

CONSECRATION OF MASONIC TEMPLE.

LODGE ST. JOHN, No. 84, MOSGIEL.

The highlight in Masonic activity in the Otago District took place at Mosgiel, where the Master, W. Bro. E. J. Kerr, and brethren of Lodge St. John, No. 84, saw the consummation of their efforts of the past few years when on 8th June the Ceremony of Consecration of the Lodge Temple was carried out in the presence of a record attendance of brethren and visitors. The W.M. received the Prov.G.M., R.W. Bro. H. Archbold, who then received M.W. Bro. E. C. Smith, Grand Master, with appropriate honours. No fewer than thirty-five officers of G.L., past and present, accompanied the G.M., who expressed his great pleasure at being present and congratulated the Lodge on the happy position of freeing their Temple. Without further delay, the Grand Master proceeded with the impressive and dignified ceremony of Consecration, with the assistance of M.W. Bros. W. Lishner, P.G.M., J. A. Sparrow, P.Pro G.M., R.W. Bro. H. Archbold, Prov.G.M., J. G. Dykes, P.Prov.G.M., V.W. Bros. R. H. Waddell, G.C., T. R. Gillions, G.D.C., and several G.L. Officers from Southland, delivered the various addresses. A special feature in the proceedings was the Oration, which was magnificently delivered by V.W. Bro. R. C. Rutherford, P.G.L. At the close of the ceremony the Grand Master, in an appropriate and instructive speech, unveiled a neat commemoration Tablet.

The Consecration Banquet was held in the Mosgiel Town Hall, where the arrangements for entertaining the large assemblage were in most capable hands and the brethren were treated to excellent speeches and various musical items, which were greatly appreciated by all present. Lodge St. John has every reason to be proud of its efforts.

WHAT ATTRACTED YOU TO FREEMASONRY?

Ask a hundred Masons what attracted them to Masonry, and most of the answers will be exceedingly indefinite and unconvincing. It is doubtful if many petitioners for the degrees formulate, even in their own minds, what they seek or expect to find in Masonry. An official picture is drawn for the petitioner by the declarations he is required to make, which if not considered mere formalities, definitely answers the question. "A favourable opinion preconceived of the institution" may be taken for granted. Lacking this a man would not seek admission. But there is, or must be, some particular thing which prompts a man to petition a Lodge for membership. And this particular thing is not the same with those who make application. Now, what induced you to become a Mason? No one can answer but him who made the request.—Exchange.

"THE BARCLAYS OF LODGE TARANAKI."

The Installation of Bro. Bruce McGregor Barclay into the Master's chair of Lodge Taranaki, No. 240, on 16th May last, provided the opportunity for the toast, "The Barclays of Lodge Taranaki." The toast was proposed by Bro. L. A. Taylor, Organist of the Lodge for many years. It is unnecessary to say the toast was enthusiastically honoured.

Bro. Taylor said: "This toast is, a very fitting one, inasmuch as our new Master is the third brother of the Barclay family to occupy the highest office in this Lodge. Before saying more, I would call to your remembrance W. Bro. Charles Stewart Barclay, a brother greatly beloved, who was so tragically called to the Grand Lodge above when at the height of his powers. He was not only our Master in Lodge matters; he was our friend and brother. In him were the Masonic graces amply illustrated. We still sorrow for him, but it is with pride that our institution is able to boast of such a member.

"The first, whom we honour tonight, among the living brothers is R.W. Bro. John Crabb Barclay, Past Provincial Grand Master, who, though he has laid down the cares and responsibilities of that high office, is still busily engaged in Lodge work. We all trust that he may be spared for many years to continue those activities and to enjoy the lasting pleasures that Freemasonry gives to those who labour for the Craft.

"Then there is our newly-elevated Bro. Bruce McGregor. His year of trial and testing lies ahead of him, but we entertain no doubt about the result. He has already proved himself a worthy brother.

"Then there are Bro. George, of Auckland, who has come from that city to be present tonight, and Bro. William, of Manutahi, who through ill-health has been unable assiduously to attend to his Masonic duties. Worthy Freemasons all, Brethren, and worthy sons of their excellent parents, who came out to this Dominion a few years ago to be near their sons and to enjoy their years of retirement.

"Brethren, we are all to some degree the product of our ancestors and their experiences. Those who have gone before still speak through the mouths of those who follow. Referring to our brethren who are the subject of this toast, we have observed their manysidedness, their sympathetic understanding, their sound conception of citizenship, their excellent Masonic qualifications, and when we examine some of the Barclays who have preceded them we see reasons for these qualities. Many bearers of the name of Barclay have served their day and generation well.

