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'By all means boast of your evil successes. People will then remember them and also their author. Say nothing of the good you may do. After all these are for the benefit of the distressed; not for yourself —not the true Freemason.'
As Others See Us

THE CRAFT has its antagonists, and even to-day some of these are bitter. There is less cause for bitterness than there has been at some stages of our history, when we have taken up, in some countries, positions which the modern Craft would not regard as allowable. Nevertheless, where our doctrines or comprehensiveness and obliging men to accept only those tenets on which all good men agree really do run counter to the grip of religious or political authoritarianism, we find ourselves in disrepute.

Numbers of our enemies have written accounts of our teachings and ceremonies which are intended to make people laugh at us and discredit us, and journalists find these newsworthy enough. Often they are very accurate and there is nothing in them to which a Freemason could take exception except the general attitude of the author, the slight but damning bias which takes away from the reader any sympathy he might have had for us and leaves him with anything but an open mind.

Within the last few months, in book reviews and articles, a new phenomenon has appeared: the critical, apparently not unsympathetic appraisal of the Craft by someone who says he is not a Mason, deals with the subject of the Craft with apparent detachment and sympathy, comes to not unfavourable conclusions, but leaves the reader with the impression that in spite of some major charitable works there is nothing to Freemasonry but a lot of nonsense.

The most recent of these to appear is in the Sydney Bulletin, written by one Michael Baume. It is in two parts and appears in two successive issues, the first being 21st January, 1967. It is extremely well-informed, capably and apparently fairly presented, and illustrated with photographs of prominent Freemasons and on the cover, in full colour, with a photograph of the M.W.G.M. of the United Grand Lodge of New South Wales, in regalia, chatting to other prominent Freemasons similarly robed.

It is such a relief to find a commentary on the Craft appearing in the public press without obvious denigration of things we value that it is some time before the reader detects the patronising attitude behind the laudatory paragraphs. One is well into the text before one realises that we are being cut down, quite kindly, to size.

This is allowable reviewing; reviews and appraisals are after all criticisms, and this is signed. It is one man's opinion, and he is entitled to express it. He is also entitled to disagree.

It is not possible to disagree with all the statements and implications which Mr. Baume presents. The Craft is a human institution, and no human institution is perfect.

It is fair enough to point to our Victorianism, to our passion for secrecy, to our appeal to the middle-aged. How valuable these are is a matter of opinion and perspective, and it is a matter of interpretation how far they are worthy of preservation. Some aspects of the Craft in our conservatism we preserve simply because the Craft has always had those aspects. They may not in themselves be particularly valuable, but they are at least aspects of a valuable whole, and we do no harm to the Craft, to society or to ourselves by retaining them.

With the deluge of advertising matter that floods our mail boxes, with emissaries from various religious sects forcing themselves into the halls of our homes, with licensed newspaper reporting of the most intimate details of our lives, it is not surprising that legislation is being sought in some countries to restrict the invasion of privacy. It may be suggested that such an article as Mr. Baume's is an impertinence, because Mr. Baume is not a Freemason and the Craft has nothing to do with him.

This is to under-estimate the importance of Freemasonry. The Craft today is a large and powerful organisation, the more powerful because it restrains its members from exerting, through its organisation, any
political or religious pressure at all: its aims are all benevolent and charitable. It is an important social factor,
nevertheless; its discipline affects the behaviour of many members of society, it is important to the ordinary
citizen as France is important to the citizens of other countries, as Roman Catholicism is of importance to the
non-Catholic. Any human institution is of interest to humanity.

It does not particularly matter to the thoughtful Freemason if the outside world regards his ritual as childish
play-acting, if people misconceive the purpose of our moral teaching and imagine that the Craft is a shallow
substitute for properly organised religion. We are large enough and strong enough not to be much damaged
by such misapprehensions. Dicunt. Quid dicunt? Dicant! as the Romans used to say: "They say . . . What do
they say? Let them say!" It is not rumour, which is seldom active enough about the Craft to be really
harmful, that will affect our image, but actual knowledge. The knowledge that John Smith, whom we know
to be a reliable, responsible and good man, has been Master of his Lodge is sufficient reassurance that no one
has been celebrating a Black Mass during the meetings of that particular Lodge. The knowledge that Joe
Brown, though a keen member of his Church and political Party, is not rabid but can see two points of view
is an active testimonial for the Craft.

By the conduct of our members we are judged, rather than by the chance-blades of the enterprising journalist.
The power of the printed word is considerable: the power of personal association and knowledge is much
greater. Publishers know that they can distribute review copies of a new book by the dozen, the book may
have a uniformly good or bad set of reviews: the real advertisement, which decides whether a book will sell
by ones and twos or by hundreds of thousands, is simply word of mouth. "I liked this," says Bill Jackson,
whose tastes we know and whose judgment we value, and off we go to get it. But if he says "I didn't think
much of it" we find it easy to disregard any number of laudatory reviews.

It all boils down to what we are taught in the Address to the Master. If it is apparent
that individual Free
masons are men whose hands are guided by Justice, whose hearts are expanded by Benevolence, the world
will know that the Craft itself is an Institution in which these characteristics are valued as the guiding lights.

∞ ∞ ∞
Calm Geometry

Masonry is moral idealism, by which is meant no vague and filmy dream, but a life-like portrait seen in
advance of what men and society should be. Ideals, so far from being mere visions, are the most accurate
results reached by means of the most painstaking calculation. It stands much in their favour that they come
not from the brains of the evil, but from the intellects that are greatest. The greatest minds of each age have
pleaded for liberty because only the great minds can paint in advance the portrait of a free people. Many
nations are now in the mire, lacking minds great enough to grasp a lofty ideal. Instead of being a mere
romance, an ideal is the long mathematical calculation of a mind as logical as Euclid. Idealism is not the
musings of a visionary; it is the calm geometry of life. Masonry is moral idealism!—The Builder.

