

Lodge Waikato 475

OF FREE AND ACCEPTED FREEMASONS

JULY 2019



Students from Ngaruawahia High-school

Havana Klink and Adam Kimpton
with Mrs Kimpton.

Recipients of financial assistance to enable them to attend
' O outward Bound '
" Outdoor Challenge and Adventure Teen Course. "

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NOTICE PAPER



MASTER

W.Bro. Graham Hallam
40 Wymer Terrace, Hamilton
PH. 07 855 5198
027 855 5198

SENIOR WARDEN

W.Bro Adrian de Bruin
265A Hakirimata Rd
Ngaruawahia
Ph. 07 824 7234 (eve)

JUNIOR WARDEN

W.Bro Andre Schenk
11 Beaufort Place
Flagstaff, Hamilton.
Ph 027 5784 060

TREASURER

W.Bro. Alan Harrop
18 Cherrywood St
Pukete, Hamilton
Ph 027 499 5733

SECRETARY

W.Bro. Bill Newell
Villa 19 - St. Kilda Retirement Village
91 Alan Livingstone Drive, Cambridge,
021 061 8828

Dear Brother,

**You are hereby summoned to attend the Regular Monthly Meeting of
Lodge Waikato, to be held in the Hamilton East Masonic Centre,
Grey St., Hamilton East , on Thursday 18th July 2019 at 6.30pm**

Ceremony: - Lodge - .Installation - W.Bro Adrian de Bruin

1. Confirmation of Minutes
2. Accounts payable
3. Treasurer 's report
4. Correspondence
5. Almoner 's report
6. General Business
7. Notice of Motion

W.Bro Bill Newell - Hon Sec

Officers of the Lodge

I.P.M. - W.Bro Willy Willetts	Dep. Master - W.Bro Bob Ancell
Sen. Deacon - Bro Trevor Langley	Jun. Deacon - W.Bro Dennis Mead
Chaplain - W.Bro John Dickson	Almoner - W.Bro Graham Hallam
Secretary - W.Bro Bill Newell	Ass Secretary - W.Bro John Evered
Dir. of Ceremony - W.Bro Don McNaughton	Ass. D.O.C. - W.Bro Kirk Spragg
Organist - Bro Norm Weir	Inner Guard - W.Bro Wally Lee
Tyler - W.Bro Richard Kyle	Senior Steward - Bro Geoff Cooper
Assistant Stewards - Bros. Jerry Newell, & Aaron Peters.	

Lodge contact address -

**Lodge Secretary, - e-mail - lodge.waikato@gmail.com
Lodge Waikato 475 - PO Box 9502, Waikato Mail centre, Hamilton 3240
Lodge Rooms Phone number - 021 0856 7657**

LODGE WAIKATO 475



To be Initiated -

To be Passed to the Second Degree - Bro Brent Walker, Bro Mark Ashburner,
Bro Mark Bunting

To be Raised to the Third Degree - Bro Jacob Wallace,

Please contact the Almoner, - W.Bro Graham Hallam. W.Bro Wally Lee, and
W.Bro Rod Harper in all cases of difficulty and where any help is needed.

Please contact the secretary to update any items, and the membership listings,
Villa 19, 91 Alan Livingston Drive, Cambridge. Ph 021 061 8828

Editor of the Plumblin - W.Bro Graham Hallam.
Ph 07 855 5198 (eve) e-mail - mallah@xtra.co.nz

Lodge Notices. - Master 's visiting programme during July 2019
as seen with his monthly report., and as on calendar on back page.

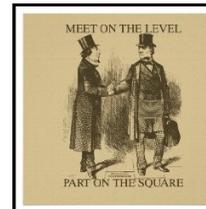
Lodge Waikato Monthly Diary - July 2019

Thursday, 4th July at 7:00pm. Management Meeting
Thursday, 11th July at 7.00pm, Lodge practice night
Thursday, 18th July at 6.30pm. Regular Lodge meeting.
Annual Installation

*Brethren to gather at 9.00am on morning of 18th July to give Lodge rooms
a tidy-up and to Open the Lodge at 10.00am.
All Lodge business will be attended too, and Lodge called-off,
Lodge called-on at 6.30pm*

Lodge Waikato Brethren with Masonic Birthdays in July.

