

THE NEW ZEALAND



CRAFTSMAN

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* Installation Meetings.

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

Communications relating to Subscriptions, Lodge Advertisements and all business matters should be addressed to the Secretary, N.Z. Masonic Newspapers Co., Ltd., P.O. Box 334, Wellington.

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WELLINGTON, NEW ZEALAND, JUNE 1, 1940.

[A.D. 1940, A.L. 5940

M.W. BRO. S. S. ESSON.

BY the death of M.W. Bro. J. J. Esson the Craft in this Territory, and the Dominion in general, have lost one of the greatest men that New Zealand has produced. A man of great versatility, eminent personal and mental gifts, deep and wide culture, with a large and tolerant experience of men and of the world which he had travelled so widely, Colonel Esson had served the Dominion long and faithfully in many important capacities, civilian and military; but it is his work in and for the Craft that is of particular interest to us now that he has completed his labours, after a life well spent in acts of piety and virtue, and passed on, at a ripe age, to the Grand Lodge above.

It is no reflection on many other worthy brethren to aver that M.W. Bro. Esson was and is widely regarded as the most distinguished craftsman that the Dominion has produced. Details of his Masonic career are on record elsewhere in this issue, and constitute an impressive testimony to a long, fruitful and comprehensive career of Masonic life and work. In the higher degrees, Bro. Esson's rise was perhaps meteoric, but in the more important sphere of Craft Masonry, he rose slowly, by patient industry and merit, from a place in the ranks to the head of the Order. From his first introduction to Grand Lodge work in 1906 until he vacated the office of Grand Master thirty years later, he laboured assiduously and without respite for the good of the Craft and of his fellow men.

Bro. Esson was a deeply religious man, and, unlike many brethren, he did not find Masonry an adequate substitute or alternative for other forms of religious life and experience. He was indeed prone to insist, and perhaps at times over-insist, that Freemasonry is not a religion, and probably the happiest moments in his Masonic life were those spent in the Rose Croix Chapters, of which he ultimately became Inspector-General. He will, however, go down in Masonic history principally for his outstanding contributions to Masonic life and thought during the period in which he was Grand Master.

Much had been expected of Bro. Esson as Grand Master, but even his intimate friends were astonished at the volume and quality of his work in the Chair of Grand Lodge. He came into personal contact with hundreds of brethren throughout the Territory, and was especially solicitous of the interests and welfare of country Lodges subject to difficulties arising out of isolation. His visits were a great source of inspiration to these brethren carrying on an arduous Masonic task on the outposts of the Territory.

What will dwell longest in the minds of the brethren however will be the lofty quality of his addresses as Grand Master. These were characterized not only by high literary, cultural and oratorical qualities, but by a depth of genuine moral fervour which gripped and held his audiences, and left a lasting impression on the life of the Craft. This insistence on fundamental moral principles was the key to Bro. Esson's attitude to life both within the Craft and outside it. He was interested in the cultural aspects of the Craft, and contributed a series of notable papers to the archives of the Research Lodge of Wellington. While in a general way interested in the antiquarian and symbolic aspects of the Craft, he did not, however, regard them as of supreme importance, and indeed there were other brethren in the territory whose expert knowledge of such matter was probably greater than his own. His task as he saw it was to bring before the rank and file of the brethren the important moral principles, the cultured tolerance, and the friendly personal contacts, that make up what is really most precious in Masonic life and thought.

It is significant of Bro. Esson's attitude that the portions of the Craft ritual which he loved best were first the charge on the presentation of the working tools in the Second Degree; secondly, the address to the W.M. in the Installation ceremony; and, thirdly, the charge after installation. From these noble statements of moral purpose he drew many searching lessons for the edification of the brethren, and constantly illustrated them in

his own life within the Craft and without. The records of his addresses in various branches of Masonic life will bear reading and re-reading, as storehouses of exposition of basic Masonic principles. Bro. Esson was a man of very wide experience of the world and of life, but he was not subtle or sophisticated in mind. Like all great men, his ideas were plain and simple, and his expression of them was likewise clear and lucid. He was tactful and tolerant, but at the same time a stickler for principle in matters both great and small; and if in the course of his Masonic duties he noticed or heard anything that called for comment, that comment was made at the right time and place.

M.W. Bro. Esson was a moral and spiritual leader whom, in these dark days, the Craft can ill afford to lose. He was a classical example of the cardinal Masonic virtues, and it may be a long time before we look upon his like again. Time marches on, but it leaves a trail of splendid memories. and among these the memory of M.W. Bro. Esson will endure, inspiring and fragrant, in the minds of all Masons who were privileged to know him and &me under his influence.

DISTRICT GRAND CHAPTER, NORTH ISLAND, NEW ZEALAND.

The Annual Convocation of the District Grand Chapter, North Island, New Zealand, of Royal Arch Masons of England was held in the Masonic Hall, Remuera, Auckland, on Wednesday, 10th April, 1940. District Grand Officers for the ensuing year are as follows:—D. B. Patterson, Grand Superintendent; James W. Jack, Second Dist. G. Principal; J. F. Colegrove, Third Dist. G. Principal; C. H. Jenkins. Dist. G.S.E.; R. S. Newcomb, Dist.G.S.N.; A. C. Wilkin, Pres. Dist. Committee of Gen. Purposes; J. S. Brigham, Dist. G. Registrar; F. E. F. Weir, Dist. G.D. of C.; F. L. Moodie, Dist. P.G.Soj.; H. N. Spencer. Dist. First Asst. G. Soj.; O. Williams, Dist. Second Asst. G. Saj.; H. J. Short, Dist.G.Swd.Br.; E. Chatterton, Dist.G.Std.Br.; D. McKenzie, Dist.Asst.G.D. of C.; A. H. Hunt, Dist G. Org.; R. Jeffers, Dist. G. Janitor.

"There is an unseen cord that binds
The whole wide world together;
Through every human life it winds,
This one mysterious tether.
There are no separate lives, the chain
Too subtle for our seeing,
Unites us all upon the plain
Of universal being.

"In all the affairs of human life, I have noticed that courtesies of a small and trivial character re the ones which strike deepest in the grateful and appreciative heart. Bro. Henry Clay.

News and Notes

NUMBER 3400.

The issue of "The Freemason's Chronicle" for 9th March, 1940, is Number 3400, published at New Barnet, Herts, England. That means that since the first week in 1875 the Paper has appeared giving "a weekly record of Masonic Intelligence."

Something of a record to be proud of is the fact that during the whole time the Paper has been owned, edited, printed and published by three generations of one family —father, son, and grandson respectively.

It has been a great privilege to make very many friends, whose memory never fades. There have been many trials and difficulties in general affairs, perhaps the present times are the worst ever experienced, and the Editor wishes all friends—and indeed every Freemason—his sincere fraternal regards, knowing that all join in praying for better times, peace, and security throughout the world.

All of us should be most proud in the knowledge that our beloved Freemasonry stands firm and solid; it is not damaged in any way and needs no repairing. Then all of us must stand by our Freemasonry and endeavour to practise its principles and teachings to the utmost of our ability.

[Best wishes on the excellent record of Bro. A. W. Morgan, L.G.R. He has indeed done well.—Ed.]

TEN MILLION BOXES.
Now Being Made for Britain's Home and Empire Foods.

South Wales, centre of Britain's great tinplate industry, is busy exporting tinplate which will eventually return to Britain in the form of containers filled with Empire and foreign food.

At present the industry as a whole is dealing with orders for some 10,000,000 boxes, representing about 450,000 tons of tinplate, a large proportion of which is destined for export.

Among recent large orders is one for 120,000 boxes for the French Government. There has also been an increase in inquiries from Germany's European neighbours, notably Holland, where prices are more remunerative than formerly.

But the new export drive will be directed chiefly towards food producing countries where it will serve both to establish British credits for purchases of foodstuffs and to ensure plentiful supplies of containers for the packers ;ending food to Britain.

The industry is now working to about 75 per cent. of capacity and is limited only by the amount of steel available. The Government, however, has decided to free further supplies, and if necessary will provide tinplate manufacturers with foreign steel at the same price as British.

When further export licenses are granted Britain will undoubtedly secure a large proportion of Germany's pre-war business, which by 1938 had risen—through subsidised trading—to third place in world tinplate export, with 18 per cent. of the total. In that year Britain exported 50 per cent. of the world total, and the U.S.A. 25 per cent.

—Robert Williamson, London.

Wise men learn more by fools than fools by wise men.--Cato the Elder.

Chips from Many Ashlars

(With as Many Acknowledgements.)

Nowhere can the treasures of brain and heart be so effectually preserved, impressed in the minds of men, and passed down to posterity as in a Freemasons' Lodge; nowhere are all the great moral duties so continuously presented by practical lessons, enforced by symbols and familiar precepts as are illustrated in the three degrees of E.A., F.C, and M.M. In these lessons the whole duty of man to his fellow-men in all the relations of life is made clear.

NO SECRECY IN THIS.

If there be anywhere a member of the Order who is not a loving husband and father; who does not give loyalty to his friends and his government; who is not honourable before all men; such an one has not abided by that which Masonry teaches, nor lived up to the obligations he has most solemnly assumed. And of this there is no secrecy—Masonry proclaims these teachings as her own, and any Freemason may tell them to whom he will. Masonic Tidings.

BETTER THAN RICHES.

"The Masonic Sentinel" says that you have heard a Mason or one not a Mason remark that few rich men are of the fraternity. To a man who devoting his every thought to the accumulation of riches Masonry is a thing to be avoided. Our institution teaches men to treat their fellows fairly, and that is the duty of every man to aid the less fortunate. The principles of fraternity are in conflict with the system whereby most, if not all, great fortunes are accumulated. You have heard it said of a brother that he might have won riches had he devoted less thought and energy to Masonry and more to his business or profession. Masonry is a means to spiritual

wealth, and offers nothing in the way of material reward. Masonry is intended to take men's minds from temporal things and to prepare their souls for happiness eternal, Masonry offers something better than riches but many can not see the light. None are so blind as those having eyes and see not. Brethren, let the scales fall from your eyes and behold the beauties of Masonry.

PRAYER.

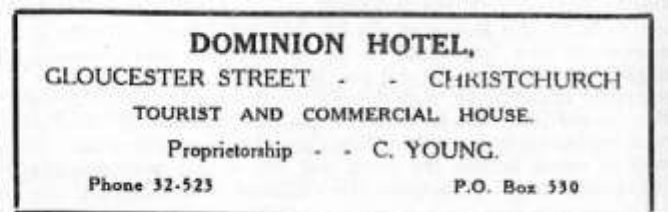
Give me a good digestion, Lord,
And also something to digest,
Give me a healthy body, Lord,
With sense to keep it at its best.

Give me a healthy mind, Lord,
To keep the good and pure in sight,
Which, seeing sin, is not appalled,
But finds a way to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh,
Don't let me worry overmuch
About the fussy thing called "I."

Give me a sense of humour, Lord,
Give me the grace to see a joke,
To get some happiness from life
And pass it on to other folk.

—Left by an unknown worshipper in Chester Cathedral, England.



LET THERE BE LIGHT.

By Walter A. Quincke, 32°

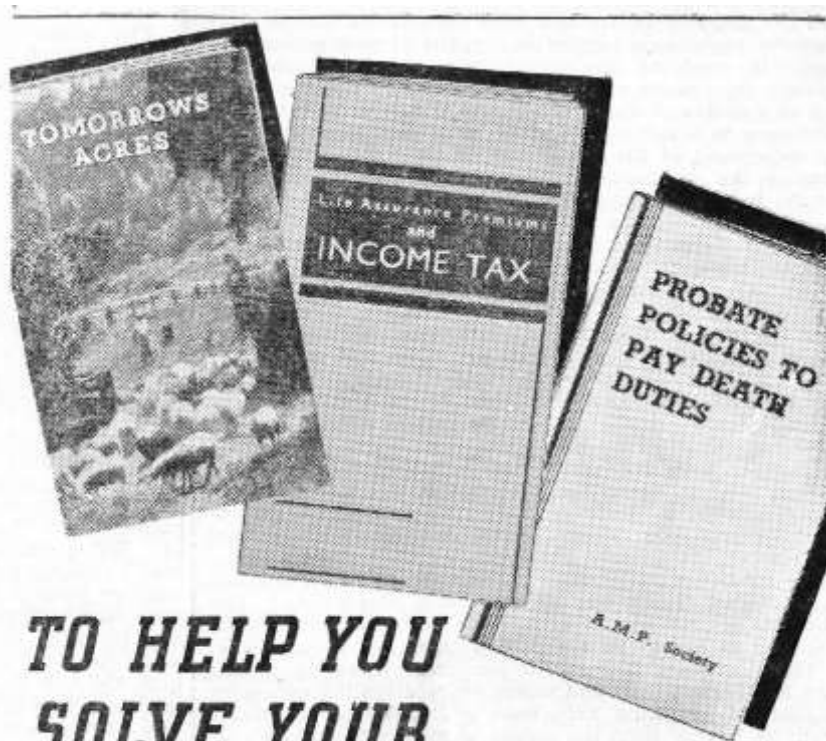
Light conveys a far more recondite meaning than it is believed to possess by most Masons. It is the first of all the symbols presented to the initiate and continues to be presented to him in various modifications throughout his future progress. It does not mean truth and wisdom *per se*, but contains within itself a far more abstruse allusion to the very essence of Masonry, and embraces within its signification all the other symbols of the Craft. Masons are defined the "sons of light" because they are supposed to be in the possession of the true meaning of the symbol, while the uninitiated are still in darkness. The connection of material light with this emblematic illumination was prominently exhibited in all of the ancient systems of religious mysteries. Among the Egyptians the hare was the hieroglyphic of eyes that are open, because the animal was supposed to have its eyes always open. The priests thereafter adopted the hare as the symbol of a moral illumination revealed to the neophytes in the contemplation of Divine Truth and it was also the symbol of Osiris and the main object of their mystic rites. In the Hebrew language the word "hare" is "arnebet," which is compounded of "our" or light, and "nabat" or to see, so the word was used among the Egyptians to designate an initiation, and interpreted among the Hebrews to "see the light."

Upon the examination of other religions practised by the ancients it is revealed that light constituted a principal object of adoration and a fountain of knowledge, and that darkness was compared with ignorance and evil. Light, therefore, became the absolute representative for the highest human good. All the joyous emotions of the mind, all the pleasing sensations of the body, and all the happy moments of domestic

intercourse were derived from light. This transition appears natural—from earthly to heavenly things, from corporeal to spiritual things—and light came to typify the true religion and the felicity which it imparts. But light came from God not only to clear man's way before Him, but also to signify moral truth and pre-eminently that system of truth which is spoken of in the Holy Bible.

