

Lodge Waikato 475

MARCH 2024



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Special night for Bro Christian Morris
on his Initiation Ceremony.

W Bro Dennis Mead - Master

Deacons - Bro Mark Namuag & W Bro Darryl Gray GS.



NOTICE PAPER



MASTER

WBro. Alexander (Dennis) Mead
14 Lochinver Drive, Glenview Heights,
Hamilton.
Ph 021 039 9200

SENIOR WARDEN

WBro. Steven R. Weller
561c Waingaro Road,
RD 1 Ngaruawahia
Ph 021 527 540

JUNIOR WARDEN

Bro. Mark W.D. Bunting
15 Heritage Avenue
Chartwell, Hamilton.
Ph 027 496 1699

TREASURER

V WBro. Donald M. Seath P.DistGM
14 Carnachan Street
Norfolk Downs, Cambridge.
Ph 027 497 5165

SECRETARY

RW Bro. Gary W. Salmon P.DivGM
114 Briarwood Drive,
Flagstaff, Hamilton.
Ph 027 493 8709

Dear Brother,

You are hereby summoned to attend the Regular Monthly Meeting of Lodge Waikato, to be held in the Hamilton East Masonic Centre, 285 Grey St., Hamilton East, on Thursday 21st March 2024 at 7:30pm

Ceremony: - Third degree ceremony - Bro Sanjay Raj

1. Confirmation of Minute
2. Accounts payable
3. Treasurer's report
4. Correspondence
5. Almoners Report
6. **Ballots**
7. General Business
8. **Notice of Motion**

For membership -

Mr. Jordan Sutherland - Engineer - Resident of Hamilton.

W Bro D. Gray / RW Bro G. Salmon

RW Bro. Gary Salmon - Hon Secretary

Officers of the Lodge

I.P.M.- WBro. Darryl Gray

Dep.Master - V WBro. John Evered **PDGM**

Sen. Deacon - Bro. Mark Ashburner

Jnr. Deacon - Bro Mark Namuag

Chaplain - WBro. Bob Ancell **RH**

Almoner - WBro. Wally Lee **PGS**

Lodge contact addresses -

Lodge Secretary, - e-mail - lodge.waikato@gmail.com

Lodge Waikato 475 - PO Box 9502, Waikato Mail centre, Hamilton 3240

Lodge Rooms address, 285 Grey St. Hamilton East.

LODGE WAIKATO 475



To be Initiated -

To be Passed to the Second Degree - Bro. Michael Kaplan
& Bro Cristian Marris

To be Raised to the Third Degree - Bro Sanjay Raj.

Please contact the **Lodge Almoner**, - WBro. Wally Lee, in all cases of difficulty and where any help is needed. - **ph 07 824 4862. e-mail - wfnlee@gmail.com**
or...Assistant Almoner, WBro. Graham Hallam RH, ph 027 855 5190

Please contact the **Secretary** to update any items. RW Bro. Gary Salmon,
027 493 8709 - e-mail - lodge.waikato@gmail.com

Chairman of Management Committee - WBro. Andre Schenk GS
Ph 027 578 4060 - e-mail - andreschenk@xtra.co.nz

Editor of the Plumline - WBro. Graham Hallam. RH.
Ph 027 855 5190. e-mail - mallah@xtra.co.nz

Lodge Waikato Monthly Diary - March 2024

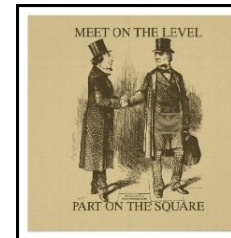
Thursday, 7th March at 6:30pm - Management meeting/Practice

Thursday, 14th March at 7:00pm - Lodge Practice

Thursday, 21st March at 7:30pm - Regular Lodge monthly meeting.

Lodge Waikato Brethren with Masonic Birthdays in March 2024

John Evered - 28th March 1977 (47yrs)
Eddie Jackson - 8th March 1982 (42yrs)
Bill Shaw - 26th March 2001 (23yrs)
James Goodrich - 21st March 2005 (19yrs)
Michael Adam - 6th March 2010 (14yr)
Aaron Peters - 15th March 2018 (6yrs)
Mark Ashburner - 21st March 2019 (5yrs)



Special Thanks —

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

James R. Hill. - 07 8555541

Greetings Brethren

Well, we are now on our way in 2024 having our first regular meeting a First degree for Bro Morris behind us. Thank you to those Brethren who presented charges or filled a chair often at short notice. Your efforts are appreciated and we all did our best for the candidate. Of special note was a visit from our District Grand Master VW Bro Len Jeffery, his presence and support also very much appreciated.



