

Lodge Waikato 475

SEPTEMBER 2023



GM.

MW Bro James (Jim) Watt

Addressing the many brethren at the recent
Northern Division Conference.
Waipuna Conference Centre,
Mt. Wellington, Auckland

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NOTICE PAPER



MASTER

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

SENIOR WARDEN

WBro. Steven R. Weller
561c Waingarō 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 September 2023 at 7:30pm**

Ceremony: - Third degree working - Bro Ben Ansel.

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**

RW Bro. Gary Salmon - Hon Secretary

Officers of the Lodge

I.P.M.- WBro. Darryl Gray
Sen. Deacon - Bro. Mark Ashburner
Chaplain - WBro. Bob Ansell **RH**
Organist - Bro. Norm Weir **OSM**
Dir. of Cere - WBro. Kirk Spragg
Inner Guard - Bro Geoff Taylor

Dep.Master - V WBro. John Evered **PDGM**
Jnr. Deacon - Bro Mark Namuag
Almoner - WBro. Wally Lee **PGS**
Ass. Almoner - WBro Graham Hallam **RH**
Ass. D.O.C.- WBro. Michael Tribe **PGS**
Tyler - WBro. Andre Schenk **GS**

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 Sanjay Raj.

To be Raised to the Third Degree - Bro Benjamin Ansel

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 Plumblin - WBro. Graham Hallam. RH.
Ph 027 855 5190. e-mail - mallah@xtra.co.nz

Lodge Waikato Monthly Diary - September 2023

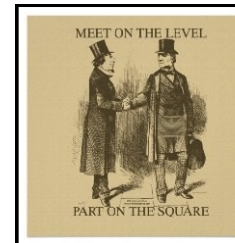
Thursday, 7th September at 7:00pm - Management meeting /practice

Thursday, 14th September at 7:00pm - Lodge practice meeting

Thursday, 21st September at 7:30pm - Lodge regular monthly meeting

Lodge Waikato Brethren with Masonic Birthdays in September 2023

John Peart - In. 28/09/1967 (56yrs)
Dick Morgan - In. 26/09/1968 (55yrs)
Darryl Gray - In. 17/09/1992 (31yrs)
Trevor Service - In. 16/09/2004 (19rs)
Andre Schenk - In 21/09/2006 (17yrs)



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

Welcome Brethren,

Thank you for a great turn out for the August regular meeting and my first meeting as your Master.

My thoughts are that it was quite a busy and enjoyable evening that involved a bit of planning. I must say that our refectory looked amazing with the new table layout resplendent in flower decorations. Also it was nice to finish our meeting early in order to relax and enjoy each others company.

My thanks to those Brethren who accompanied me on my visit to Lodge Te Aroha and the Installation meeting at Waitomo for WBro J. Dickinson who is also a member of our Lodge.

I am looking forward to seeing our Brother Robin Dunmall being installed into the chair at Lodge Pukemiro and it would be fitting that Lodge Waikato bring their full support on that occasion. A continued good attendance at our management meeting is appreciated as is participation in our practice sessions which I believe is very important to maintain if not improve our standard of ceremony.

We should also appreciate and encourage Bro M. Bunting and his willing team of Stewards in their effort to improve our refectory.

We are off to a good start, and I look forward to working with you all as we head into Bro Ansel's September Third degree.

Stay safe and warm Brethren.

W Bro Dennis Mead



Charge Allocation Bro Ansel's 3rd degree 21st September.

JW replacement : WBro A Harrop
Ecclesiastes : WBro B Ansell (RH)
Obligation : WBro A Mead. (Master)
Exhortation : WBro R Morgan. (PGS)
Traditional Histort 1 : WBro D Gray (GS)
Charge to Brethren : VWBro D Seath (PDist GM)
Charge after Raising : Bro G Guinto
Secrets : WBro W Lee (PGS)
Investiture Apron : WBro S Weller (SW)
Charge after Investiture : Bro J Gensik.
Traditional History 2 : WBro J Evered (PDist GM)
Extended Secrets : WBro K Spragg
Working Tools : Bro F Young (Lodge Ikaroa).
Tracing Board : WBro M Loft. (PGS).
Final Charge : WBro S Weller (SW)

Practice dates -

7th September 7:30pm / 14th September 7:00pm / 18th September 7:00pm

**Lodge Waikato No 475
Monthly planner**

Proposal for Lodge Work from August/December 2023

The following is a proposed schedule for ceremonies for the coming months.