Gary Salmon - 12th July 1978 (41ys)
Graham Burgess - 4th July 1983 (36yrs)



Special Thanks —

Lodge Waikato 475 would like to thank most heartedly the
following business for their continued support throughout the year

FAIRVIEW MOTORS - JAMES R. HILL

The Master 's report, - July 2019

Greetings Brethren,

Well, here is my last report to you, On 18th July I hand over the reins to Adrian, and I do so with satisfaction that the work carried-out during the year has all been good and I need to say a very big thank-you to all the brethren who have assisted me in many ways during the year.

I have enjoyed your company when visiting, you have rarely said no when asked to do charges for the degree workings and your attendances to the Lodge meetings has increased quite noticeably.

Our June meeting saw W.Bro John Stephenson (from Lodge Whitianga) present the 1st degree Tracing board to our Entered Apprentices, Mark Ashburner and John Stewart (Tawhiri) We were also given a demonstration on the correct working of the Defribulator, by Bro Jerry Newell. W.Bro Arian de Bruin also presented the Charge after Initiation to the candidates.

We received the two students from Ngaruawahia High-school, at our recent meeting, to whom the Lodge gave financial assistance to enable them to go to the ' Outward Bound Teen Course ' . They spoke very well of their experience and expressed their grateful thanks to the lodge for the financial help, as they would not have been able to attend if we had not helped. They had a great experience.

It was also my pleasure to present a talk on ' Excellence ' in Freemasonry.

It was very nice indeed to enjoy your company at the Hamilton Gardens Café, where we shared a lovely lunch, hospitality and a lovely atmosphere. - Thank-you.

We said farewell to V.WBro Barry Bone recently. Barry has suffered with his health for the past two years and although being very strong about it he finally lost his battle.

He was a great example of a Mason, gave of his time very generously and was well liked by all who new him. He was our District Grand Master some 15 yrs ago. We send our very warm wishes to his partner, Jan, and family. He will be very sadly missed by the brethren of Taupiri Lodge as he was a tremendous asset and stalwart to their Lodge completely.

I 've just got a couple of visiting ' s I 'm doing in July, and would welcome company.

Those of you who are taking up positions for this next year, need to come to the practice nights.

As from the July Installation, Adrian will be your Master and I ask that you give him the same wonderful support and assistance you have given to me.

Thanks, all of you.

Look forward to our continued involvement together.

Graham WM

Master 's Visiting in July

If you 'd like to come with me, I 'll be visiting Tawhiri Lodge (Barton St) on Tuesday 2nd July, they are doing a second degree working.

I 'll be going to The Alpha Lodge (Cambridge) on Tuesday 9th July where they have some degree working as well.



' Ring someone - Bring someone? '

Lodge Waikato No 475
2019 - Monthly suggested planner
W.Bro Graham Hallam / W.Bo Adrian de Bruin

July 2019 -

- 1) 7.00pm Management meeting and practice, on Thursday 4th July.
- 2) 7.00pm Practice on Thursday 11th July .
- 3) 6.30pm Lodge Installation - Thursday, 18th July .
9.00am - brethren to gather and prepare Lodge rooms
Open Lodge meeting at 10.00am (Bring your apron)

Practices during July are very much or the incoming team to be aware of their individual workings and positions, and to allow the incoming Master to know what he is about. - 'So do try and attend.'

August 2019 -

- 1) 7.00pm management meeting and practice, Thursday 1st August
- 2) 7.00pm Practice on Thursday 8th August
- 3) 7.30pm Lodge regular meeting night.
2nd degree working.



Management Meeting Report

June 2019

The Management meeting got underway at 7.00 pm with 12 present and 17 apologies. The correspondence was presented with one resignation from Bro G. Murray and one application for membership from W.Bro L. Morland.

The Treasurer's report was given with one extra expense, being the up grade of some lights and electrical fittings in the old Te Marama Building which is currently being rented out. The W.Master presented his report suggesting that we open at 7.00 pm this month to hear the presentation from the Ngaruawahia students on funding that was given to the schools Outward Bound program from Lodge Waikato. We also could have Bro Jerry Newell give the demonstration on using the defibrillator correctly.

The W.Master also reminded us of his farewell lunch to be held at the Hamilton Gardens Cafe on Sunday 23rd at 12.noon.

Health & Safety this month saw the evacuation plan completed and a review of our first aid boxes which are kept in the kitchen.