I attended along side many other Brethren to witness the Installation at Lodge Te Aroha of our Deputy Grand Master, RW Bro Paul Chappel. A very full Lodge room and much ceremony. Interestingly my impression of the actual installation portion was that it was rather straightforward but dignified and fittingly included the ladies. An enjoyable occasion and not something that I have personally witnessed before.

I must include a congratulatory thank you to our three Trustees who with perseverance and tenacity oversaw the sale of the Te Marama building. This sale is quite significant to the future of Lodge Waikato and we owe a great deal to RW Bro Gary Salmon, VW Bro Don Seath and W Bro Darryl Gray. These Brethren gave much of their own time to see this project through to completion.

We have a busy few months ahead with potentially two more initiates and further degree work to complete. Visiting around the district again happening and Installations not far away.

Thank you all for your support as we move forward together as Lodge Waikato.

Fraternally
WM Dennis

Proposed visitings for the month of March -

5th march - Lodge Tawhiri 166 - Barton St. Hamilton
12th March - The Alpha Lodge 81 - Barton St. Hamilton
27th March - Lodge Te Aroha 52 - Installation - Morrinsville

Lodge Waikato dates as a reminder -

7th March - Business meeting and practice - 6:30pm
14th March - Practice meeting - 7:00pm
20th March - Practice meeting - 7:00pm
21st March - Regular Lodge monthly meeting - 7:30pm
Instruction and Coaching time - By arrangement Sundays 4-5pm

WM.

***“Knowing what is right doesn’t mean much,
unless you do what is right.”***

Theodore Roosevelt - Freemason

Brethren - On the 21st March we will be doing a Third Degree working, candidate to be raised is Bro Sanjay Raj.

See below the brethren who will be involved with the ceremony, and it is hoped you will be able to attend at least ONE of the practices, see dates.

Charges

Replacement Officers

Junior Warden - WBro Alan Harrop for Bro Bunting.

Test Questions - WBro D Mead (WM).

Ecclesiastes- WBro D Gray DGS (IPM).

Obligation- WBro D Mead (WM).

Exhortation- Bro G Taylor (IG).

Traditional History 1 - WBro D Gray DGS (IPM).

Charge to Brethren - WBro D Gray DGS (IPM).

Charge after Raising - Bro G Quinto.

Secrets - WBro W Lee.

Apron Investiture - WBro S Weller (SW)

Charge after Investiture - Bro B Ansel

Traditional History 2 - RWBro G Salmon PPGM.

Extended Secrets - VWBro Evered PDGM (TBC).

Working tools - W.Bro G Hallam RH.

Tracing Board - WBro M Loft PDGS.

Final Charge - WBro S Weller (SW).

Presentation VSL - WBro B Ansell RH (Chaplain).

Conclusion - WBro D Mead (WM).

Note - to any Brother who has undertaken to present a charge or who has an office Please make every effort to attend practice, the aim is to present the best possible working for our candidate which requires attendance and teamwork from all the Brethren involved.

Please let the Master know if you are unable to attend any practice

WM.

Comment -

Neatness, cleanliness and tidiness of dress are of the utmost importance. When one considers in detail the opening and closing of our Lodges and the work carried out within them, it becomes apparent that slovenly dress is entirely out of place.

That comment was made in the NSW Freemason in 1972.

If you let your standards slide you will find it hard to stop.

Have a great week and enjoy your Freemasonry.

Robert K Taylor

Truths -

Those who become Freemasons only for the sake of finding out the secret of the order, run a very great risk of growing old under the trowel without ever realizing their purpose.

Yet there is a secret, but it is so inviolable that it has never been confided or whispered to anyone. Those who stop at the outward crust of things imagine that the secret consists in words, in signs, or that the main point of it is to be found only in reaching the highest degree. This is a mistaken view: the man who guesses the secret of Freemasonry, and to know it you must guess it, reaches that point only through long attendance in the lodges, through deep thinking, comparison, and deduction.

He would not trust that secret to his best friend in Freemasonry, because he is aware that if his friend has not found it out, he could not make any use of it after it had been whispered in his ear. No, he keeps his peace, and the secret remains a secret.