As light was adored as a fountain of goodness, darkness was abhorred as the cause of evil and from that arose the doctrine which seemed to prevail among the ancients, showing the existence of two antagonistic principles contending for the government of the world.

Without light, the positive source of happiness, man could not exist. Since many religious beliefs are based on the idea of pleasure and pain and the sensation of hope and fear, it is not to be wondered that the ancients revered light. Darkness, on the contrary, by replunging nature into a state of nothingness and depriving man of the pleasurable emotions conveyed through the organs of sight, was ever held in abhorrence and as a source of misery and fear. These two contrasting conditions in which man thus found himself, occasioned by the enjoyment or the banishment of light, induced him to imagine the existence of two antagonistic principles in nature, to whose domination he was alternately subjected. Such was the dogma of two opposing Persian deities, Ormuzd and Ahriman, who symbolized these two principles. Such, also, was the dogma of Manes, the founder of the sect known as the "Manichees," who described God as the Father, ruling over the Kingdom of Light, and contending with the powers of darkness.




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Address

A.M.P.S.

Pythagoras defined light as "unity," "equality" and "stability." Darkness he named the "left hand," or "inequality" and "instability." He attributed the colour white to the good principle and black to the evil one. Jewish Kabbalists believed that prior to the creation of the world all space was filled with infinite intellectual light which later withdrew to an equal distance from the central point in space and produced future worlds. The first emanation of this surrounding light into the abyss of darkness produced what Kabbalists defined the Adam Kadmon, or first man and prime result of Divine energy.

The reverence for light is an emblematic representation of the eternal principle of good therefore predominant. The candidate always passes through the portals of utter darkness and at length terminates his trials by an admission to the splendidly illuminated sacellum where he attains pure and perfect light and where he receives the necessary instructions investing him with a knowledge of Divine Truth as having been the object of all his labours.

**VISIT OF THE GRAND MASTER, M.W. BRO. C. J. RONALDSON,
TO THE .KIRKPATRICK MASONIC INSTITUTE,**

On his official visit to Nelson on the 4th May, the Grand Master took the opportunity of paying a visit to the Kirkpatrick Masonic Institute.

He was accompanied by the Provincial Grand Master, R.W. Bro. J. L. Ching, and received at the Institute by the Chairman of the Board of Governors, W. Bro. C. Milner, and the Matron, Miss Allison.

The Grand Master inspected the Buildings and grounds and expressed himself as well pleased with the Home and training given to the girls.

He addressed the girls, stating how thankful they should feel to the late W. Bro. S. Kirkpatrick for his benevolent bequest in providing for them such a splendid home in such lovely surroundings.

He was delighted to learn from the Matron that all of the six girls attending Nelson Girls' College had received encouraging reports from the Lady Principal of the College on their work during the term just ended.

He urged all the girls to do their best at all times for the honour of the Institute to which they belong.

It was a happy and informal gathering.

It was mentioned to the Grand Master that two more girls were entering the Institute this month, bringing the total up to 21, which is over comfortable capacity.

Consideration will be given by the Board of Governors to extension of the present buildings, as it is evident the Kirkpatrick Masonic Institute will continue to grow.

Fortunately there is ample land available at the present property.

Another distinguished Freemason, in the person of V.W. Bro. A. T. C. Sellars, President of the Board of Benevolence, also paid a visit to the Institute during the month, and expressed his pleasure upon the management of the Institute, and the happiness of the children.

THE INDIVIDUAL MASON.

The whole experience of humanity has demonstrated that national strength and stability are dependent upon virtues which are not promoted by laws, but by the daily lives of the individuals who comprise the State. Freemasonry recognizes this great principle, and its attention is concentrated upon improving society by raising the ideals and the standard of conduct of the individual. The Masonic organisation exists, but it works through the individual. Corporately, Freemasonry takes no part in the life of the State. It never seeks to exert its influence in politics or any affairs of the State. It never even expresses an opinion upon such questions. Indeed, it is a cardinal principle of Freemasonry that the Craft, as a body, should scrupulously refrain from such action. Nevertheless, the influence of the Craft in public affairs must be great if Masonry is successful in impressing upon individual members those grand principles of moral truth which will lead them to judge fairly and to act faithfully and courageously.

History discloses," said the Grand Master, "that in every 'crisis the moral law has always prevailed, and even to-day forces more powerful than human effort are operating in the direction of preparing the conditions which must ultimately lead them to co-operate for the greatest good of all, under which man will live a happy and rational life, not by compulsion, but guided by love and truth." The highest good is attainable, prompting of the heart. It was this high attainment of which the prophet spoke when (as recorded in the V.S.L.) he foresaw the making of a new covenant: "After those days, saith the Lord, I will put My law in their inward parts and write it in their hearts." The Craft exists to hasten that time by enlightening its members and affording them the encouragement to be found in fellowship. But its purpose can be fully achieved only if each and every member accepts his personal responsibility. When a member is inclined to say: "What has Masonry done to make the world better?" he should check himself and ask instead: "What have I done to carry out the Masonic purpose?" The Freemason who honestly asks himself this second question will never have occasion to ask the first.—The late M.W. Bro. J. J. Essen, P.G.M., New Zealand.

JUBILEE CONGRATULATIONS.

LETTER FROM LORD BLEDISLOE.

Printed with the programme of the Jubilee Communication of the Grand Lodge of New Zealand was the following letter to the Grand Secretary, from Viscount Bledisloe, Past Grand Master, written at Lydney Park, Gloucestershire:—

My dear Grand Secretary—I most sincerely wish that I could accept the attractive invitation of the Grand Lodge of New Zealand to take part in the celebration of its Jubilee on the 28th April, but War commitments at Home render it impossible. I shall, however, be with you all in heart and spirit and in supplication to the Great Architect of the Universe that His blessing may rest upon my New Zealand Brethren and that His Almighty help and inspiration may continue to fortify Freemasonry throughout the Dominion and enable it to maintain unabated during the next 50 years its invaluable activities in promoting, both within and without the ranks of the Craft, the incomparable virtues of Brotherly love, Relief and Truth. Will you please convey my affectionate and most fraternal greetings and expressions of goodwill to the Brethren on this memorable occasion. Their fortitude, sympathy and selfless generosity during the period of the great economic depression, when I enjoyed the supreme honour of being their Grand Master, is to me an abiding and inspiring memory.—Yours most sincerely and fraternally, (Signed) Bledisloe.

P.S.—I felt very proud of being one of New Zealand's representatives at the Centenary, Celebrations of the Grand Lodge of England last year.—B.

GRAND LODGE JUBILEE.

CELEBRATION AT CHRISTCHURCH.

RECOGNITION OF FOUNDERS.

The celebration of the Jubilee of the Grand Lodge of New Zealand—the attainment of fifty years from the date of the installation of M.W. Bro. Henry Thomson as Grand Master of the territory, on the 30th April, 1890—took place on the 28th-30th April of this year, at Christchurch, the birthplace of Grand Lodge, and, socially, ceremonially, and in other respects, was an undoubted success. There were difficulties, of course, chiefly that arising from the absence in Christchurch of any building large enough to accommodate well over a thousand people and still leave floor-room for the processions inherent in a Communication of a Grand Lodge. These were, however, to a large extent overcome, and the fraternal goodwill that pervaded the large assemblage of visitors accepted the accommodation available in the city's municipal building as the best that could be found, and made the best of the circumstances. The gathering was not at all a business meeting. It was an occasion for celebrating with gladness the wonderful work done by Grand Lodge in its fifty years of construction and administration, and in particular signaling the event by showing honour to the Lodges which had erected Grand Lodge. That honour took the form of presenting the members of the Lodges of

1890 who had from then onwards maintained continuous membership of Lodges under the New Zealand jurisdiction, with a well-earned memento of their status as Founders.

Consequently, Grand Lodge issued to all the surviving veterans of 1890 an invitation to attend the celebrations as honoured guests of the central body, and, of course, without cost to themselves. On arrival in the Cathedral City, the Founders were taken in charge by representatives of Grand Lodge, escorted to the hotels appointed to them. Thenceforth they were made to feel that the Craft was indeed proud of the work which their Lodges, and in a large number of cases themselves personally, did fifty years ago for the advancement of the interests of their institution. Social hospitality, outings in picturesque surroundings, bright entertainment, the brotherly handclasp from every direction, a Communication in which they were made the observed of all observers, and finally a memorable banquet in which their work of fifty years ago was eloquently acknowledged—these experiences were their lot until they were heartily farewelled on departing for their own towns and districts.

Appropriately, the celebrations began with praise and thanksgiving to the G.A.O.T.U., at the Christchurch Cathedral, for His many mercies and blessings. This took place on the afternoon of Sunday, the 28th, when the storm that was raging over the city was in contrast with the calm dignity that ruled among the crowd congregated within the venerable building. The Founders, reduced in number by Time to 33, were given the place of honour, nearest to the chancel. It was noticed when they gathered that among them was the Man-of-the-Year of Grand Lodge, M.W. Bro. C. J. Ronaldson, the present Grand Master, who first saw Masonic light in May, 1885, and is now the seventh oldest member of the Craft on the register of the national constitution.

The Ven. A. K. Warren, Archdeacon of Christchurch, conducted the service. The ritual was one compiled for the occasion, with hymns of a definitely Masonic and thanksgiving turn. The first lesson, from Job xxviii, 12 to 28, was read by R.W. Bro. J. C. Barclay, Prov.G.M. of the Taranaki District; the second, from Ecclesiasticus xlv—"Let us now praise Famous Men"—by the M.W. the Grand Master.

The sermon was delivered by R.W. and Rt. Rev. Bro. W. G. Hilliard, P.D.G.M., Bishop of Nelson, who took as his texts the following verses from the Volume of the Sacred Law:

Hebrews xii, 10—"For he (Abraham) looked for a city which hath foundations, whose builder and maker is God."

Nehemiah, ii, 20—"The God of Heaven He will prosper us; therefore we His servants will arise and build."

Beginning with the delivery to the assembled brethren of a message from the Grand Master of New South Wales, conveying that M.W. brother's fraternal greetings to the Grand Lodge of New Zealand, and hearty good wishes for its future, R.W. Bro. Hilliard added corresponding wishes of his own, as a member of the United Grand Lodge of New South Wales who had been privileged to be for five years also a member of the Grand Lodge of New Zealand, and who was about to return to his native land. He congratulated Grand Lodge upon the magnificent figures which it had presented to the Craft, and upon the wonderful achievements of the past fifty years of Freemasonry in New Zealand.

If, said the preacher, the Craft wanted a message for this historic occasion, that message could well be taken from the passages which he has taken as the foundation of his remarks. The first text set forth the spirit of Freemasonry as it was intended to be, with its never-ending search after the realization, in terms of personal and social life, of the ideals which God had set before us. The second of the verses showed the only ground—the all-sufficient ground—of our confidence as we proceeded to set about our tasks. Abraham was not satisfied with any intermediate stage in the realization of his ideal. He looked for a city which had foundations, whose builder and maker was God.

What, asked the speaker, was the ideal which the Craft was striving to realise? Freemasonry was simply a philosophy of life. It was based upon two great beliefs which, when thoroughly held, became the strength and inspiration of all efforts that were worth while. The first of these beliefs was that there was at the centre of the universe not a blind force, not a mere clash of physical forces, but the throbbing heart of the Eternal; the second, that above, this world there lived and reigned a Sovereign Who was almighty, all-sufficient, omnipresent, who had revealed Himself to Man in the priceless treasures of his Word, Unless a man believed

in God he could not be admitted into Freemasonry. Members of the Craft believed in the immortality of the soul. They believed that life had an eternal significance—that it was not confined to three score and ten years spent on this earth, but went on to endless eternities.

This was the philosophy of life for which Freemasons stood. They also stood for the brotherhood of man, and for assistance to one another in times of distress, and in the realization of their ideal. The Craft also set before its members challenging standards of character and conduct. These things were tremendously worthwhile. He asked his hearers to pause for a moment and think of the condition of the world to-day. Because the very things he had enumerated had not been pursued with sufficient ardour—because our witness of truth had not been sufficiently consistent and convincing—the world was in its present state of confusion and disaster. It must be obvious that what was needed was a loyalty to ourselves above the interest of the individual, the class, or the clan—such a compelling force as would bind the fragments of humanity into one perfect whole. Such a sovereign body was to be found in the Living God, and in Him alone. No impersonal principle, no cold international code, no incoherent body like humanity itself, no entity that was exercising authority with passion, would suffice. Only in the Eternal God could an adequate authority be found. Without such an authority the world had fallen into disintegration and chaos. Until mankind could be bound together in the bonds of religion, and by devotion to our Father, there was no hope for the world.

Someone had said that the 25 years since the Armistice had been 25 years of the stupidest drifting—that national policies had been dictated by self-interest and bewilderment, because the world had been trying to live without God, the nations trusting in their own unaided wisdom. When our soldiers came home, we said in effect to them, "Well, thank you very much. You have been tremendously helpful to us, but now that the war is over we shall not need your services until the next war breaks out. Goodbye." The nations had had to do something with regard to God. They had rendered thanks to Him for the blessings

He had given to them, and then virtually said to Him, "Thank You very much. We do not know what we should have done without You, and now we shall not need You again until the next great crisis in our national life. We shall get on without You in the future."

The intervening years had been stupid years because we had been putting our trust in pacts, in treaties, and in alliances, and that sort of thing. The peoples had not had any compelling sense of God's purpose for our life and activities, or any wish to realise His will and accomplish His ideals. Freemasons, who had been taught that the Great Architect of the Universe was a living God, and taught that He was calling for builders of His great temple of humanity knew that they had a great responsibility to be up and doing, to take their own version of the truth seriously.

The present Jubilee was a time for efforts to make our Freemasonry more real, more vivid, more effective. It was a time to thank God for the past, and pledge ourselves and re-consecrate ourselves in the present service to more vivid and vital devotion to the building of His temple. If there were among those present any who had, for instance, been to church only twice in their lives—once, on wheels, to be christened, and again on wheels in a motor-car to be married—and who would go again only once more on wheels in a hearse to be buried, he could only say to such a man that he was a pretty poor sample of a Freemason.

Concluding, R.W. Bro. Hilliard exhorted his brethren to continue the development of their own lives, the development of the influence of brotherhood, and the spread of the spirit which had had a past of infinite value. He hoped that Grand Lodge would continue to go forward, and that when the state of greater achievement was reached it would be recognized that "its builder and maker was God."

The offertory was in aid of the Hutment Fund of Burnham Camp, at the time in full operation in connection with the training of the Second Echelon of the New Zealand Expeditionary Force.