∞ ∞ ∞
Masonry’s Job

For more than two centuries Freemasonry as we know it has pursued its peaceful way alone; It has sought no
public acclaim; it has asked no help from outside its circle; it has permitted the world to think what it may
about its objects and its works.

Its best advertisement has been the fact that it does not advertise itself or its • works. It has had and today
has, only one job to perform, only one reason for existence.

That job is to take the material that comes to it and make good men and better men out of that material.
Everything else, our charities, all our works, are incidental to that one purpose.

If Masonry does that job—if it works at it honestly, even if with only a measure of efficiency, it has lived up
to its purpose and fulfilled its highest ideal.

∞ ∞ ∞
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Journals bearing the following addresses have been returned to this office marked "Gone, no Address". Should any Lodge Secretary or Brother know the present address of any of these Brethren, we would be pleased to receive their advices.

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L. G. Speight, 22 Emerson St., St. Heliers Bay, Auckland.
Tradition And R.A. Masonry

The following interesting address was delivered by E. Comp. W. S. Sims, Third Grand Principal, Dist. Grand Chapter of Northern China (E.C.), on the occasion of the annual meeting held at the Masonic Temple, Tientsin, on 21st October 1936.

"I propose propounding a few thoughts on what I consider to be a vital truth, revealed to us as Royal Arch Masons, in our ceremony of Exaltation. First I must tell you that I believe there is historical truth in the traditional stories that are handed down to us in our ceremonies and lectures, even though these stories are not confirmed by the V.S.L. or any other known historical work, sacred or secular.

"From the Books of Kings and Chronicles we learn that after the death of King Solomon, and the dividing of the nation, the ten tribes which constituted the Northern Kingdom of Israel fell right away from the ordinances of worship given to Moses at Sinai, and worshipped instead of T.T.A.L.G. the golden calves set up at Bethel and Dan by Jereboam; who proclaimed these to be the gods who brought our forefathers out of the Land of Egypt.

"This setting up of idols was a cunning move on the part of Jereboam, calculated to prevent the Israelites from going up to Jerusalem to worship, for he was afraid that if they did go up they might be persuaded to transfer their allegiance to Rehoboam. From that day the Israelites completely gave up the worship of T.T.A.L.G. and idol worship was the one offence that could not be overlooked.

"After a troublous existence for about two hundred and fifty years, during which they were ruled over by nineteen kings of no less than nine dynasties, the House of Israel was taken into captivity to Assyria, there to commence the long 'seven times' punishment threatened at Sinai, as we find recorded in the twenty-sixth chapter of Leviticus.

"After the revolt of the North tribes, Rehoboam, King of Judah, followed the commands of T.T.A.L.G for three years and then the House of Judah also fell into idolatry but not so completely as had Israel, for we learn that down to the reign of Jotham several of the kings walked in the ways of David.

"It is recorded, however, that Ahaz, son of Jotham, followed the practices of Israel, which, since the time of Ahab had degenerated into the worship of Baal — the reproductive power of generation — and his female counterpart Asteroth. From then on we read of only two reigns, those of Hezekiah and Josiah, during which Judah, as a nation, worshipped T.T.A.L.G.

"When Josiah was crowned King, the Temple was badly dilapidated and, as no doubt you remember, it was in his reign that Hilkiah the High Priest, was ordered to have it repaired. During the progress of the work, on one occasion when Hilkiah was drawing money from the Treasury of the Temple, he found the original manuscript of the Law, written by the hand of Moses. This was sent to the King by Shaphan the scribe, who..."
was ordered to read it: on hearing of the contents of the Book, Hilkiah rent his clothes, for he then realised how far the House of Judah had fallen away from the Laws of T.T.A.L.G.

"Some Bible commentators are of the opinion that there were copies of the Law, but if that was so, surely good King Josiah would have known of them, for he was a righteous man who had spent the greater part of his reign in cleansing the House of Judah from all visible signs of idolatry.

"After the death of Josiah, in the face of warnings by the prophet Jeremiah, and in spite of the awful fate of Israel, which alone should have been a warning to them, the Jews went solidly into the worship of Baal and the practice of vile heathen rites. They in turn had to be punished.

"In A.L. 3397 Nebuchadnezzar, King of Babylon, invaded the Land of Judah, and captured Jerusalem. He took Jehoiachin the King and a large number of the people as captives to Babylon. These invasions were repeated at intervals for nineteen years, until, in the reign of Zedekiah the remainder of the people, with the exception of a few of the poorest, were transported to Babylon, and the City and Holy Temple were destroyed by fire.

"Seventy years after the first invasion by Nebuchadnezzar, Babylon was overthrown by the Medo Persians, and Cyrus, King of Persia, issued his famous proclamation, allowing the Jews to return and rebuild the City and Holy Temple. About fifty thousand, all from the tribes of Judah, Benjamin and Levi, took advantage of the opportunity, and returned under the leadership of Zerubbabel, Joshua and Nehemiah. They rebuilt the City and Holy Temple, but so great was the opposition of the surrounding peoples that it was twenty-two years before the work was completed and the Temple dedicated. After the dedication it is recorded that Ezra read the book of the Law from a pulpit of wood, erected for the purpose in the court of the Temple.

"In the twenty-fifth chapter of the second Book of Kings there is a record of the loot taken to Babylon, but there is no mention of books or written records of any kind; and as the Jews had, since the days of Josiah, completely given up the worship of the Everliving God, it is hardly likely that any one of them would have taken the trouble to take away the Sacred Writings, or that they would have been allowed to do so, even if they knew where to locate them.

"Now the question is, from where did Ezra get the Book of the Law? I have already explained that as a result of the reading by Shaphan, King Josiah rent his clothes, and that it is very unlikely that a copy was taken to Babylon. All that the people knew of the law was what they had been taught orally by their fathers, which could not have been very much, for the reading by Ezra was the cause of great lamentation and distress.