Giovanni Giacomo Casanova, Memoirs

**Information that may help you when you consider visiting
other Lodges here in the Waikato district.**

Beta Waikato Lodge 12 - Barton St. Hamilton - 2nd Mon - Inst. - June

Lodge Te Aroha 52 (7pm) - Morrinsville - 4th Wed - Inst - March

The Alpha Lodge 81 - Bryce St. Cambridge - 2nd Tues - Inst - May

The Taupiri Lodge 118 - William St. Huntly - 3rd Wed - Inst - October

The Waipa Lodge 119 - Albert Park Dr. Te Awa - 2nd Wed - Inst - October

Lodge Piako 160 - Anderson St. Morrinsville - 1st Wed - Inst - April

Lodge Tawhiri 166 - Barton St. Hamilton - 1st Tues - Inst - November

Lodge Nau Mai 177 - Hakiaha St. Taumarunui - 1st Wed - Inst - November

Lodge Pukemiro 301 (1.pm) - Grey St. Hamilton - 2nd Mon - Inst - September

Lodge of Research 445 TBA - 3rd Tues - Inst - March

Lodge Waitomo 469 - Tawa St. Te Kuiti - 2nd Thurs - Inst - August

Copernicus Lodge 505 - Bryce St. Cambridge - 3rd Fri - Inst - November

Lodge Waikato 475 - Grey St. Hamilton East - 3rd Thurs - Inst - July

Alexandra Lodge 1188EC - Barton St. Hamilton - 1st Thurs - Inst - December

Ed

I've only had two rules -

"Do all you can and do it the best you can."

"It's the only way you ever get the feeling of accomplishing something.:"

Bro Harland Sanders

Greetings Brethren

Warm and slightly humid greetings Brethren.
Before you can say 'indefatigable exertion' we're well into a new year with two ceremonies under our belt while other lodges are just turning the lights on.



I'd very much like to direct your attention to brother Johnathan Gensick, and thank him for raising the refectory bar magnificently this term.

Last week, all it took was one, quick phone call and he turned up with two enormous pots of pasta, enough pesto and parmesan cheese to feed a battalion and hundreds of delicious tomatoes to garnish the dishes.

No fuss, no mess, huge effort, massive pride.

We all very much enjoyed it, but the most telling memory for me for the night was as soon as we'd done the Tyler's toast, his sleeves were up and he was into the dishes cleanup.

Brother Gensick has been taking enormous pride in his steward's role and I am grateful to have a brother who takes this role as seriously as he would as a Master.

As they say - if you must be the bush, not the tree, be the best jolly bush you can be!

Can I please remind brethren that we have some really high performing young brethren coming through and to take them for granted would be at our peril!

Thanks Jonathon. You have shown how effective a great steward can be.

Mark Bunting, JW.

Brethren

A notice from Chairman, Management Committee.

For your information -

As you are aware the Management Committee meetings commence at 7:00pm.

There are evenings when we run out of time, due to the Lodge practice to commence at 8:00pm., and some matters of importance do not always get full recognition and discussion.

After discussion, at the management meeting, in November, it was unanimously agreed that as from that November management meeting the commencement time of all future management meetings will be 6:30pm.

So.....Management meeting on 7th March starts at 6:30pm

It's working well so far.....so we will continue, remember, all of you, these Lodge meetings are open to every-one of you, so come if you may.

Management Committee Chairman,

WBro Andre Schenk

'A Place of Freemasonry in the Community'

If I had asked the question implied in the heading forties, or even twenty years ago, some venerable and respected Past Master and Officer of Grand Lodge would most likely have growled, "We have no place in the community; we keep to ourselves". The question now is not whether we should keep to ourselves, but whether we can afford to.

Now I know that the word 'afford' is going to cause some eyebrows to ascend to Heaven or thereabouts, so let me clear the decks by saying that I am not talking about the expediency or the annual balance sheet of the Craft, ie., I am not asking whether it will continue to exist under present conditions, but whether it can continue to exist to promulgate its principles and pursue its ideals in a manner which will continue to attract men to it. There must be misgivings when the membership, especially of some country Lodges are declining and when only a few of the members attend meetings. The truth is that there the Craft has ceased to prosper and have a place in the community.