MOTOR DRIVE AND CONVERSAZIONE,

On the following day the Canterbury brethren treated the Founders and other visiting brethren to an enjoyable motor trip to the Cashmere Hills, then along the Summit Road to the back of Lyttelton, where lovely views of the port and the outlying bays were secured; then back to Christchurch by way of the banks of the Heathcote and Avon Rivers, and through the city to the Riccarton racecourse, where afternoon tea was provided.

In the evening the visitors to the Communication, with the Founders, were taken by bus from Cathedral Square to the Addington trotting course, and there a very fine conversazione was held, local talent providing a bright programme of vocal and instrumental music and education. The supper was not the least enjoyable part of the arrangements, and dancing accounted for the rest of the evening.

Tuesday's daylight hours were allotted mainly to the entertainment of the wives and daughters of delegates. They were spent in inspection of the Botanical Gardens and Art Gallery. At afternoon tea a lecture on Horticulture was given by Mr. McPherson, curator of the gardens. In the evening, while the Jubilee Communication of Grand Lodge was in progress, the ladies were assembled for a theatre party at the Regent Theatre.

JUBILEE COMMUNICATION. JEWEL TO FOUNDERS.

As already indicated, the Communication, which was held in the Civic Theatre, was mainly for the purpose of showing the gratitude of Grand Lodge to the survivors of its Founders. These 33 brethren were placed in the forefront of the hall, having entered before the ceremonial arrival of the Grand Master and Grand Lodge officers.

Grand Lodge having been duly opened, the following overseas delegates were invited to the East by the Grand Master :-

Grand Lodge of South Australia: R.W. Bro. A. A. L. Rowley, P.D.G.M.; R.W. Bro. J. F. Godfree, P.G.W.; V.W. Bro. J. L. Potter, G.D.C.; V.W. Bro. C. L. Trevelion, A.G.I.L.; W. Bro. T. P. G. Barclay, P.G.Std.Br.

United Grand Lodge of Queensland: M.W. Bro. W. H. Green, Pro G.M.; R.W. Bro. F. W. G. Armand, P.D.G.M., Pres. Board of General Purposes.

The following representatives of District Grand Lodges were also invited to the East by the Grand Master: R.W. Bro. James W. Jack, Dist.G.IVI. of Wellington, E.C.; R.W. Bro. J. E. Purchase, Dist.G.M. of Canterbury, E.C.; W. Bro. W. B. Steel, Dist. G.M. Depute of South Island. S.C.

HONOUR TO PAST MASTERS.

Then came an announcement by the Grand Secretary, R.W. Bro. Lamb, that the M.W., the Grand Master had been pleased to confer the rank of Past Grand Deacon, honoris causa, on the following 'Worshipful Brethren:—

Auckland District: W. Bro. J. H. Hodge, P.G.S., Lodge Sir Walter Scott, No. 15; W. Bro. W. Rose, Lodge Mangonui, No. 78; W. Bro. H. Willis, Lodge Papakura, No. 56.

Canterbury Province: W. Bro. G. A. Mazey, Christchurch Lodge, No. 91; W. Bro. W. L. Morgan, P.G.S., Lincoln Lodge, No. 33; W. Bro. F. Robilliard, Thistle Lodge, No. 113; W. Bro. J. R. Morrison, Lodges Kaikoura, No. 60, and St. Augustine.

Otago District: W. Bro. J. Bews, Lodge Otago Kil., No. 143; W. Bro. J. Bissland, P.G.S., Lodge Haeremai, No. 155; W. Bro. H. J. Webb, Lodge Cromwell Kit. No. 98.

Wellington District: W. Bro. A. G. R. Blackwood, P.G.S., Lodge 1VIangahao, No. 231; W. Bro. Thos. Rowell, P.G.S., Lodge Tutanekai, No. 156; W. Bro. W. H. Melhuish, P.G.S., Lodge Ulster, No. 62; W. Bee, A. Macgregor, P.G.S., Lodge Waihenga, No. 150.

Hawke's Bay District: W. Bro. J. B. E. Hind, P.G.P., Lodge Heretaunga, No. 73; W. Bro. John Hobson, P.G.S., Lodge Bedford, No. 25.

Nelson and Marlborough District: W. Bro. Adam Gibson, P.G.S., Lodge Wairau, No. 42; W. Bro. S. O'Hara, Lodge Forest, No. 116.

Ruapehu District : W. Bro. W. E. Bullard, Lodge Te Awahoe, No. 133; W. Bro. W. A. Watt, Lodges Ruapehu, No. 128, and Rangatira, No. 71.

Southland District: W. Bro. D. McKenzie, Lodge Fortitude, No. 64; W. Bro. J. S. Lipscombe, Lodge St. John, No. 94.

Taranaki District: W. Bro. C. R. Honeyfield, Lodge Patea Kil., No. 18; W. Bro. W. C. Gentles, Lodge Te Henui, No. 281.

Waikato District: W. Bro. G. Laurenson, P.G.S., Lodge Otanake, No. 283; W. Bro. F. Prideaux, Lodge Whakatane, No. 198; W. Bro. H. G. Thorpe, Lodge Te Marama, No. 186.

West Coast District: W. Bro. Hugh Smith, Lodge Robert. Burns, No. 50; W. Bro. T. H. Bousiridge, Lodge Advance, No. 61.

PRESENTATION TO FOUNDERS.

M.W, Bro. George Russell, P.G.M., then invested with the Founders' Jewel the following brethren who had had continuous membership and whose names were on the Original Roll of Grand Lodge on the 30th April, 1890:

Baillie, Herbert, P.M., N.Z. Pacific, No. 2, date of initiation 22/11/1888.

Bairstow, Joseph B., P.M., St. Mark's. No. 53, 14/9/1886.

Boyd, Alexander, P.G.D., Kaikoura, No. 60, 3/10/1889.

Bull, Henry J., P.M, Victoria, No. 21, 8/10/1889,

Cooling, Frederick W., M.M., Geraldine, No. 27, 28/8/1886.

Dell, Henry, P.G.S., Franklin, No. 58, 27/1/1888.

Georgeson, John D. M., P.M., Waterloo, No. 13. 15/7/1884.

Hawley, William J., P.M., St. Augustine, No. 4, 8/3/1887.

Hodder, John T., P.M.. St. John's, No. 37.

Heginbotham, Joseph A.. P.M., N.Z. Pacific, No. 2, 13/9/1886.

Hopkins, William H., P.G.D.C., Palmerston, 26, 11/12/1881.

Jones, Alfred H., P.M., Ponsonby, No. 54, 3/12/1884.

Judd, Henry, M.M., St. Marks, No. 53, 23/8/1887.

Laing. James T., P.M., Hiram, No. 46, 22/6/1888.

Little, Joseph, P.G.Supt.W., Ngamotu, No. 43, 29/8/1886.

Moore, Samuel, M.M., Progress, No. 22. --/--/1876.

Morris, Charles D., P.M., St. Augustine, No. 4, 3/6/1880.

McDougall, Robert J., M.M., Fortitude, No. 64. 11/9/1889.

MacLennan, Ewen D., P.G.S., Papakura, No. 56, —/7/1885,

Olesen, Bryge P., P.M., Manulzau, No. 24, 14/1/1890.

Parker, Robert G. V., P.G.D.C., Hiram, No. 46, Hamilton. No. 291, 17/9/1888.

Pickett, John J., P.G.W., Haeata, No. 272, 21/8/1887.

Primrose, James, P.G.Swd.B., Beta Waikato, No. 12, 3/2/1887.

Reid, George McG., P.A.G.Swd.B., The St. Andrew's, No. 8, 28/10/1889.

Ronaldson, Charles J., G.M., St. Augustine, No. 4, Otago, No. 7, 6/5/1885.

Salmon, Thomas B., P.G.D.C., Wairau. No. 42, —/8/1882.

Sherborne, T. J., P.M., Harvey, No. 49.

Toomey, William J., M.M., Unanimity, No. 3, 27/5/1880.

Turner, Henry, M.M., Ashley, No. 28, 1889.

Walker, James, M.M., Papakura, No. 56, —/4/1888.

Webster, Josiah D., P.G.D., The St. Andrew's, No. 8, 14/5/1886.

Willis, George F., P.M., Papakura. No. 56, —/7/1885.

Wilson, Eli, M.M., Canterbury Kil., No. 23, 16/9/1880.

VOTES TO THE WAR FUNDS.

It was announced from the Chair that the Board of General Purposes had that day passed a resolution voting to the Government of New Zealand £10,000 by way of loan for the duration of the European War and six months afterwards; and also a free gift of £5000 to the National Patriotic Council, to be apportioned as follows: £2500 for ordinary purposes of the Patriotic Fund; £2500 for the aid of sick and wounded soldiers and soldiers in distress.

GRAND MASTER'S ADDRESS.

The M.W. the Grand Master, in his address to Grand Lodge, said: "To-day we celebrate with satisfaction the fiftieth anniversary of the Grand Lodge of New Zealand. To-day we welcome the accredited envoys of sovereign lodges of Australia, whose encouragement and active support was of great value to us when we were passing through the difficult times of our early manhood. The Masonic bonds which bind us together in the ties of brotherhood are growing closer every year.

"To-day we also welcome distinguished visitors of other Constitutions. From their presence we recognize a unity which exists amongst all Freemasons, and a desire to work together, especially at a time when the union of all the spiritual forces of the world is essential for its preservation. The idea of unity is well expressed by a writer of old—"Behold how good and joyful a thing it is, brethren, to dwell together in unity."

"To-day we welcome in a marked degree those of our Founders who have escaped the never-ceasing toll of time, and have lived to see the realisation of their dreams of fifty years ago.

"To-day we welcome the present generation of Freemasons who have courageously taken up the responsibilities of self-government bequeathed to them by the founders of Grand Lodge, and those present at this celebration will readily acknowledge that the cornerstone of this Grand Lodge, laid fifty years ago, now forms part of a structure perfect in all its parts, and honourable to its builders.

"This building, symbolically expressed, is the sanctuary of brotherly love, relief, and truth, to which the weary turn as a haven of comfort, and realise the will and power of Freemasonry to smooth away their troubles. One of the most important results of the formation of the Grand Lodge of New Zealand is its ability to afford relief on a scale hitherto impossible to the Freemasons of New Zealand.

"A history of the first fifty years of Grand Lodge, from its beginning to the present day, is being published. It calls for careful study by all the lovers of the Craft. This history will give in fuller details the various points of interest upon which I must touch in my address.

"In reviewing the establishment of Grand Lodge we find this fact clearly defined, namely, that Freemasonry must be regarded as one of the most important factors in any scheme of colonization. A Freemason's training fits him to be honourable in matters of business, and capable in matters demanding organisation and control.

"The same spirit which actuates a Freemason, as a colonist, to reproduce in his adopted country the manners, customs, and institutions of his fatherland, also influences him in regard to Freemasonry; but whether as a Freemason or as a colonist, his undoubted objective was that of self-government. Thus it follows that our Founders moved naturally forward towards autonomy, according to precedent and a desire to advance the true interests of Freemasonry in this Dominion.

"To illustrate how Freemasonry follows the flag: In 1840 the Treaty of Waitangi was signed. In 1842, only two years later, two Freemasons' Lodges were opened in New Zealand. That was the introduction of Freemasonry into this country, and the gradual occupation of the territory by Lodges under the English, Irish, and Scottish Constitutions followed in due time.

"In 1876, thirty-four years later, a movement was instituted to found a National Grand Lodge. This movement was deemed premature, but it serves to indicate the direction of Masonic thought in those early days. From that date the question of autonomy never ceased to occupy the attention of the Craft, and it is now a matter of history that the Grand Lodge of New Zealand came into its own under the guidance of distinguished brethren who brought the movement to a successful issue, consummated by the installation of M. Bro. Henry Thomson as our first Grand Master in Christchurch on the 30th April, 1890.

"The fittest tribute to our Founders is that their names live for ever in the memories of the Craft, and of the thousands who have benefited by their labours. Their achievements are also faithfully recorded in the annals of Grand Lodge.

"The natural 'suspension of harmony' attendant on the formation of Grand Lodge has given way to the harmony which now exists amongst us all, and it is not inconceivable that all Freemasons in New Zealand will ere long be under the one flag.

"It may interest the brethren to know that the present Grand Master of New Zealand was installed as W.M. of his mother-lodge, in Dunedin, by M.W. Bro. Henry Thomson, almost fifty years ago, and that his father, the Rev. William Ronaldson, was the first Grand Secretary, from 1890 to 1900. This record is unique in the history of Grand Lodge, and I feel sure that my brethren will pardon the introduction of this personal reference into my address.

"Loyalty to King and Empire again finds many of the Craft responding to the call to arms in the interests of the Empire, and safeguarding the freedom of the world from the great danger which now threatens it. The devilish cruelty with which this war is being waged against the smaller nations, neutrals, and the Allies is too awful for words, and nothing but the destruction of this menace can ensure the freedom of the world. Grand Lodge earnestly wishes its brethren serving in this war Godspeed in their dangerous mission, and will care for their welfare as far as lies in its power.

"Before concluding this address I would submit to this meeting the desirability of launching a great Masonic programme to celebrate the Jubilee of Grand Lodge. To this end I invite our rulers and brethren to explore all the avenues open to Masonic influence and support, either for charitable or educational purposes. There are many of the mysteries of nature and science yet unsolved, awaiting only the man and the hour to bring untold blessings to the human race, and when that hour comes may the man be a Freemason who has reached his goal through the instrumentality of the Grand Lodge of New Zealand."

On the motion of R.W. Bro. C. L. McDiarmid, Prov.G.M., Waikato District, a hearty vote of thanks was given to the Prey. Grand Lodge of Canterbury and the Canterbury brethren in general and their Reception Committee for the hospitality shown to visiting brethren during the celebration of the Jubilee.

Grand Lodge was then closed.

In the course of the evening excellent music was performed by a strong Masonic orchestra and choir, the orchestra under the baton of Bro. S. G. Wells, while R.W. Bro. G. F. Allen, P.G.W., conducted the choir.

The brethren then adjourned to a banquet of more than ordinary elaboration, held at the Caledonian Hall, Kilmore Street, at which the Australian delegates, in responding to the toast of their health, proved themselves brethren of an order of eloquence not often heard in the Dominion.

MASONIC TEACHING.

Monthly Leaflet of Masonic Instruction of District Grand Lodge of South Africa, Central Division.