A review of the garage sale was done and it was suggested that this years sale on Sunday didn't really work and we return to Saturdays - possibly every 2 years instead of every year.

Finally, the incoming Master presented his suggested plan for the next six months and is looking forward to his term in office.

Meeting closed at 8.20 pm

Fraternally

W.Bro Adrian de Bruin
Acting Chairman



**W.Bro John Stephenson who presented the
First degree Tracing Board.**
Bro Mark Ashburner and Bro John Stewart.



**Bro Jerry Newel giving demonstration
of Heart Defribulator**

Distinguished Soldier Colonel Sir Stephen Allen
" A well known figure in the Waikato. "

Colonel Sir Stephen Allen was a courageous and inspirational leader who was awarded the DSO (Distinguished Conduct Order) and Bar for his efforts at Passchendaele and later the Somme during World War I.

Col Sir Allen 's family recently decided to donate his medals following a visit to the Museum 's new Medal Repository by his granddaughter, Rebecca, who was so impressed she recommended to the rest of the family that the National Army Museum should become home for their treasures.

Both Rebecca, and her mother Elizabeth Macky, Allen 's daughter, were part of the formal opening of the Medal Repository and shared some of their family 's military history and anecdotes of Colonel Sir Stephen Allen.

Elizabeth recounted a story her father told her about when he was wounded during World War I and ended up in a Casualty Clearing Station only to be told the doctor had already visited that day and he would have to wait until tomorrow. He was concerned that if an officer was treated that way, how would his young men be treated.

Stephen Allen was the 7th son of 10 children and his family moved to New Zealand when he was 10 years old to take up farming in Morrinsville. Stephen returned to England and was educated at Cambridge University but later settled back in New Zealand practising law in Morrinsville where he became a wealthy landowner in his own right.

He joined the local Territorial Force in 1911 and around this time met local dentist Bernard C Freyberg, helping initiate his military career by persuading him to also join the unit.

With his aristocratic bearing, his English accent, and a pronounced lisp, ' *Old Steve* ' was a source of considerable merriment among his men, though they always respected his courage and leadership. As well as his time on the Western Front, Allen also served as a company commander in the Auckland Battalion at Gallipoli.

At the end of the war he was made a companion of the most Distinguished Order of St Michael and St George and remained active in the Territorial forces. In 1928 he took over as Administrator in Western Samoa and had the difficult task of dealing with a nationalist movement, the ' Mau ' who challenged the authority of his administration. His work in suppressing the Mau, was at times ill conceived and his methods especially in crushing a Mau riot in 1929, a dark chapter in his long career. However other aspects of his time in Samoa was better received and led to his appointment as a Knight Commander of the Most Excellent Order of the British Empire (KBE).

At the outbreak of World War II, he was in England and secured a commission in the British Army. When consulted by Prime Minister Peter Fraser about Freyberg 's fitness for command of 2NZEF in November 1939, he enthusiastically endorsed his former subaltern, under whose command he was now serving. In March 1940 Allen became 2NZEF 's Military Secretary and he helped administer the Second Echelon in the United Kingdom. He later served in Greece and Crete and was mentioned in dispatches. After a distinguished career he became Minister of Home Security in Birmingham until late in 1942.

Throughout his life, he was known for a number of notable achievements. He was Mayor of Morrinsville (1927-28) and Grand Master of the Freemasons N.Z.C., (1948-50). A graduate in arts and law, he contributed papers to the *Kipling Journal* and published *Early Morrinsville* (1959).

Unfortunately while driving near Maramarua on 4 November 1964 he suffered a heart attack and both he and his housekeeper were killed when his car left the road. He was survived by his daughter having lost his son in World War II and his wife in 1946 after a long illness.

Joseph Brant - A Masonic Legend
Mohawk name - 'Thayendanegea'
(Meaning - 'two-sticks-of-wood bound together,
denoting strength.)

The story of Joseph Brant, the Mohawk American Indian who fought for the Loyalists during the American War of Independence has been retold by the Iroquois peoples of the Six Nations and American Freemasons for centuries, and today Brant is featured in many Masonic Histories and is the topic of many websites.

The story that is the most endearing is how Brant, a Mohawk chief, witnessed an American prisoner give a Masonic sign and spared the life of his fellow Mason.

This action went down in history, and Brant became the embodiment of the 'noble savage' to Victorian England.