I am not decrying something which, as I freely and humbly acknowledge, has enriched my life and the lives of thousands of men. I am concerned only with what may be termed out public image and whether, as such, it will continue to attract men. We are not a secret society; but to many, the mention of Freemasonry causes them to shut-up like a clam. I agree that it is not the function of the Craft to "get stuck-into some charitable work", but if in pursuance....(of its) ideals of charity, in all its phases it builds a home for elderly people — I hate "senior citizens" — so let it tell the world something about it. "Good wine needs no bush", someone may say, so my response is - "don't hide our light under too dark a bushel."

Admittedly, we no longer consider "publicity" a nasty word. I would be the last to advocate undue haste in rushing into print or other forms of publicity. The articles which have appeared at the time of some ceremonies, e.g., the Grand Master's Installation, have been admirable. Let them continue.

Now the question of membership.

Firstly, we have to decide whether we want our organization to grow, remain static or decrease - of course, the answer is that we want as many as possible of the right kind of candidates. Having decided that, let us make the admission that whereas 50 years ago Freemasonry was undoubtedly at the top of all men's societies, it now has competition for membership from many other societies.

I am certain we are among the top named, and it is also a certainty, that the degree of that competition will not grow less. One aspect, not one for joy or satisfaction, is that many small communities are attempting to do too much.

The same can be seen with many of the same men being persuaded to join many local men's societies. An examination of the roll of many country lodges will prove the point I am trying to make.

One Vision - One Goal - One Team

Times change, we are told, we know that customs change; and we know that changes have been accelerated from the 60's through to 70's and 80's, so much that many of us are dismayed by the changes we constantly see.

While Freemasonry is feeling and noticing these changes, it also acknowledges the challenge that it has to meet it or cease to have power among men of goodwill.

I am assured by the saying, "there is nothing wrong with Freemasonry."

We cannot keep our heads too long in the clouds, we must come down to a fast changing earth. How we can best meet the changes that distress so many of us is for the wise men of the Craft to decide.

'May the Great Architect be of assistance to them in their labour.'

Freemasonry Today

'The Hidden symbols of Masonic Knowledge'

In Freemasonry, both newcomers and seasoned brethren encounter a tapestry of traditions and practices that can be as bewildering as they are fascinating.

Picture a lodge room where Masons of various ranks and roles gather, each adorned with aprons and jewels, whispering tales of their journeys and commitments.

This assortment paints a vivid picture of Freemasonry's rich and varied landscape.

Amidst this diversity, a singular, powerful symbol stands out;

The orientation of the lodge itself.

When you walk into any lodge, anywhere in the world, you align yourself (at least symbolically) from East to West, mirroring the ancient layout of Solomon's Temple.

This east-west alignment is more than mere direction.

It's a symbolic compass that guides every Mason.

It represents a path for enlightenment walked by Masons for centuries.

It isn't just a nod to tradition. It's a testament to a deeper - perhaps *divine* - connection that underpins the Masonic experience.

It's a reminder that while our paths may vary, our ultimate direction – towards the light of knowledge and understanding – remains the same.

This universal Masonic 'compass' isn't just about physical direction; it's a spiritual guide, leading us towards a greater understanding of ourselves and the world around us.

~ MasonicFind.

***" May the blessing of heaven rest upon us and all regular masons,
May brotherly love prevail, and every moral and social virtue cement us."***

Education -

The Pedestal -

The central piece of furniture in the lodge is the altar.

The Master's Pedestal or altar is symbolic of many things. As a temple symbolizes the presence of Deity, the pedestal/altar symbolizes the point of contact with the Deity. Its location is usually in the East in front of the Master's chair, also symbolizing the place which God has in masonry, and which He should likewise have in every Mason's life.

The candidate approaches the pedestal/altar in search of light and also assumes all his Masonic obligations there. In the presence of his God and his brothers in Freemasonry, he offers himself to the service of the Supreme Architect of the Universe and to mankind in general. The pedestal/altar is the point upon which life in our Masonic lodges is focused, and it should be accorded the highest respect. The wisdom of the Master is said to flow from his station in the east to the pedestal/altar. Thus, one should never cross or pass between the Master's station and pedestal/altar when a lodge is convened and working.

The Masonic Obligation -

The obligation is the heart of any Masonic degree, for when it is assumed by the candidate, he has solemnly bound himself to Freemasonry and accepted certain duties and responsibilities which are his to fulfil for the rest of his life.