"It is not out of place to remind Ruling Masters that it is desirable to fill in the evenings when their Lodge meets and there is no Masonic work to be performed to get some Brother to prepare and read a paper, and I also suggest that it would be quite appropriate on such occasions to work one or other of the Lectures. These Lectures are most instructive and enlightening as there is a full explanation of the reasons governing the procedure adopted at Initiations, Passings and Raisings. and although all of you may be fairly well acquainted with the Ritual, I make bold to say that few of you are equally well grounded in the signs and symbols used during these ceremonies."

So spake the District Grand Master, R.W. Bro. J. van Praagh, at the Central Division Annual Communication, on the 21st April, 1937.

The late Lord Amptill pointed out that we have got to do a very great deal to improve our teaching. "We need more and more teachers," he said, 'and better teachers than we have ever had before, if Masonry is to march with the times and make good its claim to be a progressive science.'" Further, that "When we undertake to make a man a Mason, and, incidentally, take his initiation fee and Lodge subscription, we enter into a definite and very solemn contract. That contract cannot be fulfilled by the mere performance of three successive ceremonies. The whole of our ritual not only implies that real teaching will be given, but also solemnly engages *us* to give that teaching." . . . The duty of giving that teaching devolves not only upon the Master of the Lodge and his Wardens, but also on every Master Mason." Lord Amptill felt that far too few

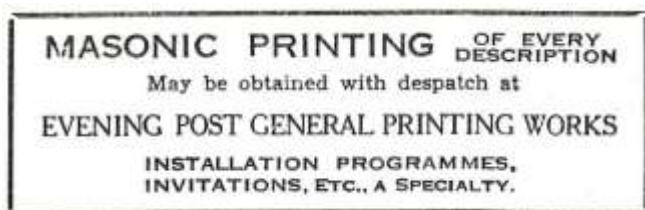
members of the Craft were performing that duty and that far too seldom is the contract with the Novice properly fulfilled. Again, Lord Amphyll pointed out that among our traditions there were two- which are of paramount importance so far as traditions count for a code of doctrine and discipline. The first being that of teaching by word of mouth as in the catechetical system and the second is that of reciting the ritual from memory. He explained that the printed books of ritual are quite a modern innovation and that the great problem is to re-establish as much of the practice of ancient days as can be made conformable with the present-day conditions of life. There was no innovation about this. Everything was ready to hand as the ritual tells us clearly what was done and the Lectures how it was done. The Novice is required to give proof of his proficiency in the former degree by answering certain questions that have been stereotyped in the printed rituals and the Master •at the end of the short catechism says: "These are the usual questions. I will put others if any Brother wishes me to do so." Lord Amphyll stated: "Never, in the whole course of my experience, did I hear anybody respond to that invitation, until at last I began to do so myself. It is now my invariable custom to ask the Master to put supplementary questions. This practice of mine at first produced consternation in every Lodge that I visited because it revealed not only the lack of any proper instruction, but also the appalling ignorance of those whose duty it is to teach. I got myself much disliked, but nobody could say I was not within my rights or that I was doing anything contrary to the customs and traditions of the Craft. How could they, seeing that the plain English of the ritual stared them in the face?" Lord Amphyll referred to the printed Masonic Lectures as a "Handbook for Teachers" of a questionable authority and established worth, and recommended its use within the limits that are conformable with present-day ideas, it not being out of date in any essential particulars. There are parts of our ceremonies which ought to be explained to every initiate before he is passed and to every Fellow Craft before he is raised. Such step would arouse a keen amount of interest and enthusiasm. The older Brethren would realise how much there was they had forgotten or never learnt, and the younger brethren would be animated by a wild thirst for information.

A learned brother has expressed a sense of disappointment in thinking of the Second Degree, as there seemed to be something lacking—something out of balance, and that we have to find the essential idea. Now what is the essential idea of the Second Degree? We are told that it is the "hidden mysteries of nature and science" and then not a word is said about them. So possibly one of the lessons in "Search that you may find"— "Knock that the door may be opened." And, again, Lord Amphyll has remarked: "Let me remark incidentally that we do not make half enough of the Second Degree, which covers a wealth of mysticism with the laconic phrases of the Ritual. The Second Degree is too often disparaged and even despised as a mere interlude which is of less importance than the Degrees which precede and follow it. There could be no greater mistake, and it is one that is solely due to ignorance and lack of instruction."

Freemasonry has so many alleged origins that modern students are now inclined to begin its history from a point upon which all are agreed. No one denies that the present plan of Masonic organization had its origin on 24th June, 1717, through a meeting of four then existing Masonic Lodges in London, for the purpose of reviving the Fraternity. The Freemason who seriously tries to improve himself in Masonry, not only in the moral and ethical aspect of Craft teachings, but also in the romantic story of our Institution, is bewildered when he reads the numerous histories which are offered to him. Having a mental picture of an institution whose origins are lost in the mists of antiquity, he is taken aback when he finds one write' ' saying that Freemasonry had its origin in the year 1717- in London, and then finds that one of the brethren who, was active in the Fraternity soon after the 1717 meeting took place, wrote a history in which he shows the evolution of the Craft from the day when God walked in the' Garden of Eden, down through the periods of Biblical, Egyptian, Roman and Medieval history to the dawn of the eighteenth century; and others who attribute the origin' of the Craft to the Ancient Mysteries of Greece. He reads authors who perceive Masonic origins among the primitive peoples of Australia, Africa and America. It is all very confusing to the novice. Freemasonry has both a physical and a spiritual body. The physical body is the form and organization of the Fraternity, the spiritual body its philosophy. Keep this fact in mind, and learn the moral, ethical and spiritual lessons which are brought out in the evolution of the Craft as we actually know it from medieval periods.—J, H. Tatsch. (Abbreviated.)

Expect less of Masonry as an institution and do more through individual effort. The institution can furnish leadership and inspiration, and when it has done that it has fulfilled its mission. It cannot live the Mason's life

for him. Only by his efforts can he experience the benefits that he may be tempted to expect from his membership alone.



" FREEMASONRY OVERSEAS."

A PLEA FOR MORE MASONIC ENLIGHTENMENT. By James S. Dunn, P.A.G.D.C., P.D.G.W., District Grand Secretary of South Africa, Central Division.

To write under the above title seems to call for something descriptive or something suggestive. Something descriptive would doubtless be more interesting. whilst something suggestive should be of more use. Something descriptive can be written at any time; something suggestive calls for inspiration and the right mood at the required moment. I choose to be suggestive,

By the same mail that brought the invitation from the Secretary of the Manchester Association for Masonic Research for the submission of original papers, came a Masonic periodical from another part of the world in which the following extract caught my eye:—

"We can't do much in our small country Lodge in the way of inspiring meetings. There are so few of us. About all we can do is to get enough out to fill the chairs, open, *close*, and go home."

I propose taking this plaint as my text, and to submit **a plea for more Masonic enlightenment**. The words quoted reveal a lamentable state of affairs but are true, I fear, of certain small lodges in lonely localities.

Freemasonry overseas in or near a populous centre can look after itself. but a small country lodge fifty, a hundred or more miles from its nearest Masonic neighbour, with a candidate as an event, can't do much sometimes, as we have just read. Can we find a way out?

It may be wondered how such Lodges came into existence. Conditions may have appeared promising. Foundation members may have been enthusiastic. Later, the promising conditions may have disappeared; likewise, the enthusiastic founders, the little Masonic Craft being thus left to sail its course in its own way.

In order to sail a successful course, the Masonic periodical previously referred to, suggests, *inter alia*—A planned programme for each meeting. Also, to have interesting intellectual lectures, etc., etc. A planned programme could be thought out and varied from time to time and to include useful lecturettes in open Lodge on convenient occasions.

The Manchester Association for Masonic Research has not only suggested more than a dozen subjects for the guidance of competitors, but, in addition, has given them practically a free hand to write as they may desire. From this it will be gathered by Overseas Freemasonry that there is a wide field for exploration of which some of its small lodges may, as yet, be unaware. It is amazing, I venture to state, the ignorance of some Brethren on the subject of Freemasonry, and in many cases not their own fault probably. When in London some years ago, the writer was walking home with a Brother from Lodge and happened to ask whether he was a R.A. Mason. The Brother hesitated before replying and finally thought he could not be as he did not know what was meant by a R.A. Mason.

In the profane world in civilised countries individuals are not allowed to grow up in ignorance of general knowledge. Why any difference in the Masonic world?

Anti-Masonic movements are suggested as a suitable subject for this competition. A subject more important than many experienced Freemasons realise perhaps. Anti-Freemasonry is very much at work to-day. We may

be inclined to satisfy ourselves with the assertion that it is the Continental Freemason who is giving offence and forget that the traducers of Freemasonry may suggest that we are "all tarred with the same brush." How can we prove otherwise but in our lives and actions. Anti-Masonic writers are in our very midst and making a study of Freemasonry in a very surprising manner. We should know about these things.

I shall endeavour to lead the case for small country over-sea lodges up to the very important subject of Masonic Education and the pleasure to be derived from such a study. Its pursuance is not an impossibility, as I hope to be able to show.

A small country lodge in a vast continent, far away from any other township, with a few candidates and no knowledge of Freemasonry except from the ritual, is not in the happiest of positions, and yet its members may be keen but seemingly unable to help themselves. No wonder if at times they feel at a loss as to what to do next. But why worry! In these days of cheap and rapid postal transit, most spots on this earth can be supplied with any information desired, including Masonic, if the way is only known. Being now an oversea Freemason, I write feelingly on their behalf, although holding no brief. At the same time I believe it to be possible for any Masonic Lodge to keep itself and its members informed of Masonic progress by means of correspondence and the right sort of literature. By the latter I do not mean the oldest, biggest and most costly volumes obtainable, but rather, as a start, the newest, smallest, and cheapest books. The big books are not always properly read and digested; the small ones fit into the pockets and can be studied at many odd moments during the day. But even books are not everything. Correspond with a far-distant Lodge, or a Brother or two, on the other side of the earth or in the other hemisphere. Freemasons are not scarce, are quite friendly and easily found. Then there are many Masonic periodicals published. Subscribe to one or two. And what about the Manchester Association for Masonic Research and other similar Societies, the membership of which costs but a few shillings per annum.

In the manner thus outlined: any Lodge could arrange its own Study Circle. An appointed or volunteer Brother should be found. He would act as Circle Correspondent, receive the literature, study same, select small portions for the benefit of his Lodge or for any other useful purpose. He would note questions put by Brethren in Lodge and not be satisfied until he had obtained and supplied correct answers; for such a purpose it might be necessary to have a central authority to appeal to. He would doubtless be ready to organize a suitable Lodge Library. What an entrancing occupation for a keen Brother or W. Brother to follow and with an assistant or understudy provided, if found to be necessary. I believe that such a scheme when once properly started would never cease to function. The secret of its success would be the dispensing of Masonic knowledge in small doses and that without coiling special meetings. In time, all Lodge speeches should be marked by an outflow of Masonic information.

For the individual Brother, mastery of the ritual cannot be too strongly emphasized, as until that is accomplished, Masonic literature would frequently be difficult to understand. The Past Masters, it is suggested, could give a lead by meeting for Masonic talks and to discuss subjects likely to be brought up at the next Lodge meeting.

Since the formation of Grand Lodge in 1717, Masonic ritual has changed and been added to. What satisfied our forebears is not practised by us to-day. It was sufficiently attractive for them, and there were fewer counter attractions. With us, even overseas, counter attractions are likely adversely to affect Masonic attendance unless we can add to the attractiveness of our meetings. Many Brethren would like to see and hear more than just workings, attractive and important as they happen to be. I would urge, therefore, the provision of Masonic instruction for the isolated Lodge and the isolated Brother of that isolated Lodge. The same idea would apply to any Lodge where Masonic instruction is deficient.

Our Freemasonry has an honourable history; its ritual has an interesting history; it has had men of note behind it, or it could never have reached and retained its present high position. A study of its career will take one into unthought of flights of imagination. It may be too much to expect every Brother to show a super-amount of keenness, but that should be no excuse for a Lodge ignoring the opportunities now available for Masonic study, or failing to find a member or members to exploit and show their Brethren how to start upon a study of Freemasonry in general.

It is unnecessary to give details of Quatuor Coronet Lodge. No. 2076, that wonderful Lodge of Research, which came into existence over fifty years ago, and from the pleasing nature of its work, has inspired Masonic students in other quarters to follow such a splendid lead. It seems to me that it is for us now to follow-on, and to assist lonely oversea Lodges, as possible and if required, to establish their own course of study. Propaganda should be helpful. No longer ought we be able to read the words included in my text: "About all we can do is to get enough out to fill the chairs, open, close and go home."

The latest mail has just brought me "One Masonic Year," being an address by the Most Worshipful Joseph Earl Perry, Grand Master of Masons in Massachusetts, at the Quarterly Communication of the Grand Lodge, December 14th, 1938. In it, the Most Worshipful Grand Master writes in respect of "Masonic Education and Publications":

"The purpose and the practice of Freemasonry are essentially educational, the teaching of a better way of living, by example and by precept."

And from an article in the same booklet entitled "The Highlights of Freemasonry for 1938," by W. Bro. J. Hugo Tatsch, Director of Education and Librarian, Grand Lodge A.F. and A.M. of Massachusetts, I cull the following:—

"The labours of the Craft in the Antipodes are highly reminiscent of the high standards of the, Mother Grand Lodge and of our Canadian neighbours. The splendid educational work of the Grand Lodge of Saskatchewan, as shown by their proceedings, has a counterpart in the volumes of the Grand Lodge of New South Wales, which contain a formidable list of speakers and titles of fascinating Masonic subjects. The reviews of Freemasonry as published in the same Proceedings and also in those of the Grand Lodge of Western Australia, are highly informative and inspiring accounts, free of the trivialities which sometimes characterize some of our American reviews. Tribute is also due to the Brethren who publish Craft periodicals in Australia—in which recognition I include New Zealand as well, both to give credit and to emphasize that New Zealand is not a part of Australia—for the high standard of editorship and the quality of the contributions."

In conclusion, I would point out from the above extract. that there is evidently much for Overseas Freemasons to learn from America, Australasia, and Canada, if we only choose to seek for it. Why wait?

The preparation of this essay has not been with the intention of producing any fresh point of Masonic learning, but rather to assist others in the way I had to go myself. For a long time I was delving in the dark, not knowing how to get at what I wanted; but after the first glimmer of light, all was plain sailing, and I find it impossible now to keep in touch, as I would like, with the many Masonic Pen Friends I have made.

One night after a Brother had been Raised, I was interested overhearing him ask eagerly, "What next?" He was extremely keen and evidently thought he had just qualified to enter upon his Masonic career in earnest and would be instructed accordingly; but the next business of the Lodge was to wait for the next candidate to initiate (date unknown) with nothing in between, so the Brother in question had asked in vain. No wonder some Brethren get bored with witnessing workings only, or attending blank meetings and then, if they do not aspire to office, ultimately resign or stay away. What a pity, when after all it might be so easy to interest them in other ways according to their tastes.

