. They can stand, in thought, on the mountains of Zion, where the Lord commanded the blessing, even life for ever more; and look back upon the past and forward to the great future; back upon Paradise lost and forward to Paradise regained. The Masonic authority for prayer before entering upon an important undertaking will be found in the. Scriptures. Before Elijah attempted to restore the dead child of the Shunammite, he prayed unto the Lord. He knew and felt that all the power resided with God, and that the departed soul could not return unless He who had taken it away willed it to come back. Finally, the candidate hears the long-coveted fiat, " Let there be light." "And there was light." And to the extent that he has received light, for he has received it but partially, he stands in rapport with God. How glorious is the privilege of being brought to light, to reason, to wisdom, and love—the love of man and the love of God ! God lifts up the light of His countenance on our dark and fallen nature. He has given us the glorious light of the Gospel, to enlighten our understanding. It is destined to penetrate the darkest corners of the earth, and cast its luminous rays over the benighted nations. Dark clouds and the wing of the tempest once rested on the holy mountain of Sinai, but a light was kindled on its summit, which threw a moral grandeur over all creation and imparted a knowledge of the goodness, mercy, and power of God.

Let there be light, said God, and forthwith light
Ethereal, first of things, quintessence pure,
Sprung from the deep, and from her native East
To journey through the very gloom began,
Sphered in a radiant cloud, for yet the sun
Was not ; she in a cloudy tabernacle
Sojourned the while."

—" Trestle Board."

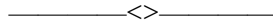
TEMPLES REPORTED FOUND IN THE SPHINX.

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Repeated reports received in England from Egypt in regard to investigations made by Prof. G. A. Reisner, of the Harvard University, indicate that the head of the Sphinx is the ante-chamber of a great series of temples. A depression in the head of the Sphinx had been observed by many travellers in the last kindred years, but no systematic attempt at excavation had been made. According to the latest reports, on the removal of the sand and blocks that had been placed across the opening Professor Reisner found himself in a chamber 60 feet long and 14 feet wide, forming a small but complete temple. This temple is said to be connected to a second

temple at a lower level, and through A. tunnel running down the neck, with a far more spacious temple occupying the entire body of the Sphinx. These temples are all dedicated to the sun, the great deity of the ancient Egyptians. Professor Reisner is also quoted as saying that other tunnels lead to a great subterranean city which probably was once inhabited.—"Masonic Sun."

RELIEF AND FRATERNITY.



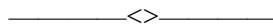
(By E. F. PRESTON.)

Suffering, destitution, want, helpless widows and fatherless orphans may well awaken compassion within the breast of every one within whom beats a heart that can throb responsive to human agony. Once more, until it sounds like useless repetition, we are brought face to face with the great fact that it is not peculiar to Freemasonry to consider the utter weakness and unreliability of human affairs—to realise that human foresight and sagacity are daily set at naught by the remorseless decrees of fate.

When misfortune has come unto the strong man, striking dismay and cowardice into the brave heart that has with fearless front so long withstood the brunt of life's battle, to hold out the helping hand of relief, to give some shelter from the storm, to smooth away the difficulties and enable him once more, with increased energy and strength, to renew the conflict, is a privilege that any true man would prize. The reward of having done so would be that his soul would be filled with the sweet music of gratitude and that consciousness of well-doing with which God requites every good action.

If all this be so, how much more forcibly does it appeal to us, after the husband and father has been stricken down, when the long sickness comes, the hour of agony, the funeral pall, and then the agonised mother and weeping children, with grim want stalking like a spectre through the desolate home. Surely it does not need Freemasonry to direct the promptings of our hearts in a case like this. Is there one among us who would think it necessary to do all in our power to relieve the unfortunate, simply because in so doing we were obeying the behests of Masonry? Our minds will answer before we could frame our lips to say the word? There is a world of beauty, a world of wisdom, and a world of strength in the teachings of our beloved Institution, elevating, ennobling all who will study and comprehend them.—"Trestle Board."

THERE WAS NO TOOL OF IRON.



In the V. of S.L. (I. Kings, vi.), we have the story of that Temple which stands central in Masonic ritual. The most significant feature about the building of "that magnificent structure" is stated in verse 17 of the chapter referred to—"And the house, when it was in building, was built of stone made ready at the quarry, and there was neither hammer nor any tool of iron heard in the house while it was building." Modern research has thrown a flood of light upon this statement, bringing out in clear relief its wonderful significance. Why was no tool of iron "heard in the house"? Not simply for the sake of a reverent silence. Indeed, for quite other reasons. There was a deeper religious reason, the roots of which run back into the far-off days when worship was enshrouded in the mists of superstition. The simple fact is that iron was, somehow, held to be irreligious, or at least unsacred. Hence, if a consecrated stone (or person) were touched with it, that stone (or person) became defiled. This is definitely stated in Exodus xx., 25—"If thou make me an altar, thou shalt not build it with hewn stones; for if thou lift up thy tool upon it, thou hast polluted it."

The inquiry may reasonably be made: How was it that the use of iron tools in the quarries did not defile the stones? The reply is, that the stones did not become sacred until they reached the holy hill. When they reached the "plot of ground that had been rendered sacred" they partook of that quality of sacredness. Then to have touched them with iron would have been to defile them.

Why? In general, because ritual religion is a conservative force and preserves old practices and ideas long after the rest of the community has dropped them. So it kept this idea of iron being an unsacred thing, which dated back to the days when iron was a "new-fangled" material, that is, to some distant Bronze Age—or maybe Stone Age. Probably it went back to the Stone Age, for "knives of flint" were used for purposes of circumcision at least down to the Mosaic period.

Most interesting relics of this religious attitude to iron are given by modern anthropologists, such as Fraser, who, in his 'Golden Bough,' has several references. For instance, one of the most enlightened and cultured Hindu Rajahs not long ago refused to have iron used in the construction of buildings in his dominions, because its use would bring small-pox and other curses. The negroes of the Gold Coast remove all iron or steel from their persons before they go to consult their gods.

In ancient Rome a holy priest might not be shaved with steel, but only with a bronze razor ;_ and in modern Corea kings were allowed to die whom an operation would have saved, because no iron was allowed to touch the sacred body of the King. In India to-day men carry a bit of iron as a charm to keep off evil spirits; and in the Balkans the idea that iron can wound a spirit still survives. Instances might be multiplied, but these will suffice to show that Masonry, by embedding in its ritual this apparently trivial fact, has preserved an idea that links it with those who lived in "the early world's grey" morning. These men of the Stone Age were superstitious; but they were our fathers, and we shall not be contemptuous of them and their ideas because they walked in darkness and we have heard the word that brings light. We reverently preserve this ancient idea as a curious jewel whose antiquity gives it worth.—Alfred Gifford, in London "Freemason."

MARK MASONRY—PLACE AND MEANING.

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(Rev. J. George Gibson.)

The Mark Degree occupies a somewhat peculiar position with respect to symbolic Masonry, and there is a matter of doubt as to the precise claims and rights of the Order. The English G.L. does not recognise it as part of the body of Masonry, the Scottish G.L. does, but ignores the R.A., which the English G.L. regards as the completion of the symbolic Craft degrees. Ireland recognises both the R.A. and Mark; while in the U.S.A. it is a step in the R.A.

Even England has not always been quite sure ; and although that G.L. had in the early part of the century decided that Masonry consisted of the three symbolic degrees plus or including the R.A., they in 1856 actually passed a resolution "That the degree of Mark Mason, or Mark Master, is not at variance with the ancient landmarks of the Order, and that the degree be an addition to and form part of Craft Masonry and consequently it may be conferred by all regular warranted Lodges, under such regulations as shall be prepared by the B. of G.P., and sanctioned by the G.M." It was only when the late John Henderson pointed out that the course adopted was inconsistent with the pledge they had taken to oppose "all false doctrines and all innovations on their landmarks" that the resolution was rescinded.

Even then the position of the English G.L. was regarded as somewhat doubtful, for in 1865 a memorial was received from the G.L. of Scotland in favour of recognition. The effect of this memorial, however, was to elicit from English Freemasonry an emphatic refusal to make the innovation.

In spite of this, we find that at the time of the uniting reconciliation of English Freemasons, Mark Masonry was worked in Scotland, in the United States, and in the terrain of the English G.L. Indeed, as Bro. Robert Freke Gould points out, the earliest mention of the Mark Degree occurs in the minutes of a Portsmouth R.A. Chapter, and is of the date 1769—that is to say, fifteen years and about two months before the first M.M.M.'s Lodge was opened by M.W. Bro. Tife, at Halifax, Nova Scotia. It is exceedingly probable that the degree was introduced by means of intercourse, Military and Naval, between the English and Colonial stations, and rapidly spread over the English part of what is now called the U.S.A. The military movements would be most frequent, and the earliest record of the spread of Mark Masonry in the United States coincides in a significant way with the period of the American War of Independence and the years of the following peace: It is also remarkable that the degree was worked in England and in Scotland as a kind of recapitulation of the M.M. Degree; but, while starting from the work of the F.C., requiring the M.M. qualification. When I say recapitulation of the M.M. Degree, it would perhaps be more correct to describe it as an otherwise coloured parallel of that degree, without which the partly operative suggestion of the Second Degree could not, in the opinion of some, be completed in the purely speculative M.M. and R.A. Degrees. The Third Degree and its complement deal with the hope and faith and spiritual reward of a faithful Freemason; the Mark Masonry is an earthly judgment, a registration, a method of human administration. And yet these two streams of life, variant as they seem, result in one sea of charity, of love, and brotherhood. In a sense, they give fullness to

each other ; they also join together in the urging inspiration of the Sacred Name which is the ideal reward they both are engaged in seeking. While Mark Masonry is not a part of symbolic of Craft Masonry, the work and morality are so full of the spirit of Masonry, and the membership is so carefully selected from Craft degrees, that it is not wonderful that the particular status of the Order should have been at times in doubt,.

And when we look back into that Operative Masonry which is so represented by Mark Lodges, the communion of thought and the sympathy of the Craft with the Mark is remarkable. There has always been both a speculative and an operative value in the Mark. God set a mark upon Cain; He also set a mark upon the High Priest. Every stone in the Temple of Creation bears the Mason's mark of the Almighty Architect and Builder of Heaven and Earth. But these marks are not for identification of labour only—they are a pledge; and they are set in a jewel of hospitality and help. When Cain was marked he was protected; when the High Priest was marked he became the recipient of the covenanted mercies of the Lord of all. So that even in Operative Masonry we have a really speculative side. When Abel yielded his life for duty the Human Lodge was sitting in the Master's Degree; and when, by the sweat of his brow, man wrested from stubborn or shy Nature the fruits of the earth, it sat as a MA. Chapter. This is the victory which follows the " faith " of the creature in his Maker.

When we read the story of the building of that house upon Mount Moriah we are amazed at the magnitude, as well as the splendour, of the work. By the quarries, in Lebanon, and in the mountain that overlooked the Dead Sea, man wrought by plan-Fellow Crafts and M.Ms of the different Lodges. They apparently wrought also by piece in many eases; and it was important that a careful record should be kept of work done, of work done well—and of the worker, Whatever he had done. This was done by a system of marks. Whether each family had a separate mark, or each nation or each company of workmen, it is impossible to say. But that Masons were in the habit of making such marks for purposes of signature there is no doubt. When few could read, and fewer write, any plan of adopting some Easily remembered mark would be a great advantage. And there is no doubt that the signature in some way of a man's workmanship was of the importance to the Wardens and the Overseers. Masonry has ever emphasised the value standard in regard to membership in a Lodge, both in operative and in speculative labour; and we can easily understand that such a system of marks as we have discovered would become necessary, especially in a work of such stupendous magnitude as the Temple of Jerusalem, or the other great works of antiquity in which bands of workmen of different nations and languages and habits were employed. The marks would be, to the Overseers, both statement of account and surveyor's report ; and every man would receive praise and reward or punishment as these marks were borne upon good or bad work. The apprentice hand made a blind mark of equal angles, and the F.C. a true-mark of unequals. In the former we find a standard easily followed, and the absence of a personal characteristic of great importance. In the mark of the master was the individuality of that skilled artisan. The standard of obedience was no longer inexpertly and blindly emphasised ; but the workman obeyed Masonic law by expressing his own characteristic in the varying unequal angles. The circle was avoided, and never became a Mason's mark unless in combination with some perpendicular or angle. The circle is the means to right lines; and in right lines is Masonry budded. The study of the ancient marks in buildings of all nations and religions and Masonic tendency reveal some curious suggestions. Mr. Godwin and M. Didron, in the forties of last century, brought these marks under the observation of antiquaries. The first, who was editor of the "Builder," submitted, in 1841, a most interesting communication upon the subject to the Society of Antiquaries; and M. Didron, a Parisian student of archaeology, communicated his own findings to the Comite Historique des Arts et Monuments shortly afterwards. Various conclusions were reached by learned men who took the matter up ; but nothing appears to be conclusive beyond that with which we have already stated. The marks were the signature and the challenge of the workmen.

And, just in the same way, the Mark Masonry of to-day demands, that the mark shall represent the responsibility and the account of the Mark Mason. Just as in business the reputation of a merchant or manufacturer may be said to be constantly in pledge against the fulfilment of a contract, so Mark Masonry throws herself upon her character, upon her Masonic brotherliness, upon her right to receive and to give. And just so her character stamps her acts and her ideals.