The taking of the obligation is visible and audible evidence of the candidate's sincerity of purpose. In addition to binding the candidate to Freemasonry and its duties, the obligation also protects the fraternity against someone revealing the modes of recognition and certain symbolic instructions and ceremonies unique to the degree being formed.

Like many other ceremonies used by our fraternity, the roots of this practice are ancient. Taking of vows was a common practice in all the Ancient Mystery Schools and guilds. Many vows were expressed in very specific terms such as promises of gifts to deity in return of safe voyages, successful crops, fertility, healing, success in battle and so on. Although the nature of making vows and obligations has changed somewhat in modern times, it remains a very powerful method for setting direction and commitment in one's life and the building of character.

The ancient, rather terrible, and certainly bloody penalties for violating his obligation, although not now (if they ever were) enforced, have been retained in our modern ritual to impress upon the mind of each brother how seriously a violation would be regarded by members of the fraternity. The obligations are voluntarily assumed, and every practical means possible is employed to impress the new Mason with their solemnity and the necessity of obeying them faithfully and keeping them from profane eyes.

The Lambskin Apron -

The lambskin apron is at once an emblem of innocence and the badge of a Mason. By innocence is meant clean thinking and clean living, a loyal obedience to the laws of the craft, and sincere goodwill and charity toward one's brethren. The "badge of a Mason" signifies, among other things, that Masons are workers and builders, not mere theorizer's.

The lamb has always been a symbol of innocence and sacrifice. There are two senses in which innocence is being used here: innocence, in one sense, meaning free from moral defect; the other sense is that of being newly born and without blemish, in the sense of fulfilling the goal of Masonic initiation - that of spiritual rebirth.

The Masonic apron is made up of two parts: a square and a triangle, representing the ratio 4:3, respectively. The symbolism of these numbers, as well as their own sum, should be studied in connection with the form of the apron worn in the different degrees.

The Entered Apprentice Mason was instructed at his initiation on the proper wearing of the apron as befits his station in the lodge.

You should also realise that although a new Mason will see a number of fancy, highly decorated, and embroidered aprons worn by various Grand Lodge and local lodge officers, past masters, members, and officials of other masonic organisations, these aprons are NOT to any degree, superior to, nor do they replace or substitute for that simple pristine unadorned garment presented to the newest candidate and to every other Mason from time immemorial, at the conclusion of his formal first degree obligation. These decorative aprons simply signify a current or past Masonic office held and are worthy of respect.

Masonic wages -

Corn, wine and oil are the symbolic wages earned and when properly tested and vouched for, arrives at the Middle Chamber. Corn represents nourishment and the sustenance of life. It is also a symbol of plenty, and refers to the opportunity for doing good, working for the community, and performing service to mankind.

The corn is actually what we would identify today as wheat.

Wine is symbolic of refreshment, health, and peace.

Oil represents spirituality, joy, gladness, and happiness.

Taken together, corn, wine and oil represent the potential rewards of living a good Masonic life and performing honest labour in the service of God and one's family, community, and country.

Freemasonry helps teach the importance and benefits of personal honour, integrity, duty, and service. If every Mason works hard and takes responsibility in all he does, then Masonry will thrive.

Masons are expected to attend as many stated meetings, degree nights, and other activities of their lodge as their time and abilities permit. Masonic participation is mutually beneficial both to the individual Mason as well as to the other brethren of the lodge. Good fellowship is an important aspect of Masonry, the bonds that unite Masons together grow stronger with each shared moment, event, and discussion.

Education Handbook - Victoria, Australia.

**'The distinguishing characteristics of a good Freemason are
Virtue, Honour and Mercy, and may they ever be found in a Freemason's breast.'**

‘What Is It All About.’?

Throughout my years in the Craft, I have always been surprised by the number of our members that don't understand, or have never really looked at the question. "What is Freemasonry." ?

Some few years ago I was handed a piece of paper which had been copied from an American magazine, it said - "Freemasons are American, Australian, French, German, Sth. African English, Canadian, etc, etc." At the bottom of the page it further stated - "The universal aim of Freemasonry is to improve and strengthen the character of the individual man and through the individual, the character of the community." Those few lines of words hit home with me immediately as I too had struggled with an explanation and had never been able to put into so few words such a meaningful definition as to what Freemasonry is.