Month	Date	Proposed ceremony	Brother/Brethren
August	17	Presentation evening	MM certificates etc.
September	21	3rd degree working	Bro Ben Ansel
October	19	2nd degree working	Bro Sanjay Raj
November	16	TBC	

My planned visits during September -

Lodge Pukemiro No 301 Installation meeting Monday 11th September. (Tyling 11:am)
Lodge Alpha No 81 Tuesday 12th September (First degree TBC)
Lodge Taupiri No 118 Wednesday 20th September (First degree TBC)

Give me a ring or JW if you want a ride.

WM

Visiting ??

Brethren - The Master has been out visiting at many Lodge's and represents all of you at these occasions. He has been very fortunate that a goodly number of Lodge Waikato brethren have been with him on these occasions.

Brethren, don't leave the visiting to the few regulars, why don't some of you come with the Master and enjoy the company of many other brethren from many other Lodge's.

We are pooling our cars and arrange pick-up if required, so you can get a lift.....

Ring our JW and try to come. - I encourage you all to do so.

Ed.

Insanity: - is doing the same thing over-and-over again
and expecting different results.

A. Einstien



The August meeting was suitably enhanced with the investitures of brethren by WM.

Other brethren were presented with their MM certificates by RW Bro Gary Salmon.

The Second degree Tracing Board was also presented to Fellowcraft brethren by VW Bro Don Seath.

Brethren all,

We're off to a great start with refectory, reconfiguring the table layout and being bold with our food offerings. A very successful cheese roll night was enjoyed in August and having talked with our wonder-steward brother Gensick, I am very excited about his plans to raise the game there.



As stated, I am determined to make the refectory part of our evenings a real attraction to our and visiting brethren, and we're on track!

Thank you to those who contributed to the 'lucky draw' for the bottle of wine.

We made a total of \$102 for the fund of benevolence, which is well appreciated.

I'd be interested in your thoughts on a cheese roll fundraiser. Thanks to Adrian, Dennis, Alan, Jonathon and Daryl who dug in for an hour or two last Sunday and helped make 150 cheese rolls. They are a staple fundraiser down south and sell for close to \$10 per half dozen. They keep well frozen, cost around 90 cents each to make and if we put a couple of hours aside every month or so, we could make a good amount selling them in the community.

Is there an appetite?

For those of you tempted to try them at home, here is the recipe.

Warm regards

Mark Bunting

Recipe -

Place a 370 ml tin of evaporated milk in a pot with 1 cup of cream, a grated onion, a teaspoon of mustard powder and pepper in a pot and heat until nearly boiling.

Remove from heat and add a packet of onion soup, mix and 500 grams of grated cheese - stir it in and let it cool.

Spread one side of each slice with mayonnaise or butter (one loaf of sandwich sliced bread)

Spread 2 teaspoons of the cheesy goodness on the other side then roll firmly

Bake or grill until crisp and golden (15 minutes)

Remove from oven and spread butter along the top.

Enjoy your southern sushi!

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

Gavels in Freemasonry

“Perhaps no Lodge appliance or symbol is possessed of such deep and absorbing interest to the Craft as the Master’s gavel. Nothing in the entire range of Masonic paraphernalia and formulary can boast of an antiquity so unequivocally remote.”

Gavels, hammers, mallet, or mauls, have both practical and symbolic uses in lodges and other meetings, as well as both practical and symbolic uses in operative and speculative Freemasonry

Keeping order and punctuating actions.....