"I know of no record of any underground chamber beneath King Solomon's Temple, and the fact that the Mosque of Omar stands there today prevents archaeologists from excavating that site. Still, I am of the opinion that the treasury in which Hilkiah found the Sacred Writings were underground, that the documents were there replaced after the reading by Shaphan, and thereby preserved from destruction when the Temple was burnt by the Chaldeans; and also that they were there found by those who prepared the ground for the foundations of the Second Temple, as is described in our ceremony of Exaltation.

"If this is so, it is only reasonable to suppose that after making transcriptions, Ezra, who was himself a prolific writer, replaced the originals in the vault, where, in all likelihood, they still remain, safely hidden until it pleases the Almighty to disclose them to mankind. In which case we have, very lightly veiled in our ceremony of Exaltation, a valuable secret. A secret which is part of that truth which very few of us have been able to fully understand, the Truth which is one of the Three Grand Principles on which our Order is founded."

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**THE FREEMASON.**

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*Why Craftsmen Pray* by Norman C. Dutt, F.P.S.

Freemasonry has always used prayers in its communications, as a fitting tribute T.T.G.A.O.T.U. And it is an indispensable obligation that all Masonic bodies should be opened and closed with prayer. The custom of opening and closing with a suitable prayer was adopted by the operative Masons in England and Scotland. The Bruder book of the German Steinmetzen also attests that the same custom prevailed in Germany.
An operative lodge was opened at sunrise, the Master standing in the east and the brethren forming a half circle around him. The setting sun in the west called for a closing prayer after every brother received his due. Masonic prayers vary from those of the secular and are different in this respect: It is the Lodge that prays, and not the individual.

Freemasons gather around a Masonic Altar to pray together regardless of their faith, and as a unit, one for all and all for one. They pray with a single thought in their minds, for the good of the brethren. The Altar is the focal point of refuge, the symbol of unity, sacrifice and unselfishness, it is there that Freemasons pray not for themselves, but for all Craftsmen wherever dispersed around the globe.

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A record of service to be proud of, and should not be forgotten nor overlooked, has been given by V.W. Bro. R. F. Newton, P. G. Lec. Auckland. We offer our congratulations on the completion of a total of over 81 years of service as Secretary etc., of different Lodges and similar bodies.

We note that you now relinquish the office of Secretary of Waitemata Lodge No. 689.E.C. after 16 years in office as Secretary, to become D.G.Sec, for the Auckland District E.C. Congratulations and best wishes, we know your capacity for work and service.—Editor.

Wellington

Ulster Lodge No 62

The January meeting of Ulster is traditionally Past Masters' night and they always work a 3rd degree. At this years' meeting W. Bro. L. A. Cameron W.M. handed the gavel to W. Bro. W. E. Thomson who, with the assistance of the Past Masters of the Lodge, most ably conducted the ceremony of raising Bro. J. Wilkinson to the high and sublime degree of M.M. Even the most critical eye could find very little fault with the working of the degree. Ulster has a name for being different, having an Irish ancestry, and visitors are always impressed by the Ulster ritual. When W. Bro. Thomson handed the gavel back to the W.M. he thanked them and the Lodge for the opportunity of working the degree and said that it had brought many happy memories back to all who took part. Wor. Bro. Cameron complimented W. Bro. Thomson and the Past Masters on the excellent manner in which they had conducted the ceremony.

W. Bro. Thomson was Master in 1956 and belongs to the "1956 Masters Association." Time and circumstance has depleted the ranks of those who served their Lodge in that year, but no less than 20 of the survivors, who number 44, attended in a body to honour their very popular Wor. Bro. They were admitted together and it was an impressive sight to see them enter and salute the W.M. There was a large percentage of Grand Lodge Officers amongst them and it has been said that 1956 was a vintage year for Masters.

A happy hour was spent in the refectory after the Lodge closed and W. Bro. Thomson who sat with the "56 Masters" at their own table was the subject of some good natured badinage from his fellows.—H.B.

Whetu-Kairangi Lodge, No. 201.

T-h-u-m-p thump, t-h-u-m-p thump, t-h-u-m-p thump... the sound came nearer and nearer and nearer... Ern looked at each other, turned, then stood aside as a strange looking figure approached the lodgeroom door, "Surely, he can't be the..." a visiting Bro. commenced to say; then suddenly the sound stopped as "HE" entered the lodgeroom and made his way across the carpeted floor to the south-west where Bro. J. S. began to stack two kneelers one upon the other, then gently (almost ceremonially) Bro. J. D. assisted the strange-looking figure into a sitting position, with right leg resting heavily on the kneelers... "Ah, thank you, thank you," panted the strange-looking figure, mopping his brow and carefully adjusting his S.W.'s collar. And so it was, at 5.55 p.m. on Saturday, November 19, 1966, that Bro. Bernard Ronald Hill, S.W. and Master-elect, entered the lodgeroom prior to his installation as 53rd Master of Whetu-Kairangi Lodge, No. 201.

But, surely, this was no ordinary installation — for who ever heard of a Master-elect attending his installation five weeks late, minus a shoe and sock and propelling himself about on crutches! However, such was the case on that warm November evening, which had drawn an attendance of over 150, including several of the Master-elects fellow Rugby referee Ern. who had donated his apron, the presentation of which caused
amusement when reference was made to Bro. Hill having fallen victim of a Rugby referee's "occupational hazard!" (It was while refereeing a Rugby game the weekend before normal installation date that Bro. Hill had received a double fracture- of the right leg — hence the five-week delay and his appearance on crutches and leg heavily encased hi plaster). But, in spite of this severe handicap (Bro. Hill remained seated throughout almost the entire evening) the ceremony was carried out very smoothly by the Assist. Prov. G. M., V. Wor. Bro. H. G. Thom, who, during the evening, took the opportunity of presenting Rt. Wor. Bro. D. D. Gilchrist, Prov. G.M., with a set of dress regalia. Also taking an active part in the installation ceremony were three other Rt. Wor. Brn. (Rt. Wor. Bros. J. S. Martin, P. Dep G.M.; E. A. Sargent, P.P.G.M., and F. W. Pringle, P.P.G.M.).