The mark is found on the obverse of the jewel, and not upon the apron, which, with the exception that there are no tassels, and that the ribbon is edged with crimson, resembles that of the M.M. Craft Degree. The jewel takes the form of the Keystone of an arch. Upon one side are the letters H.T.W.S.S.T.K.S. and upon the other

Hebrew characters of similar import. They are arranged round a space, circular, in which the mark of the wearer is inscribed. So that both the R.A. and the Mark are based largely upon the content and construction of the Arch in Masonry. The principal difference is one of form. The R.A. deals with the secret the arch has hidden; and the Mark illustrates more the value of the arch itself and the importance of reliable work. The legend of the lost, keystone eventuates in the advance toward the perfect efficiency that takes away the affrighting shadows of the learner's stage of progress. In both the Arch and the Mark there is evident the natural order of loss and gain, of seed time and harvest, of death and eternity of life. Both make a prominent feature of the triangle in this connection; and both, though differently, suggest the mystery of the T.T. as a symbol of the Divine promise and inspiration. But while the Arch has a theological suggestion, the aim of the Mark is practical. The signed morality, the carefully executed commission, and the judgment of the G.Supt. of Works are the vitalising force of the Mark Degree. This degree, though not of itself a Craft degree, is yet in measure symbolic, and, without doubt, with a quasi-operative bias, is a line from the F.C., parallel to that of the M.M. and R.A., by which M.Ms. may sign and ensure the fruit of their labours. — "Trestle Board."

CAN PRESENT ALBERTA G. CHAPTER BE RECOGNISED AS LEGITIMATE?

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The question is asked, "Is there any hope of recognising the Alberta G. Chapter next year?" It looks as if such recognition cannot readily be given owing to the way the seceding subordinate Chapters have acted in rushing headlong into the formation of a G. body when there already exists a recognised G. Chapter in the jurisdiction with a number of subordinate Chapters in Alberta claiming its protection. To sustain this contention we quote from a communication addressed to the enquiring western companion.

Nearly sixty years ago when the G. Chapter of Canada was formed, Chapters in existence at that period were those authorised by the G. Chapters of England, Ireland, and Scotland, and holding under provincial supervision. Neither of these countries claimed, or even suggested, jurisdiction in this country. The G.L. of Canada was then in comparative infancy and its Lodges covered a territory comprised in the provinces of Ontario and Quebec. When three of the existing Chapters came together in 1857, according to universally accepted usage, and their representatives formed the G. Chapter of Canada with jurisdiction over the same territory as the G.L., by a recognised law it became supreme within that limit. "Occupied territory," as defined by Dr. Mackey, is :

"A state or kingdom where there is a G.L. organisation and subordinate Lodges working under it is said to be occupied territory, and, by the American and English law, all other G.Ls. are precluded from entering it and exercising jurisdiction."

He also says — "The jurisdiction of a G.L. extends over every Lodge working within its territorial limits and over all places not already occupied by a G.L."

Thus was the G. Chapter of Canada defined, and when Manitoba appealed for warrant for its first Chapter in Winnipeg, and later British Columbia applied for the establishment of Vancouver Chapter, these provinces were included in the territorial jurisdiction of the G. Chapter of Canada. Later the then territory of Alberta applied for a warrant which became Alberta No. 106, and the North-west territories were included in the constitutionally defined territory of the G. Chapter of Canada, and so it has continued since with certain of the aforesaid territories subsequently being formed into provinces.

Nova Scotia and New Brunswick were similarly situated as was the G. Chapter of Canada at the outset, but it must be observed that at no period did the G. Chapter of Canada ever exercise or claim jurisdiction in those provinces, although, like the mother countries, it granted warrants on petition. The R.A. Chapters working in each of these provinces were derived from authority granted by the G. Chapters of the mother lands and being "unoccupied territory" they formed, from the Chapters holding under those countries and Canada, their own G. Chapter, each, as Canada had done, acting in accordance with the recognised law, and to quote Dr. Mackey again under this head :

"For the purpose of avoiding collision and unfriendly feeling, it has become the settled usage, that when a G.L. has been legally organised in a State all the Lodges within its limits must surrender the charters which they have received from foreign bodies, and accept new ones from the newly established G.L."

This is the settled and well-recognised law of American and British Masonry."

As in Canada so in the other provinces, the Chapters which held to their original allegiance, at various periods combined with the G. Chapter of the territory. In solitary cases they adhered to their original fealty and were permitted to do so. Instance the case of the Scottish Chapter now and for many years working in Victoria, B.C.

Some years after the formation of the G.L. of Quebec the Chapters of that province, under the jurisdiction of the G. Chapter of Canada, applied in 1874 for permission to form a G. Chapter of their own. This was at once complied with by resolution passed by the G. Chapter of Canada with practical unanimity. This permission was not taken advantage of until a couple of years later, when the representatives of the Quebec Chapter, seven or more, met in convention and formed the G. Chapter of Quebec, recognition of which was cheerfully accorded when requested, together with some substantial aid.

All Chapters, it must be borne in mind, that were established in Alberta are derived from the one parentage, and all were solemnly pledged to support and maintain the source from which they sprung. Indeed, it will be observed in most of the Chapter by-laws this passage occurs :—

"This Chapter acknowledges the supremacy of the G. Chapter of R.A. Masons of Canada and is governed by its Constitution and the by-laws of this Chapter."

It is to be regretted that the hasty conclusion of some of the companions in Alberta has led a number of Chapters into an error that will take time to become righted.—"Masonic Sun."

IRREGULAR G. CHAPTER.



An unpleasant circumstance in connection with R.A. Masonry has taken place in Canada, which is likely to cause considerable trouble. The "Masonic Sun," Toronto, reports that a Schismatic G. Chapter in the province of Alberta was formed at Calgary on 29th May last, when G.Prins., G.Sec., and other officers were elected and installed, and the functions and prerogatives of a regularly authorised G. Chapter otherwise exercised. The companions who formed the new organisation are members of Chapters working under the jurisdiction of the G. Chapter of Canada, and consequently, and as a matter of course, come under its control.

All the G. Jurisdictions of the world have been notified of the irregularity of the proceedings in the organisation of the new body, and Comp. Geo. J. Bennett, G.S.E., has issued a circular letter to every Chapter throughout the Jurisdiction, explaining that, contrary to their obligations as R.A. Masons, an assembly of the representatives of several of the Alberta Chapters, "without any reference or appeal for sanction or other communication whatsoever to the governing G. body," have formed a so-called G. Chapter for the province, elected and installed officers, and otherwise exercised the prerogatives and functions of a regularly authorised G. Chapter, and that the selected 1st G.Prin., Comp. Stephen Y. Taylor ; the G.S.S., Comp. Melvin M. Downey ; and the companion who conducted the installation, Comp. J. N. Rankin, all of the city of Calgary, have, by direction of the G.Z., been suspended from the rights and privileges of legitimate R.A. Masonry.

Other companions or Chapters who have given adhesion to, and continue to support, the irregular organisation after having the situation made clear to them, and been allowed reasonable interval for reconsideration will be similarly dealt with on receipt of the report of investigation.

Commenting upon this formation, the "Masonic Sun" declares that if common sense had prevailed the body so condemned would never have come into existence in the manner that it did. In 1857 the G. Chapter of Canada was formed, which covered Canada West, now Ontario, and at subsequent periods its area of work was extended to the province of Manitoba, and later to British Columbia, Saskatchewan, and Alberta.

According to the rules governing such matters, the proper course to pursue where companions of a province desire to withdraw from the allegiance of the Mother G. Chapter, and form an independent body, is that a convention must be held and application made—as in this case—to the G. Chapter of Canada, but this form was not followed, for some of the companions of Alberta, members of the regular Chapters under the G. Chapter of Canada, called a convention of the representatives of seven or eight Chapters in Calgary, and,

without any notice being served on the officials of G. Chapter at Toronto, elected and installed officers of the new body styled the G. Chapter of Alberta.

The trouble that has arisen over the irregularity in the formation of the new body is to be regretted, and the outcome in Alberta for regular Freemasonry cannot be very promising for some time to come. The hasty conclusion of some of the companions to form a G. Chapter, and the result when it becomes fully realised that must naturally follow, will unquestionably cause a feeling of discontent among the companions of Alberta.—" The Freemason," London.

THE RITUAL.

Masonry has a ritual that contains much of real strength and beauty, yet ritualism has a tendency to formalism, and formalism tends to intellectual and spiritual death. Any ritual to be effective must be rendered by some one who appreciates the thought of the ritual and the genius behind it. The Masonic ritual is too often in the hands of officers who know nothing of the history of the Order or the philosophy underlying it, who many times have no clear conception of even the English of that ritual, and render it in a halting, ineffective manner, which makes no positive impression upon a candidate, and all too frequently leaves a painful sense of incompleteness behind. A ritual to hold any intelligent man must have vitality, must have soul, must have strength, and must be so rendered that it does not become as a tinkling cymbal or a sounding brass. There must be more than mere memorising. No ritual will be permanently impressive unless the rendition of that ritual is given by one who can enter into its spirit and make the words and thought of it his own. That makes it imperative that the selection of your principal officers be made with the utmost care. These officers must have character, as well as training. They must look upon every Masonic office to which they aspire not as a mark of personal recognition, but as an opportunity which must be used in season and out of season to promote the intellectual and spiritual well-being of men. There must be a constant effort made to have the ritual appeal to men, not because of any spectacular or dramatic effect, but because there is in it a real appeal to men. Unless this appeal is there, the Masonic ritual will fail to hold the interest and attention of Masons.— " Tyler Keystone."

A NEW G. OFFICE.

There are some who argue that women should be rigorously excluded from Freemasonry, others that the admission of the fair sex to a participation in our mysteries—under proper control—would be a benefit to humanity; but we think it will be a very long time before the latter view is favoured by the G.L. of England. There must be many ladies among us who have a fairly good idea of what Freemasonry means, from an outside point of view, and probably the lady-typist of a busy member of our Order Comes pretty near taking the lead in this direction. We are in the position of knowing one of two such workers by repute, and have just heard of another who is evidently trying to qualify herself. A letter was dictated to her in which the name of Lord Ampthill was mentioned, and her chief was somewhat disturbed in mind when he found His Lordship's title transcribed as "Programme " Master of England. Yet, after all, there was nothing much wrong with the error, as we can hardly imagine a much better D. of C., or Programme Master, for the nation, than Lord Ampthill. He would not miss much, and might be depended upon to smooth over any little friction arising from questions of precedence, etiquette, or other such technicalities.—' The Freemason's Chronicle."

FREEMASONRY AND ITS DUTIES.

No institution has the right to claim the attention and support of men because of its antiquity or its past glory. It really has no right to exist unless it is ready and willing to be a factor in the world-wide movement for better conditions among men, unless it really makes an honest effort to put into every day life the practice of Brotherly Love. Brotherhood is the keynote in the altruistic chorus. Masonry, if it is more than pretence, must concern itself with activity which means better manhood, truer womanhood, and happier childhood. It

is not enough to give long, high-sounding lectures on abstract virtues. What is needed to-day is concrete illustrations of the faith that there is in us. Masonry must concern itself with equal opportunities for all men to secure their fair share of the product of their toil, their industry, their intelligence. Masonry must concern itself with the question of poverty, hours and conditions, employees, liability, child labour, better opportunities in education, matters of health (moral and physical) for both the individual and the community. In fact, if a great organisation of more than a million men in this country is not vitally concerned about these things it is failing utterly to appreciate its mission in these days. Our contention is that there is not anywhere to be found in the whole realm of Masonic thought or philosophy any reason why the institution of Masonry ought not to take an active, positive position upon social problems. We are not doing it to-day as we ought. Masonry, both G.Ls. and particular Lodges, must connect up with present day life. We are not concerned so much with the number of E.As. and F.Cs. who may have worked on King Solomon's Temple, as we ought to be with the number of children who are deprived of a happy childhood; the number of men and women who work and starve and freeze and die in the midst of plenty. The call for the twentieth century Masonry is to do its part in the world's work, and there is enough for us all to do; and in the doing of this work many a disinterested Mason will find interest and enthusiasm for a really great order.— "Tyler Keystone."

HOLD IN REMEMBRANCE.

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Necessity seems to bear a divine character, while the determinations of the human will may be imbued with pride.—Mme. de Steel.

A brave man, strenuously fighting, fails not of a little triumph now and then, to keep him in heart.—Carlyle.

The darkest shadows of life are those which' a man himself makes when he stands in his own light.—Lord Avebury.

He knows not his own strength that path not met adversity.. Heaven prepares good men with crosses, but no ill can happen: to a good man.—Ben Jonson.

The Pleasure of Virtue, of Charity, and of Learning is true and lasting pltasure.—Lord Chesterfield.

He that forgets his friend is ungrateful to him, but he who forgets his God is ungrateful to himself.—Bunyan.

— "Masonic Sun."

CABELTAU.

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The German word for cable or rope is " cabeltau," from which it is supposed our word " cable tow " is derived. The word " tow " means a line wherewith to draw, and has also assumed the meaning of " to lead." The word is purely Masonic, and we find this word in some form used for generations. In the year 1730 the expression "cabal rope " was used.

Many suppose the cabel tow to have only been a physical means of controlling the candidate. This conclusion was erroneously arrived at from its use in the E.A. Degree, but such is not the case, for it symbolises the covenant by which all Masons are tied, and is beautifully and forcibly expressed in Hosea 11, 4, " I drew them with cords of a man, with hands of love."—Exchange.

AUTHOR AND COPYRIGHT.

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Wanted, the name of author of these verses from " Mrs. Weldon's Journal," July, 1911; also whether they are non-copyright ?

If I can live to make some pale face brighter, and to give
A second lustre to some tear-dimmed eye;
Or even impart one throb of comfort to an aching heart,
Or cheer some wayward soul in passing by;

If I can lend a strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare, perhaps, of much that seemeth dear and fair
To us on earth, will not have been in vain.

—T. W. S.

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A nation would be truly happy if it were governed by no other than those of this blessed Book.

It contains everything needful to be known or done.

It gives instruction to a Senate, authority and directions to a Magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the Judge with his sentence.

It sets the husband as the lord of his household, and the wife the mistress of the table-tells him how to rule, and her how to manage.