The gavel has been generally adopted by Masonic bodies and many other groups as a means to call meetings to order, keep order, announce the results of votes, and otherwise punctuate actions of the group. The use of the hammer to keep order was common in medieval institutions such as Elizabethan guild where the Governor having a small hammer, made for the purpose, when he shall have silence.

Symbol of authority.....

In a larger sense, gavels symbolize the executive power, as this is the instrument which strikes blows, or it can be thought of as a symbol of authority without the use of force.

The gavel is an emblem of authority of the Master in governing the Lodge.

At the Installation of the Master he is informed, upon being tendered this implement, that it constitutes the essential element of his authority over the assembled brethren, without which his efforts to preserve order and subordination would be ineffectual.

The gavel is a implement of both the Master and his Wardens, and is and emblem of power and authority, while the maul is a heavy wooden hammer with which the mason drives his chisel. The maul is also the weapon with which the Master was traditionally said to have been slain, so it is an emblem of violent death..... It is incorrect to use a gavel instead of a heavy maul in the dramatization of the third degree.

Masonic historians say the gavel is one of the oldest working tools used by man, Thor the principal god, was given a special hammer or mallet which always struck its targets with great force. Symbolically, as the hammer of Thor destroyed his enemies, so it should continue to be used to destroy the enemies of that which is good and true.

Freemasons are taught that the common gavel is one of the working tools of an Entered Apprentice, that it is used by the operative mason to break off the corners of rough ashlar and thus fit them the better for the builder’s use.

The gavel represents the force of conscience, it is our will-power, through which we govern our actions and free ourselves from debasing influences. It requires repeated exercise of our will-power to subdue our passions. Will-power is common to all and it is fittingly symbolized by the “common” gavel, but just as the gavel is of no worth unless it is used, so is our will-power.

The gavel is an instrument common to the lowest and highest in the Lodge. The common gavel is to remind all Entered Apprentices that symbolically its use in Freemasonry is to divest all of us of the vices and superfluities of life. Years later, even when one has attained the highest rank in the Lodge by becoming its Master, the same implement of a gavel is placed in his hand as a reminder that we all need to continue to strive for improvements in our manner and character..

QUESTION and ANSWER CORNER

These two questions & answers have been excerpted from the book, "The Freemason at Work" by that well known Masonic author, Bro. Harry Carr.

THE QUEEN AND THE CRAFT

Q I am told that it is wrong to toast 'The King and the Craft' as he is not a Mason. What is the rule?

A. When this toast is given, the Lodge is not bestowing Masonic honours on a person, but displaying its proper and loyal duty to the Crown. In mediaeval times the Old Charges required masons, at every grade in their careers, to swear loyalty to the King. The toast 'the King and the Craft' is given with 'Fire', quite properly, even if the King is not a Mason; and it was given to the 'Queen and the Craft' when there was no King.

THE ATTENDANCE (SIGNATURE) BOOK

Q In our Lodge, the W. M. asks, 'Has every Brother signed the attendance Book?' Why and what is the origin of the custom of signing the book?

A. The surviving (operative) minutes, from 1598 to c. 1700 show that Masons in Lodge usually signed their names, or marks, in the minute book, or their presence was recorded there by the Secretary. Often he gave only the name of the Master or presiding officer.

Soon after the formation of the first Grand lodge in 1717 the Craft was troubled with clandestine 'makings' of Masons. In 1723, a London newspaper, The Flying Post or Post-Master, printed a Masonic exposure, rather a paltry piece. A more interesting one, The Grand Mystery of Free Masons Discover'd, appeared in 1724 and 1725, but none of them seems to have done much damage.

In October, 1730, however, Pritchard published his sixpenny pamphlet Masonry Dissected, which must have caused a sensation. It was the first work that described a system of three degrees; it contained the first printed version of the Hiram legend and much interesting material besides. It ran through three editions and two pirated versions before the end of that year. On 15 December 1730, Grand Lodge took steps:

The Deputy Grand Master took notice of a Pamphlet lately published by one Pritchard who pretends to have been made a regular Mason: In Violation of the Obligation of a Mason which he swears he has broke in order to do hurt to Masonry and expressing himself with the utmost indignation against both him (stiling him an Impostor) and of his Book as a foolish thing not to be regarded. But in order to prevent the Lodges being imposed up on by false Brethren or Impostors: it was proposed till otherwise Ordered by the Grand lodge, that no Person whatsoever should be admitted into Lodges unless some Member of the lodge then present would vouch for such visiting Brothers being a regular Mason, and the Member's Name to be entered against the Visitor's Name in the Lodge Book, which was unanimously agreed to.