When we look at where we came from originally - the Stonemason's Guilds - we should all take heed of what the Master Builder was teaching the apprentice in a symbolic manner as well as the literal meaning. For example, the plumb rule as well as teaching the apprentice that the wall he may have been constructing was upright and true, he was taught of its symbolic meaning in that he must always be upright and true in his dealings with his fellow man. Likewise, the level demonstrated to the apprentice that the blocks of stone were all on the same level and he was again taught that we are all on the same level.

Each has his own station in life, but we must not forget that no matter what colour, creed or faith a man may have, we are all equal. It was the builder and the builder's apprentice who were recognized as the men of good standing in the community all because of their teachings. They were seen as possessing strong character, high morals and were thereby respected accordingly.

It was because of this, other reputable men outside the builder's guilds, wanted to become part of it, to be able to share in the teachings of the builder. These people were the "accepted" Masons, as opposed to the "operative."

In analysing that expression, "The aim of Freemasonry is to improve and strengthen the character of the individual man," we can associate this with the Ashlars and Chisel. We are taught that the Chisel represents education, and therefore, as we learn we chip away at the rough character and so strive to achieve a more polished character and thereby become a better individual in all respects.

If we take the time to look into and understand the symbolism surrounding our organization and understand what our ritual is saying, but more importantly, strive to emulate the teachings of our ritual and symbolism, we too can be seen as men of good standing in the community. This example of what we stand for must therefore be seen by others and they in turn may be led to ask to be accepted as members of our guilds or Lodges.

There may be several answers to a question, or several reasons as to why something is done, or done in a certain way, however, we never say it is wrong, as symbolism is not wrong, it is the means by which we endeavour to understand.

RW Bro Mervyn Hallam

'The Order of the Pug'

Around 1740, the German sculptor, Johann Joachim Kaendler, master model maker of the Meissen porcelain factory in Germany, was commissioned to create a curious series of sculptures. They were a group of porcelain Pug dogs designed as secret emblems for a German underground Masonic-styled lodge known as the "Order of the Pug."

According to an exposure published in 1745 in Amsterdam, the 'Order of the Pugs' was likely designed as a fraternal group for Roman Catholics who had been forbidden to join the Masons by Pope Clement XII 's 1738 bull, *In Eminenti Apostolatus Specula*. It is believed to have been started in Bavaria by the elector of Cologne, Clemens August of Wittelsbach.



According to the exposure, the members called themselves Pugs. Initiates were required to wear a dog collar, and gained entrance to the lodge by scratching at the door. Initiates were hoodwinked and led around a symbol-filled carpet nine times while the assembled "Pugs" of the Order barked loudly and yelled "Memento mori" ('Remember you shall die'). The blind candidate was required to kiss the Grand Pug's backside under his tail as an expression of total devotion (in reality, a porcelain pug dog).

The pug was chosen as a symbol of loyalty, trustworthiness and steadiness. All members had to be Roman-Catholics, and the Order of the Pug allowed women as members. The Grand Master was a man, but each lodge required two lodge masters or Big Pugs, one man and one woman, who shared the governing role.

But why the Pug?

Apparently, the Pug became something of a subversive emblem of the Enlightenment, and England in particular. Pug dogs came to England with King William III when he was brought from the Netherlands in 1688 by Parliament to replace his uncle and way-too-Catholic father-in-law, James II, who was booted out of Blighty.

This "Glorious Revolution" created a constitutional monarchy that was watched over carefully by Parliament. Europe's intellectuals began to admire this new style of English government and free thinking, and owning a Pug was a subtle way of showing solidarity with England's revolution without getting locked in the stocks or hurled into a dungeon. In Paris, Pugs became associated with Voltaire and Diderot.

The Order of the Pugs was outlawed in 1748. -

W Bro Theron Dunn (now deceased)

Dedicate yourself to such pursuits as may enable you to continue respectable in life and useful to mankind, to become an ornament to the society of which you are a member, to study more especially such of the liberal arts and sciences as may lie within the compass of your attainment, and without neglecting the ordinary duties of you station endeavour to make a daily advancement in Masonic knowledge.

First degree

'Freemasonry and the Bees'

The bee and the hive have long been symbols of industry and regeneration, wisdom and obedience, in a place in Egypt, Roman and Christian Symbolism. The hive is often seen in Masonic illustrations in the 18th and 19th century and both Clovis and Napoleon adopted the bee as their symbol.