Having become affectionately known as the "13-month Master," W. Bro. S. V. Hassell is now I.P.M., whilst Bros. G. G. Usher and J. V. Moss are S.W. and J.W. respectively.

For health reasons, Bro. H. R. C. Whyte has found it necessary to relinquish the office of Chaplain he has held for the past 11 years, and as a mark of appreciation for his many services to the lodge V. Wor. Bro. F. Marshall, P. G. Chap. (longest serving member of the lodge, being initiated in 1917) presented Bro. Whyte with a chaplain's jewel, for which Bro. Whyte expressed sincere thanks.

As might be expected, Rugby attire and equipment adorned refectory walls — conspicuous was a set comprising jersey, shorts and socks, cleverly made to resemble the Master, including a paper "inflated" leg in plaster, and an imitation crutch under one arm!

W. Bro. H. Wallace (whose initiation in 1919 now makes him third-longest serving member in the lodge) very ably proposed the toast to G. L., while W. Bro. F. Rankin, Master, Wairau Lodge, No. 42, Blenheim, in a pleasingly humorous manner, replied to the Visitors’ Toast on behalf of the “Mainland” brn.

Prior to the installation ceremony the W.M. congratulated W. Bro. W. D. Billing on his appointment to office in G.L., thus bringing to four the number of Whetu-Kairangi brn. holding either past or present G. L. rank. In Memoriam: Recently both W. Bro. W. Burr and Bro. K. A. Burr were called to the G.L. Above, thus within a few weeks of each other the lodge lost completely one of its several father-and-son memberships, W. Bro. Burr was initiated in 1924 and in 1935 became Master. In recent years age and indifferent health prevented his regular attendance, but it was indeed a proud occasion for him when, 40 years after his own initiation, he attended his son Ken's raising on P.M.'s Night, 1964. Although not aspiring to office or give charges, Bro. Ken had always been a keen and regular attender. What now must surely be considered a "Burr Memorial" is a framed roll containing the name and number of every Wellington City and suburban lodge. This handiwork of W. Bro. Burr, which he donated to the lodge at about the time of his Mastership, still occupies a commanding position near the lodgeroom door.—C.E.C.

CANTERBURY

At the meeting of Lodge Riccarton No. 276 on November 15th, the Lodge was honoured by an official visit from the Grand Master, M.W. Bro. J. S. Hawker, accompanied by Grand Lodge Officers. The Second Degree was worked by the Master, M. Bro. A. C. Winter and the Officers of the Lodge. In the Refectory, the Toast of the M.W. the Grand Master was proposed by R.W. Bro. A. F. Fisher P.D.G.M. This was also the first occasion on which the newly completed extension to the vestibule of the Riccarton Masonic Hall was in use.

The quarterly meeting of Excelsior Rose Croix Chapter No. '78 was held on November 8th when the M.W.S., Ex. and Per. Bro. B. H. Tibbs conferred the Rose Croix Degree on a candidate.

The First Grand Principal, M. E. Comp. P. A. Kusabs paid an official visit to the Ashley Royal Arch Chapter No. 45 on Saturday November 26th accompanied by Grand Chapter Officers. This was the occasion of the Installation meeting, when Ex. Comp. A. J. C. Webber was installed as First Principal by R. E. Comp. L. D. J. Smith, Grand Superintendent. The Toast of the M. E. the First Grand Principal was proposed by M.E. Comp. Ross Hepburn P.G.Z.

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At the Installation meeting of St. Augustine R. A. Chapter No. 1 on Monday November 28th M.E. Comp. P. A. Kusabs G.Z. paid an official visit accompanied by Grand Chapter Officers. The Installation of Ex.Comp. Harold Johnston as First Principal was conducted by R.E. comp. L. D. J. Smith, Grand Superintendent, who also proposed the Toast of the First Grand Principal.

At the meeting of The Masters’ and Pastmasters’ Lodge No. 130 on 16th November, a paper by Bro. L. M. Roberts entitled "A Visit to an Eighteenth Century Lodge" was read by V. W. Bro. A. R. Chambers P. G. Lec. Subsequently V.W. Bro. Chambers conducted a reading of extracts from the Three Degrees as given in Prichard's "Masonry Dissected," assisted by the Wardens of the Lodge. There was a large attendance and very great interest was shown in the proceedings. This was also the Master's Last Night in the Chair. In the Refectory the Toast of the Master, W. Bro. D. L. Cullen was proposed by R. W. Bro. R. Hepburn P.G.W.

The quarterly meeting of the Canterbury Kilwinning, Cryptic Council was held on 24th November when the Thrice Illustrious Master, Comp. R. Reid conferred the Degree of Select Master on one candidate. Subsequently the Thrice Illustrious Master Elect, Comp. J. A. Rothera was installed by Past T.I. Comp. J. B. Elliott. The Officers were invested by Past T.I. Comp. C. W. Cochrane.

At recent Past Masters' nights at Doric Lodge and Lodge Centennial in Christchurch, three brothers took over the principal offices in the respective lodges. At Doric Lodge W. Bro. L. C. Johnston was in the chair and had his brothers W. Bro. Harold Johnston as S.W. and W. Bro. H. G. Johnston as J.W. During the evening, they and other Past Masters carried out the initiation of Mr. James Alfred Moon.

A fortnight later, W. Bro. H. G. Johnston was in the chair at Lodge Centennial. W. Bro. Harold Johnston was Deputy Master and W. Bro. L. C. Johnston acted as Immediate Past Master. On that occasion Mr. Robert Alexander Anderson was initiated.—A.C.F.

OTAGO

IN RETROSPECT

On a warm summer evening in January, 1892, a small group of men gathered in the Hiram Hall, South Dunedin.

That they were of varied backgrounds — from the clergy, from trade, from the professions and the business world meant nothing, for they were united in their aim to share in the traditions of capitular Freemasonry, and to extend the bounds of their own understanding and fellowship.
From this meeting, the Otago Royal Arch Chapter, No. 7 was established to struggle through the formulative years, gradually strengthening and developing until now, in its 75th year it has become a solid well-administered and supported link in the chain of Royal Arch Chapters throughout the Dominion.