As a matter of convenience, most Lodges now-a-days keep an Attendance Book (or Signature Book) which records signatures of all members and visitors with other requisite details.

One Vision - One Goal - One Team

Freemasonry in America

Swearing on a Masonic Bible-

When George Washington was sworn in as US President in New York on 30th April 1789, he took the oath on a Bible supplied by the City's St. John's Lodge No 1. The same Bible has been used for the inauguration of four further American Presidents, including Dwight D. Eisenhower (1953), Jimmy Carter (1977), George H.W. Bush (1990) and President George W. Bush.

Freemasonry in France began with an influx of Masons from England before veering off in an idiosyncratic and individualistic direction. Freemasonry in America did the same, but with one major difference - Masons were present at the birth of this great nation and played a limited but significant role in shaping its character and ethos.

America became a battleground for competing British Grand Lodges. In 1752, the Grand Lodge of Scotland chartered a Lodge - St Andrews Lodge No 82 - in Boston, causing outrage at St John's Grand Lodge, who felt they alone could charter lodges in Massachusetts. The grievance was exacerbated when St Andrews began to confer a new Masonic degree honouring the Knights Templar that was not sanctioned by the Grand Lodge of England.

These squabbles were made to look profoundly parochial, however, by what was to follow. American resentment at taxes levied by London was running high, and on 16th December 1773, a gang of men heavily disguised as native Americans boarded three British merchant ships at Boston Harbour and hurled over 300 crates of tea into the sea. Many eyewitnesses claimed the Tea-Party protesters had made their way to the quayside from the Green Dragon.... The home of St John's Grand Lodge.

The role of Freemasonry in the American War of Independence of 1775-83 is hotly disputed, however, there are certain facts that indisputably link the fraternity to the American Revolution.

Many Freemasons were war heroes, two of the people who drafted the 1776 Declaration of Independence, Benjamin Franklin and Robert Livingston, are among the most illustrious figures in US Masonic history, at least nine, and possibly fifteen, of the document's signatories were masons. Eleven years later, one-third of the thirty-nine people who put their names to the US Constitution were members of the Craft.

It's clear then, that many of America's Founding Fathers were steeped in the philosophy and lore of the Freemasons, who were, after all, one of the land's most fashionable and intellectual social societies of the time. Yet it is notable that no serious historians of this era have claimed that subversive tendrils, buried deep in the nation's marrow in the 1700's, continue to shape US society today.

The most famous Freemason in history - George Washington - was inaugurated as the first President of the United States in 1789, being a Master Mason since 1753. Washington never neglected the fraternity even after he ascended to the highest office. In 1793, he marched in his Masonic apron, along with fellow Masons, to lay the cornerstone for the construction of the Capitol building in Washington DC.

Freemasonry underwent spectacular growth in the US in the early 1800's as polite society realized its currency among the Founding Fathers. By mid-century, virtually every state in the union had formed a Grand Lodge. The York and Scottish rites also rocketed in popularity as Lodges from New York to Mexico warmed to the showy and dramatic ceremonials of these appendant degrees.

The movement, however, was not without detractors. Numerous citizens and local leaders worried over what could be unfolding behind the guarded doors of the Masonic lodges that were appearing across the country, and senior Church figures were agitated about Masonry's ejection of Christian God from its rituals. The in a bizarre event in upstate New York gave ammunition to these critics and sent the Freemasonry movement reeling.

Masons - or Murderers ?