This article will explain the events leading up to this event, and how Brant, in death, created even more controversy as the legends of his life grew and expanded.

Brant was born in 1742 in the area around the banks of the Ohio River. His Indian name was Thayendanegea, meaning 'he places two bets' and as a child he was educated at Moor's Charity School for Indians in Lebanon, Connecticut, where he learned English and European History.

He became a favourite of Sir William Johnson, who had taken Brant's sister Molly as a mistress, although they were married later after Johnson's wife died. Johnson was the British Superintendent for Northern Indian Affairs, and became close to the Mohawk people, and enlisted their allegiance in the French and Indian War of 1754-1763, with a young Brant taking up arms for the British.

After the war, Brant found himself working as an interpreter for Johnson. He had worked as an interpreter before the war and converted to Christianity, a religion which he embraced. He translated the Prayer Book and the Gospel of Mark into the Mohawk language, other translations included the Acts of the Apostles and a short history of the Bible.

Around 1775, after being appointed secretary to Sir William's successor, Guy Johnson, Brant received a Captain's commission in the British Army and set off for England, where he became a Freemason and confirmed his attachment to the British Crown.

Brant was raised in Hiram's Cliftonian Lodge No. 814 in London, early in 1776, although his association with the Johnson family may have been an influence in his links to Freemasonry. Guy Johnson, whose family had Masonic links, had accompanied Brant on his visit to England. Hiram's Cliftonian Lodge had been founded in 1771, and during Brant's visit to the Lodge, it had met at the Falcon in Princes Street, Soho. The Lodge was erased in 1782. Brant's Masonic apron was, according to legend, personally presented to him by George III.

On his return to America, Brant became a key figure in securing the loyalty of other Iroquois tribes in fighting for the British against the 'rebels', and it was during the war that Joseph Brant entered into Masonic legend. After the surrender of the 'rebel' forces at the Battle of the Cedars on the St. Lawrence River in 1776, Brant famously saved the life of a certain Captain John McKinstry, a member of Hudson Lodge No.13 of New York, who was about to be burned at the stake.

McKinstry, remembering that Brant was a Freemason, gave to him the Masonic sign of appeal which Brant recognized, an action which secured McKinstry's release and subsequent good treatment. McKinstry and Brant remained friends for life, and in 1805 he and Brant together visited the Masonic Lodge in Hudson, New York, where Brant was given an excellent reception. Brant's portrait now hangs in the Lodge.



Another story relating to Brant during the war has another 'rebel' captive named Lieutenant Boyd giving Brant a Masonic sign, which secured him a reprieve from execution. However, on this occasion, Brant left his Masonic captive in the care of the British, who subsequently had Boyd tortured and executed.

After the war, Brant removed himself with his tribe to Canada, establishing the Grand River Reservation for the Mohawk Indians. He became affiliated with Lodge No. 11 at the Mohawk village at Grand River of which he was the first Master and he later affiliated with Barton Lodge No.10 at Hamilton, Ontario. Brant returned to England in 1785 in an attempt to settle legal disputes on the Reservation lands, where he was again well received by George III and the Prince of Wales.

After Brant's death in 1807, his legend continued to develop, with numerous accounts of his life and his death being written. One such account lengthily entitled *The Life of Captain Joseph Brant with An Account of his Re-interment at Mohawk, 1850, and of the Corner Stone Ceremony in the Erection of the Brant Memorial, 1886*, celebrated Brant's achievements and detailed that a certain Jonathan Maynard had also been saved by Brant during the war.

Like McKinsty, Maynard, who later became a member of the Senate of Massachusetts, had been saved at the last minute by Brant, who had recognised him giving a Masonic sign. Brant's remains were re-interred in 1850 with an Indian relay, where a number of warriors took turn in carrying his remains to the chapel of the Mohawks, located in Brant's Mohawk village, which is now part of the city of Brantford. Many local Freemasons were present, and his tomb was restored with an inscription paid for by them.

The legend of Brant saving his fellow Masons was examined by Albert C. Mackey in his *Encyclopedia of Freemasonry* in which he referred to a book entitled *Indian Masonry* by a certain Brother Robert C. Wright. In the book, Wright states that 'signs given by the Indians could easily be mistaken for Masonic signs by an enthusiastic Freemason'.