Looking at the regulated labour of these insects when congregated in their hive, it is not surprising that a beehive should have been deemed an appropriate emblem of systemized industry. The Freemason has therefore adopted the beehive as a symbol of industry, a virtue taught in the instructions, which says that a Master Mason works that he may receive wages, the better to support himself and his family, and contribute to the relief of a worthy, distressed brother, his widow and orphans..... That the newly converted Clovis would use a bee as his symbol is not surprising. It aligned him with the Christian Roman Empire without alienating those of his subjects who still maintained non-trinitarian or pagan sympathies



Napoleon was initiated, passed and raised into an Army Philadelphie Lodge of the Primitive Rite of Narbonne between 1795 and 1798. Considering Napoleon's interest in things Egyptian, his reason for adoption of the bee symbol can only be subject of supposition. When Napoleon had embroidered bees sewn in his robes it was not as a claim of legitimacy directed at any of his contemporaries and certainly not at the aristocracy or the Freemason revolutionaries of the USA.

The bee is a symbol of systemized industry, an obedient people and of rebirth. It is easier to accept that the Freemasons and Napoleon found their way to the symbol by their own path than it is to create a convoluted and undocumented connection between them as some conspiracy theorists have tried.

The beehive is an emblem of industry, and recommends the practice of that virtue of all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation: he lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the weather. It might have pleased the Great Creator to have made man independent of all other beings; but, dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship.

Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself, as not to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature.

Albert G. Mackey. Encyclopedia of Freemasonry.

'Masonic decency in the digital realm'

Brotherly Love, Relief, and Truth should guide our actions not only in the lodge but also in our lives AND even our digital presence.

The internet is undoubtedly a great tool for learning and connecting.

However, it's also a place where our Masonic principles are put to the test.

When we're online, it's all too easy to overlook there's a real person on the other side of the screen. This is where Brotherly Love comes into play.

Let's lead by example, showing the same respect and courtesy online as we would in person.

Every comment and message should reflect this fundamental Masonic value.

Each kind word or supportive message we share is an embodiment of Relief.

And in a time where misinformation is rampant, our adherence to Truth is more important than ever.

We must share information responsibly and honestly, ensuring our online actions mirror the integrity we value in our lodges.

Our digital conduct should be a beacon of the high standards we uphold as Freemasons.

Every post, comment, or interaction we make not only reflects our character but also casts a light on the values and principles of the Craft.

What we say and do sets the tone for what Freemasonry represents to those who may not be familiar with its tenets and traditions.

Stay connected, stay respectful, and let common decency guide your digital journey.

~ **MasonicFind.**

'The Master and his Wardens'

The Master is a man who knows a great deal about very little,
who goes on knowing more and more about less and less
until finally he knows practically everything about nothing.

The Senior Warden on the other hand, is a man who knows very little about
a great deal, who keeps on knowing less and less about more and more,
until he knows practically nothing about everything.

The Junior Warden starts out knowing practically everything about everything
but ends up knowing nothing about anything
due to his association with the Master and the Senior warden

Anon.

***'Without neglecting the ordinary duties of your station,
endeavour to make a daily advancement in Masonic knowledge.'***



March 2024 (New Zealand)



Sun	Mon	Tue	Wed	Thu	Fri	Sat
25	26	27	28	29	1	2
3	4	5	6	7 Management meeting 6:30pm Practice 7:30pm	8	9
10	11	12	13	14 Practice 7:00pm	15	16
17	18	19	20	21 Monthly meeting 7:30pm 3rd degree working Bro Sanjay Raj	22	23
24	25	26	27	28 Installation Lodge Te Aroha Morrinsville 7pm	29 Good Friday	30 Holy Saturday
31 Easter Sunday	1 Easter Monday April Fools	2	3	4	5	6



YOU, YOUR FAMILY, Your Community



April 2024 (New Zealand)



Sun	Mon	Tue	Wed	Thu	Fri	Sat
31 Easter Sunday	1 Easter Monday April Fools	2	3 Lodge Piako Installation Morrinsville	4 Management meeting 6:30pm Practice 7:30pm	5	6
7	8	9	10	11 Practice 7:00pm	12	13
14	15	16	17	18 Monthly meeting 7:30pm	19	20
21	22	23	24	25 ANZAC Day	26	27
28	29	30	1	2	3	4



Speak - up - Step - up - Show - up