"(1) Robert Barclay, of Urie—a small estate in Kincardineshire, was an outstanding example of the man made strong by his religious convictions. Not many nowadays read Whittier's tribute in 'Barclay of Aberdeen.' This Barclay lived in the times when the statute, 'De heretic comburendo' had force, and when religious minorities enjoyed scant sympathy. Yet he espoused Quakerism, and Whittier pictures him proceeding, about his vocation calmly undismayed by scowling animosity or physical threat. The poet extols his highmindedness, his constancy to his convictions. In this age of complacency and so-called Liberalism, we might all do well to pay attention to this heroic progenitor of the Barclays.

"(2) Then there was Michael Barclay de Tolley, of the same ilk. He was born in Russia in 1750. Bravery, merit and ability raised him to the rank of Supreme Commander of the Russian Army. He never lost an engagement, save once, when political influence was exerted against him. It must have been his inborn ability that raised him so high. The possession of so foreign a name must have strongly prejudiced him. He died while seemingly recovering from a war wound.

"(3) Robert Barclay of Urie and Allandice gave to the world a new potato. Our Right Wor. Bro. John tasted some of them while in Scotland. Not only an agriculturist, he was a noted athlete. One of his feats was to walk 1000 miles in 1000 hours.

"(4) There were thinkers and poets among the Barclays, notably Alexander, who travelled widely in Europe, and who, when he returned to his native land and viewed the lives particularly of the Royal Court pilloried the conventions of the times in a satire entitled 'The Ship of Fools.' So highly was the work regarded that it was translated into a number of European languages.

"(5) Some Barclays, it would seem, lived in that part of Scotland where the keen winds of the Reformation were unfelt. One of them, George, strongly attached himself to the person of King James II. He tried to seize William, Prince of Orange. The plot failed. George escaped, but some of the conspirators were apprehended and sentenced to that penalty which the heinousness of their crime so amply merited.

"(6) John, a physician, published a learned pamphlet on the value of smoking.

"(7) Another John was an original character. He was a minister of the Kirk of Scotland, but he failed to see eye to eye with his brother presbyters. There was a heresy hunt, and, finally, he left the kirk of his fathers and founded a sect of his own.

"(8) I wonder whether Robbie Burns when he penned the words:

`It's no in titles, nor in rank,
It's no in wealth of Lunnon Bank
To purchase peace and rest'

had in mind the founder of Barclays Bank in London. I don't know.

"Let it suffice in what I have said to show that many divergent streams have poured their contributions into the Barclay river. Those whom we honour tonight stand in a goodly succession. It is an honour to those who

bear names honoured in the past to pass on the family escutcheons unsullied as they received them. We do not doubt that our brethren will do this.

"Brethren, I give you the toast."

IN WHOM DO YOU PUT YOUR TRUST?

At the Consecration of Manor Way Lodge, No. 6161, at Freemasons' Hall, London (Eng.), on Monday, 29th October, 1945, the Provincial Grand Chaplain of Kent (W. Bro. Rev. K. A. Latter, M.C.), referring to the question asked of all who enter the Order: "In Whom do you put your trust?" and the candid answer expected of every candidate, as the first words he spoke with a the Lodge, declaring his trust in God, said all must remember this great moment of their entry in Freemasonry and the tense feeling with which we had listened to the blessing from on High being invoked upon the proceedings. Later, too, as we had been obligated and we had asked for Light our eyes rested upon the V.S.L., the greatest of all books, within the pages of which was revealed God's Will and Word. And so throughout the further steps of our Masonic education, we had been brought into constant contact with the Divine commands of our Creator in our conduct through life and our dealings with our fellowmen, learning also in allegory the course of true life, and that just as we could not become Masons without passing through the different steps we were taught, so we could not attain to full life with God and Eternal Life, without birth, life and death.

These lessons not only showed us how to attain true life, but that without God, all else must prove of no avail. Many had tried and recent events had once more proved how utter was the failure which must inevitably follow. The life and the only way for a true Mason was the Way of God, our Heavenly Father, Great Architect and Ruler of the Universe,

To the Founders of this new Lodge he reminded them of the great responsibility they were assuming by bringing men into Freemasonry to whom the example of their own lives must be the means of their becoming either true or bad Masons. Their. Lodge, let them remember, was to be dedicated to God and to His service, and may God prove to be the inspiration found behind all their thoughts, and all their actions. In olden times he would remind them the Manor was the link between the spiritual and the community life of the Parish. As members of the Home Guard they had been ready to defend the community life and may now defend the spiritual life, with the name of their Lodge as a constant reminder that the way of God was to be the way of a Mason. It was often difficult to follow, for it was one of complete unselfishness. But a short time ago it had been present as a wonderful spirit among the Allied nations, but now that the horrors of war were over, it would seem that many who had worked together in that selfless spirit to resist and overcome aggression, now turned to seek their own ends.