Using Wright's claims that the Indians used similar Masonic signs or gestures within their culture, and these were mistaken by over enthusiastic Freemasons, Mackey was putting forward an argument that the stories of encounters with 'Masonic' Indians were perhaps in doubt.

Mackey then put forward the question 'is the Indian a Freemason' before examining a number of historically Native American Indians who were Freemasons, including Joseph Brant and General Eli S. Parker, the Seneca Chief who fought in the American Civil War. Mackey concluded:

'Thus from primitive and ancient rites akin to Freemasonry, which had their origin in the shadows of the distant past, the American Indian is graduating into Free and Accepted Masonry as it has been taught to us. It is an instructive example of the universality of human belief in fraternity, morality and immortality'.

Mackey presented that the Indians, in recognising the universal ethos of Freemasonry within their own culture, were drawn to the Craft. Thus an understanding into Brant's moralistic approach to fellow Freemasons who were prisoners during the war was being sought, his actions fascinating Masonic historians well into the twentieth century.

Brant became a symbol for Freemasonry, his story being used as a metaphor for the Masonic bond, a bond which became greater than the bond of serving one's country during wartime. Brant also came to represent a respect for the Native American Indian during a time when the US was promoting the 'manifest destiny', an ethos which the United States government saw as God's right for them to settle the Indian lands of the west.

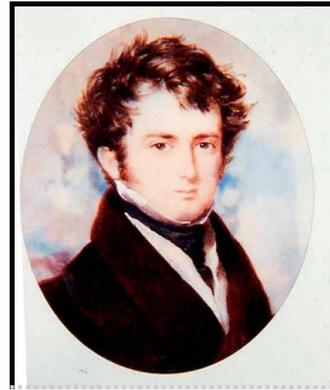
Brant's myth even exceeded the traditional Victorian image of the 'noble savage', his meeting of other Freemasons while visiting London such as the writer James Boswell and Masonic members of the Hanoverian Household such as the Prince of Wales compounded this. Brant once said:

'My principle is founded on justice, and justice is all I wish for', a statement which certainly conveyed his moralistic and Masonic ethos

When Augustus John Smith signed a lease to run the Isles of Scilly, he created an infrastructure that would transform living conditions for the poor.

Richard Lam OBE charts the life of this enthusiastic Freemason and philanthropist.

While the Victorian era produced countless well-educated young men from wealthy British families, Augustus John Smith stood out. Provincial Grand Master and Chapter member of both Cornwall and the Isles of Scilly, Smith saved the five off-islands of Scilly from starvation.



The Smith family originated from Nottingham, where grandfather Smith had made his fortune in textiles. His son James took over the business before moving into banking and property investment, purchasing Ashlyn 's Hall in Berkhamstead, where Augustus was raised. The young Smith was at Harrow when his mother Mary died while visiting Paris. Graduating from Christchurch College, Oxford, Smith greatly missed his mother and her guidance. Her love of horticulture encouraged him to later create the now world-famous Tresco Abbey Garden on the Isles of Scilly. However, his great passion in life was education and improving the lot of the working class.

While in his twenties, Smith 's father gave him a very large sum of money. With such serious funds in a bank account, many young men would have embarked on the Grand Tour, seen Europe end to end and thoroughly enjoyed themselves, but not Smith. A studious and serious young man, he toured Britain, studying the working class – their living conditions, employment, finances and education.

At his own expense, Smith established two schools in his home town where 'the three Rs' were taught alongside instruction in industry. He suffered abuse from his peers for his support of the poor, with wealthy industrialists fearing that education would make workers unwilling to slave for the pittance they were paid. It was this opposition to progress that caused him to seek pastures new, somewhere he could turn his dream of reformation into reality. Smith toured England and Ireland looking for such a place before setting his heart on Scilly.

The needs of the islands, owned by the Duchy of Cornwall and deemed 'unprofitable' by their previous tenant, were summed up in a Duchy Report that stated: 'No corner of Great Britain stood in greater need of help than Scilly.' A similar comment was voiced by the Rev George 'Bosun' Smith, who stated in 1818, 'Oh, that some of our wealthy and benevolent countrymen, whose hearts are as generous as their means are ample, could but witness these things.'