It entails honour to parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of ruler and the authority of the master; commands the subjects to honour and the servants to obey, and promises the blessings and the protection of the Almighty to all that walk by His rule.

It gives directions for weddings and burials.

It, promises food and raiment and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children and whom he is to trust, and promises a husband to the former and a father to the latter.

It teaches a man to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first born, and shows how the young branches shall be left.

It defends the rights of all and reveals vengeance to every defaulter, over-reacher, and trespasser.

It is the first book, the best book.

It contains the choicest matter, gives the best instruction, affords the greatest of pleasure and satisfaction that we have ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; and it brings the very best comforts to the inquiring and disconsolate.

It is a brief recital of all that is to come.

It settles all matters of debate, resolves all doubts and eases the mind and conscience of all scruples.

It reveals the only living and true God, and shows the way to Him, and sets aside all other gods and describes the vanity of them and all that trust in such; in short, it is the book of laws, to show the right and wrong; of

wisdom that condemns a folly and makes the foolish wise; a book of truth that detects all lies and confronts all errors, and it is a book that shows the way from everlasting death.

It contains the most ancient antiquities and strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, the human tribes and the devilish legions.

It will instruct the accomplished mechanic and most profound critic.

It teaches the best rhetorician, and exercises every power of the most skilful arithmetician, puzzles the wisest anatomist, and exercises the wisest critic.

It is the best covenant that ever was agreed on, the best deed that was ever sealed, the best that ever will be signed.
— "Scottish Rite Bulletin."

TRUTH IN BRIEF.

Anybody can soil the reputation of any individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of the idle wind can take a million of the seeds of a thistle and do a work of mischief which the husbandman must labour hard to undo, the floating particles being too fine to be seen, and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a mind will catch up the plague and become poisoned by his insinuations without ever seeking the antidote. No reputation can refute a sneer, nor can any human skill prevent mischief. — "Masonic Tablet, 1872."

SUBSCRIPTIONS ACKNOWLEDGED TO 23rd NOVEMBER, 1914.

Dr. Purdy (Lower Hutt), R. Wylie (Petone), T. A. Ker, jun., 20/-, A. Rose (Christchurch), P. C. Watt 20/- (Berhampore), executors late Dr. Leech 20/. (Timaru), R. L. Ashby 5/-, W. G. McDonald 15/-, G. H. McElwee 17/6, J. Hall, A. H. Dallaston (Westport), W. Todd 22/6, O. G. Jones 32/6, C. A. Boyd 15/- (Seddonville), W. R. McNarn, jun., 34/6, F. Archer 32/6, H. Y. Webster, A. B. Franklin, R. F. Thomson, C. Friend (Ngakawau), W. Allison 30/- (Millerton), W. Henderson 20/-, W. Thawley, M. S. Montford, G. Parkinson, J. Pullar, J. Ward, W. Smart, J. H. Hayton, R. T. C. Roberts, Dr. Gordon Short, executors late R. Elliott 23/- (Denniston), R. G. Morrison 27/6, H. Wickin 40/-, N. Rivers 15/- J. Banks 34/2, R. Lochore 22/6, R. V. Thompson, F. W. Robinson, C. Tolley (Reefton), D. Kerr, J. Kerr, E. G. Wood, J. Taggart, E. G. Brown, H. G. Anderson (Granity), W. P. Roberts 17/6 (Putaruru), F. J. Nial 26/8, A. H. Walker 21/8 (Auckland), G. R. Cottle 15/- E. T. Guinness 22/6, W. J. Holder 27/6, Dr. Morice 27/6, F. J. Parkinson 30/-, J. Ring 10/-, R. H. Richmond 27/6, W. A. Rundle 27/6, J. Steer 27/6, F. J. White 37/6, E. Warnes 22/6, Capt. Colclough 30/-, N. Gandell, G. N. Wallace, W. D. Peck, A. Naylor, H. B. Chalk, F. S. Wood, A. P. Hamilton, A. Talbot (Greymouth), H. M. Colson 27/6, M. H. Houston 27/6, W. Keller 27/6, H. L. Mitchell 27/6, F. C. Wade, J. R. McNaughton, J. Breeze, A. A. Lee, A. Cowie, G. W. R. Harker, L. F. de Berry, F. H. Williams, G. H. Chapman (Hokitika), A. Brookes (Rimu), W. A. Hutchinson (Wanganui), G. Dorricott (Eyre Creek, Lumsden), R. Wylie 17/6, W. N. Poole, G. A. Kisling (Kaiapoi), A. J. Inwood 33/4, S. J. Wickcliffe 30/- (Southbridge), C. C. Peterson, W. Mackenzie, F. A. Evens (Rangiora), R. J. Jones 20/- (Kaimata, Inglewood), H. A. McKillop 1/8 (Invercargill).

All 7/6 except those noted.

Reports

[Secretaries and Scribes are requested to forward Reports.]

CRAFT LODGES.

SOUTHLAND.

Taringatura, No. 100. Notwithstanding the prevalence of Southland zephyrs of the most pronounced type, the attendance at the annual installation meeting on 18th November was excellent, many members travelling 50 miles or more by rail or road to be present. After some routine business, including the granting of a demit and voting £5 for the purchase of additional books for the Lodge library, visiting brethren were admitted, and this was followed by the reception of R.W. Bro. W. Timpany, Prov. G.M. of Southland and installing officer. W. Bro. J. V. Clapp, Master of Lodge Wairaki, acted as G.D. of C., and performed his duties with tact and ability. At the B. of LM. there were 20 I.Ms. present, and this, though not a record for the Lodge, amply shows the interest of the rulers of the Craft in Southland. The ceremony was carried through without a hitch, these brethren taking part : M.W. Bro. M. Thompson, P.G.M. (address to Master); R.W. Bro. C. J. Ronaldson invested and addressed the Wardens; while R.W. Bro. W. Smith addressed the brethren. W. Bros. Somerset Smith (W.M. Lodge Waihopai, No. 180), Jos. Critchfield (W.M. Lodge Southern Cross, No. 9), and W. Bro. W. R. Rusden (W.M. Lodge Fortitude) presented the W.Ts. in the respective degrees, while the officers were invested by W. Bros. A. Jolly (Lodge Hercules, No. 36), W. W. Brown (W.M. of Lodge Mataura, No. 174), Thos. Walker (I.P.M. Lodge Winton, No. 108), and J. J. Griffiths (P.M. Lodge Mataura, No. 174). The officers for the ensuing year are :—W.M., Bro. Henry Graham; I.P.M., W. Bro. W. Roxburgh; S.W., Bro. D. Walker; J.W. Bro. H. Beer; Treas., W. Bro. G. F. Johnson; Sec., W. Bro. W. H. Clark; D. of C., W. Bro. T. Campbell; Chaplain, Bro. Geo. Finlay ; Organist, Bro. D. Walker; S.D., Bro. J. E. Griffiths; J.D., Bro. A. Rasmussen; I.G., Bro. J. Butler ; Stewards (senior), W. Bro. J. J. McNutt, Bros. A. Chartres, R. W. Church, R. F. Hayles, D. F. McLeod, G. E. Souter ; Tyler, Bro. G. E. Fowler. The musical part of the proceedings was in the hands of Bro. W. H. Browne, of Lodge Winton, and added materially to the success of the function. Instead of the usual elaborate banquet in the public hall, the brethren and visitors were entertained with a cold collation in the ante-room. The accommodation was somewhat limited, as upwards of sixty sat down, but notwithstanding limitations the utmost good fellowship prevailed. The speeches were of a high order throughout, that of W. Bro. A. Jolly being an oratorical effort of no mean order. He congratulated the brethren on the spirit they had displayed in this year giving up their more elaborate feast in order to secure for the G.L. War Benevolence Fund a substantial amount. If all New Zealand Lodges did the same the amount sought for by' the M.W.G.M. would be far exceeded. Bro. Jolly's speech also had that fine literary flavour that comes only from wide readings, and the whole was seasoned with the saving salt of humour. In many respects the annual meeting of 1914 was a memorable one for those whose privilege it was to be present.—{Lodge Correspondent.]

OTAGO.

Dunstan, No. 103.— The regular meeting held on 4th November was attended by a large number of brethren. W.M. Bro. Holloway presided, supported by I.P.M. W. Bro. Shelton. A brother of Lodge Owaka was raised to the degree of M.M. The following brethren assisted in the ceremony.—W. Bro. Shelton, Exhortation ; J.W. Bro. Menzies, Light of a M.M. ; S.W. Bro. McKean, Ss. ; J.D. Bro. Davidson, T.H. ; I.G. Bro. Bodkin, W.Ts. ; Bro. Burrows, Final Charge. Rev. Bro. Perkins took all the Chaplain's work. With H.G.W. from a number of visitors, the Lodge was closed. A pleasant hour was spent in the refectory, and two collections were taken up, one for a circular appeal, and one for the Annuity Fund, and both were liberally responded to.

The following evening Lodge Dunstan paid a long promised visit to Cornwall Kil., and raised two brethren. P.M. W. Bro. Pickett joined the party, and assisted in the ceremony. The work was taken by the same officers and members. After the Lodge was closed the visitors were entertained by Lodge Cornwall Kil. The visitors were congratulated on the working of the degree, and P.M. W. Bro. Ritchie paid a special

compliment to the junior officers for their rendering of the charges, J.D. Bro. Davidson special mention. Songs and speeches (good ones) were the order, and the Tyler's toast concluded one of the pleasantest and best official visits of recent years. The fortunate brothers reached home at 3 a.m. Bro. Perkins had charge of the W.M. and I.P.M., but whether it was the fault of the tyres or not, they did not get home till—later, all well.—(Lodge Correspondent.)

Oceanic, No. 154.—The annual meeting for the installation of the W.M. and the investiture of officers was held in the Masonic Hall, St. Kilda, on 21st October, Trafalgar Day. The Lodge was opened in the afternoon, when after formal business, a B. of I.M. was formed, under the presidency of the Prov.G.M., Bro. J. J. Clark, W. Bro. Cameron being S.W., W. Bro. C. Lischner J.W., and W. Bro. Jacobsen acting as G.P. Bro. John Couchman, who first saw light in Lodge St. Andrew (Wanganui), was installed in the Chair. After he had invested his I.P.M., W. Bro. H. C. Anderson, the Lodge was called off. In the evening the following officers were invested by R.W. Bro. A. Stoneham, P.Prov.G.M. :—S.W., Bro. A. Cannon; J.W., Bro. A. McKenzie ; Treas., Bro. E. K. Board ; Sec., W. Bro. D. Hanis (Hastings); S.D., Bro. A. Walker ; J.D., Bro. F. J. Lough; I.G., Bro. W. Mills ; D. of C., Bro. H. F. Hauls; Chaplain, Bro. M. J. Pierce; D. of M., W. Bro. J. D. Cameron; Organist, Bro. J. A. Cardno; Tyler, Bro. C. Tilleyshut; Stewards, Bros. W. H. Riddell, senr., H. C. Auty, and W. McCulloch. The R.W. Prov.G.M. addressed the W.M. W. Bro. Jacobsen the Wardens, and R.W. Bro. E. W. G. II. Watts, P.Prov.G.M., the brethren. During the evening W. Bro. Hastings presented the I.P.M. (Bro. H. C. Anderson) with a P.M.'s jewel, and in so doing traced Bro. Anderson's Masonic career as far as Oceanic was concerned. Bro. Anderson had been two years Steward, then I.G., and had given way to allow another brother to become J.D. He had since served as Deacon, Warden, and W.M., and was the last of the original office-bearers of Oceanic, and one of the best. His career as W.M. was creditable to himself and advantageous to the Lodge. Bro. Anderson briefly thanked the brethren for their present and good wishes. There was a very large attendance of visitors, all the town and suburban Lodges being well represented, as well as a number of country ones, and included a representative of the G.L. of Western Australia. The installation supper was held in the St. Kilda Town Hall, the usual toasts being honoured and the singing of "It's a Long Way to Tipperary " being the means of raising a few pounds for the Patriotic Fund, the Annuity Fund having been looked after in a substantial manner in the Lodgeroom. Bro. W. E. Croom, P.G. Organist, G.L. of Western Australia, acted as Organist in the Lodgeroom, and Bro. F. F. Thomas as accompanist in the supper-room. W. Bro. J. D. Cameron's solo " Consider the Lilies " after the investiture of the officers was one of the features of a successful meeting.—[Lodge Correspondent.]

Clinton, No. 183.—The regular meeting was held on the 5th ult., when the principal business was conferring the Third Degree on a candidate, which was done by W. Bro. C. Capamagian, W.M. assisted by his officers:— Ob. and Secrets, W.M. ; Retro., Bro. Wright; Light, Bro. Steven ; T.H., Bro. Charlton ; W.Ts., Bro. W. Brown ; Final Charge, Bro. R. McIndoe. One candidate was elected. A circular general appeal from G.L. received due attention. Lodge closed at 10.30 p.m., and a pleasant hour was spent at the " Fourth," with songs and recitations, mingled with Masonic and patriotic toasts.

During the month of October a Masonic social was held in the Lodgeroom, which proved a decided success, although many of the brethren and their partners, on account no doubt of long distances to travel, were absent. A bright programme of dancing, interspersed with song, was much enjoyed, as were also an excellent supper and several recitations. The presence of the ladies was, of course, a very pleasant change from the ordinary Lodge meetings, from which unfortunately they must be excluded. The singing of " Auld Lang Syne " brought to a close a very enjoyable evening's entertainment, when it was resolved to make the function an annual one.—[Lodge Correspondent.]

CANTERBURY.