Although the Charter is dated January 2, 1892, the first minutes on record bear the date January 21, 1893. They contain the following statement: "Whereas the allegiance of the Royal Arch Chapter of Otago, 844, E.C., was tendered to the Conference of Principals in Auckland on April 28, 1892, and thereby this Chapter assisted at the inauguration of the Supreme Grand Royal Arch Chapter of New Zealand, a dispensation of the Supreme Grand Royal Arch Chapter having been received — prior to the issue of a warrant — authorising the working of this Chapter.

Be it therefore resolved that the Companions do now proceed to the election of officers for the coming year."

The following officers were elected: Z., A. J. Barth; H., C. J. Ronaldson; J., H. Lippert; 1st Soj., A. H. Burton; 2nd Soj., A. Fieldwick; 3rd Soj., J. Dawson; Scribe E., G. A. Williams; Scribe N., J. Alberti; Janitor, J. Roach. These together with Comp. Rev. W. Ronaldson, who presided, comprised the attendance on that occasion.

Two days later another meeting was held and these Companions were installed in their respective offices, with Comp. A. J. McKelvey presiding, and those present including Companions Rev. W. Ronaldson, McKelvey, Barth, C. J. Ronaldson, Lippert, Williams, Burton and Fieldwick. The visitors were: M. E. Comp. Gillon (acting as installing officer) and Companions H. J. Williams and H. Wetherilt who also assisted in the ceremony.

At a regular meeting earlier in that month, the Hiram Mark Lodge, after operating for two years, threw in its lot with the Chapter, and at the same meeting the Excellent Degree was worked for the first time, M. E. Comp. Wetherilt of Otago Kilwinning Chapter, 116 S.C. presiding by dispensation. The Principals, Officers and S.C., of the Chapter took the Degree.

The first Installation of Mark Master, within the Chapter, was held on May 17 of that year, when W. Bro. J. A. Kirby was installed, and at the June meeting Bro. J. Alberti was appointed the first W.E.M.

At this meeting the dues were fixed at one guinea for each Degree, with the annual subscription at 12/-.

It is interesting to note that even by 1951, this annual levy was still moderate, and today is fixed at 30/-. It was also decided, at this 1892 meeting, that each member of the Chapter must take the Mark and Excellent Degrees.

The First Annual Communication and Installation of the Principals was held on September 25, with only 10 Companions present.

All the meetings so far had been held in the Hiram Hall where the rental was £5 per annum, but for the next few years the Chapter struggled to survive, and in 1894 no less than four meetings lapsed owing to non-attendance of members. The average attendance at this time was nine.

A number of new members were admitted during the next three years, but in 1897 the attendance was almost always a bare quorum, and even at the Installation in that year only 13 were present.

The loyalty and support of the few active members carried the Chapter, however, and in 1899 the first Official Visit to the Scottish Constitution was made, and was returned the same year.

A resolution that the Chapter meet bimonthly was carried about this time, but even that was apparently too frequent, and there is no record of a meeting from September, 1899, until September, 1900, when Comp. Clothier was installed as First Principal. In his address he emphasised the advisability of making the Chapter more progressive.

In 1901 the Chapter moved to the Moray Place Hall, but only one meeting was held before the Installation, the others again lapping for want of a quorum. By 1902, however, new life had entered the group, with no less than 11 candidates being proposed at the January meeting. They returned to Hiram Hall in 1905, and by
this time the rent had been reduced to £3, but later in the same year moved again, this time to the Oceanic Hall.

In 1910, it was resolved that the Second Principal be E. M., and the Third Principal, Mark Master.

In the following years the Chapter appeared to have weathered the initial difficulties and several memorable occasions are recorded. These include the combined installation with the Otago and Maori Chapters, a meeting continued for many years, and the first in many interchanging visits with the Chapter in Oamaru whose Charter is now returned.

By 1938 the meeting place had again been changed to Hiram Hall, where the Chapter is still located, and the Chapter has pursued the even tenor of its ways since then, with membership remaining at a fairly stable level. Visits to and from other Chapters have been numerous, and one of the most recent exchanges has proved one of the most successful. This is the biannual visit with the Taringatura R. A. Chapter, No. 96 first made in 1957 and returned in 1958.

Concern for the welfare of other Chapters has always ranked high in the interests of the Otago Chapter, and in 1961 20 Companions assisted in the resuscitation of the Palmerston-Karitane Royal Arch Chapter, No. 46, by becoming affiliated members.

An example of the real warmth and reward of fellowship was provided in September, 1963, when R. E. Comp. H. L. Smith, Grand Superintendent of Southland, assisted by his Grand Chapter Officers, conducted the ceremony of installation and investiture of the Chapter officers. As first Grand Principal M. E. Comp. Smith paid another visit to the Otago Chapter on an official basis in April last year.

Although often short of members in the early years, the Chapter has never lacked in the generosity of its friends and members. From as early as 1892, the first year, gifts and donations of equipment and robing have greatly added to the impressiveness of the ceremonies.

Comps. Barth and Lippert bought the first officers' Robes and in 1897 Comp. Alberti presented the Chapter with a set of sceptres. The Chapter purchased a set of R. A. Banners in 1924, and in 1955 E. Comp. W. H. Gardner provided the Chapter with the Signs of the Zodiac. In 1958 Comp. N. S. Thomson presented a Rod for use in the Mark Degree. Two years later an Honour Board of Past Principals of the Chapter was established, with M.E. Comp. Mitchell carrying out the ceremony on September 22, 1960. A Burning Bush, for use in the Mark Lodge, was given by Comp. G. Applegarth and E. Companion A. T. Foley in 1962, and the following year all the Chapter members combined to invest the Principals with new robes.


Several members, too, have received acknowledgment in 40 years' service badges and honorary memberships for devoted and faithful service to the Chapter. Those who have received 40-year badges are: J. Mitchell, 1954; A. Logie, 1955; A. R. Harrison, 1956; F. C. Pizey, 1961; J. F. Sutherland, 1962; C. 0. G. Reid, 1963, and H. R. Mitchell, 1963. Honorary membership has also been conferred on H. R. Mitchell, 1954.