There is a difference between a small rural Lodge and a big urban Lodge, and I am inclined to think that the small rural Lodge could do just as much in proportion for the good of Freemasonry in general as its bigger Brother, i.e., in making a daily advancement in Masonic knowledge.

I trust I have put up a good plea and shown the need for, More Masonic Enlightenment. I feel convinced that it is not that Brethren have no desire to learn more about Freemasonry, her history and everything else, but that ways and means are not put before them. That is what cannot be understood, as if nobody knows or nobody cares. What a golden opportunity for the Master, after Raising a Brother, to explain that he is only on the threshold of Freemasonry and then tell him how he can proceed and how he will be helped to acquire, "MORE MASONIC ENLIGHTENMENT."—Transactions of Manchester Association of Masonic Research.

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BOARD OF GENERAL PURPOSES.

15th APRIL, 1940.

A vote of condolence was passed with the relatives of R.W. Bro. Dr. W. E. Redman, P.D.G.M., who died at Wellington on 23rd March, 1940.

The Grand Secretary, Grand Lodge of Saskatchewan, stated that that Grand Lodge would like to be advised of the names of members of the Craft and sons of members who are sent to Canada for training in the Air Force, so that the right hand of Masonic fellowship can be extended to them.

Resolved to thank the Grand Lodge of Saskatchewan and to suggest to Provincial Grand Masters that brethren in their Districts who are about to proceed to Canada be advised that a hearty welcome awaits them there.

The Grand Lodges of Maryland and Nova Scotia, forwarded commissions for R.W. Bros. P. H. Harris and C. S. Thompson, as the Grand Representatives of their Grand Lodges respectively near the Grand Lodge of New Zealand.

R.W. Bro, J. H. Jerram, Pray, Grand Master, Wellington, suggested that Grand Lodge considers the question of making an interest free loan to the Government for the period of the War.

It was resolved to advise the Provincial Grand Master that this matter will receive the consideration of the Special Meeting of the Board to be held during Jubilee week.

W. Bro. W. Dobson, P.G.D., suggested that greater publicity be given to the Kirkpatrick Masonic Institute.

Resolved to advise W. Bro. Dobson that the Board is in constant touch with the Board of Governors of the Institute, and that when vacancies occur for girls, Lodges are advised.

Kirkpatrick Masonic Institute. —A copy of the Chairman's report and the Statement of Accounts for the year ended 31st December, 1939, was received from the Provincial Grand Master, Nelson and Marlborough District.

Resolved that a summary of the report be sent to all Lodges.

W. Bro. F. J. Gilbert suggested that Lodges be supplied with a standard set of questions to be put to prospective candidates for admission to the Craft. He explained that many isolated country Lodges do not have the benefit of advice from Boards of Enquiry.

Resolved to obtain a copy of Questionnaires from all Boards of Inquiry with a view to drawing up a standard Questionnaire.

OBITUARY.

M.W. BRO. J. J. ESSON, P.G.M.

It is with profound regret that we have to record the death at Wellington, on the 18th May last, in his seventy-first year, of M.W. Bro. James Jacob Esson, P.G.M. (Grand Lodge of New Zealand); P.G.Z. (Supreme Grand Royal Arch Chapter of New Zealand); 33°, Sovereign Grand Inspector-General for the North Island of New Zealand under the Supreme Council of the Ancient and Accepted Rite for England, Wales, the Dominions and Dependencies of the British Crown. M.W. Bro. Esson passed away after a very brief final illness; and while his death has come as a sudden shock to the Craft in this Territory, it did not occasion so much surprise to his intimates. Those close to him had known for some time that his health was

precarious, and that his Masonic duties, especially in regard to Rose Croix Freemasonry, were making unduly heavy demands on his physical strength. Our late brother, indeed, was quite aware of this himself; but he preferred, in his own words, to wear out rather than rust out, and he died in harness as a great and gallant soldier of the Lord. The enormous gathering of mourners at his memorial service and subsequent funeral was an impressive tribute to the influence and value of his life in the Craft and the community in general.



Born at Picton in 1869, our late M.W. Brother spent his adult life in Wellington in the service of his country in various capacities, notably in the Postal Department and the Treasury, where by patient industry and merit he won his way to the highest post. His outstanding Masonic career commenced early. He was initiated in Lodge St. Andrew, No. 32, in the year 1889, so that he had completed his Masonic jubilee as a member of the Craft, and was also a foundation member of Grand Lodge. He attained the Chair in his mother Lodge in 1903.

He was also associated as a foundation member with Lodge Otari, No. 190, of which he was the foundation Master in 1912, the Installed Masters Lodge (now the Research Lodge of Wellington), No. 194, of which he was Master in 1917; Renown Lodge, No. 218; Raukawa Lodge, No. 224; William Ferguson Massey Lodge, No. 282; and Westminster Lodge, No. 308. To all these Lodges, and to many others as well, his work and example contributed corner stones of great value in building up the variegated edifice of Masonic life and work.

The beginning of M.W. Bro. Esson's long and fruitful career in Grand Lodge dates from 1906, when he was elected to the office of Senior Grand Deacon. In 1911-1912 he was a member of the Board of General Purposes, and became Representative of the Grand Lodge of Prince Edward Island, an appointment which he held until a couple of years ago, relinquishing it to become Representative of the Grand Lodge of Ireland near Grand Lodge. In the years 1918-19 he was President of the Board of General Purposes, becoming Senior Grand Warden in 1920, and Deputy Grand Master in 1921. In 1934-1935 his work for Craft Freemasonry reached its culmination in two notable years of office as Grand Master.

As a Royal Arch Mason he was exalted in Waterloo Chapter, No. 2, in 1901, and occupied the Chair of First Principal in 1909, He became Grand J. in 1912, Depute Grand Z. in 1913, and First Grand Principal in 1914. In 1921 he became Grand Representative of the Grand Chapter of Queensland, and in the period 1921-1925 officiated as 'Chairman of Supreme Committee. In the Rose Croix Branch of the Order his career was equally notable. He was perfected in Wellington Chapter, No. 91, in 1914, and "occupied the Chair of M.W.S. in 1923. Rising to the 30° in 1927, he passed to the 31° in 1928, and to the 32° in 1929, with the rank of Deputy Grand Inspector-General. He reached the supreme rank of 33° in 1933, and became Inspector-General for the North Island of New Zealand, which arduous office he still held when he was called to the Grand Lodge above.

Col. Esson led an exceptionally full and busy life, and his official military and civic career was as notable as his Masonic work. After many years in the Postal Department, he joined the Treasury, where he rose to the

head of the Department. In this capacity he rendered much varied public service; and served upon many important public Boards and Commissions, closing his official career as Financial Adviser to the Government. The study of finance, and especially rural finance, on which he was an acknowledged expert, was his main intellectual pre-occupation outside his Masonic affiliations and military duties.

Col. Esson was a fine soldier. After a long career in the Volunteer and Territorial Forces, he rose to the command of the 5th Wellington Regiment, and during the war of 1914-1918 was Assistant-Quartermaster-General to the New Zealand Expeditionary Forces, being mentioned in despatches and awarded the C.M.G. After the evacuation of Gallipoli, he was appointed Colonel Commandant of the N.Z.E.F. in Egypt. He was also a Lieutenant and Deputy Commander of the Order of St. John of Jerusalem, being a Knight of that Order.

Such a varied career of service to his fellows is vouchsafed to but few men. It is the bare truth to say that our late eminent brother spent a long and distinguished life in the service of his King, his country, and the Craft he loved so well. He was one of the finest and most distinguished citizens this country has produced, and the community and the Craft are poorer by his passing. He will long be remembered with love and respect, and his example is indeed a bright and shining light in these days of difficulty and trial.

CONTINUITY OF LIFE.

•••
By Charles D. Lewis, 33°

It being impossible to look into the Great Beyond, and as no traveller has returned to report his findings, it is with diffidence that I appear in print on a subject wherein definite proof cannot be given. Therefore, the basis of this article will have to be taken principally from animal and vegetable life, also from prodigies.

When vegetation in the fall withers and dies, and in the spring from its seeds, roots or bulbs takes on new life and reproduces its kind year after year, when grain reproduces indefinitely, and when the tadpole turns into a frog and the wiggler into a mosquito, it tends to show the continuity of life.

A clear demonstration of this continuity can be taken from many species of butterflies; they come from the original source—the egg, to the ultimate destiny—the butterfly, but pass through different stages of life. Surely, it is reasonable to believe that man, possessing the highest degree of intelligence of anything God has created, would be given as much evolution as the butterfly. For all we know we may be in the caterpillar stage of existence and, after our death, so-called, evolve into a considerably advanced world of which we know not, but merely sense.

Let us take some of the prodigies who have done such wonderful things at an age when the average child does not know the first letter of the alphabet. This would tend to show that such knowledge was obtained in a previous life. For instance, Mozart composed classical music at four years of age. Sir William Hamilton, when a boy, was proficient in at least thirteen languages, and at eighteen years was pronounced the greatest mathematician of his age." At eleven years of age William James Sidis, of Brookline, Mass., entered Harvard University, having completed grammar and high school courses. At the age when most boys are learning the alphabet he could recite pages of Shakespeare from memory. As a child of two, Young, discoverer of the undulatory theory of light, could read with fluency; at four he had read through the Bible twice, and a few years later mastered mathematics, numerous languages and abstract sciences.

The astounding knowledge that these youngsters have displayed in the various accomplishments herein set forth, it is very evident, was obtained from some prior source, for it is inconceivable that it could be otherwise, hence, a belief in the continuity of life, a belief that is subscribed to by many of the various religious denominations as well as societies and fraternities.

The question is raised by some that, if there is continuity of the life of man, where do we go? In answer, we can only say we do not know. However, it can be said that God in His wisdom created innumerable stars, many of which undoubtedly are worlds similar to our own (Earth), for it is inconceivable to believe that at least a few hundred million stars would be created with no other function than to shine on our little world at night. Again, it is incredible to believe that out of the vast number of stars, of which this Earth is one, it is the only world, and when compared with other stars we find it is very small indeed. For instance, the great Dog

Star, so-called, is five thousand times larger than the Sun, and the Sun is five thousand times larger than the world in which we live. We know that we dwell in a world 8,000 miles in diameter, and out of the vast number of stars, presumably many of them are worlds like our own.

We can only point out the many things that, in our opinion, tend to show the continuity of life which is given credence by a large percentage of the people, whereas there are those who think just the opposite. For instance, some people believe that there is no God, that the human body is without a soul, that there is no hereafter, no heaven, that death is the end. To the people entertaining such opinions, continuity of life is uninteresting. The person who has made a study of creation in its various forms and has studied astronomy can readily see that there is a directing head, a Supreme Power, who created all and who likewise governs all. And, as this same Source spake all of us (His children) into existence, it is not unreasonable to believe that He likewise removes us, as He chooses, to dwell in some other sphere or field of activity; thus continuity of life.

All of us are children of the All-wise through whom we were created to advance or retrograde, leaving it to us to pursue the course most desired during our pilgrimage here on Earth, and, being children of God and He possessing life eternal, it certainly is not unreasonable to believe in the continuity of the life of His children who, naturally, would inherit life everlasting. Therefore, regardless of the opinion we entertain on the subject, we have everything to gain and nothing to lose by practising the Golden Rule, which is the only proper mode of procedure in our everyday walk of life. If we live a true life, we certainly have nothing to fear when the summons comes for us to Cross the Bar.—By permission of "The New Age,"

IS THE MAGNIFICENCE OF SOLOMON'S TEMPLE EXAGGERATED?

The Temple of Solomon has been spoken of by some Bible commentators as "very small" but 'exceedingly costly.' Others have deemed it worth while to occupy their time and ingenuity in making estimates of the value of the precious stones and other materials used in the work. When reduced to modern money some of their conclusions are so enormous that they shock our credulity. By their moderate calculations the entire value of the treasure expended amounted to eighty thousand millions of pounds sterling.

No discussion could ever have arisen concerning the preposterous figures and amounts if it had not been for the persistent determination in certain quarters to make an astonishing miracle of Solomon's Temple; but there can be no question as to Solomon's having built a very extensive and costly structure, or that it was built in a magnificent style.

Anyone who will compare the many and unlike plans and elevations of the Temple, put forth from time to time, can well see to what different conclusions persons may have come concerning this structure from a study of the brief and confused accounts of it which have reached us.

The same uncertainty attends the dimensions of all parts of the Temple throughout, as well as in respect to length and breadth as to height; and, besides, as to the form, situation of parts, style, order and materials of the court buildings, porticos, colonnades, chambers, galleries, gates, roofs, towers, pinnacles, ornaments and other parts.

A distinguished Masonic student has said in this connection that "all this in no wise hindered the putting forward of numberless expositions of the whole structure, with elevations and plans elaborately designed and executed in every form, from that of a group of oriental palaces to a country tannery with a shot tower and rope wall attached or even a collection of brick kilns. Indeed, some even of the latest show such stupid design and barbarous art, that to believe them correct representatives would induce a sense of gratitude to Nebuchadnezzar for having rid Mt. Moriah of such disfigurement."

Perhaps it is well to consider if we Masons have not been in the habit of discussing entirely too much about Solomon's Temple, with too little knowledge obtained or obtainable to warrant giving that structure so much Masonic importance.

It must be remembered that the building of Solomon's Temple or any other temple, in its physical allusions, signifies the gaining a knowledge of the physical world; in its moral allusion, signifies the best temple that can be made of the human body, by culture or product of mind.

But the inner and more important meaning in which the word Temple is to be understood, as Solomon's Temple, is the mind of man cultivated from time to time in the best Possible manner, and productive of the best possible effects, making it, in fact and truth, a "Temple of Reason."

The true meaning then of the building of Solomon's Temple, in Freemasonry, is, and the practise of our Lodges should be, to the effect that the grand secret of all religion is the allegorical typification of the solar relations and planetary motions with mental and moral cultivation, and that such, in truth, is the great lost secret of Freemasonry.

Probably no enlightened Mason, now or heretofore, has ever supposed that Solomon's Temple was designed or used as a place for conferring Degrees. or that King Solomon or any other Grand Master sat in the Holy Place or Holy of Holies clothed in due form for that purpose, as represented in Masonic legends. Those who have ever believed such things have forgotten or failed to understand that all such legends are symbolical; that is, allegorical, like everything else to be found in the Lodge.