Southern Cross, No. 6.—The monthly meeting was held at Kaiapoi on 5th November. W. Bro. Gray presided over a good attendance of members. The usual routine business was quickly disposed of, and the election of officers for the ensuing year was held, resulting in the usual one step up all round. The W.M., officers, and brethren of Canterbury Kil. were admitted, and at the invitation of W. Bro. Gray, filled the various offices of the Lodge and very impressively raised a brother to the Third Degree by the Scotch

method. The working of the degree was of great interest to the brethren of Southern Cross, some of whom had not witnessed any Scotch working before, and W. Bro. Gray heartily thanked W. Bro. Lester, officers, and brethren of Canterbury Kil. for their attendance and courtesy in working the degree. W. Bro. Lester, in replying, extended a hearty invitation to Southern Cross to visit Lyttelton and work a degree for them, which was accepted by W. Bro. Gray. It speaks volumes for the enthusiasm of the members of Canterbury Kil. that 23 should journey by rail and motor from Lyttelton to Kaiapoi and return the same night.

On 22nd October an emergency meeting was held for the purpose of raising two brethren to the Third Degree. There was a good attendance, and the work was well carried out by the respective officers.—[Lodge Correspondent.]

Concord, No. 39.—The regular meeting took place on 28th October in the Masonic Hall, Papanui, W. Bro. Gasson, I.P.M., in the unavoidable absence of the W.M., occupying the chair. There was only a moderate attendance, due, no doubt, to the inclemency of the weather, the night being the most wintry we have had for months past. A candidate was elected, and a sum of one guinea was voted towards a fund which is being raised to send W. Bro. Arnold away on a well deserved holiday to Hamner, the vote being an expression of the Lodge's appreciation of W. Bro. Arnold's unvarying courtesy as Tyler whenever our brethren visit the city Lodges. A brother was raised to the Third Degree, W. Bro. Casson conducting the ceremony with the thoroughness so well known of him, his example being well emulated by the officers. The brethren are well pleased to see Bro. George Mikes a regular attendant at our Lodge meetings again, and hope it will not be long before he assumes a place amongst the officers. The Lodge's deepest sympathy is extended to Bro. Howe, whose chapter of misfortunes lately has been made worse by the present serious illness of his wife. The brethren hope Mrs. Howe will soon be restored to health again. Since our regular meeting, our well-known brother, W. Bro. Du Feu, has suffered a great blow by the death of his eldest daughter Dorothy, aged 21 years. The numerous Masonic friends of W. Bro. Du Feu will sincerely grieve with him and Mrs. Du Feu over their sad loss. The usual adjournment to the refectory brought the meeting to a close.—[Lodge Correspondent.]

Christchurch, No. 91.—The monthly meeting was held on 27th October in the St. Augustine Hall, W. Bro. Robt. McFarlane (acting-Master) presiding over a large attendance of members. After routine business and the election of officers had been disposed of, the ritual work, consisting of the raising of two brethren, was proceeded with, the candidates being obligated by the acting-W.M. W. Bro. Hopkinson, P.M., gave the first part of the T.H., the raising being performed by W. Bro. F. L. Adams. The T.H. was resumed by W. Bro. Roberts, P.M., the T.B. being explained by W. Bro. G. Femm. The W.Ts. were presented by W. Bro. Steans (W.M. Civic Lodge), the Final Charge being delivered by the S.W., Bro. J. Thomas. The Lodge having been closed in due form, a pleasant hour was spent in the refectory by visitors and members.—[Lodge Correspondent.]

Thistle, No. 113.—The Lodge met in the Masonic Hall, Ashburton, on 21st October, the W.M., W. Bro. J. Williams, presiding over a fair attendance. After the routine business the W.M. of Ashburton Lodge, No. 1811, E.C. (W. Bro. Eric Orr), accompanied by a number of his officers and brethren, was received. The work was the raising of one brother, which was carried out by the following :—W. Bro. J. Williams, the O.; the Ss. by W. Bro. Meddins; the Ex. by W. Bro. King; Charge, W. Bro. Long; T.H., W. Bro. T. Williams; Signs, W. Bro. Campbell; W.Ts., W. Bro. Orr; C. after R., W. Bro. Harris. A new bye-law, according to the notice of motion of the W.M., was carried, dealing with the Lodge Benevolent Fund. Nominations of officers for the ensuing year were taken. A motion was also carried for the Lodge to contribute regularly to the War Relief Fund inaugurated by the G.M. The usual pleasant hour was spent in the refectory.

The ordinary meeting was held on the 18th inst., when W. Bro. J. Williams presided over a fair attendance of brethren. After the usual routine work the 1st and 2nd T.Bs. were explained to the brethren by W. Bro. J. Williams, W.M., and Bro. A. L. Moore, D. of C., respectively. A motion of condolence to Bro. J. R. Brown on the loss of his father was carried. The date for installation could not be announced until a reply was received from P.G.Sec. The usual pleasant hour was spent in the refectory.—[Lodge Correspondent.]

Robert Burns, No. 139.—The regular monthly meeting was held in St. Augustine Hall, Christchurch, on 17th November, when there was a good attendance of members. The W.M., W. Bro. R. W. S. Eastwood, presided. A large number of visiting brethren were present, including two brethren from Scotland. A circular appeal was received, and the sum of £2 2s. voted towards same. The opportunity was taken to invest W. Bro. J. Robinson and W. Bro. J. Watson in their offices of Treas. and Deputy Master respectively, they having been prevented from attending the installation ceremony, the former by illness, whilst the latter was paying a visit to the Old Country. W. Bro. R. L. Bush made the investiture, and expressed the pleasure of the Lodge at having both brethren back in their midst. It was decided to institute a system of having home savings banks, into which each member places a small contribution weekly, and the boxes are then collected on the night of installation, the proceeds being devoted to the various benevolent funds. A collection was taken up on behalf of the Empty Stocking Fund. The second of a series of monthly papers contributed by P.Ms. was read by W. Bro. R. W. Brighting, D. of C. This is a new institution in the Robert Burns Lodge, and serves the double purpose of keeping the P.Ms. in close touch with the Lodge, and instruction to the younger brethren. W. Bro. Brighting's paper, entitled "The Initiate and His Lodge," was very instructive, and was attentively listened to by the brethren. The Lodge was closed at 9.30 p.m., and a pleasant hour was spent in the refectory, in the course of which W. Bro. Watson gave a very interesting account of his experiences on his return voyage from England, he having returned only last week.—[Lodge Correspondent.]

WESTLAND.

Mawhera, No. 136.—The installation of W.M. and investiture of officers took place in the Masonic Hall, Tainui Street, Greymouth, on 13th November. The Lodge met at 7 p.m. There was an attendance of 110. R.W. Bro. J. H. Harkness, Prov.G.M., and G.L. officers were officially received, also R.W. Bro. Steen, D.G.M. of Westland (E.C.). Bro. John Hales was obligated and installed by R.W. Bro. Harkness, who conducted the ceremony in a most impressive manner. The W.Ts. were presented by W. Bro. J. Peek, W. Bro. Rouse, W. Bro. Wade. Bro. Holder acted as Trumpeter. The following officers were invested with the jewels by R.W. Bro. Harkness :—I.P.M., W. Bro. C. G. F. Morice; D.M., W. Bro. E. Warnes; S.W., Bro. E. F. Guinness; J.W., Bro. E. P. Peers; Chaplain, W. Bro. R. H. Richmond; Treas., Bro. J. Ring; Sec., Bro. J. C. Duncan; S.D., Bro. Hessey; J.D., Bro. G. Wallace; D. of C., W. Bro. W. Rundle; I.G., Bro. Clear; Organist, Bro. Holder; Tyler, Bro. Morrison; Stewards, Bros. Talbot, Thompson, Pope, Bate, Boucher, and Larcombe. R.W. Bro. Harkness presented W. Bro. C. Morice with a P.M.'s jewel in appreciation of his valuable services to the Lodge. W. Bro. Morice responded and thanked the brethren. A collection in aid of the W. and O. Fund brought in the sum of £7 4s. 6d. The Lodge was then 'closed and the brethren adjourned for refreshment. Two or three hours were enjoyably spent with the help of instrumental music, song, speech, and recitation, the usual toasts being honoured.—[Lodge Correspondent.]

MARLBOROUGH AND NELSON.

Forest, No. 116.—The installation of Bro. Walter Fawcett as W.M. took place in the Masonic Hall, Wakefield, on 9th November, in the presence of a large attendance of brethren from Victory, Motueka, and Southern Star Lodges. The ceremony was performed by R.W. Bro. W. E. Redman, Prov.G.M., Nelson and Marlborough, assisted by R.W. Bro. W. Moyes, W. Bros. J. A. Orman, E. W. Rudman, F. H. Durbridge, W. G. Syder, and R. W. Stiles. W. Bro. E. Dimant acted as D. of C., and Bro. N. R. Williams as Organist. The following officers were duly invested by W. Bros. R. W. Stiles, H. J. Harris, and J. Houlker :—I.P.M., W. Bro. H. C. Fitzsimmons; S.W., Bro. H. Franklyn; J.D., Bro. A. D. Syder; Treas. W. Bro. H. C. Fitzsimmons; Sec., W. Bro. F. B. Peart; Chaplain, W. Bro. W. Thorn; D. of C., W. Bro. F. H. Durbridge; S.D., Bro. J. R. Gaukrodger; J.D., Bro. J. H. Price; I.G., Bro. W. G. Syder, Tyler, W. Bro. A. Baigent. After the Lodge was closed the brethren partook of supper, when the usual loyal and Masonic toasts were honoured.—[Lodge Correspondent.]

HAWKES BAY.

Scinde, No. 5.—The regular meeting was held on 17th November in the Lodgeroom, Napier. W. Bro. C. H. Critchley, W.M., presided over a large attendance of members and visitors, amongst the latter being the W.M., officers, and brethren of Victoria Lodge, No. 21, who were paying an official visit. The sum of £2 2s.

was voted to a circular appeal. The ceremonial business was the raising of a brother, the ceremony being conducted by the W.M., who very unselfishly divided the work up as follows W. Bro. Ritchie, I.P.M. (Ob.); W. Bro. D. McLennan (Ex.); W. Bro. C. L. Thomas (K.D. and Raising); R.W. Bro. Harston, Prov.G.G.M. (Charge after Raising); W. Bro. Williams (Secrets); W. Bro. Freedman (T.H.); Bro. R. Bishop, J.W., presented the W.Ts. ; and Bro. J. P. Thomson, S.W., delivered the Final Charge. After the meeting an adjournment was made to the refectory, where, after the customary loyal toasts, a programme of music, song, and story was thoroughly enjoyed, not the least enjoyable being the two items played by the orchestra, composed of members of Victoria Lodge. We should be pleased to see these official visits more frequently.—[Lodge Correspondent.]

Victoria, No. 21.—The regular meeting was held in the Lodge-room on 3rd November, when there was a good attendance of the brethren, including three visitors. The meeting was presided over by the W.M., W. Bro. H. W. Whitton. A sum of money was voted in reply to a circular appeal. The G.M.'s War Appeal Fund was considered, and as a result a substantial donation from this Lodge will result. The work was to pass three brethren. The Obs. were taken by W. Bros. Chegwidan, Tuke, and Whitton; Secrets by W. Bro. Andrew ; S.E. Corner, W. Bro. Lorrie (a visitor from Lodge Concord, Papanui); Ss., J.W. Bro. Hill; T.B., W. Bro. Wilkie; and Charge, S.W. Bro. Kirk; while the Deacon's work was ably carried out by S.D. Bro. Erskine and J.D. Bro. Bate. During the evening the W.M. announced that he would be paying an official visit to Lodge Scinde at their next meeting, and asked for a full attendance of Victoria brethren. After the Lodge closed a pleasant hour was spent in the refectory.—[Lodge Correspondent.]

Bedford, No. 25.—At the monthly meeting, held on the 27th October last, there was a fair attendance, presided over by the W.M. (Bro. W. H. Booth). The usual donation was granted to a circular general appeal. One candidate was passed to the Second Degree, and the work was entrusted as follows :—Ob., the W.M. ; Entrusting, W. Bro. Elliott; Investiture, S.W. Bro. Gore; the S.E. Address was delivered by W. Bro. Storah, and J.W. Bro. Williams presented the W.Ts.; S.W. Bro. Gore delivered the Final Charge. A candidate for initiation was obligated by W. Bro. Stefferson (W.M. of Lodge Ruataniwha, No. 172 Takapau. The Investiture was entrusted to S.W. Bro. Gore, and W. Bro. Elliott delivered the N.E. Address. The Reasons for Prep. were explained by W. Bro. D. Milne, J.W., Bro. Williams presented the W.Ts., and the Final Charge was given by W. Bro. E. Hosking. One candidate was proposed. A pleasant hour was spent in the refectory.—[Lodge Correspondent.]

Abercorn, No. 30.—The Lodge met on 2nd November. Two candidates were raised to the Third Degree, the ceremony being conducted by the I.P.M. (W. Bro. J. N. Watson), who conferred the Obs., the Ss. being entrusted by W. Bro. Robin, who also gave the Ex. and T.H. Bro. Hunt gave the Retrospect, and Bro. Williams the Charge. Bro. Pasco invested the candidate and delivered the Final Charge and Bro. Parkin presented the W.Ts. A guinea was donated towards a circular appeal. The election for office-bearers for the ensuing term resulted in Bro. Thomas Williams being elected W.M. The installation meeting takes place on 14th December, when the Lodge will meet in the afternoon and dispose of the ordinary business, leaving the evening clear for the installation ceremony. R.W. Bro. H. L. Harston, Prov.G.M. for Hawkes Bay, will preside on the occasion.—[Lodge Correspondent.]