DEVOTED TO REFORM

The reverend was referring to the conditions he found during a tour of the off-islands, which revealed men, women and children in the depths of poverty. He wrote in his journal: 'What strength could they have from limpets and dried leaves off the hedge, which they mix with hot water? ... Scarcely any clothes and no shoes, the woman frequently goes out at twelve at night to any family who can hire her, and stands washing till the next night for four pence and a little food.'

After signing a lease for ninety-nine years at an annual rent of £40, Augustus Smith was asked by the owners to pay a fine of £20,000 – a refundable surety, he was told. The five off-islands were in a deplorable state; the Duchy wasn't prepared to invest in its own property, yet still it demanded this sum.

Smith also had to promise to spend £5,000 building a new quay, and a further £3,400 on the parish church. Any lesser man would have walked away – but not Smith. He arrived on Scilly in 1835 as Lord Proprietor and embarked on a huge construction plan, offering employment and paying wages out of his own pocket.

Smith set out a policy that cut to the quick of the old Scillonian ways. In future, every child would attend school until the age of thirteen. New dwellings went up, quays and roads were repaired, and new ones created, all at his own expense. He banned smuggling, introduced a magistrates' court and upset a lot of people who were reluctant to change.

With no property on Scilly sufficiently large enough for his personal needs, Smith built Tresco Abbey as his private residence, overlooking two lakes in the grounds of the old St Nicholas Priory.

THE MORAL MAN

One of Smith's great passions was Freemasonry.

He was initiated into the brotherhood in Watford Lodge, No. 404, in London in 1832 at the age of twenty-seven, and later became a member of numerous other lodges. In 1855, aged fifty-one, the Phoenix Lodge in Truro sponsored his election as Deputy Provincial Grand Master; by 1863 he was chosen as the sixth Provincial Grand Master of Cornwall.

Just when Smith joined Dolphin Lodge, No. 7790, Isles of Scilly, is uncertain. There had been a lodge on the island from 1755, but in 1783 it changed its name to Godolphin Lodge, possibly out of respect for the family who held the tenancy of the islands for centuries. In 1851, for reasons unknown, the lodge surrendered its warrant and closed. While this could have been due to a lack of support, it does not seem likely. With shipbuilding on the main island of St Mary's at its peak, the island was packed with workers and countless ships' captains, many of whom were masons.

There is a possibility that Smith initiated its closure, since as a mason he was morally obliged to support the lodge and attend its meetings, but his role as Lord Proprietor placed him in an impossible position. We shall never know.

In 1872, Smith died aged sixty-seven from gangrene of the lungs in Plymouth. He was buried in St Buryan, Cornwall, choosing that location over the islands as a death-bed protest against the Duchy of Cornwall, which he felt had treated him badly. Smith had worked tirelessly for the benefit of Scilly. He got the post office to connect the islands to the mainland by telegraph cable, established a regular packet service, mail collection and delivery, and encouraged new enterprise including the island's burgeoning flower industry.

' Freemasonry Today. '

An important note directed to the younger and/or newer Masons. -

I would like you all to know that the meetings we have on the first two Thursdays of each month are open for every member of the Lodge to attend.

Come and meet the other Brethren of the Lodge, spend time at the meeting then stay for a while at the practices.

This is where you will learn so much about the ritual of the Lodge workings, get to know the older men who have many years of experience, and for you to remember that each of them started just where you are some many years ago.

While you may attend the regular monthly ceremonies and things look to run OK., it is at the practices that all of the mistakes are made and ironed out.

These practices have helped many of the Masons to learn their lines and to gain that confidence to speak in front of others, they have helped me enormously.

So, I seriously encourage you all to come to the meetings and stay for the practice, you may even enjoy being the candidate.

W.Bro Andre Schenk - Junior warden.

My GPS

I have a little GPS, I 've had it all my life
It 's better than the normal ones, My GPS is my wife.
It gives me full instructions, especially how to drive,
" It 's thirty miles an hour " it says, " your doing thirty five. "
It tells me when to stop and start, and when to use the brake.
And tells me that it 's never ever, safe to overtake.
It tells me when the light is red, and when it goes to gree.
It seems to now it instinctively, just when to intervene.
It lists the vehicles just in front, and all those to the rear.
And taking this into account, it specifies my gear.
I 'm sure no other driver, has so helpful a device,
For when we leave and lock the car, it still gives me advice.
It fills me up with counselling, each journey 's pretty fraught,
So why don 't I exchange it, and get a quieter sought.
Ah well, you see it cleans the house, makes sure I 'm properly fed,
It washes all my shirts and things, and keeps me warm in bed.
Despite all these advantages, and my tendency to scoff,
I do wish that once in a while, I could turn the damn thing off.