In a tiny up-state New York town names Batavia in 1826, a disillusioned Mason named William Morgan declared he would write a book exposing every secret sign, grip and ritual of Masonry. A gang of local Masons immediately kidnapped Morgan, who was never seen again. His abductors claimed they had paid him to emigrate to Canada, but friends alleged he had been subjected to a masonic 'ritual killing' before his body was hurled into Lake Ontario.

After a trial which saw six defendants evade murder charges and receive only token sentences, the controversy escalated after it emerged that the trial Judge, prosecutor and most jurors were Freemasons - as was the town's Governor, one Dewitt Clinton. The Morgan scandal enflamed local anti-Masonic sentiment and grew into a national cause. In 1828, up-state New York hosted an anti-Masons conference. Three years later the anti-Masonic Party scored nearly 10 per-cent of the vote in a presidential election, including taking the state of Vermont. Congress passed vehement anti-Masonic legislation. At the time of Morgan's disappearance, there were over 100,000 Masons across America, by 1837 only one-third were still members. Over a century before McCarthy, Freemasonry had become an un-American activity.

Masonry reacted to this ostracism from US society by embracing a new sobriety - quite literally. Alcohol, previously a crucial element of Masonic dinners, was banned from all lodge buildings. Rituals and ceremonies usurped socializing as Freemasonry embraced a new purity of purpose; the amount of money given to charitable causes was ratcheted up.

After the American Civil War of 1861-65, Masonry Stateside regained its footing. Membership once again rose steadily, largely through the popular appeal of the theatrical dramatics of the Scottish Rite, whose concocted tales of biblical fables and Knights Templar were comprehensively rewritten by obsessive Masonic scholar Albert Pike.

Masonry rehabilitation in US was completed in the early years of the twentieth century, when lodges across America became hugely involved in public good works, financing the building of many orphanages and old-people's homes and providing scholarship funds for students from disadvantaged backgrounds. This proved a tremendous public relations fillip, and by the close of the 1920's there were over three million Freemasons in America.

‘Of Plants, Symbols and Freemasonry’

The new secret language of symbols by David Fontana

"We humans have an inborn ability to think in terms of symbols. This derives at the most fundamental level from a willingness to allow one thing to stand in for another. We see a picture and it stands in for a landscape or a face; we read words and they stand in for concepts.

Why Plants are used as symbols - Plants have been held in high regard for many centuries by all cultures and were chosen as symbols or representatives for any number of diverse reasons. The sheer diversity of flora and fauna found throughout the world made it possible to find a plant or flower which would be a fitting figure for nearly any conceptual quality, condition or image. A plant might be chosen because of some handed down cultural myth associated with its origin, as is the case with the story in Greek mythology of Narcissus and the nymphs, a story of unreturned love. It may reflect a peculiar environment in which it thrived such as the orchid and the fungus. Its particular shape may evoke a significance image as with the passion flower or the Easter lily. Natural attributes such as leaf or flower brilliance or a distinctive fragrance such as the verbena or the sweet lavender may trigger collective cultural memories and bring to life ancient mysteries. A plants flower colour and preserved form such as the everlasting flower or the growth pattern or unusual characteristics as the sunflower and heliotrope, have long been held sacred because of their affinity for the sun represent distinctive values within a certain culture or society.

Employment of Plants in Freemasonry Lore

Those plants, which we as Masons consciously or unconsciously attach meaning to, have become part of the fabric of Freemasonry life providing reminders of other times. While some plants have more significance than others to the average Mason it is surprising the number, diversity and use all have played in our lore. .

Acacia

"Having thus ascertained our Master's fate, they re-covered the body with great reverence and in order to recognise the spot for the future labour they well knew would be required of them, they placed a Sprig of Acacia at the head of the grave."

Traditional History, Third Degree. There is no symbol more interesting or evocative to the average Mason than the Sprig of Acacia. The introduction, which embraces the symbolism of the true sacred plant is intimately connected with the legend of the third Degree.