Ruahine, No. 80.—The, Lodge held its monthly meeting on 3rd November, when quite a number of members and visitors were present. The chief interest was the working of the Second Degree. The candidate, on being examined, was obligated by W. Bro. A. Stevenson and entrusted by W. Bro. James Cartwright ; the S.E. Address was given by W. Bro. F. J. Hutchins; the W.Ts. were presented by the W.M., S.W., and J.W. in concert, each describing and illustrating one of the Tools; and the Final Charge was delivered by W. Bro. H. P. Horne. W. Bro. Burley delivered the Lecture on the T.B., and it was listened to with great interest by the brethren. A circular appeal was read, and the sum of one guinea was voted to the fund. A ballot was taken for a joining member, and one candidate was mentioned for initiation. It was decided to convey the brethren of Lodge Ruahine's deep sympathy to W. Bro. Hewat, Pahiataua, in his present affliction, consequent on the death of his late wife. W. Bro. Hewat is a well known and respected brother in Lodge Ruahine's circles.

After the Lodge was close the brethren retired to the refectory, where a pleasant hour was spent, the visitors greatly assisting with song and story.—[Lodge Correspondent.]

TARANAKI.

Hawera; No. 34.—The monthly meeting on 3rd November was a fairly busy one. In addition to the conferring of the Third Degree on one brother three candidates were balloted for, and later on two candidates were proposed for initiation and one brother for affiliation. A report from the Executive Committee and our Bro. architect on the building was well discussed, and it was finally left in the hands of the W.M. and W. Bros. Keen and Quin, in conjunction with the architect, to have all necessary repairs, repainting, and other work done. It was also suggested that the refectory should be enlarged, and this was passed on to this committee with power to act. W. Bro. Salmon gave a notice of motion to the effect that brethren living at Mania or the western district should be placed on the same level as "country" members by the Lodge refunding half their subscription to a general fund for the purpose of assisting in the expense of motor-car hire when these brethren are attending the Lodge. The feature of the degree work was that it was a P.Ms.' night, and P.Ms. filled every office as soon as Lodge was opened in the Second Degree under P.M. W. Bro. Keen. The working was well done, and served to show that our brethren in the east are by no means allowed to get rusty. A pleasant hour in the refectory closed an enjoyable Lodge meeting.—[Lodge Correspondent.]

Stratford, No. 75. — An unusually large and impressive meeting was held in the Masonic Hall, Stratford, on 29th October, when two candidates were raised to the Third Degree. Twenty-eight visiting members from Lodge Moa, No. 110, journeyed from Inglewood, and the officers from this latter Lodge, under W. Bro. E. E. Olson, W.M., conducted the whole ceremony in connection with the raising of one candidate in such a manner as to merit undoubted praise and appreciation by the local brethren. W. Bro. J. Macalister, of Stratford, No. 75, conducted the first raising, assisted by the local officers, and when all joined afterwards in the refectory a harmonious spirit prevailed, and an expression of thanks and appreciation was made by the local brethren for such a pleasant and helpful visit from Lodge Moa. —[Lodge Correspondent.]

WELLINGTON.

Ulster, No. 62.—The regular meeting was held in the Masonic Hall, Petone, on 21st October, the W.M. (Bro. G. D. McEwen) presiding over a large attendance of members and visitors. The ceremonial work consisted of the initiation of two candidates. The ceremony was very ably performed by the W.M., assisted by:—Bro. C. A. Strong, J.W., N.E. Charge; Bro. H. Steinmuller S.D., M. of P.; W. Bro. G. G. Schwartz, W.Ts.; and Bro. W. H. Richards, S.W., F.C. One applicant for admission to the Craft was elected. The W.M., officers, and brethren of Lodges Leinster, No. 44, and Coronation, No. 127, paid an official visit, and they were accorded a very hearty welcome. In the refectory the usual toasts were honoured.—[Lodge Correspondent.]

There was a good attendance of members and visitors at the regular meeting, held on 18th November, Lodges Waterloo and Waiwhetu being specially well represented. The W.M. (Bro. G. D. McEwen) occupied the chair, and conducted the ceremony of initiation. The Charge in the N.E. was given by Bro. Strong, J.W.; the Mode of Prep. was explained by Bro. Richards, S.W.; the W.Ts. were presented by W. Bro. Cox; and the Final Charge was given by W. Bro. Ross. A resolution was passed expressing regret at the death of a member (the late Bro. T. J. Oates) who died recently in Canterbury, and it was decided that the Lodge should go into mourning. After the conclusion of the business the brethren adjourned to the refectory, where the usual toasts were honoured in silence.—[Lodge Correspondent.]

Rangitira, No. 71.— In response to an invitation from the brethren of this Lodge, V.W. Bro. Bridge, G.Lec., attended an emergency meeting on Friday, 13th ult., when he read a paper on Freemasonry and the Masonic Spirit. Unfortunately, the attendance was not as large as could have been wished. However, those brethren who had the pleasure of hearing Bro. Bridge on Friday night were unanimous in their verdict "that it was an intellectual feast." Apart from being a pleasant break from the ordinary Lodge work, the subject chosen by the G.Lec. was an interesting one from start to finish, the finish coming all too soon. A hearty vote

of thanks was accorded V.W. Bro. Bridge at the conclusion of his address, and a general wish was expressed that we again have the pleasure of hearing him in Lodge Rangatira in the near future.—[Lodge Correspondent.]

Brooklyn, No. 132.—The regular monthly meeting was held in the Masonic Hall, Brooklyn, on 4th November. A large number of brethren and visitors was present. The ceremonial business consisted of the initiation of two candidates. The work was ably carried out by the W.M., W. Bro. S. M. Arcus, assisted by W. Bros. Thew and Luke, and Bros. Futter, Parkin, and Mollison. A very pleasant ceremony during the evening was a presentation to Bro. Arthur Oakey, the retiring Sec. M.W. Bro. H. J. Williams, P.G.M., on behalf of the members of the Lodge, in a very happy speech, presented Bro. Oakey with the W.Ts. of the "Tea Degree," referred to in another part of this issue. After the meeting a pleasant hour was spent in the refectory.—[Lodge Correspondent.]

Tutanekal, No. 156.—The regular monthly meeting was held on 6th November, when the W.M., Bro. P. C. Watt, presided over a large attendance of members and visiting brethren. The business was to pass two brethren, also at the request of Lodge Hikurangi, No. 140, Bro. W. H. Maddren. The ceremony was conducted by the W.M., W. Bro. Spicer, P.M., explaining the S. T., and W. the S.E. Charge by Bro. E. Howell (Treas.), W.Ts. by the W.M., assisted by the Wardens, Apron Charge by W. Bro. T. Rowell, P.M., Final Charge by Bro. G. F. Lanzim, J.D., the lecture on the 2nd T.B. being delivered by Bro. A. A. Whitelaw, J.W. During the evening an amount was voted towards a circular general appeal from G.L. Votes of sympathy were also passed to W. Bro. S. E. Harrop, who is unfortunately indisposed, and Bro. E. W. Watson, whose son is seriously ill. A ballot was taken for an affiliating member, which proved favourable ; also for three candidates" for initiation. A proposition was received for an affiliation member. H.G.W. were tendered from the W.M., officers, and brethren of Lodge Hinemoa (who paid an official visit), and from a number of visiting brethren. After closing the Lodge an enjoyable hour was spent in the refectory.—[Lodge Correspondent.]

Huia, No. 171.—The monthly meeting fell on the 5th ult., and proved to be an eventful day in the history of the Lodge, as it synchronised with the third day of the annual Show, which necessitated a busy time for many members of the Lodge in their various business capacities, many being exhibitors. Also the officers and brethren were called upon on the same day to attend the funeral of our late brother, Hugo Neuman, who, by the way, was one of the founders of Lodge Huia. He had been a member of the Craft for very many years, and a few days prior to passing away expressed a wish that the burial service of the Masonic Order be performed. The ceremony at the graveside was carried out by the W.M., Bro. Smith, assisted by R.W. Bro. Nash and the Lodge Chaplain, Bro. Canton. The members then adjourned and re-assembled at 7.30. The work, consisting of the initiation of a candidate, was distributed as follows :— Ob. and Ss., the W.M. ; C. Charge by the W.M. of Lodge Concord ; Prep. Charge by the J.W., Bro. Turner ; W.Ts. by W. Bro. Dawick (Manawatu Kil.); Final Charge, W. Bro. Spooner. One joining member was proposed. H.G.W. were offered by the visitors, one of the latter being a near relative of our deceased brother, who expressed the deep gratitude of all members of the family to the Lodge for the sympathy shown and the performance of the last sad rites, couching his remarks in deep and touching tones, which visibly affected the feelings of many present. In conclusion the W.M. announced that he, with his officers and brethren, will, by invitation, attend Nil. Lodge next Thursday evening, when the degree will be worked by our W.M. and officers, it being needless to state we appreciate very much the compliment paid by our sister Lodge,—[Lodge Correspondent..]

Waiwhetu. No. 176.—The monthly meeting was held at Lower Hutt on 11th November. Unfortunately, it turned out a very wet and dirty night, which somewhat mitigated against the attendance both of visitors and members, and as this was the first working night for the W.M. and his Officers it was a bit disappointing to them, as they naturally wanted to show what they could do in regard to the ritual work, which, notwithstanding the poor attendance, went off exceedingly well, and the new W.M. can be congratulated on the quickness with which he got through the business of the evening. Correspondence was received from

various sources, from G.Sec., forwarding nomination papers for G.L. officers, also notifying that G.L. would meet in Wellington in May, 1915. A donation was passed to a deserving circular appeal from Lodge Geraldine, No. 27. From the Prov.G.M. and V.W. Bro. Bridge, acting-Sec., re a meeting for the 26th November to make arrangements for G.L. meeting. W. Bro. Guineas was appointed delegate to this meeting. The auditor's report and balance-sheet was received and adopted. It showed that the Lodge was progressing very favourably, as it has only been in existence for four years, and has a balance of assets over liabilities of £371 ls. 7d., which goes to show that the Lodge finance has been well looked after by the officers and brethren since its inception. W. Bro. H. Hobbs was elected representative on the Board of Enquiry in conjunction with the W.M., W. Bro. Anson receiving a vote of thanks for his services for the last two years. One candidate for initiation was proposed. Two candidates were initiated into Freemasonry. W. Bro. Guineas, W.M., obligated, W. Bro. Ayson, I.P.M., communicated the Secrets and gave the charge after initiation, Bro. McLachlan, S.W., invested the candidates, W. Bro. Anson gave the Apron Charge, Bro. McIlvride the N.B. Charge, and R.W. Bro. Peterkin, Prov.G.M., presented, the W.Ts. The Lodge was closed at 9.15 p.m.—[Lodge Correspondent.]

ROYAL ARCH CHAPTERS.

Waterloo, No. 2.—The regular convocation was held at the Masonic Hall, Wellington, on the 28th October, V.E. Comp. G. Russell, Z., presiding. Several visitors were present, but the attendance of members was disappointing to the officers. After the minutes had been confirmed correspondence was read and dealt with. A demit was applied for and granted. The balance-sheet for the past year was presented, and after discussion was adopted. The business of the evening was to exalt two brethren, and this was done by the 1st Prin., assisted by V.E: Comps. Dement, Schwartz, and Neilsen (Hinemoa R.A. Chapter), and E. Comp. Rod, H., who presented the W.Ts. The new officers showed careful work and that the two instruction meetings held had been of decided advantage. Special mention was made regarding the services of the Organist, who, although living at a distance, attends regularly and contributes to the enjoyment of the meetings. V.E. Comp. Veitch expressed his hearty thanks to the officers and companions for their handsome presentation of jewels to him at the annual convocation. It was decided to place an engraved silver plate on the Arch recently presented to the Chapter by V.E. Comp. Veitch, the plate to show date of presentation and donor's name. The 1st Prin. announced that he would pay an official visit to the Hinemoa R.A. Chapter at their next annual meeting, and asked for a full attendance of officers and members. After H.G.W. had been given by visitors the Chapter was closed at 9.45 p.m.—[Chapter Correspondent.]

Rawhiti, No. 30.—The regular convocation was held on 2nd November. V.E. Comp. W. Dobson, Z., presided over a fair attendance of companions. One candidate was proposed for advancement. A letter was received from Rev. T. Porritt, G.Supt., intimating that three offices in G. Chapter had been apportioned to Wellington district for the ensuing year. A vote of sympathy with the widow of our late Comp. W. J. Grimes, who passed away at Auckland on 30th October, was passed. Bro. Grimes was an active member of the Craft during his residence in Dannevirke, and only removed to Auckland a few months ago. Only at last convocation a letter was received from him intimating his intention of affiliating with a Chapter in the northern city, consequently the news of his sudden death came as a shock to his many Masonic friends in Dannevirke. Comp. D. Milne (Waipukurau), who was unable to attend the annual convocation, was duly invested as 3rd Soj. The Chapter having been duly closed, an Ark Mariners' Lodge was opened, W. Bro. R. A. Gillespie, C.N., presiding, and the degree was conferred on one candidate, and several certificates were presented. The officers nominated in the several .side degrees for the ensuing year were .declared duly elected.—[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, 1913.)

PATRON:

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

GRAND MASTER:

M.W. Bro. J. J. Dougall, of Christchurch.

PAST GRAND MASTERS:

M.W. Bro. Henry Thompson (deceased)	...	...	1890-92
M.W. Bro. Malcolm Niccol	...	...	1892-94
M.W. Bro. Francis Henry Dillon Bell (resigned)	...	...	1894-96
M.W. Bro. William Barron	...	...	1896-98
M.W. Bro. Richard John Seddon (deceased)	...	...	1898-1900
M.W. Bro. Alexander Stuart Russell (resigned)	...	...	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
M.W. Bro. C. J. W. Griffiths	...	...	1910-12
M.W. Bro. M. Thompson	...	...	1912-14

PAST PRO-GRAND MASTERS:

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

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Deputy Grand Master—R.W. Bro. E. P. Lee, Oamaru.

Provincial Grand Masters of Districts—

Auckland—M.W. Bro. O. Nicholson, Auckland.

Wellington—R.W. Bro. T. A. Peterkin, Lower Hutt, Wellington.

Canterbury Province—M.W. Bro. F. C. Binns, Christchurch.