At times we felt as groping in the dark, not unlike the time of our entry into Freemasonry. But likewise if we put our full trust in God, as we did then, we could overcome the difficulties threatening to overwhelm us, and so help the world to pass from the depths of selfishness, which brought war and misery, to the light of unselfishness, upon which alone could be laid the foundation of a just and lasting Peace.

Finally, let us always remember the responsibility of example incumbent upon us as Masons, inasmuch it was our bounden duty to put self aside, in order to serve God and our fellow-men to the utmost of our ability. He would recall words written recently by Lord Rowan, the Chief Scout, saying: "If we are to make progress in these difficult times that face us, we must work not for ourselves but for our community. We must be prepared to put aside all thoughts of self, and work together as a team."

If we were to prove faithful in fulfilling such a duty, we could help the world to understand the true meaning of the Fatherhood of God and the Brotherhood of man, and thus assist in uprooting selfishness from the world. Thus could be founded a true and lasting Peace, that "Peace of God which passeth all understanding." Such was the true Mason's job today. But before it could be done we must know God, we must put our trust in Him, and ask for His help, guidance and strength, for without Him we could achieve nothing.

"In whom do you put your trust?" To that question as Masons our confident answer must be "In God!" he concluded, charging the Founders to make it the rule and guide of their future conduct of the Lodge.

—"The South Australian Freemason."

ORDER OF THE SECRET MONITOR.

The Most Worthy Grand Supreme Ruler of the Order, the Earl of Courtown, O.B.E., etc., has appointed Rt. Worthy Bro. George Russell District Grand Supreme Ruler of the Order in New Zealand, in succession to the late Rt. W. Bro. Colonel G. Barclay, P.G.C. Rt. Wor. Bro. George Russell has held the office of Deputy District Grand Supreme Ruler since the formation of the District in New Zealand in 1930.

PRACTICAL FREEMASONRY.

Cultivate Charity, not to Companions alone, but to **all** Mankind. These words appear in Masonry—no matter where, but they are there. Perhaps the best meaning of Charity for our purpose is "Universal Love." Professor Albert Einstein warns the world against racial strife. He says, "We must constantly keep in mind the injustice of our prejudices, and particularly our racial prejudices." Quite a useful thought for Freemasons. We ought to shoulder some of the world's worries and help to smooth them out in a truly Masonic manner. We should make our Freemasonry **a** practical, everyday matter! One Brother could inspire another—or even a non-Mason; so inspire or be inspired; it would come to the same thing in the end and might be a wonderful act of Charity for the benefit of Mankind. Charity to the fore, no matter what may be behind! Think of the world's worries and how they could be ended—**IVI**asonically! There are always two ends in sight, a good end and a bad end. Choose the former, it can be found if we look the right way. **FREEMASONRY, FLOREAT!**
— "South African Study Circle."

A SILENT BROTHERHOOD.

Yes, that is Freemasonry: Audi Vide **Tace**—Hear, See and **be Silent**. We hear and see certain ceremonies recited and carried out in the Lodge room; outside the Lodge we have to be silent—but not inactive. Brethren are sometimes reminded that when they take off their regalia and leave a Lodge meeting, they are still Masons, Now what can that mean? What are we supposed to do? Just think! Let us put it this way: that we do not attend Lodge entirely in our own interests; that we do not attend Lodge entirely in the interests of the Brotherhood; but we do attend Lodge partially in the interests of Humanity. A beautiful thought for M.Ms. and P.Ms., for it is no departure from Masonic teachings, seeing that the grand Principles on which the Order is founded are Brotherly Love, Relief and Truth, and the world is now crying out for all these. Brotherly Love has been explained by us previously. Relief: In the Masonic lecture we find that "To relieve the distress is a duty incumbent on all men, particularly Masons," etc. Regarding Truth we are told that hypocrisy and deceit are, or ought to be, unknown to us, sincerity and plain dealing are our characteristics, etc., etc. Though silence is a Masonic virtue, outside our Lodges there is always something to do. A glance at the newspapers will indicate in what manner. Some of the burning questions of the day if taken up by Brothers of the Order and treated unostentatiously and Masonically would be all for the good of Humanity. The Brotherhood could help an individual Brother in such good acts, silently, and without disclosing its identity—excepting of course in Lodge. Eventually Freemasonry should become better known through its good works and be a greater power for good in any land. A silent Brotherhood! Silence is golden, therefore a Golden Brotherhood. **Note.**—Amongst subjects that can be mentioned for the serious attention of earnest Freemasons are, say, Peace Preservation. Remedying Racialism, Housing, ready compliance with post-war and emergency laws, etc., etc., but any individual Brother could compile his own list.

—"South African Study Circle."