Masonry 's Place In The World.

A study of the purposes and goals of Masonry will reveal Masonry 's place in the world.
Hundreds of books have been written on George Washington and only a few perhaps
mention anything about Washington as a mason. It cannot be denied, however, that
Masonry 's place in the world is made known through the life and deeds of Washington.

The works of great composers may not always point directly to Masonry 's place in the
world, but when the compositions of a Mozart include Masonic thought and feeling,
there is no question of Masonry 's place in the world.

The poems of Robert Burns may not reveal Masonry to the non-Mason, but a study of the
part that Masonry and Masons had in the life of Burns tell the place that Masonry
had in the world.

The lives of Masons are marked with the signature of honesty and integrity, which allows
this vast body of men to create Masonry 's place in the world.

The place that Masonry has in the world is not established on numerical strength, as it has
no place based on political or military strength, neither can it boast of power through wealth.

Masonry 's place in the world is the place where the influence of the individual Mason is
brought to bear on the side of freedom, on the side of righteousness, on the side of morality
and on the side of Humanity.

W.Bro W.Haven (" from the Compass ")

ABIDE WITH ME

Henry Francis Lyte 's immortal hymn, "Abide with me " has been de-scribed as the greatest and grandest hymn in the English language, and the pathetic circumstances associated with its authorship will lend, I trust, a deeper interest when we realise that it was the earnest prayer of a dying man.

H.F. Lyte was born at Ednam Roxburghshire in 1793 and died on the 20th of November 1874. His father was an English Officer—a member of an ancient Somersetshire family. He was educated at Trinity College, Dublin, took holy orders, and for twenty four years, he laboured faithfully among the fisher-folk of Lower Brixham in Devonshire. At the age of 50 he was stricken by tuberculosis and four years later, realising that his physical powers were waning, he prayed. It is stated that he might write something which would live long after he, perchance , would be forgotten.

In giving the history of the hymn, his daughter Anna Maria Maxwell Hogg, states: "His family were surprised and almost alarmed at his an-nouncing his intention to preach once more to his people." His weak-ness and the possible danger attending the effort, were urged to pre-vent it, but in vain. He felt that he should be enable to fulfil his wish and feared not for the result. His expectation was well founded. He did preach and amid the breathless attention of his hearers, gave them the sermon on the Holy Communion.

Afterwards he assisted at the administration of the Holy Eucharist and though necessarily much exhausted by the exertion and excitement of this effort, yet his friends had no reason to believe it had been hurtful to him. In the evening of the same day, September 4th, 1847, he placed in the hands of a near and dear relative the little hymn, 'Abide with me, ' with an air of his own composing.

The conditions under which this noble prayer was written reveal them-selves very clearly and we can readily interpret the current of his inner-most thought and feeling as he penned the appealing words: "Abide with me, fast falls the eventide; The darkness deepens, Lord with me abide." He knew that his strength was failing and that death was not far off, and how clearly one can picture the shades of evening falling on land and sea, typifying the close of his own "life 's little day." and realise the soul-felt need of the Divine Presence to sustain and support him during his passage through the shadowy valley into the Light beyond! "Who like Thyself my guide and stay can be? Through cloud and sun-shine, Lord abide with me."

The sun was sinking in golden splendour and lighting up the tanned sails of the fishing fleet lying in the harbour as he finished his noble prayer. Next morning, he set out upon his journey to Riviera, where two months later, he passed away.

What is the secret of its power? Its divine simplicity. Its inspired truth-fulness and sincerity. Every word is a cry from the heart. Its rhythm is magically right because it follows the passion of the soul in wave after wave. In sorrow and desolation it comforts and consoles. That is why it is the hymn of hymns.

The New Zealand Craftsman 1933

' The posture of your daily supplications shall remind me of your wants. '

' Ring someone - Bring someone? '

I have often looked for a list of 'Recognised Freemasons' we have right here in New Zealand.