Southland—R.W. Bro. Wm. Timpany, Invercargill.

Otago—R.W. Bro. J. J. Clark, Dunedin.

West Coast—R.W. Bro. J. H. Harkness, Westport.

Hawkes Bay—R.W. Bro. H. L. Harston, Napier.

Nelson and Marlborough—R.W. Bro. W. E. Redman, Picton.

Taranaki—R.W. Bro. R. W. Sargent, Hawera, Taranaki.

Senior Grand Warden—R.W. Bro. J. Catchpole, Auckland.

Junior Grand Warden—R.W. Bro. H. H. Seaton, Wellington.

Grand Chaplains—W. Bro. Rev. A. Mitchell, Canterbury;
W. Bro. Ven. Archdeacon Packe, Southland.

Grand Treasurer—W. Bro. David Arthur Baxter, Canterbury.

Grand Registrar—W. Bro. Edward Darker Mosley, Canterbury.

President, Board of General Purposes—R.W. Bro. Sydney Clifton Bingham, Canterbury.

President, Board of Benevolence—W. Bro. John Thornton, Canterbury.

Grand Lecturers—W. Bro. T. W. Rowe, W. Bro. W. G. Mehaffey, W. Bro. H. B. Bridge.

Senior Grand Deacons—W. Bro. Stephen Shepherd Allen, Auckland; W. Bro. J. H. Worboys, Wellington.

Junior Grand Deacons—W. Bro. Wm. Henry Hopkins, Otago; W. Bro. W. H. Haddrell, Taranaki.

Grand Superintendents of Works—W. Bro. J. S. Colhoun, Auckland; W. Bro. C. L. W. Lischner, Otago.

Grand Directors of Ceremonies—W. Bro. Kenneth Mackenzie, Canterbury; W. Bro. F. J. Hunn, Wellington.

Grand Bible-Bearers—W. Bro. John Reid, Auckland; W. Bro. Frank Bedford, Wellington.

Grand Sword-Bearers—W. Bro. F. Thomas, Nelson and Marlborough; W. Bro. C. P. Mori, West Coast.

Grand Standard-Bearer—W. Bro. Wm. Smeaton Clark, Auckland.

Grand Organist—Bro. F. C. Burry, Otago.

Grand Pursuivants—W. Bro. J. O. Clapp, jun., Southland; W. Bro. J. B. E. Hird, Hawkes Bay.

Grand Stewards—W. Bros. L. A. H. Gogoll and J. McKenzie, Canterbury; W. Bros. C. F. Reed and Norman McKenzie, Auckland; W. Bros. W. J. Croucher and E. Goodbehere, Wellington; W. Bro. Wm. Jacobsen, Otago; W. Bro. J. H. Homer, Southland; W. Bro. H. E. Burley, Hawkes Bay; W. Bro. F. Nosworthy, Nelson and Marlborough; W. Bro. T. Pattison, West Coast; W. Bro. G. W. Rogers, Taranaki.

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(Meets on the Fourth Thursday in each month at 7.30 p.m., in the Offices of Grand Lodge, Manchester Street, Christchurch.)

President—R.W. Bro. Sydney Clifton Bingham, Canterbury.

Members ex-officio.—M.W. Bro. J. J. Dougall, G.M.; R.W. Bro. E. P. Lee, D.G.M.; R.W. Bro. Catchpole, S.G.W.; R.W. Bro. H. H. Seaton, J.G.W.; R.W. Bro. David Arthur Baxter, G.Treas.; W. Bro. Edward Darker Mosley, G.Reg.; all Past Grand Masters and Past Pro-Grand Masters; all Past Deputy Grand Masters; all Provincial Grand Masters and Past Provincial Grand Masters; the immediate Past President of the Board.

Elected Members.—W. Bros. F. C. B. Bishop, A. H. Hobbs, H. Hopkinson, H. J. Otley, M. B. Wright (Canterbury Province); W. Bros. D. B. Walshe, Horace Hammond (Auckland District); W. Bros. J. G. Harkness, H. J. T. Jaggard (Wellington District); W. Bros. F. Bradley, J. G. Ross (Otago District); W. Bro. J. T. Prair (Southland District); W. Bro. E. Hosking (Hawkes Bay District); W. Bro. E. Schafer (West Coast District); W. Bro. F. G. Kimbell (Taranaki District).

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Elected Members—W. Bros. W. Brown, T. Compton, J. W. Roberts, A. H. Webb, W. M. Robinson (Canterbury Province); W. Bros. G. E. McCarthy, A. H. J. Brake bush (Auckland District); W. Bros. Geo. Russell, H. Hobbs (Wellington District); W. Bros. H. G. Deal, J. R. Gilmour (Otago District); W. Bro. Jas. Walke (Southland District); W. Bro. G. F. Roach (Hawkes Bay District); W. Bro. R. W. Stiles (Nelson and Marlborough District); W. Bro. G. Hufton (West Coast District).

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Chairman—

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NORTH ISLAND.

CRAFT LODGES.

(Under Grand Lodge of New Zealand.)

PROVINCE OF AUCKLAND, 43 LODGES.

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

Ara, No. 1:—Founded 1842, meets in Freemasons' Hall, Princes-st., Auckland, second Wednesday each month, 7.30 p.m. Installation June. W.M., W. Bro. W. F. Endean; S.W., Bro. R. Gardner; J.W., Bro. A. G. Graham; 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. Wm. Bridgman; S.W., Bro. A. E. Bagnall; J.W., Bro. C. A. Coppins; Sec., Bro. J. P. McPhail, 43 Phoenix Chambers, Queen Street, Auckland.

United Service, No. 10:—Founded 1864, meets in Freemasons' Hall, Princes Street, Auckland, last Wednesday every month, 7.30 p.m. Installation June. W.M., Bro. A. E. Edwards; S.W., Bro. Bro. H. G. Grimlinton; J.W., Bro. H. R. Harris; Acting Sec., R.W. Bro. A. W. Morris, King Edward Street, Mount Eden.

Beta-Walkato, No. 12:—Founded 1865, meets in 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. W. Dey, P.M.; S.W., Bro. R. L. Hope; J.W., Bro. C. R. Speight; Sec., Bro. J. E. Hammond, Hamilton.

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

Coromandel, No. 17:—Founded (456, I.C.), 1872, meets in Masonic Hall, Coromandel, on Wednesday nearest full moon in each month. Installation March. W.M., Bro. A. J. Gatland; S.W., Bro. E. Greensmith; J.W., Bro. Rev. T. Norrie; Sec., Bro. C. H. Bennett, P.M., Coromandel.

Manukau, No. 24:—Founded 1876, meets in Masonic Hall, Princes-st., Onehunga, on first Wednesday each month. Installation March. W.M., Bro. H. E. Harrison; S.W., Bro. A. J. Pople; J.W., Bro. W. McSkimming; Sec., W. Bro. A. C. Harrison, Box 10, Auckland.

Albion, No. 45:—Founded 1883, meets in Masonic Hall, Devonport, on second Thursday in each month. Installation June. W.M., Bro. W. Colman; S.W., Bro. W. G. Allen; J.W., Bro. V. R. Anderson; 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, 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 in Masonic Hall, Ellerslie, Wednesday on or before full moon. Installation Oct. W.M., Bro. J. Wooller, P.M.; S.W., Bro. A. Clark; J.W., Bro. A. Hewson; Sec., Bro. R. W. Mears, P.M., Papakura.

Papakura, No. 56:—Founded 1855, meets in Masonic Hall, Papakura, Tuesday on or before full moon. Installation June. W.M., Bro. D. W. Jones, P.M.; S.W., Bro. D. A. Reid, P.M.; J.W., Bro. W. M. McLean; 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. R. Menzies; S.W., Bro. K. G. Cochrane; J.W., Bro. A. C. Wallace; Sec., 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 Feb. W.M., W. Bro. Watts; S.W., Bro. G. Wilkin; J.W., Bro. A. Warburton; Sec., Bro. N. J. Ray, "Age" Office, 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. Curtin; J.W., Bro. J. G. Sowers; 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. W. J. Arnold; S.W., Bro. J. B. Crawford; J.W., Bro. W. G. Mason; Sec., Bro. W. S. Williams, P.M., Wynyard Road, Mount Eden.

Waiuku, No. 90:—Founded 1893.
Ohakea, No. 101:—Meets in the Masonic Hall at Ohakea 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. Installation April. W.M., Bro. R. Worner; S.W., Bro. F. Strungell; J.W., Bro. R. R. McLennan; Sec., Bro. A. D. Lambly, 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., Bro. H. Langdon; S.W., Bro. G. Wohlmann; J.W., Bro. R. Hay; Sec., Bro. A. T. Ellis, P.M., Slevin-st., 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. A. Darcy Low; Sec., Bro. W. A. Joll.

Waipa, No. 119:—Founded 25th Sept., 1901; meets in Masonic Hall, Te Awamutu, Friday nearest full moon, 7.30 p.m. Installation Oct. W.M., Bro. H. Y. Collins; S.W., Bro. H. Heerdegen; J.W., Bro. J. Browning; Sec., Bro. A. J. Bray.

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 Aug. W.M., Bro. T. H. Hall; S.W., Bro. E. E. Hammond; J.W., Bro. W. H. Poole; Sec., Bro. B. P. Andrews, 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; Sec., 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. G. W. Brayshaw; S.W., Bro. C. M. Gummer; J.W., Bro. R. Parlour; Sec., W. Bro. S. S. Allen, P.O. Box 12, 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. H. Hine; S.W., Bro. G. P. Finlay; J.W., Bro. A. V. Snaddon; Sec., Bro. B. Wolff, Te Kuiti.

Karioti, 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. E. A. Tisch; S.W., Bro. T. Cameron; J.W., Bro. J. E. Herbert; Sec., Bro. C. N. Flyer, P.M., N.Z.R., Frankton Jn.

United Masters', No. 167 (Auckland).
Maungawhau, No. 168:—Founded 1909, meets in the Lodge-room, Woodside-rd., Mt. Eden, on the third Thursday in each month. Installation Nov. W.M., W. Bro. H. L. Wade; S.W., Bro. C. Hudson; J.W., Bro. H. T. Surman; Sec., V.W. Bro. F. H. Mueller, P.G.R., P.O. Box 796, Auckland.

Maraden, No. 169 (Maungaturoto).
Waitakeri, No. 170 (Henderson).
Nau Mai, No. 177:—Founded 1910, meets in Lodgeroom Hakiaba Street, Taumarunui, first Wednesday every month. Installation Nov. W.M., Bro. A. S. Laird; S.W., Bro. N. A. Winter; J.W., Bro. E. T. Hughes; Sec., Bro. Dr. T. C. Thwaites.

Waipu, No. 179.

Onewa, No. 182 (Northcote).

Te Marama, No. 186:—Founded 1911, meets at Ngaurawahia, 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. S. L. Bygrave; S.W., Bro. H. Head; J.W., Bro. W. H. Allen; Sec., Bro. N. D. Clifford, Box 1, P.O., Tirau.

Whakatane, No. 198:—Founded 4th June, 1914. Sec., W. Bro. Ingram, Whakatane, Bay of Plenty, Auckland.

Irish Constitution.

Ara, 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., V.W. Bro. C. J. Schnauer; S.W., Bro. S. I. Crookes; J.W., Bro. R. J. Lusher; Treas., V.W. Bro. R. K. Pigott, P.M.; Sec., W. Bro. W. H. Patterson, P.M., c/o P.O. Box 340.

PROVINCE OF HAWKES BAY: 10 LODGES.

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

Scinde, No. 5:—Founded 1858, meets in Masonic Hall, Tennyson-st., Napier, third Tuesday each month. Installation Wednesday following the third Tuesday in June. W.M., Bro. C. H. Critchley, P.M.; S.W., Bro. J. P. Thomson; J.W., Bro. R. Bishop; 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. H. W. Whitton; S.W., Bro. A. W. Kirk; J.W., Bro. H. Hill; Sec., Bro. Jas. Redshaw, P.M., P.O. Box 198, Napier.

Bedford, No. 25:—Founded 1878, meets at Masonic Hall, Waipukurau, Tuesday on or before full moon, 7.30 p.m. Installation April. W.M., Bro. W. H. Booth; S.W., Bro. F. W. Gore; J.W., Bro. W. H. L. Williams; 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. Thompson; S.W., Bro. Alex. Todd; J.W., Bro. A. Parkin; Sec., Bro. J. James, P.M., Waipawa.

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

Heretaunga, No. 73:—Founded 1878, meets in Masonic Hall, Hastings, H.B., second Wednesday, 7.30 p.m. Installation June. W.M., Bro. P. W. Tombs; S.W., Bro. J. A. Miller; J.W., Bro. C. H. Martin; Sec., Bro. T. Morgan, P.M., Box 5, P.O., Hastings.

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

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

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

Ruataniwha, No. 172:—Founded 1910, meets in Masonic Hall, Takapau, Friday on or before full moon every month, 7 p.m. Installation August. W.M., Bro. M. Steffenson; S.W., Bro. R. A. Fraser; J.W., Bro. E. F. Stubbs; Sec., Bro. W. Hobson, Takapau.

PROVINCE OF TARANAKI: 7 LODGES.

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

Patea Kil., No. 18:—Founded 1873, meets second Wednesday each month. Installation March. W.M., Bro. A. McFarlane; S.W., Bro. J. Fairweather; J.W., Bro. E. E. Wells; Sec., W. Bro. H. E. P. Adams.

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., Bro. W. G. Bishop; S.W., Bro. J. W. J. Harding; J.W., Bro. H. D. Caplen; Sec., Bro. T. B. Salmon, Princes Street, 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. F. S. Johns; S.W., Bro. E. W. Garner; J.W., Bro. W. P. Nicoll; 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. Lodge of Instruction Friday before meeting at 8. Installation February. W.M., Bro. R. C. D. Lightbourne; S.W., Bro. J. H. Bleakley; J.W., Bro. J. L. Weir; Sec., W. Bro. R. J. Carter, P.M.