As Masons we are concerned principally with the adoption of the Temple as a fit symbol of human life, occupied in the search after Divine Truth. That Masonic traditions regarding the Temple are not altogether "old wives' fables" is clearly proven by explorations on Mt. Moriah.

We now know the Temple to have been a comparatively small building and very inferior in point of size to some of our churches, its dimensions being only 105 feet broad and 150 feet long. No doubt its splendour and superiority lay in the richness of the materials and ornaments, and the cloisters and other buildings with which it was surrounded.

Why the Temple of Solomon was selected as the incunabulum of the Order can only be conjecturally answered. To advance an opinion among well read Masons, that all Craft Masonry must necessarily date from Solomon's Temple can only raise a smile. The building was erected by Phoenicians and partly of wood, and its magnificence is no doubt greatly exaggerated in the Talmud.

The ritual of the Operative Freemasons demonstrates that they had a symbolic interpretation of the building of the Temple and certain events that occurred in the course of its construction as referring to this life and the resurrection to a future one.

The adaptation of the Temple of Jerusalem to a science of symbolism, would be an easy task to those Jews and Tyrians who were engaged in its construction. Doubtless, at its original conception, the idea of this Temple symbolism was rude and unembellished. It was to be perfected and polished only by future aggregations of succeeding intellects. And yet no Biblical or Masonic scholar will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of the building, an apparent design to establish a foundation for symbolism.

But notwithstanding that the masses of our Institution, learned as well as unlearned, continue to accept the historical character of the legend, the Temple is chiefly to be considered in a symbolic point of view. It is in this aspect that we must regard it, and in doing so we shall relieve the Temple legend of another charge of absurdity. It is true that we are now unable to determine how much of true history and how much of symbolism were contemplated by the authors of the legend, when they introduced the Temple of Jerusalem into that document as a part of their traditional narrative. But there is a doubt, and we can not now positively assert that the mediaeval Freemasons had not some impression of the symbolic idea when they incorporated it into their history. Possibly the extraordinary number of works on the Temple and the numerous models made and exhibited in the latter part of the seventeenth century may have led to incorporation in the Masonic Ritual during the Revival period 1717-1723. It cannot be said that our oldest charges make a prominent feature of that great historic building and neither are the Biblical worthies familiar to the modern Freemasons as conspicuous figures of the ancient MSS. of the fraternity.

Twenty years ago Jacob Jehuda, a Palestine architect, set out to show what the reconstruction of the Temple of Solomon might mean. The result of his efforts is a plaster model weighing a full ton, Jehuda spent twenty

years on his task—fourteen in research in libraries and museums of Europe, six years in building. The model has been acknowledged by authorities, including Masons, as the most authentic ever built.

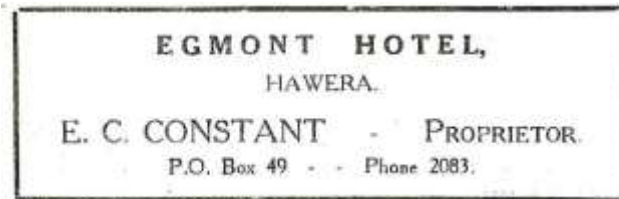
In the course of its great ceremonies, King Solomon, sheltered by canopy, advanced across the Court of the Women. On the Temple steps musicians lift trumpets in fanfare. Beyond, in the inner court, the Priests await the King's arrival to perform the ritual of sacrifice.

King Solomon built his Temple to provide a fitting altar for the sacrifices to Jehovah and as a permanent shelter to" the Ark of the Covenant. His people laboured seven years to execute his plans. On Mount Moriah, east of Jerusalem, they levelled a broad plateau, surrounded it with a 150-foot fortress wall. There they reared the Temple, an imposing group of buildings surmounted by a 200-foot gold-roofed tower, which bore stern witness to their monotheistic faith,

The Temple was the single and central Church of Judaism. In the Holy of Holies, the inner chamber of the Temple rested the tablets of the Ten Commandments. The sacrifices of domestic animals and crops, required three times a year of every Jew, could be offered only on the great altar in the inner court. And its Priests, who alone could enter the tower of the Temple proper, constituted the only priesthood of the faith.

The Jews on pilgrimage entered the Temple courtyard through the South Gate, circled the Temple and took their offerings, sheep and produce, through the proper gate of the Temple. Two groups, the Nazarites and lepers went through special purification ceremonies in their respective courts. To the Sanhedrim, where the Elders of Israel sat as judges, the people brought their law suits.

The Temple was destroyed by Nebuchadnezzar in 586 B.C.; two others followed in its place but did not rival it in holiness and majesty. Finally, as Christ prophesied, the third Temple was destroyed by Romans in A.D. 70. On the Temple site, now held by Moslems, stands the Mosque of Omar. Synagogues which at the time of the Temple were mere meeting houses, now fulfil only incompletely the Temple's function. For 2,000 years no sacrifices have been offered to Jehovah.—Bro. Dr. Charles H. Merz, Editor "Masonic Bulletin."



REVIEW OF PROCEEDINGS OF FOREIGN GRAND LODGES.

(Published by the Authority of the Grand Lodge of New Zealand.)

WEST VIRGINIA-1939.

164 Lodges, 29,176 members, a loss of 382

75th Annual Communication held at Wheeling. 11th and 12th October, M.W. Bro. Henry Ahrens, G.M., presiding. 18 of the 21 P.G.M.'s were present.

Five Special Communications were held to lay cornerstones of a Church, 3 High Schools and a Men's Dormitory at a Teachers' College.

There were 21 men, 17 women, 31 boys and 37 girls in the Masonic Home, and there were 21 receiving assistance outside the Homes. The Grand Charity Committee also disbursed 2,243 dollars.

The Committee on Service Awards reported that 131 nominations had been received for 50 year Veterans' Service Buttons, and 120 had been presented. The recipients were from 71 to 99 years, their Masonic membership from 50 to 72 years.

The Committee on Educational Fund reported having lent 5,740 dollars to 38 University and College students.

Full particulars of the membership, candidates' deaths and suspensions in all the Lodges cover 324 pages.

Of the 167 pages devoted to Reviews by M.W. Bro. Lewis N. Tavenner, P.G.M., over two are devoted to New Zealand, 1938. It is the most comprehensive Review of our Proceedings this Reviewer has yet read. M.W. Bro. Tavenner records with regret the passing of Bro. Tremewan, our former Reviewer. Sixteen pages are devoted to a full account of the installation of the Duke of Kent as Grand Master of England.

Grand Master: M.W. Bro. Robert S. Lemon, Parkesburg.

Grand Secretary : L. Wade Coffman, P.G.M., Charleston.

Grand Representative of New Zealand: W. Bro. Charles E. Carrigan, Moundsville.

Grand Representative at New Zealand: R.W. Bro. James Manson, P.Prov.G.M., Invercargill.

KENTUCKY-1939.

512 Lodges, 42,289 members, a loss of 503.

139th Annual Communication held at Louisville, 17th, 18th and 19th October, M.W. Bro. Charles P. Duley, G.M., presiding. There were 22 of the 28 P.G.M.'s present.

The G.M. expressed his appreciation of the valuable work done in their respective Districts by the 38 "Key Men."

There were 38 children and a number of widows in the Widows and Orphans' Infirmary Home. There were 78 brethren in the Old Masons' Home.

In reporting his attendance at the Installation of the Duke of Kent as Grand Mastetr of England, M.W. Bro. John H. Cowles, P.G.M., said: "Nothing like it has ever equalled it to this good day, nor is it likely to be excelled for many generations, if ever."

M.W. Bro. Cowles gave donations of 15,000 dollars to a Benevolent Fund established by him, making a total of 45,000 dollars.

Six Lodges were consolidated into three.

As in the case of many other U.S.A. Grand Lodges particulars of every cheque issued is given, the list occupying over 14 pages.

476 Brethren had received 50-year buttons to date.

We note that New Zealand is shown among "Other Countries," not, as is common in U.S.A., in "Australia."

The volume is illustrated with photos of all the principal Grand Officers.

Lists of all Lodge members occupy 299 pages.

W. Bro. Allen C. Terhune, in his Review of New Zealand, 1938, notes with appreciation the Appendix in our Proceedings giving numerous rulings, the headings of many of which he enumerates.

Grand Master: M.W. Bro. Boswell B, Hodgkin, Winchester.

Grand Secretary: M.W. Bro. Alpheus E. Orton. P.G.M., Louisville.

Grand Representative of N.Z. W. Bro. C. P. Henry, West Liberty.

Grand Representative at N.Z.: R.W. Bro. J. N. Du Feu, P.D.G.M., Christchurch.

ALABAMA-1939.

433 Lodges, 27,838 members, a gain of 263.

119th Annual Communication held at Montgomery, 5th and 6th December, 1939, R.W. Bro. Ency F. Yeilding, D.G.M.. presiding. The G.M.. M.W. Bro. Samuel B. Adams, had died on 14th December, 1938, just a week after his Installation for a second term.

We note with regret that the Grand Representative of New Zealand was detained at home by illness. The commissions of three Grand Representatives were forfeited by reason of failure to attend the Annual Communications for three successive years.

There were seven cases where two Lodges had consolidated during the year. A dispensation was issued for a new Lodge.

The G.M. issued dispensations authorising Lodges to confer degrees on six maimed candidates.

Among one of the G.L. Edicts amended is one which stipulates that a Lodge cannot meet unless the Master or one of the Wardens is present.

A list of delinquent Lodges with the amount owing by each where known—is included in the Proceedings. There are lists of the Lodges numerically, alphabetically, by location and by Districts, and also a list of some 400 defunct Lodges.

Grand Master: M.W. Bro. Ency F. Yeilding, Florence. Grand Secretary: R.W. Bro. Guy T. Smith, Montgomery. Grand Representative of N.Z.: W. Bro. Howard E. Palmes, Mobile.

Grand Representative at N.Z.: R.W. Bro. Col. Geo. Barclay, P.D.G.M., Dunedin.

TENNESSE-1940.

396 Lodges, 36,091 members, a loss of 246.

The 126th Annual Communication was held at Nashville on 31st January and 1st February, M.W. Bro. Lindsay B. Phillips, G.M., presiding. Fourteen P.G.M.'s were present. In the course of his address the G.M. said :-

"Disregard for Law and the fundamental principles upon which the safety of our Government and continued happiness depends so much, has created a situation in our social fabric which is challenging thinking people, and of necessity, should challenge the attention of real Masons everywhere. If Masonry is what we claim it to be, if it holds for us the comfort and hope that have enabled it to survive centuries, it will surely serve us well at this time... Now is the time when we should try the claim of Freemasonry by putting it to the test. Now is the time when we should resort to Freemasonry for refuge from the ills that assail us. Now is the time we should employ the principles of Freemasonry in our efforts to administer to faith-shaken and gloom-stricken humanity. We now have an opportunity to employ one of the greatest moral forces that has ever been lodged with an institution for the accomplishment of great things at a time when the necessity is more immediate and acute than ever before.

"We must reconstruct for ourselves something we have lost since the World War, namely, a philosophy of life based on brotherly love and consideration of one for the other. We must find again, in business and in business relations, an opportunity for service, not to ourselves alone, but to our fellow-men, and we must come to think of that service in terms of the greatest good to the greatest number and as a pleasant privilege in our relations with humanity at large. We must build soundly and sanely a structure of good will and mutual helpfulness and thoughtfulness that will go far towards a guaranty of future stability.

"World conditions at this time are truly alarming. More and more it becomes evident that peace and prosperity can come only when selfishness shall cease to be the compelling force actuating man and nations. The enormous responsibility of Masonry at this moment, indeed, is at a height it has never reached before. Never before has the world needed Freemasonry, its tenets, its principles, its true practice, as much as to-day. It is to the individual Mason, each one of us, in his Lodge, in his Grand Lodge. in his influence in his home and outside his home, wherever his Masonic influence can penetrate, to whom we must look in the first place for strength in Masonry; and then, under good leadership, with sound counsel, with men we can trust, with men we are proud to follow, we will get results which yet will startle the world. That will be because these results will have been achieved quietly by the permeation of ideas; not by the use of force, but the use of reason; and when the world is permeated with the principles in which we believe, it will be better and more secure."

Thirteen ladies were guests in the Masonic Home and 466 men, women and children were assisted in their own homes at a total cost of 71,000 dollars. Other buildings in the Masonic Home were unoccupied but were kept in order.

The Grand Secretary reported that the average initiation fee in the United States was 49 dollars 38 cents, and the average annual dues 6 dollars 15 cents.

There is a brief but kindly review of New Zealand, 1938. in which reference is made to our system of conferring Past Grand Rank, which is seldom given in the U.S.A.

Grand Master: M.W. Bro. Paul F. Lanus, Nashville.

Grand Secretary: R.W. Bro. Thos. Earl Doss, Nashville.

Grand Representative of N.Z.: W. Bro. Roy B. Collier, Clarksville.

Grand Representative at N.Z.: W. Bro. J. H. Worboys, P.G.D., Wellington.

We talk of making a Mason. Such an operation is impossible. We can only put him in the way of becoming a Mason—he himself in his innermost heart and mind has to do the rest.

TARANAKI NOTES.

Lodge Ikaroa had a great night at Opunake when the G.L. officers of the District raised a candidate, a son of W. Bro. Len. Young and grandson of W. Bro. Jas. Young.

The G.L. officers of the District did the ritual work, R.W. Bro. Barclay. Prov.G.M. presiding.

A very happy and representative gathering

Manaia Installation passed off well, and W. Bro. Miller should feel pleased with the attendance and the many good wishes expressed. At the request of the Prov.G.M., R.W. Bro. J. McAllister presented the newly installed Master with a suit of regalia (P.G. Chaplain).

Some years ago our reverend Brother served as Grand Chaplain and now having been installed as W.M. is entitled to P.G. rank. The brethren of Taranaki, and particularly those of Lodge Manaia, are greatly pleased on this account.

At the same meeting, W. Bro. R. F. S. Craig was the recipient of a suit of G.L. regalia (A.G.D.C.). the Prov.G.M. making the presentation.

The arrangements for the installation were well managed, and the Tyler's toast proposed at a reasonable hour.

Lodge Taranaki, No. 240, held its annual meeting on 17th May and had a crowded hail. The Installing Master was W. Bro. Roore Rangiheuea, P.G.S. It had been announced that the work would be done by a Maori team, but for some reason the Installing Master was the only Native taking part. The newly-installed W.M. is himself a Maori, and a greatly-esteemed resident of Hawera. At the close of the ceremony he gave an address which for substance and eloquence could hardly be excelled.

V.W. Bro. Black, who is approaching the 90 mark, gave a faultless rendering of the "Address to the Master."