So find below this list, *undoubtedly there will be some I have not found* -

Joseph Banks	First Freemason to step on New Zealand soil.
Rt. Hon John Seddon	Premier
Rt. Hon William Massey	Prime Minister
Sir Keith Holyoke	Prime Minister
Rt. Hon Jack Marshall	Prime Minister
George Grey	Governor
Earl of Onslow	Governor
Lord Plunket	Governor
Viscount Jellicoe	Governor General
Sir Charles Ferguson	Governor General
Viscount Bledisloe	Governor General
Sir Cyril Newall	Governor General
Lord Fryberg	Governor General
Sir Arthur Porritt	Governor General
Col Sir Stephen Allan	DCO Soldier/Administrator
Sir Stanley Whitehead	Speaker of the house
Rt Hon William Massey	Member of Parliament
Rt. Hon Duncan McIntyre	Member of Parliament
Rt. Hon John Banks	Member of Parliament
Sir William Jordan	President League of Nations
Sir Laurie Francis	Diplomat
Sir Howard Gillies	Pioneering Surgeon
Sir Archibald McIndoe	Pioneering Surgeon
Sir Peter Vela	Horse Breeder
Charles Heaphy	Explorer/Artist/Surveyor
Dr Allan Johnston	Primate of New Zealand
John Rymer	Dean of Auckland Anglican Cathedral
Rev Reg Nicholson	Anglican Archdeacon
Rev Canon Monty Pierard	MBE Chaplain
Seymour Potter	Businessman/ Benefactor
Bruce Scott	Boy Scouts
Arthur Lydiard	Famous Sport Coach
Jack Lovelock	Olympic Gold Medal / Sport
Doug Harris	Athlete
Kel Tremain	All Black
Ron Jarden	All Black
Joe McManemin	Sports Administrator
Edgar Faber	Administrator
John A Redwood	Administrator
Thomas Bracken	Wrote New Zealand National Anthem
Inia Te Wiata	Opera Singer
Gary Brain	OBE Musician / National Orchestra
David Weatherly	Actor
Ossie James	Aviator / Developer
J D Wallace	OBE Agricultural Pioneer

**Freemason -
Victoria Cross recipients -**

Major, Charles Heaphy
Sergeant Major, William James Hardman
2nd Lieutenant, John Gildroy Grant
Lance Corporal, Sam Frickleton
Sergeant, Harry John Laurent
Sergeant, Keith Elliott
Sergeant, John Hinton
Corporal, Cyril Bassett

' The Man in the Glass '

When you get what you want in the struggle for self
And the world makes you king for a day,
Just go to a mirror and look at yourself
And see what that man has to say.

For it isn't your father or mother or wife
Whose judgment upon you must pass,
The fellow whose verdict counts most in your life
Is the one staring you back in the glass.

You may be like Jack Horner and chisel a plum
And think your a wonderful guy,
But the man in the glass says your only a bum
If you can't look him straight in the eye.

He's the fellow to please-never mind all the rest
For he's with you clear to the end,
And you've passed your most dangerous, difficult test
If the man in the glass is your friend.

You may fool the whole world down the pathway of years
And get pats on the back as you pass,
But your final reward will be heartache and tears
If you've cheated the man in the glass.

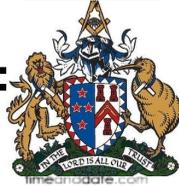
**" Without neglecting the ordinary duties of your station
Endeavour to make a daily advancement in Masonic knowledge. "**



July 2019 (New Zealand)



Sun	Mon	Tue	Wed	Thu	Fri	Sat
30	1	2 Lodge Tawhiri Barton St Visit - 7.30pm	3 ● New Moon	4 Management meeting 7.00pm	5	6
7	8	9 ☾ 1st Quarter	10 The Alpha Lodge Cambridge Visit - 7.30pm	11 Lodge practice 7.00pm	12	13
14	15	16	17 ☽ Full Moon	18 Regular meeting Installation 6:30pm	19	20
21	22	23	24	25 ● 1st Quarter	26	27
28	29	30	31	1 ● New Moon	2	3



August 2019 (New Zealand)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
28	29	30	31	1 ● New Moon	2 Management meeting 7.00pm	3
4	5	6	7	8 ☾ 1st Quarter	9 Lodge practice 7.00pm	10
11	12	13	14	15 Regular meeting Installation 7.30pm	16 ☽ Full Moon	17
18	19	20	21	22	23	
25	26	27	28	29	30 ● New Moon	



Relax - We're all crazy - It's not a competition !!!