In 1965 a unique honour was accorded V. E. Comp. J. E. Bates, who only a short time after transferring to the Otago Chapter, for health reasons was made an honorary member, and had Grand Chapter Honours bestowed.

The Chapter continues to grow in the traditions to which it owes allegiance and its ceremonies and lectures are a source of understanding and inspiration to all its members.

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A Century Of Lecture Writers And Ritualists

By ALFRED KNIGHT

The century which followed the revival of 1717 has proved of vast importance to Freemasonry. During the seventeenth century the institution was both operative and speculative in its character, and it is presumed that the combination was largely responsible for the lethargy into which it fell. When the eminent architect, Sir Christopher Wren, retired after the completion of St. Paul's Cathedral, the Craft was left without a patron and in a disorganised condition. The few Lodges which survived met infrequently, and the ancient traditions of the Order were barely kept alive.

But four Lodges existed in the south of England in 1717, all being located in London. During February of that year a meeting was held at the old Apple Tree Tavern for the purpose of reviving Freemasonry. The effort was successful, and a Grand Lodge pro tem was immediately formed, the oldest Mason present being chosen Grand Master pro tem. At a subsequent meeting, on St. John the Baptist's Day, the Grand Lodge was constituted in due form, and Anthony Sayer was elected Grand Master. The Society became speculative only, and for a century proceeded the work of systematising the scattered legends, interpreting the symbols, and creating suitable lectures.

The prime mover in the efforts for a revival and the first Masonic philosopher was the Rev. John Theophilus Desaguliers. He was born at Rochelle, France, in 1683, and removed to England at an early age with his father, a French refugee. He received an Oxford education and became a lecturer on experimental philosophy. He was a close friend of Sir Isaac Newton, and soon rose to an eminent position, becoming a fellow in the Royal Society and receiving degrees and clerical orders. He produced several philosophical works of note.

Shortly after he became a resident of London, Dr. Desaguliers was made a Mason, in the ancient body which later took the name of "Lodge of Antiquity." He evidenced a great regard for the Order, and in the words of Dr. Oliver, "the peculiar principles of the craft struck him as being eminently calculated to contribute to the benefit of the community at large, if they could be redirected into the channel from which they had been diverted by the retirement of Sir Christopher Wren." It was through the efforts of Dr. Desaguliers that the meeting of February, 1717, was held and the Grand Lodge formed. His reputation as a scientist secured him the support of many brethren of high standing, who assisted him in reorganising the society. He has fittingly been called the "Father of Modern Speculative Freemasonry."

Dr. Desaguliers was elected Grand Master in 1719, and the character of the Order was greatly elevated under his rule. He was zealous in his efforts to preserve the ancient "Charges of a Freemason," and he is recognised as the guiding spirit in the "Book of Constitutions" published by Anderson. The latter is accredited with the early lectures, but it is conceded that they were the combined product of both Desaguliers and Anderson. The last days of Dr. Desaguliers were spent in penury, and it is claimed that he became insane. He died in the year 1744.

Rev. James Anderson was born at Edinburgh in 1684. He became a Scots Presbyterian minister, and assumed a charge in London. He took an active part in Masonic affairs and in 1721 the Grand Lodge commissioned him to collect and compile the history, charges, and regulations of the ancient institution. The first "Book of Constitutions" appeared in 1723, and in 1738 a second edition was issued, recording the transactions of the Grand Lodge from 1717 until that year. He published a "Defense of Freemasonry" in 1730, which proved him to be a deep student of the subject. In the preparation series of lectures which soon attracted attention. They were finally printed, and the "Spirit of Masonry" still of the Book on Constitutions, and especially in regard to the lectures and charges therein published, Anderson derived much of his inspiration from the master mind of Desaguliers. Anderson died at the age of fifty-five.

Martin Clare distinguished himself in literary circles and became a fellow in the Royal Society. He served as Junior Grand Master of the Grand Lodge of England, and was appointed in 1732 to revise the lectures of Desaguliers and Anderson. Much was added to the old work, and a greatly improved system was produced. The Clare lectures continued in use until about 1770.

Perhaps no one has exerted a greater influence upon Masonry than Thomas Dunckerley. He was born in 1724, and entered the navy at an early age, serving for twenty-six years. On his return to England in 1760 he learned that his mother had died a few days before. She had made a confession on her deathbed to the effect that King George II was Dunckerley's father. The story was not made public for some time, however, and the King never knew of his son's existence. In 1767 the matter was laid before King George III, and, after
making inquiries as to his character, Dunckerley was granted a pension and was given apartments in Hampton Court. He was also permitted to bear the royal arms.

Dunckerley was made a Mason about the year 1755, and as early as 1757 we have record of an address by him on the "Light and Truth of Masonry Explained," which attracted attention. He became Master of his Lodge, and was soon after appointed Provincial Grand Master of Hampshire. He held many positions of note under the Grand Lodge, and was active in the higher bodies. As a reformer and instructor he accomplished such important work. The lectures of Clare were greatly embellished and improved, and new symbolism was introduced, the "lines parallel" and the "theological ladder," being among his inventions.

His greatest work was the reconstruction of the Master's degree and establishment of the Royal Arch. He approved of the innovation as wrought by Lawrence Dermott of the "Ancient" Grand Lodge, and, after much labour, succeeded in effecting the change in the "Modern," or regular body. The serious loss sustained in the Master's degree was replaced to an extent by the symbolism which he introduced. His work far excelled that of Dermott, and the grade of Master Mason may still be called "Dunckerley's degree." He contributed little to Masonic literature, a few odes and addresses comprising his work in this direction. A vagrant son caused him much sorrow in his old age. His death occurred at Portsmouth in 1795.