We trust that W. Bro. M. Rotohiko Jones will have a happy year of office.

Recently a meeting of the combined executives of Lodge Hawera and Lodge Taranaki was held to consider further the project of building a new Temple. A tentative plan was submitted by W. Bro. Gibson and a general discussion ensued. A report to the Lodges concerned will be submitted in due course.

On 8th May, Lodge Stratford paid an official visit to Lodge Patea Kil.

Officers and members of Lodge Tongariro, 705, K.C., visited Mt. Egmont Lodge on 18th May and worked the Third Degree.

A considerable number of brethren from the District have joined up with the different echelons, and included in the last batch was the W.M. of Lodge Ikaroa. W. Bro. Spencer Watson.

All the delegates to the G.L. Jubilee meeting in Christchurch join in praising the Canterbury brethren for the arrangements made for the entertainment of the visitors.

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SOUTHLAND NOTES.

M.W. Bro. C. J. Ronaldson, G.M., paid an official visit to the Southland Territory and attended the meeting of Lodge Harvey, No. 49 (Gore) on 15th May and the annual installation meeting of Lodge St. John, No. 94 (Invercargill) the following night.

Good attendances were in evidence at both meetings, more particularly the installation of Lodge St. John, to do honour to our distinguished brother, who at one time resided in Invercargill and took a prominent part in Craft and public affairs for a number of years.

R.W. Bro. G. E. Charlton, P.G.W., is at present in the Southland Hospital.

R.E. Comp. Ed. Jackson, Grand Supt., paid an official visit to Wallace R.A. Chapter, No. 34, on 18th May, accompanied by several Grand Chapter officers.

Delegates who attended the recent Grand Lodge Jubilee celebrations at Christchurch returned home greatly impressed with the various ceremonies.

W. Bro. Jas. Greer and Past Masters of Lodge Waihopai, No. 189, worked the ceremony of initiation in an impressive manner at their regular meeting last month.

Congratulations are extended to W. Bros. J. S. Lipscombe and D. McKenzie. who have been honoured with honoris causa rank of P.G.D. as a Jubilee honour.

The W. Master and officers of Lodge Tauranga, No. 125 (North Island) paid an official visit to Lodge Victoria, No. 147, and conducted the Third Degree.

The death recently occurred of Bro. T. A. Clark, of Lodge Southern Cross, No. 9. As a mark of respect a Lodge of Sorrow was held in the Forth Street Temple prior to following the body to the Invercargill Cemetery.

R.W. Bro. A. Noble, Prov.G.M., conducted the installation of Bro. A. Gerken as Master of Lodge Waikaka, No. 151, on the afternoon of 4th May. Amongst the large number of visitors present at this meeting was R.W. Bro. J. Sparrow, Prov.G.M. of Otago, and a number of his Grand Lodge officers. As in previous years the ladies played a prominent part in connection with the festive board proceedings.

This meeting was followed at 8 p.m. the same evening by the annual installation of Lodge Hercules, No. 36, at the township of Tapanui, about twelve miles from Waikaka.

It is not often that two installation meetings are attended the same day by the Prey. Grand Master and his officers.

Both of these meetings provided excellent opportunities for the brethren of two neighbouring Masonic districts to renew old friendships and cement new ones.

W. Bro. T. Macdonald, M.P. for Mataura, was present at the Tapanui installation and was farewelled by his brethren prior to going into Camp.

Two well-known members of Murihiku Rose Croix Chapter were admitted as members of the Zealandia Consistory, No. 10 (Dunedin) at the half-yearly meeting held on 25th May.

The Combined Social Committee is again receiving excellent support at the weekly Saturday night dances.

A feature of the recent St. John installation was the splendid singing of a well-trained choir conducted by Bro. K. Black.

The first annual Lodge dance this season was held by Southern Cross. No. 9, on 27th May, when a delightful function was held.

Quarterly meetings were recently held by the Southland Preceptory of Knights Templar and by the Invercargill Conclave of Secret Monitors.

Many happy returns of the day are extended to R.W. Bro. F. A. Steans, P.D.G.M., who recently celebrated his 82nd birthday.

Grand Lodge nominations are receiving the consideration of brethren of the various Lodges throughout the district.

W. Bro. Sherborne, senior, one of the foundation members of Grand Lodge, was presented with a Jubilee jewel and a bound copy of the History of Grand Lodge by M.W. Bro. C. J. Ronaldson, G.M., at the May meeting of Lodge Harvey, No. 49.

At this meeting W. Bro. Teschner and his officers worked the ceremony of initiation in an exemplary manner.

Thirty-three of the original members of Grand Lodge are alive to-day as survivors of that noble band of pioneer members who had the vision and courage to establish a Grand Lodge in this country.

To the student in Masonry this number, 33, is one of great significance.

W. Bro. Rev. Powell, in proposing the health of the "Newly Initiated Brethren" at the recent meeting of Lodge Harvey, stressed the necessity of a firm belief in God in the light of present day happenings in the various war zones.

Bro. L. S. Gilkison was placed in the Chair of K.S. in Lodge Taringatura, No. 100, by R.W. Bro. A. Noble, Prov. G, Master, on 11th May, in the presence of a good attendance of members and visitors.

Quarterly meeting of Murihiku Rose Croix Chapter was held on 29th May when E. and P. Bro. A. C. Ford, M.W.S. and his officers conducted the ceremony of Perfection in an impressive manner.

An improved method of supporting certain furnishings peculiar to a Royal Arch Chapter has been presented by an enthusiastic member of Southern Cross Royal Arch Chapter, No. 3.

Bro. Eastwood, Chief Steward of Lodge Harvey, who has enlisted for active service, was recently bidden farewell by his brethren.

The recent visit of the W. Master, officers, and a good following of brethren of the Hiram Lodge, No. 46 (Dunedin) to Lodge St. John, No. 94, to conduct the ceremony of raising was most acceptable to the large company of members and visitors in attendance.

Petrol restrictions are once again affecting attendances at Lodge and Chapter installation meetings.

NORTH CANTERBURY NOTES.

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The half-yearly communication of Provincial Grand Lodge, held at Timaru, was an outstanding success, when R.W. Bro. C. S. Thomson and his officers looked after the comforts of those present.

North Canterbury brethren wish to thank our South Canterbury brethren for their hospitality and friendship.

After the business was over a "Mix and Mingle" smoke social was held and brethren were able to renew acquaintances and enjoy themselves. Transport was in charge of Bro. Clements and with the assistance of W. Bro. Chas. Jones, the arrangements went off without a hitch.

W. Bros. C. H. Thomas and H. Hill looked after the passengers' comfort.

Grand Lodge was represented by M.W. Bro. C. J. Ronaldson, Grand Master, and a number of Grand Lodge officers.

The Grand Lodge Jubilee Celebrations were wonderful, and the various groups were catered for in an excellent manner. They thank Grand Lodge for its many kind acts of hospitality.

An outstanding feature of Grand Lodge celebrations was the splendid sermon preached by R.W. and Rt. Rev. Bro. W. G. Hilliard, P.D.G.M., Bishop of Nelson, at the service held in the Christchurch Cathedral—it was most impressive.

There is great activity in the North and Mid Canterbury Groups at present—getting ready for the North Group Annual Communication in Tawera Lodge, Oxford, on Saturday, 10th August, and the big Centennial Meeting that will be staged at Akaroa on Saturday, 24th August, under the banner of Mid-Canterbury.

W. Bro. E. C. Bathurst is Secretary and W. Bro. H. Billens is Publicity Agent for the centennial function, and brethren wishing to book bus seats and accommodation will need to apply early.

It is expected that Nelson and Marlborough and Christchurch and South Canterbury Groups will all send representatives to the Akaroa function.

Amuri had a splendid Past Masters' night, when W. Bro. Mockett occupied the chair and worked a Second Degree, assisted by the following Past Masters: W. Bros. Galilee, H. R. Davison, P. R. Dunbar, J. N. Boag, J. J. Gallagher, W. G. Todd, R. B. Henderson, T. Wood and F. A. Wilke.

At the Jubilee celebrations of Grand Lodge, the office of Grand Deacon was conferred upon W. Bro. Jas. Morrison, and the North Group congratulates him. W. Bro. Morrison is still a very active member of Kaikoura Lodge.

W. Bro. J. J. Gallagher, of Amuri Lodge, and W. Bro. Alex. Boyd, of Kaikoura, attended several important functions lately.

Pilot Officer W. Bro. Don Hopwood, of Cheviot Lodge, who at present is in the Air Force at Levin, has recently been made the proud father of a little daughter, and we congratulate him and Mrs. Hopwood.

A number of old timer soldiers out of the North Group are serving with our local military forces in different places and are doing good work and get in a Lodge visit occasionally.

W. Bro. J. P. Veale has been acting as D.C. at several installation meetings lately.

Reports.

It is requested that Correspondents will be good enough to limit the length of their reports by making them as concise and brief as possible. The Editor reserves the right to condense and shorten over-long reports.

CRAFT LODGES.

SOUTHLAND.

Harvey, No. 49.—Our regular monthly meeting was held on 15th May when Bros. C. A. Teschner, W.M., presided over a good attendance of brethren of the Eastern Southland and South Otago Districts. It was indeed a great honour to receive a visit from M.W. Bro. C. J. Ronaldson, Grand Master, R.W. Bro. A. Noble, Prov.G.M., and a strong following of G.L. officers: The M.W. the Grand Master presented W. Bro. Sherborne, sen., one of the foundation members of Grand Lodge, with a Jubilee jewel and a bound copy of the History of Grand Lodge from its inception down to the present day. The ceremony of Installation was worked in a most dignified and impressive manner by the W. Master and his officers, followed by a most enjoy-able hour and a half in the refectory

St. John, No. 94.—Our annual installation meeting, held on 16th May, was well attended by members and visiting brethren, making a total of about 300. The chief guest of the evening was M.W. Bee. C. J. Ronaldson, G.M., who was received and welcomed by R.W. Bro. A. Noble, Prov.G.M. on behalf of the brethren of the Southland District. The installation of Bro. John R. Batten as Master was conducted by the Prov. G. Master, ably assisted by W. Bro. W. Kelman, A.G.D.C., Grand Lodge officers and Past Masters. W. Tools of the Inst. Deg. were given by R.W. Bro. F. A. Steans, P.D.G.M. Presentation of Charter, B. of C. and By-laws by M.W. Pro. C. J. Ronaldson, G.M., address to Master by R.W. Bro. A. Noble, Prov.G.M. The Wardens were invested and addressed by R.W. Bros. Jas. Manson P.Prov.G.M., and T. M. Rankin, P.D.G.M., respectively. Address to Brethren by R.W. Bro. A. le H. Boyles, P.Prov.G.M. Able assistance was given by W. Bros. E. J. Race. P.G.D., J. S. Lipscombe. P.G.D., C. W. Wilson, P.G.Purs., G. H. Uttley, P.M., and H. S. J. Craig as Investing Officers. Bro. W. Philpot acted as Trumpeter. A strong choir, conducted by Bro. K. Black, contributed much to the success of the evening. In the refectory a most enjoyable couple of hours was spent. Several well-rendered vocal and elocution items were given by talented brethren. A striking feature of the refectory proceedings was the wonderful display of chrysanthemums supplied and arranged by W. Bro. A. Wachner. The G. Master, in replying, exhorted all to stand firm in the discharge of every duty and so assist in contributing to the welfare of country and Empire. He had many happy recollections of the days he had spent in Southland in years gone by and was still of the opinion that all was well in the "south." The Tyler's toast closed one of the most successful meetings in the history of the Lodge of recent years.

Taringatura, No. 100.—The installation of Bro. L. S. Gilkison into the Chair of K.S. took place in the Masonic Hall, Lumsden, on 11th May, 1940. Bro. Upchurch, W.M., presided and welcomed a good

attendance of visitors, including R.W. Bro. A. Noble, Prov.G.M., and a good following of Grand Lodge officers. The duties of Inst. Officer were undertaken by the Prov.G.M., who was ably assisted by W. Bro. W. Neiman, A.G.D.C. and Grand Lodge officers. W. Tools by R.W. Bro. F. A. Steans, P.D.G.M., W. Bros. E. H. Preston (W.M. No. 273), W. A. Spence (W.M., No. 223), and T. N. Mitchell (W.M., 108). The beautiful address to the Master was delivered by the Prov.G.M.. R.W. Bro. Noble, and the Investiture and Address to the Wardens was given by R.W. Bro. Jas. Manson, P.Prov.G.M., and W. Bro. A. Scott, P.G.B.B., respectively. The junior officers were invested by W. Bros. W. J. Watson, H. J. J. Pierce, P.A.G.D.C.'s, Jas. McDonald, P.G.Swd.B., F. Tilley, P.G. Org., and W. Warren, G.S. Address to Brethren by R.W. Bro. G. J. Yule, P.Prov.G.M. The Installation Banquet, although not so well attended as usual, was a delightful function and afforded another opportunity of assisting in the cultivation of the social side of the Craft in the Northern-Western Districts. The services of Bros. B. Plumb (Organist) and W. Philpot (Trumpeter) were greatly appreciated.

Waikaka, No. 151.—Bro. A. Gerkin, S.W., was installed Master on 4th May by R.W. Bro. A. Noble, Prov.G.M., and Grand Lodge officers in the presence of a record attendance of members and visitors, including M.W. Bro. W. Lishner, P.G.M., R.W. Bro. J. A. Sparrow and Grand Lodge officers of Otago and Southland Districts. W. Bro. W. Neiman carried out the duties of A.G.D.C. The Ob. of Master-elect was given by M.W. Bro. W. Lishner, P.G.M., W. Tools by R.W. Bro. F. A. Steans, P.D.G.M., W. Bros. W. A. Spence (No. 223), C. A. Teschner (No. 49) and R. Pryde (No. 174); Pres. of Charter, etc., and address to W.M. by the Inst. Officer. The Wardens were invested by R.W. Bro. Jas. Manson, P.Prov.G.M., and addressed by R.W. Bro. G. J. Yule. P.Prov.G.M. Further assistance was given as Investing Officers by R.W. Bro. W. F. Irvine, P.G.W., W. Bros. A. L. Dolomore, P.O.D., W. Bros. J. Buchanan, P.G.Supt.W., and J. Dennis, P.G.S. Address to Brethren by R.W. Bro. W. F. Irvine, P.G.W. A banquet, prepared and served by the ladies was enjoyed to the full. This banquet is year in and year out one of the outstanding Masonic functions in the District. Owing to another important Masonic meeting at Tapanui later in the evening the usual musical programme was dispensed with,

Waihopai, No. 189.—Bro. W. Boyd, W.M., presided over a good attendance at our regular meeting held on 20th May. Officers for the coming year were nominated. The ceremony of initiation was entrusted to the Past Masters, who filled the various chairs as follows; W.M., S. C. K. Smith; I.P.M., W. R. Copland; S.W., N. Macdonald; J.W., Jas. Stobo; D.C., V.W. Bro. J. D. Campbell; Chap., A. Scott; S.D., A. C. Millar; J.D., A. McKenzie; LG., J. Chaplin. The ceremony was conducted in a most impressive manner, the various charges being given by W. Bros. H. B. Hayden, J. A. Cushen, A. Scott, N. Macdonald, Jas. Stobo, Sydney C. K. Smith. Due appreciation of the excellent work of the "Boys of the Old Brigade" was voiced by Bro. Boyd, W.M., both in the Temple and at the festive board. Several items and a community sing contributed much to the success of a bright and profitable meeting.