Moa, No. 110:—Founded 1896, meets Freemasons' Hall, Inglewood, Taranaki, Friday nearest full moon, 7.30 p.m. Installation March. W.M., Bro. E. E. Olson; S.W., Bro. E. J. Allemann; J.W., Bro. J. Roberts; 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 Nov. W.M., Bro. D. Penwarden; S.W., Bro. A. Clarke; J.W., Bro. K. Connell; Sec., Bro. G. W. Rogers, P.M.

PROVINCE OF WELLINGTON: 37 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. J. S. Connell; S.W., Bro. E. Norton; J.W., Bro. A. Scott; Sec., W. Bro. J. H. Worboys, P.M., Kibbirnie.

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

Masterton, No. 19:—Founded 1873, meets in Masonic Hall, Bannister-st., Masterton, on second Wednesday every month, 8 p.m. Installation May. W.M., Bro. E. R. Wilson; S.W., Bro. R. J. Young; J.W., Bro. J. L. Hughes; Sec., Bro. F. J. Hunn, Box 21, 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. C. W. Nielsen; S.W., Bro. A. W. Rowlands; J.W., Bro. W. Simpson; Sec., Bro. J. B. Lea, P.O. Box 226, 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. Timney; Sec., Bro. F. E. Merlet, Featherston.

Rangitikei, No. 38:—Founded 1880, meets at Masonic Hall, Bulls, Tuesday before full moon. Installation Oct. W.M., Bro. G. W. McKenzie; S.W., Bro. K. W. Deighton; J.W., Bro. W. S. Penney; Sec., Bro. Thomas King, P.O. Box 5, Bulls.

Feilding, No. 41:—Founded 1881, meets in Masonic Temple, Feilding, Monday nearest full moon. Installation July. W.M., Bro. W. A. Bailey; S.W., Bro. N. G. Bray; J.W., Bro. E. H. Fisher; Sec., W. Bro. Gordon Elliott, P.M., Feilding.

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

Manawatu Kil., No. 47:—Founded 1883, meets Masonic Hall, Church-st., Palmerston N., Wednesday before full moon every 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.

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. A. J. Reynolds; S.W., Bro. H. E. Hart; J.W., Bro. W. H. Baillie; Sec., Bro. Arthur Philipotts, P.M.

Uister, No. 62:—Founded 1888, meets in the Masonic Hall, Petone, third Wednesday every month. Installation June. W.M., Bro. G. D. McEwen; S.W., Bro. W. H. Richards; J.W., Bro. C. A. Strong; Sec., Bro. A. G. Steffensen, 106, Richmond-street.

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

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

Rangitira, No. 71:—Founded 1891, meets in Masonic Hall, Huntville, Rangitikei, Friday on or before full moon. Installation March. W.M., Bro. T. Chisholm; S.W., Bro. W. H. Maclean; J.W., Bro. A. S. Jonson; Sec., Bro. R. A. Campbell, P.M.

Otaki, No. 72:—Founded 1891, meets in Masonic Hall, Otaki, on Tuesday nearest full moon, at 8 p.m. Installation Nov. W.M., Bro. W. M. Simeox; S.W., Bro. W. J. Howell; J.W., Bro. W. Quayle; 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. Alexander Murray; S.W., Bro. Sven Polson; J.W., Bro. John B. Brickell; Sec., Bro. Edgar Larkin, P.M., Box 32, Greytown.

St. Andrew Kil., No. 79:—Founded 1868, meets Freemasons' Hall, Wanganui, second Thursday each month (excepting Dec., first Thursday). Installation second Thursday in July. W.M., Bro. A. Doig; S.W., Bro. L. Craig; J.W., Bro. A. E. King; Sec., Bro. D. McFarlane, P.M., P.O. Box 120, Wanganui.

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

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

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

Coronation, No. 127:—Founded 1902, meets at Masonic Hall, Johnsonville, Saturday on or before full moon, 7.30 p.m. Installation July. W.M., Bro. O. Jerusalem; S.W., Bro. E. Harrop; J.W., Bro. R. Turner; Sec., Bro. W. S. Radcliffe, Ngaio.

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

Brooklyn, No. 132:—Founded October, 1903, meets in Masonic Hall, Brooklyn, on first Wednesday in each month. Installation October. W.M., Bro. S. M. Arcus; S.W., Bro. H. V. Futter; J.W., Bro. W. J. Westwood; Sec., Bro. W. P. Carter, 11 Jefferson Street, Brooklyn.

Te Awahou, No. 133:—Founded 1906, meets in Masonic Hall, Liddle Street, Foxton, Tuesday nearest full moon. Installation May. W.M., Bro. John Ross; S.W., Bro. G. O. Barber; J.W., Bro. H. Beny; Sec., Bro. J. W. Hodgson.

Horowheana, 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. Wm. Jamieson; J.W., Bro. J. Bagrie; Sec., W. Bro. James McIntyre, D.H. School, Levin.

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. A. James; S.W., Bro. H. Jaggard, P.M.; J.W., Bro. J. Kloth; 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.

Puketoi, No. 149:—Founded 1907, meets Masonic Hall, Pongaroa, Tuesday nearest full moon, 7.30 p.m. Installation Feb. W.M., Bro. F. Armstrong; S.W., Bro. C. Liverton; J.W., Bro. T. A. Yeoman; Sec., W. Bro. W. Sounness, 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 Oct. W.M., Bro. A. Nicol; S.W., Bro. A. D. McLeod; J.W., Bro. W. McKay; Sec., Bro. H. Kershaw, P.O. Box 12, Martinborough.

Tutanekai, No. 156:—Founded 1908, meets in Masonic Hall, Adelaide-rd., Berhampore, first Friday each month, 7.30 p.m. Installation Feb. W.M., Bro. P. C. Watt; S.W., Bro. E. D. Alexander; J.W., Bro. A. A. Whitelaw; Sec., Bro. J. P. Shand, P.M., Cuba-st., Wellington.

Huia, No. 171:—Founded 1910, meets at Masonic Hall, Church-st. E., Palmerston N., on first Thursday each month. Installation March. W.M., Bro. W. S. Smith; S.W., Bro. R. McNab; J.W., Bro. W. Turner; 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.

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

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. D. M. Watkin; S.W., Bro. R. B. Turnbull; J.W., Bro. G. Kreger; Sec., Bro. S. M. Dixon, Box 10, Mangaweka.

Otari, No. 190:—Founded 1912, meets in the Freemasons' Hall, Ngaio, second Friday, each month, 7.30 p.m. Installation July. W.M., Bro. S. P. Curtis; S.W., Bro. J. H. Jerram; J.W., Bro. D. J. Watson; Sec., Bro. W. A. Tanner, Khandallah.

Installed Masters Lodge, No. 194:—Founded 5th October, 1912. Meets in Freemasons' Hall on fourth Friday in November, *February, *April, *June, *August, *October. Installation in October. W.M., Bro. H. B. Bridge; S.W., Bro. P. Levi; J.W., Bro. A. Erskine; Sec., Bro. Morris Fox. (*Open to visiting M.Ms.)

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. W. Deem; S.W., Bro. J. D. W. McBeth; J.W., Bro. J. Fowler; Sec., Bro. F. Symes, Avenue, Wanganui.

Whetu Kairangi, No. 201:—Founded 1914, meets at Methodist Church, Worser Bay, on second Friday in each month, at 7.30 p.m. Installation October. W.M., W. Bro. Rev. T. Porritt, D.G.C.; S.W., Bro. Thos. Boon; J.W., Bro. C. Silvester; Sec., Bro. F. Aston, Karaka Bay.

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-st., Nelson, second Thursday every month (except May—fourth Thursday), 7.30 p.m. Installation May. W.M., Bro. E. W. Rudman; S.W., Bro. A. E. Hedges; J.W., Bro. J. L. Ching; Sec., W. Bro. R. W. Stiles, Box 105, Nelson.

Wairau, No. 42 (Blenheim):

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

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

Waitohi, No. 111:—Meets Masonic Hall, Pictou, 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. Fawcett; 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 Oct. W.M., Bro. A. Walker; S.W., Bro. W. J. Shaw; J.W., Bro. Jas. Phillips; Sec., Bro. R. H. Lash, P.M., Rockville, 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 Liddelov.

Advance, No. 61:—Founded 1871, meets in Masonic Hall, Brunner, 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-st., Kumara, Tuesday nearest full moon, 8 p.m. Installation Feb. W.M., Bro. W. E. Richards; S.W., Bro. S. T. Peters; P.M., J.W., Bro. J. Steel; 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. H. M. Coulson; S.W., Bro. W. H. Shannon; J.W., Bro. H. A. Thompson; 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. Thawley; S.W., Bro. W. Henderson; J.W., Bro. W. Cooper; 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. O. G. Jones; S.W., Bro. J. Myers; J.W., Bro. C. A. Boyd; Sec., Bro. Chas. M. Johnson, 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. E. G. Brown; S.W., Bro. A. B. Franklin; J.W., Bro. H. G. Webster; Sec., Bro. J. Green, P.M.

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

Kawitiri-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. F. Hobbs; S.W., Bro. W. Panckhurst; J.W., Bro. S. Paul; 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.

(M.W. Bro. F. C. Binns, Prov.G.M.)

Unanimity, No. 3:—Founded October, 1851, meets at Masonic Hall, Sumner-rd., Lyttelton, first Tuesday each month, 7.30 p.m. Installation Feb. W.M., Bro. J. Furneaux; S.W., Bro. J. A. Borthwick; J.W., Bro. A. R. W. Prestney; 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., Bro. C. W. Bingham; S.W., Bro. T. H. Ker, junr.; J.W., Bro. H. H. Wauchop; Sec., W. Bro. F. C. B. Bishop, P.O. 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 Dec. W.M., Bro. A. L. Gray; S.W., Bro. L. Brighting; J.W., Bro. A. Gribble; Sec., Bro. R. H. Croft, Box 13, Kaiapoi.

Caledonian, No. 16:—Founded 1871, meets in Caledonian Masonic Hall, Sophia-st., Timaru, first Monday every month, 7.30 p.m. Installation June. W.M., Bro. J. H. Harrison; S.W., Bro. R. McAnerney; J.W., Bro. A. Kennedy; Sec., Bro. James Simpson, 138 North-st., 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., W. Bro. J. C. Freg; S.W., W. Bro. R. B. B. Willis, P.G.D.; J.W., W. Bro. J. S. Inwood; Sec., W. Bro. J. W. A. Walker, District High School, Southbridge.

Canterbury Kil., No. 23:—Founded 1875, meets at Masonic Hall, Canterbury Street, Lyttelton, third Thursday each month, 7.30 p.m. Installation July. W.M., Bro. N. W. Taylor; S.W., Bro. W. T. Lester; J.W., Bro. J. D. Plimmer; Sec., Bro. C. Kay, P.M., Oxford Street, Lyttelton.

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. Readie; 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. P. J. Coates; S.W., Bro. H. Farrelly; J.W., Bro. T. J. Withers; Sec., Bro. B. A. McKeown, 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. A. E. Smith; S.W., Bro. Wm. Trigance; J.W., Bro. Geo. Tate; Sec., Bro. F. A. Joynt.

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., Bro. J. W. Kime; S.W., Bro. C. J. Morland; J.W., Bro. W. T. Street; Sec., W. Bro. Jno. Graham, P.M., P.O., Lincoln.

Concord, No. 39:—Founded 1881, meets in Masonic Hall, Papanui, fourth Wednesday every month. Installation May. W.M., Bro. R. Laurie; S.W., Bro. H. S. Wilson; J.W., Bro. T. H. North; Sec., Bro. R. Baldwin, 72 Aikman'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. Kilday; 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:—Meets Lodgeroom, Leonard Street, Waimate, Wednesday on or before full moon. Installation August. W.M., Bro. S. Bird; S.W., Bro. W. Manchester; J.W., Bro. Jas. Manchester; Sec., Bro. A. J. Hoskins, P.M.

Thistle, No. 113:—Meets in Masonic Hall, Havelock-st. W., Ashburton, on third Wednesday in each month, at 7.30 p.m. Installation 30th Nov. W.M., Bro. J. Williams; S.W., Bro. S. Crooks; J.W., Bro. J. Harris, P.M.; 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. A. Searell; S.W., Bro. E. L. H. Wolf; J.W., Bro. F. E. Fairweather, P.M.; Sec., Bro. D. Arnott, Cust.

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. W. S. Eastwood; S.W., Bro. R. H. Taylor; J.W., Bro. T. W. N. Wilson; Sec., W. Bro. H. Wyatt, 93 Worcester Street, Christchurch.

Waihora, No. 141:—Founded 1905, meets Oddfellows' Hall, Leeston, second Thursday in each month, at 8 p.m. Installation April. W.M., Bro. B. C. Jacobs; S.W., Bro. W. J. Lemon; J.W., Bro. F. J. Lemon; 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. F. Steans; S.W., Bro. W. J. Hunter; J.W., Bro. W. Bottrell; 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 Oct. W.M., Bro. E. Lill; S.W., Bro. T. Wraight; J.W., Bro. J. Macpherson; Sec., Bro. G. Stapleton.

Amuri, No. 184:—Founded October, 1911; meets Masonic Hall, Rotherham, Friday nearest full moon, 7.30 p.m. Installation October. W.M., Bro. C. Thomson; S.W., Bro. J. J. Goulding; J.W., Bro. D. W. Hunter; Sec., Bro. W. E. Juddins, Wairau.

Avon, No. 185 (Christchurch).

Tawera, No. 188 (Oxford).

Timaru, No. 196 (Timaru).

Koranga, No. 197 (Timaru).