To William Hutchinson we are indebted for the first philosophical explanation of the symbolism of Freemasonry. He was a native of Durham County, England, and was born in 1732. He published several works of fiction and produced three Plays, one of which proved successful. He also became well known as an antiquarian. As Master of Barnard Castle Lodge he compiled a

remains a priceless boon to the student of our mysteries. The true philosophy of the Order is discussed in a rational and scientific manner. Many editions were published, one of which was edited by Dr. Oliver in 1855, accompanied by copious notes. Hutchinson did much to elevate Masonry in the eyes of the world, and raised the society from a convivial association to the rank of a school of moral philosophy. He lived to be eighty-two years of age.

William Preston excited an influence for the good of the Craft which is felt to this day. He was born at Edinburgh in 1742, and was the son of a gentleman of literary tastes. His father gave him a splendid education, and he pursued a classical course with distinction. At his father's death he became the amanuensis of Thomas Ruddiman, the linguist, and when the latter died took service with Ruddiman's brother, a printer whose books he catalogued. In 1760 he removed to London and became a "corrector of the press" for the King's printer. He devoted himself to literary pursuits, editing the London Chronicle, as well as writing for periodicals.

Preston was initiated in 1762 in one of the "Ancient" bodies, but he subsequently went over to a regular Lodge. While Master of Caledonian Lodge he began his Masonic researches, which resulted in his famous series of lectures. He invited his friends to meet and review his work each week, and he thus obtained the ideas of many brethren. When he had completed the lecture of the First degree, he held a gala meeting at the Crown and Anchor Tavern in 1772 bearing all expenses himself. He delivered his oration which met with universal approval. He embodied it in the first edition of "Illustrations of Masonry," which he published the same year.

Having met with success thus far, Preston diligently prosecuted the work on the Second and Third degrees, sending emissaries in many directions, and at his own expense, to obtain information for his lectures. After two years of study and application the series was completed and publicly delivered by him at a meeting held in the Mitre Tavern. Schools of instruction were opened in various places, and Preston was in great demand.
His work enhanced the reputation of the society, and its scientific features became more and more pronounced. His efforts added great dignity to the institution.

His name was enrolled as an honorary member by many Lodges, and finally the Lodge of Antiquity No. 1 chose him Master. That ancient body prospered in many ways during his term of several years. 'A dispute regarding a procession held on St. John's Day, 1777, caused him to be expelled with several others by the Grand Lodge. It was ten years before he was reinstated, but at that time everything possible was done to atone for the wrong done him, and a grand feast was held in his honour.

He resumed his work for the advancement of Masonry, and organised the "Order of Harodim" for the purpose of propagating his lectures. While the latter are no longer in use, their influence has descended through the systems of Hemming and Webb, and the spirit of Preston's work, in a much simpler form, is still found in our Lodge-rooms. Preston left an endowment which provided for an annual reading of his lectures in London, and they are still delivered in their original form. His "Illustrations of Masonry" remains an invaluable reference book, but his other productions were not of importance. Preston died in 1818, and was buried in St. Paul's Cathedral.

Toward the close of the eighteenth century America produced a great ritualist in the person of Thomas Smith Webb. He was born at Boston in 1771, and received a good education in that classic city. He became a printer and bookseller, removing to Albany, N.Y., after having served his apprenticeship. He was initiated in Rising Sun Lodge of that city in about 1792, and soon after became active in Chapter and Commandery work. In 1797 he published the first edition of his "Freemason's Monitor," which still remains an authority in this country. He simplified and arranged his lectures of Preston, and arranged and interpreted them differently. While they lack much of the philosophy and science exhibited by Preston, he stands without a peer as a Masonic ritualist.

Webb removed to Rhode Island in 1801, and became a member of St. John's Lodge of Providence. In 1813 he was elected Grand Master of the State of Rhode Island. He took an active part in the organisation of the first Grand Chapter, and did much to further the good work of Templarism. Indeed, he was the founder and organiser of the American or York rite as it exists today. His death occurred at Cleveland in 1819.

This century, which contributed so much to the philosophical foundation of Speculative Freemasonry, closed after the union of the "Ancient" and "Modern" Grand Lodges of England in 1813. Dr. Samuel Hemming, the Senior Grand Warden, framed a new system of lectures, which is still in use. Although much simplified in form, there were many changes made which are to be regretted.

—From Masonic Voice and Review, 1899.

Masonry Revealed

The following is part of an address delivered by Brother Dana R. Hanford, Past Master Educational Lodge No. 1001, and Member Emeritus of the Minnesota Grand Lodge Committee on Masonic Research and Information.

What do we mean by spiritual things? Masonry is founded upon a belief in a Supreme Being, the Father of us all, and that all men are brethren. It follows then, that all men are bound together in brotherly love, in all their relations with each other — however much we sometimes seem to forget it. This rules out all selfishness, willfulness, anger, envy, jealousy, hatred, fear, cruelty, and like passions, replacing them with gentleness, kindness, unselfishness, generosity, charity, courage, confidence, integrity, and all the other divine qualities — summed up in the one word, "love." These spiritual qualities reflect the divine nature, and these Masonry exhorts of us, all through its ritual. So it is, then, that the materialist, assessing Masonry merely by what he sees and hears within its portals, completely misses its true essence, and loses the beauty of its message. I shall have more to say on this a bit later.

Not always has Masonry recognized the vital necessity of investing its members with this spiritual understanding, the result being that our Lodges have tended to over-emphasize the ritual as being an objective in itself, rather than to bring out its meaning. When one has heard it so many times that he can almost repeat it in his sleep, it ceases to be interesting and becomes boresome, Lodge attendance falls off, and there is a regrettable falling off in memberships.