OTAGO.

Maori, No. 105.—The evening of Monday, 6th May, was wet and cold; nevertheless, a very good attendance of members gathered. Several of them are to be seen in the Temple only on infrequent occasions; so from their presence in such inclement weather we may adduce that although not fully seized of the great help regular attendance is to the working of their Lodge, nor have they, perhaps, laid to their hearts the fact that only by constantly pondering the truths of Freemasonry can they acquire for their own inestimable benefit the great good which is in it, yet respect for their Lodge and reverence for Freemasonry as such brought them out on the most miserable of nights of an Otago winter, which says something for them, and a lot for Freemasonry. A ballot was taken for membership and arrangements were made for a special meeting on 16th instant to initiate the candidate. The principal work of the evening was to have been the ceremony of Passing. Unfortunately our Brother was laid aside by sickness. The evening, however, was profitably employed. V.W. Bro. L. J. Page gave a resume of the proceedings of the Jubilee of Grand Lodge. He was followed by W. Bro. Axel Newton, who held the close attention of his hearers in an impromptu address on some Masonic symbols and procedure. His explanations were most interesting and instructive. We could do with more of this. It is a great help, particularly to younger members of the Craft. If one may suggest it, the refectory hour would be much more interesting were readings of appropriate articles from the "Craftsman"

given. Much that we do and say in our ceremonial would gain added meaning and instil greater reverence, Visitors were received from Lodge St. Clair, 246, Taharangi, 235, Roslyn, 250, Eastbourne, 217, Koputai 239. As previously mentioned, a special meeting was arranged for 16th instant to initiate a candidate. The ceremony was duly carried out, the following taking part: W. Bro. T. F. Rodger, W. Bro. L. J. Page, Bro. Mac. Ross, W. Bro. H. C. Shepherd. W. Bro. E. T. Monk, W. Bro. J. C. Seelye, W. Bro. J. Bain, W. Bro. W. P. Campbell. The initiate was of special interest, being a member of that gallant ship's company, H.M.S. "Achilles." To the warm welcome Freemasons extend to all who seek admission to their community, was added on this occasion a note of respect which cannot always be shown a stranger on early acquaintance. But who could fail to evince marked respect for one of those who did his part in the action that added yet another Chapter to Britain's heroism at sea, more especially as Britain's glory off the River Plate was New Zealand's glory, too. We wish our newly initiated Brother the best of good fortune in the hazardous life ahead and a speedy return to his mother Lodge.

CANTERBURY.

Christchurch, No. 91.—The installation meeting was held on April 21st in the Masonic Temple, Christchurch, when W. Bro. Norman Frank Penfold was installed by the Prov.G.M., R.W. Bro. C. S. Thompson. A large retinue of G.L. officers was in attendance, and also R.W. Bro. J. E. Purchase, District G.M., and District G. Lodge, E.C. The W.Ts. of an I.M. were presented by W. Bro. G. Hadfield. P.P.G.W., the W.Ts. in the Third Degree were presented by W. Bro. J. Fry (W.M., Robert Burns); the W.Ts in the Second Degree by W. Bro. J. G. Poison (W.M., Canterbury Lodge, B.C.); and the W.Ts. in the First Degree by W. Bro. R. J. Ware (W.M., Lodge Lincoln); the address to the W.M. was given by the Prov.G.M. The Wardens were invested by W. Bro A. J. Jones, P.O.D., and the address to the Wardens was given by W. Bro. T. Wallis, Prov,J.G.W.; the officers were invested by W. Bro. J. Olds, G.Std.; the address to the Brethren was delivered by R.W. Bro. Geo. Yemm, P.G.W. A large gathering assembled in the refectory, where a solo was sung by Bro. F. C. Penfold and a cornet solo by Bro. Simpson. and the various toasts were duly honoured. Obituary.—A very old member, in the person of Bro. B. Jeffery, passed to the G.L. above on 11th May after a short illness, his funeral taking place at Bromley on the 14th instant. Our late Bro., though never taking office, was a very enthusiastic member for many years, and was always a regular attendant at all the social functions of the Lodge. Of late years his health had not been good, following rnn serious accident. Bro. Jeffery was initiated on the 4th April, 1897. and was thus one of the earliest members of the Lodge, which was formed in 1893.

NELSON AND MARLBOROUGH.

Victory, No. 40.—On Saturday, April 13th, W. Bro. Jas. Baird was 'privileged to take the chair at an Emergency Meeting for the purpose of initiating his son. Among the assisting Past Masters were: R.W. Bros. Stiles and Ching, W. Bros. Orsman, Davies, Stephenson, Thomson, Ibbotson, Montgomery and Bishop. At the conclusion of an excellently worked Degree, W. Bro. Baird, in expressing his thanks for the opportunity of initiating his son (who is to go into camp with the Third Echelon), stated his willingness to adorn the pillars in the lodge room with two appropriate globes, and also the necessary lighting facilities. This very kind and generous offer was accepted by W. Bro. Bishop on behalf of the Lodge, with thanks. He knew that the brethren would appreciate such a thoughtful act. The pillars referred to were subscribed for by the brethren of the Lodge, the cost being £ 100, and were unveiled at a special meeting of Victory Lodge on Thursday, November 6th, 1919. By them is preserved the memory of those brethren of the Lodge who lost their lives in the Great War of 1914-1918. We hope the globes will herald peace with honour for small struggling nations, and that the problems of the world may be settled by kindness and consideration instead of mass killing. Bro. L. L. Scott was presented with a fountain pen on the eve of his departure to take up duties with the Third Echelon. The brethren wished him well and a safe return.

WAIKATO.

Hamilton, No. 291.—The April meeting was a very happy one, and brethren had pleasure in entertaining a large number of visitors. The W.M.'s of Lodges Alexander (E.C.). Tawhiri, Beta-Waikato and Te Aroha paid an official visit accompanied by a good number of their brethren. The work of the evening was an initiation.

The W.M. was assisted by several worshipful brethren of sister Lodges, who were brother officials of the same branch of the Civil Service as the candidate. A pleasing feature of the evening was the investiture of the candidate by his father, W. Bro. Bruce, a Freemason of 53 years' standing, 'P.M. of. Lodge Pacific, No. 2. A happy hour was spent in the refectory.

WELLINGTON.

Masterten, No. 19.—The installation of Bro. B. Iveson. S.W., and the investiture of officers took place on 8th May when there was a large attendance, including Grand Lodge officers. The ceremony was conducted by V.W. Bro. A. W. Chapman, Asst. Prov.G.M., assisted by G.L. officers, with W. Bro. R. Page, P.Asst.G.D.C. as D. of C., W. Bro. Canon Sykes as Chaplain, and Bro. J. Brett as Trumpeter. The ancient charges were read by W. Bro. F. Shearer, P.M.. Acting Secretary. the obligation of fealty by W. Bro. H. J. Jones, W.M., the Working Tools by W. Bro. G. C. Petersen, Lodge Manawatu Kilwinning, (3rd), W. Bro. G. T. Kelladay, N.Z. Pacific, No. 2 (2nd), and W. Bro. P. F. Fagan, Wairarapa, No. 238 (1st), the presentation of Charter, Constitution and By-laws by M.W. Bro. G. Russell. P.G.M., the address to the W.M. by V.W. Bro. R. W. McVilly, P.G.Treas.. the investiture of the Wardens by W. Bro. G. Hyde and V.W. Bro. W. Martin, G.L., the address to the Wardens by W. Bro. S. E. Harrap, P.G.B.B., the investiture of officers by W. Bro. E. J. Rich, P.G.Chap., and the address to the brethren by W. Bro. R. Page, P.Asst. G.D. of C. During the evening, M.W. Bro. G. Russell unveiled a brass tablet in the Temple erected to the memory of the late R.W. Bro. F. J. Bunn, the ceremony being carried out in a most impressive manner. A sacred solo was sung by Bro. D. Couper. W. Bro. H. J. Jones was presented with his M. certificate and P.M. jewel by M.W. Bro. G. Russell. In the refectory an excellent repast was provided, the tables having been tastefully decorated in a unique scheme of blue by the wife of the W.M. Items were given by W. Bro. Harry Graham (Featherston), Bros. G. Dickel and S. Gilding, and toasts, in addition to the customary ones, were honoured.

ROYAL ARCH CHAPTERS.

Southern Cross, No. 3.—V.E. Comp. W. R. Copland, Z., presided over a good attendance of Companions at the aegular monthly convocation held on 22nd March. After dealing with the general business the ceremony of Holy Royal Arch was ably conducted by the First Principal and his officers. E. Comp. H. J. J. Pierce, as 1st Soj., carried out the duties of his office in an efficient manner. Several Past Principals gave the various charges. An enjoyable hour was spent around the festive board in the Social Hall.

Rawhiti, No. 30.—The monthly convocation of the Chapter was held on Monday, 6th May, V.E. Comp. J. A. Slater, Z., presided over a good attendance. The ceremonial business of the evening was the acknowledgement of one candidate, which was efficiently carried out by W. Bro. Turner and his officers. It is most gratifying to note the keen interest maintained in the Chapter by the younger members. A very enjoyable hour was spent in the refectory, where matters of interest to Royal Arch Freemasonry were discussed.

Wallace, No. 34.—In consequence of the terrible climatic conditions a small attendance was in evidence at our regular monthly convocation, held on 18th May. V.E. Comp. J. Thomson, Z., presided and received visitors, including R.E. Comp. Ed. Jackson, G.Supt., R.E. Comp. A. Scott, G.H.. and several Grand Lodge officers. The exaltation of a candidate to the Degree of Holy Royal Arch was conducted by the V.E. First Principal and officers. The proceedings in the refectory were mast enjoyable and contributed much to the success of the meeting.

Huiroa, No. 47.—The monthly convocation of Huiroa R A. Chapter, No. 47, was held in the Masonic Temple, Gore, on Tuesday, 7th May, V.E. Comp. A. W. Paterson presiding. The ceremonial work of the evening was to advance two brethren to the Mark Degree and was conducted by W.M.M. Bro. Geo. McLeod and his officers, assisted by W. Bros. Boyne, McDonald, Thomson and Marshall. At the refectory a pleasant hour' was spent and the usual toasts were duly honoured.

St. John, No. 1137, E.C., Timaru,—The Installation Ceremony of the Principals and investiture of Officers was carried out at Timaru on 27th April, 1940, by M.E. Comp. John Simpson, Grand Superintendent South Island, New Zealand, with the assistance of his District Grand Chapter officers. M.E. Comp. J. C. Mason was installed as First Principal by the Grand Supt., M.E. Comp. E. E. E. Berry was installed as Second Principal by E. Comp. W. O. Clark, D.G.H., and E. Comp. S. Branthwaite was installed as Third Principal by E. Comp. W. T. Goodeve, P.D.G.H. The investiture of the Scribes E. and N. and the three Sojourners was carried out by E. Comp. S. Lawn, F.D.G.H., and the investiture of the Treasurer, Director of Ceremonies, Organist, Janitor and Stewards by E. Comp. C. W. Jacobson, P.D.G.J. Presentation of the Charter, Book of Regulations and By-laws to the First Principal was made by the Grand Supt. and presentation of the Instruments of Labour by E. Comp. A. L. S. Cassie, D.G.A.D.C. The Address to the Principals was delivered by the Grand Supt., the address to the Companions in Office by Comp. J. R. Weir, D.G.S.E. and to the Companions generally by E. Comp. S. Lawn, P.D.G.H. The duties of Director of Ceremonies were ably carried out by E. Comp. P. Clare, D.G.D.C. A good gathering of local and visiting Companions was present at the function and the harmony of the evening was further enhanced over the festive board after completion of the ceremony.

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M.W. Bro. Malcolm Niccol (deceased) ..	1892-93
M.W. Bro. Edward Thomas Gillon (honoris causa) (deceased)	1894
M.W. Bro. Rt. Hon. Sir Francis Henry Dillon Bell (deceased)	1894-95
M.W. Bro. William Barron (deceased) ..	1896-97
M.W. Bro. Rt. Hon. Richard John Seddon (deceased)	1898-99
M.W. Bro. Carl Weibe (honoris causa) (deceased)	1900
M.W. Bro. Alexander Stuart Russell (deceased) ..	1900-01
M.W. Bro. Herbert James Williams (deceased) ..	1902-03
M.W. Bro. Alfred Henry Burton (deceased) ..	1904-05.
M.W. Bro. Lord Plunket (deceased)	1906-09
M.W. Bro. C. J. W. Griffiths (deceased) ..	1910-11
M.W. Bro. F. C. Binns (honoris causa) (deceased)	1911-
M.W. Bro. Maurice Thompson ..	1912-13
M.W. Bro. John Joseph Dougall (deceased)	1914-15
M.W. Bro. Oliver Nicholson	1916-17
M.W. Bro. Sir Alexander L. Herdman	1918-19
M.W. Bro. Thomas Ross ..	1920-21
M.W. Bro. Earl Jellicoe (deceased) ..	1922-23
M.W. Bro. S. C. Bingham (honoris causa) (deceased)	1922
M.W. Bro. Rt. Hon. W. F. Massey (deceased) ..	1924
M.W. Bro. Hon. H. L. Michel (honoris causa) (deceased)	1924

M.W. Bro. General Sir Charles Fergusson, Bart. ..	1925-28
Bro. George Russell (honoris causa) ..	1928
M.W. Bro. E. W. G. H. Watts (honoris causa) ..	1929
M.W. Bro. James J. Clark (deceased)	1929
M.W. Bro. James H. Harkness (honoris causa) ..	1932
M.W. Bro. Viscount Bledisloe ..	1930-33
M.W. Bro. Colonel James J. Esson (deceased) ..	1934-35
M.W. Bro. William Lishner (honoris causa) .	1938
M.W. Bro. Viscount Galway	1936-39

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<pages 21 on not included>