The term acacia stems from a Greek word meaning innocence or freedom from sin and refers to a genus of trees and shrubs that flourish in and around certain regions of Oceania, Africa, North and South America, Asia, and even Europe. It is pre-eminently the symbol of the immortality of the soul. It was for this very reason that it was planted by the Jews at the head of a grave. This symbolism is derived from its never-fading characteristic as an evergreen. It is also regarded as a symbol of innocence and of finally initiation.

At Masonic funerals we normally would choose an evergreen such as Wattle to symbolise the acacia and all it represents to a Mason. The sprig of acacia in its most ordinary meaning presents itself to the Master Mason as a symbol of the immortality of the soul which is to remind him of that better and spiritual part within us. ..

Wheat

The sowing, growth, and harvesting of grain, specifically wheat has come to represent birth and death as well as death and rebirth. A sheaf of wheat symbolized fertility and prosperity. In Egypt wheat represented the god Osiris rising from the dead. In the middle ages it signified Christ descending to and resurrected from the underworld. While wheat is lump together with corn in generally being regarded as “grains” there are some specific symbolism attributed to wheat and this has gotten confused over the years. Symbols specific to wheat can be found in Masonic regalia and certificates.

Corn

Corn is one of the three elements used in Masonic consecration, and is a symbol of plenty. Its use is intended, under the name of the "corn of nourishment," to remind us of those earthly blessings of life, support, and nourishment which we receive from the Supreme Being. Corn is a highly valued and regarded plant in freemasonry lore. However, the corn of the Bible is not the corn we know today. The corn of the ancients is more understandable as simply “grain.” .

An ear of grain has been an emblem of plenty since the mists of the distant past.

Ceres was a goddess of agriculture, grain crops, fertility and motherly relationships.

She wore a garland of grain and carried ears of grain in her hand.

Corn was a nutritional plant and is associated with the cosmos, the sun, and the origin of humankind. It can also symbolize well being and happiness. The Masonic Sheaf of Corn, in King Solomon's day, represented part of the wages paid for a Master Masons' labors.

Today during Masonic ceremonies it is used as a symbol of that time a reminder of a tradition long ago. It is used mostly during the dedication, constitution and consecration of a new lodge and in the laying of cornerstones. In the laying of a corner stone the Grand Master also pours, or causes to be poured, the corn, wine and oil, symbolizing health, prosperity and peace.

Conclusion

The genuine symbols of our Masonic craft are there for all of us to see. It is often a good thing for each brother to contemplate them and, having done so, to work out his own interpretations. These symbols like all Masonic symbols came from somewhere and had a very valid reason to be there.

Plant symbolism is not only one of the most ancient aspects of our craft but it is also one of the most useful uses of symbols. The ideas of men and cultures are held and impressed upon others by means of symbols. With literacy rates low or non-existent the ability to convey ideas, notions, beliefs and significance is not only useful but essential in expressing cultural norms and ideals. Plants have been used as symbols for as long as man has been on this earth. Organizations such as the Freemasons were not alone in incorporating these symbols into their history and lore. By examining how they were used and in what manner they were understood helps us learn how our history built upon itself in its evolution to where we are today. Often overlooked or dismissed they still teach us either consciously or subconsciously the meaning of aspects of our craft and as such are worthy of our study. The Ivy – symbol of immortality, the Grapevine – symbol of abundance and life, and of course, the source of the wine as the third element of Masonic wages and an element of Masonic consecration.

COMMEMORATING GEORGE WASHINGTON

Americans recently celebrated the birthday of its first President and benefactor. Born in 1732, George Washington in all American history shows he alone deserves the approbation, "First in war, first in peace, first in the hearts of his countrymen. "

Fourteen Presidents of the United States have been Freemasons, but only George Washington was both President and Master of his Masonic Lodge at the same time. During his adult life Freemasonry was his constant guide and support. He became a Mason in the Masonic Lodge at Fredericksburg, Virginia, on August 4, 1753, when he was twenty-one years old. When Alexandria Lodge, Virginia was chartered in 1788, George Washington became its Charter Master.