It is easy to say that today's world presents too many distracting attractions for the attention of our members, and that there's nothing we can do about it; and having thus justified ourselves, we settle back in our easy chairs and don't do anything about it. But the plain, unvarnished truth of the matter is that WE ARE
FAILING MASONRY, both in our individual conduct, and in the conduct of our Lodges. There is nothing the matter with Masonry, it is the greatest, the noblest, the most ideal of any fraternity in the whole world, but there IS plenty the matter with the way we are exemplifying it. Until more of us, in our daily living, follow the high precepts of Masonry, and until our Lodges come alive as effective exponents of those teachings, this problem will continue to beset us. Every Lodge inescapably reflects the capacity of its Master — or his lack of "it"! Let him recognize his responsibility, exercise his imagination and initiative as he does in the conduct of his business, set his Lodge to work, and give the brethren good and wholesome instruction for their labours, as he is obligated to do. How many are doing it?

Wanted Thinkers Not Followers

From the pen of Leonard E. Read, president of the Foundation of Economic Education.

Despite the fact that men never have found a paradise on earth, many continue to hope for a Shangri-La here and now; and they seek a shepherd to guide them to it. They long for a god or goddess to dispense the "last word" on social, economic, political, moral and spiritual Matters — a source of certitude — a leader.

Nor is there ever a shortage of egotists who covet such a role and desire above all else an army of followers. The result of this combination is a cult; the slightest deviation from the master's mind is taboo.

The individual who would be his own man could never follow blindly after another, any more than he could tolerate or assume the responsibility for a band of blind followers.

To be in the vanguard of any line of thought is to leave a trail of sorts, and any responsible person will occasionally check his bearings. If he finds nothing but followers in his wake, he probably should write off his efforts as love's labor lost.

However capable in his own right, the leader who inspires nothing but followers works for a lost cause — one that is unlikely to survive himself. No matter how unswerving their allegiance, human carbon copies never register full fidelity and must inevitably corrupt their master's doctrine. And the master who encourages a blind following cannot logically escape a responsibility for the transgressions of his idolators.

To measure a teacher's success, to evaluate his work, one must ask: Does the teaching induce in others what Aristotle termed "activity of soul"? Are his students learning to think for themselves and to will their own actions? Are they creatively thinking, writing, talking — each becoming his own man?

Unconcerned for a following, a true teacher continues to pursue his own studies, leaving his students to develop in the only way they possibly can: on their own initiative.

We should ever bear in mind that the unknown is infinite. No person, regardless of his pretensions, glimpses more than an infinitesimal fragment of the truth. To merely focus the gaze of one's followers down that narrow aperture of understanding glimpsed by "the leader" is no service to anyone. The successful teacher inspires others to join in the search for truth, on their own volition and power; and growth in knowledge and understanding takes place only to the extent that some of his students surpass him. No leader or teacher ought to be satisfied with anything less than this.

I am sure you will agree that too many Masons tend to take the ritualistic work quite superficially. This robs it of its richness, of its beauty, and of its significance. No wonder that the average Lodge has trouble getting out even ten per cent of its members to a meeting! Now, let me illustrate what I'm getting at.

You remember in the Third degree, the first ruffian says to Hiram, "You promised us that when the temple was completed we would be given the secrets of a Master Mason, whereby we could travel in foreign countries, and receive wages as such..." How many times, have you heard these words! How much
attention have you given them? If you are like me, you've never given them a second thought — he simply wanted to get out of the country, see the world, and find a good job, with a chance to earn a Master's wages by the exercise of the skills he had learned since the days of his apprenticeship.

It has been said that the deeper you dig into Masonry, the more pearls you find. Well, I found one, just a short time ago; here it is, as adapted from Patterson's "One Hundred and Sixty Questions and Answers," let's examine it:—

"... when the temple was completed"; the building of the temple in our ritual metaphorically presents man's life on this plane of existence — a life which will largely be the product of his own efforts. The Master's degree and its climactic conclusion terminates this parable, and Hiram's experience is a lesson pointing away from what appears to be death to a resurrection to a future life. This is a belief coming down to us from antiquity, and is, I believe, common to all forms of religion.

This higher state of existence, commonly known as heaven, is the "foreign country" where the true word, or divine, all-embracing truth, will at last be revealed. The Master Mason's long search for the lost word will then be rewarded, and he will receive his wages, not in silver or gold, but in that full understanding of Life, Truth, and Love which is "better than riches."

The terms, Life, Truth, and Love are synonyms for God, and here we may well recall these familiar words of the Scripture, "The kingdom of God is within you" (Luke 17). And, from Deuteronomy 30, ."The word is very nigh unto thee, in thy mouth and in thy heart..." Heaven, then, is not a place, but a mental realm, a divine state of consciousness, which we approach in proportion to the integrity of our thinking. Not death, but life, leads to this "foreign country," and Masonry, from the time the candidate first crossed its threshold to the close of the third degree, has been teaching him that only through steadfast adherence to the high ideals of Masonry will he find it. In the phrase "travel in foreign countries," then, we discover the whole purpose of Masonry, the building of better men. So the ruffian's demand was for something that Hiram had not the power to give — it has to be earned!

To summarise all this, we will build up our Lodge attendance and increase our memberships by making our meetings more attractive, more interesting. We can go a long way toward this by making our ritual come alive through a better Understanding of what it is trying to tell us. Perhaps this is a good time to say that there is more to Masonry than just making more Masons, and that those Lodges which are finding little time for anything else, are, in my opinion, neglecting the very heart of Masonry. They have only the "sounding brass, the tinkling cymbal," without the substance, and are not doing justice to their candidates nor their members.

Brethren, this world of today seems to be given over to materialism, with a general disregard of spiritual values, and we find ourselves in such a critical state of affairs as to be frightening, whether we look in the direction of economics, of public behaviour, or of international relations. But let us remember that, however threatening these appearances, "God is in his heaven — all's right with the world" of God's creating. But what man has done with that world is responsible, for these things are the product of his own wrong thinking — or lack of thought! We seem to have brushed aside the distinctions between right and wrong, we have turned to the false gods of selfishness, expediency, and soft living — we have, in Biblical language, "Forsaken the fountain of living waters, and have hewed us our cisterns, broken cisterns, that can hold no water." This it is which has brought us to our present critical situation, and only through a change in our thinking can we avoid disaster. —Masonic Tribune.

<16 pages of Directory and back cover not included in this file>