Brewton, 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. J. R. Rogerson; S.W., Bro. E. T. Moller; J.W., Bro. J. W. Hardie; Sec., Bro. D. C. Cameron, P.M., 27 Manor Place, Dunedin.

Waitaki, No. 11:—Founded 1869, meets Masonic Hall, Wansbeck Street, Oamaru, Wednesday on or before full moon, 7.30 p.m. Installation May. W.M., Bro. J. M. Forrester; S.W., Bro. H. M. Roxby; J.W., Bro. F. W. Kibblewhite; Sec., W. 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. Latimore; 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 1876, meets Masonic Hall, Palmerston South, Friday on or before full moon every month, 8 p.m. Installation August. W.M., Bro. Geo. B. Smith; S.W., Bro. R. M. Peattie; J.W., Bro. T. Harrison; Sec., Bro. W. Diack.

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. C. Keeley; S.W., Bro. H. Mackay; J.W., Bro. D. D. Cleghorn; Sec., Bro. R. G. Foster, Kelso.

Hiram, No. 46:—Founded 1883, meets at Masonic Hall, Cargill Road, South Dunedin, on fourth Tuesday in month. Installation October. W.M., Bro. H. E. Woodhead; S.W., Bro. R. V. Parker; J.W., Bro. Geo. R. West; Sec., Bro. Jas. T. Laing, P.M., 45 Lees Street, Dunedin.

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

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

St. Thomas Kil., No. 83 (Kaitangata):
St. John, No. 84 (Mosgiel):
Mount Ida, No. 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 November. W.M., Bro. W. R. Parcell; S.W., Bro. R. M. Ray; J.W., Bro. W. Campbell; Sec., 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 Nov. W.M., Bro. W. R. Holloway; S.W., Bro. W. R. McKean; J.W., Bro. J. E. Menzies; 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. Hanton; S.W., Bro. A. H. Crawley; J.W., Bro. C. Robt. Page; Sec., Bro. E. Tomkinson, Harbour Board, Dunedin.

Manuhirika Kil., No. 109:—Founded 1896, meets in the Masonic Hall, Alexandra South, on Friday on or nearest full moon. Installation Feb. W.M., Bro. A. E. Spooner; S.W., Bro. H. Munroe; J.W., Bro. G. W. Campbell; Sec., Bro. J. B. Arnott.

St. Bathans, No. 126:—Founded 11th Nov., 1902, meets Masonic Hall, Becks, on Thursday nearest full moon every month, at 7.30 p.m. Installation Nov. W.M., Bro. T. H. Mee; S.W., Bro. C. Alexander; J.W., Bro. T. Sheppard; 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 Dec. W.M., Bro. W. Farquharson; S.W., Bro. W. G. Hay; J.W., Bro. G. G. Adess; Sec., Bro. G. Watts, P.M., 53 Clyde-st., Dunedin.

Teviot, No. 148:—Founded 1907, meets 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. Gilmore, P.M., Box 18, Roxburgh.

Oceanic, No. 154:—Meets in St. Kilda Masonic Hall, Dunedin, third Wednesday each month, 7.30 p.m. Installation October. W.M., Bro. J. Couchman; S.W., Bro. A. Cannon; J.W., Bro. A. McKenzie; Sec., Bro. D. H. Hastings, P.M., 33 Moreau Street, St. Kilda.

Haeremai, No. 155:—Founded 1907, meets in Masonic Hall, Great King St. (opp. Museum), Dunedin, second Friday each month, 7.45 p.m. Installation April. W.M., Bro. J. W. Raffles; S.W., Bro. C. F. J. Bell; J.W., Bro. D. E. Bootin; Sec., Bro. A. W. Flett, 149 Queen St., 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. R. McLean; S.W., Bro. W. H. Halley; J.W., Bro. A. Williams; Sec., Bro. Dr. J. S. Stenhouse, P.M., Owaka.

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. C. A. Capamagian; S.W., Bro. A. H. Charlton; J.W., Bro. J. Wright; Sec., Bro. J. C. Borthwick.

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. J. Critchfield; S.W., Bro. Geo. Kelly; J.W., Bro. W. A. Stout; Sec., Bro. S. Clark, Box 62.

Harvey, No. 49:—Founded 1864, meets Masonic Hall, Gore, Wednesday nearest full moon, 7.30 p.m. Installation second Wednesday in April. W.M., Bro. L. Fretwell; S.W., Bro. B. Paterson; J.W., Bro. E. C. Smith; Sec., Bro. Walter Gee, Box 35, 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. W. R. Rusden; S.W., Bro. E. Johnson; J.W., Bro. C. W. Bradshaw; 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. H. Akhurst; S.W., Bro. T. B. McIntyre; J.W., Bro. A. E. Ward; Sec., Bro. J. C. Robins (acting).

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 at Masonic Hall, Arrowtown, Monday on or before full moon. Installation February, same day as No. 85. W.M., Bro. John Duncan; S.W., Bro. E. H. Graham; J.W., Bro. A. J. Campbell; Sec., Bro. John Jenkins, P.M.

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

Taringatua, 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. Henry Graham; S.W., Bro. D. Walker; J.W., Bro. H. Bur; Sec., 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. Installation every Friday. Installation October. W.M., Bro. A. Anderson Stewart, M.D.; S.W., Bro. James Thomson; J.W., Bro. William Bird; Sec., Bro. E. Matheson, Box 10, 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. R. Hood; S.W., Bro. W. H. Fortune; J.W., Bro. F. D. Fortune; Sec., Bro. W. Crowther.

Wairaki, 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 95.

Waikaka, No. 151:—Founded 1907, meets in Lodgeroom, Waikaka, Monday nearest full moon. Installation June. W.M., Bro. Jas. Brosnan; S.W., Bro. T. Keating; J.W., Bro. W. Excell; Sec., Bro. A. G. Thomson, P.M.

Mataura, No. 174:
Waihopai, No. 180 (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. Sprout; 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. G. Lamprecht; J.W., Bro. C. Brown; Sec., Bro. G. Largarde. (This Lodge, working in English, cordially invites brethren from New Zealand.)

L'Oceanic Française, No. 350:—Meets in the Masonic Hall, Mission-street, Papeete, on first Tuesday of each month at 7.30 p.m. Installation December. W.M., Bro. H. Langomazino; S.W., Bro. Allain; J.W., Bro. G. Verbaeghe; Sec., Bro. M. Sue.

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

(With jurisdiction over 31 R.A. Chapters and 1 Mark Lodge.)

Annual convocation January or February. I.P.G.Z., M.E. Comp. W. Smith; G.Z., M.E. Comp. J. J. Esson (No. 2); D.G.Z., R.E. Comp. A. C. Andrews (No. 1); G.H., R.E. Comp. T. Ross (No. 28); G.J., R.E. Comp. M. J. Harris (No. 17); G.S.E., M.E. Comp. H. J. Williams (No. 2); G.S.N., V.E. Comp. J. S. Hope (No. 24); G.Treas., V.E. Comp. H. J. Freeman (No. 17); 1st G.Soj., V.E. Comp. H. Coop (No. 9); 2nd G.Soj., V.E. Comp. F. A. Steans (No. 8); 3rd G.Soj., V.E. Comp. M. N. Rivers (No. 18); G.Reg., V.E. Comp. C. W. Neilsen (No. 2); G.Chanc., V.E. Comp. M. Evans (No. 15); G.Supt. of W., V.E. Comp. A. McLean (No. 20); G.D. of C., V.E. Comp. R. Gillespie (No. 30); G.Swd.B., V.E. Comp. E. W. Eaton (No. 7); G.Std.B., V.E. Comp. G. S. Gordon (No. 23); G.Org., V.E. Comp. C. F. Turner (No. 31); Asst.-G.D. of C., V.E. Comp. J. H. S. Perritt (No. 19); Asst.-G.Swd.B., V.E. Comp. L. A. H. Gogoie (No. 6); Asst.-G.Std.B., V.E. Comp. H. M. Smyth (No. 29); Asst.-G.Reg., V.E. Comp. W. McElrea (No. 33). SUPREME G. COMMITTEE—Chairman M.E. Comp. R. Fletcher, the G.Pa. and G.Treas. (ex officio), all P.G.Zs., all G.Supts., and V.E. Comps. C. J. B. Norwood, G. E. Smith, H. Preston, and H. H. Seaton. G. SUPERINTENDENTS—

Auckland—R.E. Comp. F. Kearsley.
Wellington—M.E. Comp. Rev. T. Porritt.
Canterbury—R.E. Comp. C. Flavell.
Southland—R.E. Comp. T. M. Rankin.
Otago—R.E. Comp. E. Lane.
Westland—R.E. Comp. E. Dacre Dunn.
West Coast (North Island)—R.E. Comp. G. W. Palmer.

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. G. Russell; H., Comp. J. Rod; J., Comp. C. B. Hanton; 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. Giehrst, Invercargill.

Victoria, No. 4:—Founded 1879, meets in Masonic Hall, Munroe Street, Napier, last Thursday each month, except December. Installation September. Z., Comp. A. J. McGlashan; H., Comp. H. L. Harston; J., Comp. G. F. Roach; 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. T. C. Hanton; P.Z., Comp. G. Hill; J., Comp. A. H. Thorpe; H.; S.E., Comp. E. Eliot Chambers.

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

Waitaki Kil., No. 8 (being Otago Chapter, No. 5, 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. W. J. Hill; H., Comp. J. A. Peebles; J., Comp. D. Miller; 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. A. H. Walker; H., Comp. R. White; J., Comp. A. I. Farmer; S.E., Comp. A. E. Bagnall.

Wairapa, No. 10.—Founded 1892, meets in the Masonic Hall, Carterton, on third Friday in January, March, May, July, September, and November. Installation 23rd September. Z., Comp. R. J. Foss; H., Comp. W. N. Dempsey, P.Z.; J., Comp. C. W. Perrin; S.E., Comp. J. B. Bairstow.

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

Victory, No. 12.—Founded 1892, meets in Masonic Hall, Nelson, on third Thursday in month as required (except in Dec. and Jan.). Installation Oct. Z., Comp. J. A. Orsman; H., Comp. J. Bartlett; J., Comp. J. L. Ching; S.E., V.E. Comp. R. W. Stiles, Nelson.

Marlborough, No. 14.—Founded 1892, meets in Masonic Hall, Charles Street, Blenheim, on Wednesday nearest new moon in October, December, February, April, June, and August. Installation 23rd September. Z., E. Comp. G. J. Logan; H., E. Comp. M. McKenzie; J., Comp. C. A. Eckford; S.E., Comp. W. Nosworthy, 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. S. Bird; J., Comp. T. W. 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. J. Banks, P.Z.; H., V.E. Comp. R. A. Stewart; J., Comp. B. Tudhope; S.E., E. Comp. W. H. Thompson. Ruapehu, No. 19.

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.

Kawaitiri, 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.E. 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.

Wanganui, 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. N. Roulston; H., Comp. G. G. Bullock; J., Comp. E. Runnerstrum; 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. G. Luke; H., Comp. J. B. Hopkirk; J., Comp. T. R. K. Burgess; S.E., Comp. S. M. Arcus.

Hinemoa, No. 25.—Founded 1906, meets in Masonic Hall, Daniel Street, third Thursday every month. Installation September. Z., Comp. H. B. Bridge; H., Comp. J. Reid; J., Comp. E. G. Robertson; S.E., Comp. H. Ivory.

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 Friday in every month. Installation Sept. Z., Comp. W. Crawley; H., Comp. S. Hanlon; J., Comp. J. W. Raffles; S.E., Comp. T. Ross, P.Z., Ravensbourne.

Westland Kil., No. 29 (Hokitika):

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

Prince of Wales, No. 31 (Christchurch):

Takahoa, No. 32.—Founded 1912, meets on the third Thursday in each month at Patea, Eltham, and Hawera alternately. Installation September. Z., Comp. T. E. Hamerton; H., Comp. J. Phillips; J., Comp. F. G. Kimbell; S.E., Comp. H. Priestley, P.Z., Box 33, P.O., Waverley.

Iwikatea, No. 33 (Balelutha).—Z., Comp. A. Munro; H., Comp. W. Henderson; J., Comp. B. Whiting; S.E., Comp. T. D. Pearson.

Wallace, No. 34 (Otago).

Rose and Thistle, No. 35:

Gisborne, No. 36:

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Wellington Chapter, No. 91.—Meets in the Masonic Hall, Wellington, on the third Friday in the months of January, April, July, and October, or as near those dates as possible. M.W.S., III. Bro. W. H. Jones; High Prelate, E. and P. Bro. —; Recorder, E. and P. Bro. G. E. Smith, P.M.W.S.

Lathom Chapter, No. 93.—Meets in the Masonic Hall, Wanganui, on the last Thursday in the months of February, May, 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, H. and P. Bro. G. W. Palmer, P.M.W.S., 6, Purnell-street, Wanganui.

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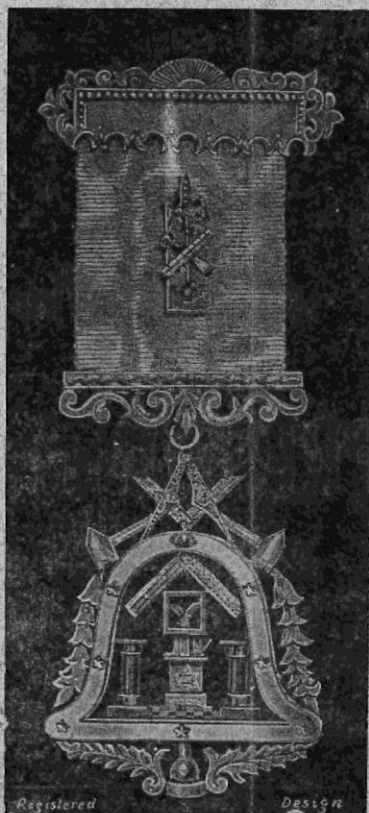
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