The Lodge at Fredericksburg permits the Bible on which Washington took his obligations as a Freemason to travel to other Lodges, always with an honour guard. When Washington was inaugurated the first time as President of the United States in New York City, April 30, 1789, Chancellor Robert R. Livingston, Grand Master of Masons in New York, administered the oath of office with the President's hand resting proudly upon the Bible from St. John's Lodge.

Acting as Grand Master pro-tem of the Grand Lodge of Maryland on September 19, 1793, George Washington laid the cornerstone of the Capitol at Washington, D.C.

He was buried with Masonic ceremonies at Mt. Vernon by Alexandria Lodge on December 18, 1799. George Washington was continuously responsive to Freemasonry.

As an example of his deep interest, he wrote to a Masonic Lodge in Rhode Island in 1790, 'Being persuaded that a just application of the principles on which the Masonic Fraternity is founded must be promotive of private virtue and public prosperity.' "I shall always be happy to advance the interests of the Society and to be considered by them as a deserving brother".

In the American history of Masonry, older in years than the Declaration of Independence, and the United States Constitution, no Mason has been more deserving of the title 'brother' than George Washington.

"Your input"

Brethren, you will note recently that articles in the Plumline have been introduced by brethren other than myself, the Editor.

W.Bro Don McNaughton, W.Bro Trevor Service, W Bro Murray Loft and W.Bro Dennis Aplin often send me an article for print.

My brother, RW.Bro. Mervyn Hallam sends me items to print from Australia.

This is YOUR Lodge newsletter, with details about your Lodge, If you have articles or items of points of interest you may consider worthy of having in the Plumline please send them to me by mail or e-mail.

Thanks, Ed.



Ten Master Masons



Ten Master Masons, happy, doing fine
One listened to a rumor, then there were nine.

Nine Master Masons, faithful, never late
One didn't like the Master, then there were eight.

Eight Master Masons, on their way to heaven
One joined too many clubs, then there were seven.

Seven Master Masons, life dealt some hard licks
One grew discouraged, then there were six.

Six Master Masons, all very much alive
One lost his interest, then there were five.

Five Master Masons, wishing there were more
Got into a great dispute, then there were four.

Four Master Masons, busy as could be
One didn't like the programs, then there were three.

Three Master Masons, was one of them you?
One grew tired of all the work, then there were two.

Two Master Masons with so much to be done
One said What's the use, then there was one.

One Master Mason, found a brother true!
Brought him to the Lodge, then there were two.

Two Master Masons didn't find work a bore
Each brought another, then there were four.

Four Master Masons saved their Lodge's fate
By showing others kindness, then there were eight.

Eight Master Masons, loving their Lodges bright sheen
Talked so much about it, they soon counted sixteen.

Sixteen Master Masons, to their obligations true
Were pleased when their number went to thirty-two.

So we can't put our troubles at the Lodge's door
It's our fault for harming the Lodge we adore.

Don't fuss about the programs or the Master in the East
Keep your obligation by serving even the very least.

2 B 1 A S K 1



September 2023 (New Zealand)

October 2023

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Sun	Mon	Tue	Wed	Thu	Fri	Sat
27	28	29	30	31	1	2
3 Father's Day	4	5	6	7 Management meeting and practice 7pm	8	9
10	11 Installation Lodge Pukemiro 11:00am Grey St Bro Robin Dunmall	12 Visit Alpha Lodge 1st degree	13	14 Practice night 7pm	15	16
17	18	19	20 Visit Taupiri Lodge 1st degree	21 Lodge regular monthly meeting 7.30pm Bro Ben Ancel / 3rd degree	22	23
24	25	26	27	28	29	30



YOU, YOUR FAMILY, Your Community



October 2023 (New Zealand)

November 2023

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5 Management meeting and practice 7pm	6	7
8	9	10	11 Visit Installation Waipa Lodge Te Awamutu	12 Practice night 7pm	13	14
15	16	17	18 Visit Installation Taupiri Lodge Huntly	19 Lodge regular Monthly Meeting 7:30pm	20	21
22	23 Labour Day	24	25	26	27	28
29	30	31	1	2	3	4



Speak - up - Step - up - Show - up

