

# Lodge Waikato 475

MAY 2023



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## NOTICE PAPER



### MASTER

**WBro. Darryl Gray GS**

3 Wymer Terrace, Chartwell, Hamilton.

Ph 027 478 2574

### SENIOR WARDEN

**WBro. Alan Harrop**

18 Cherrywood St.

Pukete, Hamilton

Ph 027 499 5733

### JUNIOR WARDEN

**Bro. Robin Dunmall**

21 Keswick Place

Huntington, Hamilton.

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### TREASURER

**V.WBro. Don Seath P.DGM**

14 Carnachan Street

Norfolk Downs, Cambridge.

Ph 027 497 5165

### SECRETARY

**Rt.WBro. Gary 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 18th May 2023 at 7:30pm**

**Ceremony: - Second degree working - Bro Benjamin Ansell**

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**

***Rt.WBro. Gary Salmon - Hon Secretary***

### Officers of the Lodge

I.P.M.- WBro. Andre Schenk **GS**

Sen. Deacon - Bro. Mark Bunting

Chaplain - WBro. Dennis Aplin **PGBB**

Organist - Bro. Norm Weir **OSM**

Dep.Master - WBro. Dennis Aplin **PGBB**

Jnr. Deacon - Bro Jed Guinto

Almoner - WBro. Wally Lee **PGS**

Ass Secretary - V.WBro John Evered

**Lodge contact address -**

**Lodge Secretary, - e-mail - [lodge.waikato@gmail.com](mailto: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** - Mr Sanjay Raj.

**To be Passed to the Second Degree** - Bro Quintin Smith, Bro Patrick Salmon and Bro Benjamin Ansell.

**To be Raised to the Third Degree** -

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**

Please contact the **Secretary** to update any items. Rt.WBro. 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 - May 2023**

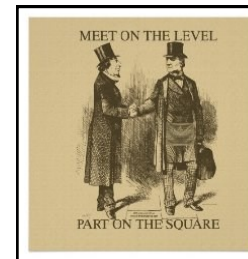
**Thursday, 4th May at 7:00pm - Management meeting .**

**Thursday, 11th May at 7:00pm - Lodge Practice meeting.**

**Thursday, 18th May at 7:30pm - Regular Lodge meeting night.**

### Lodge Waikato Brethren with Masonic Birthdays in May.

Keith Buick - 4th May 1972 (51yrs)  
Dave Campbell - 4th May 1972 (51yrs)  
Bruce Lye - 21st May 1986 (37yrs)  
Stephen Hawkes - 15th May 1997 (26yrs)  
Dennis Mead - 21st May 1998 (25yrs)  
Trevor Langley - 15th May 2003 (20yrs)  
Richard Kyle - 12th May 2009 (14yrs)  
Geoff Cooper - 19th May 2011 (12yrs) .  
Mark Bunting - 16th May 2019 (3yrs)



### 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,

I hope you are all fit and well. I write this very report on ANZAC day morning and like most of us have had family, friends and loved ones affected by wars and we need to all take time and reflect on those who lost their lives for our freedom, lest we forget.

We had a very easy meeting in April with W Bro Weller as our stand in master and a light hearted refractory supper.

We have a second degree coming up for Ben Ansell and I ask that you all make a special effort as Ben takes his second step. In June we will perform a first degree for Mr Sanjay Raj and then of course W Bro Mead takes over as our master.

Moving forward, we are going to have a practice every Sunday afternoon at 4:00 pm and a one up lodge of instruction for the benefit of the next team of officers, so come August they will all be well versed in all three degree openings and closings. This lodge of instruction is a great opportunity for all of us to brush up on our work and I strongly encourage all Master Masons in particular, to come along and join in helping where required, if you need to bring your blue book that's perfectly okay.

I look forward to seeing you all soon.

**W Bro Darryl Gray**  
**Master**



### **Anthony Sayer**

#### **First Grand Master of the Premier Grand Lodge of England**

Anthony Sayer (c.1672 - 1741). On 24 June 1717 (the Feast of St. John the Baptist), at the formation of the first Premier Grand Lodge of England of freemasons at London, the members present elected as their first Grand Master "Antony Sayer, Gentleman". He further served Grand Lodge as Senior Grand Warden under John Theophilus Desaguliers. Apart from being London's first, he is also the Grand Master "about whom less definite information is known than any of his successors in that high office." He seems to have fallen on difficult times, probably falling foul of the "South Sea Bubble", like many of his contemporaries. He petitioning Grand Lodge for charity in 1724, 1730, and 1741. He also twice received assistance from the Old Kings Arms lodge, which he served as tyler, or outer guard. His death is recorded in the minutes of that lodge in the month prior to 6 January 1741 Whatever his difficulties, he retained a great deal of respect amongst his brother Freemasons.

The newspaper report of his funeral, in January 1741/2, states - "A few days since he died, aged about 70 years, Mr. Anthony Sayer, who was Grand Master of the most Ancient and Honorable Society of Free and Accepted Masons in 1717, his corpse was followed by a great number of Gentlemen of that Honorable Society of the best Quality, from the Shakespears Head Tavern in the Piazza in Covent Garden and decently interr'd in Covent-Garden church."



**Lodge Waikato No 475  
Monthly planner**

**Proposal for Lodge Work for 2023**

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

<b>Month</b>	<b>Date</b>	<b>Proposed ceremony</b>	<b>Brother/Brethren</b>
April	20	Harmony Night - Bring a friend	Guest speaker
May	18	Second degree working	Bro Ben Ansell
June	15	First degree working	Mr Sanjay Raj
July	20	Installation	W Bro Dennis Mead

**The Master of a Lodge**

Bernard E. Jones writes: "The custom in every lodge of electing by ballot a new Master each year is of time-immemorial, although there is evidence to show that in many of the early eighteenth-century lodges Masters were elected to serve six instead of twelve months. The Master is elected from those of the members of the lodge who have served the office of Master or Warden, or who, in very exceptional cases, have been rendered eligible by dispensation. The Old MS. Charges appear to indicate that the Master, many centuries ago, was simply an experienced craftsman presiding over the lodge, and, so far as we can see, the idea of his ruling his lodge by virtue of his possession of peculiar secrets was not within the comprehension of our ancient brethren; but in this matter there is room for many different opinions.

The same appears to apply to the old Scottish operative lodges. To-day, in the speculative lodges throughout the world, a Master is one who has been elected to the office by his Brethren, and who has passed through a special ceremony of Installation, in the course of which secrets peculiar to the Master's chair have been communicated to him; but essentially the Master must always be a Brother who is well qualified by years of service as member and officer of the lodge to govern his Brethren in wise understanding.

"The rule that a Master should first have served as a Warden is also an old one. It was not always observed in the early speculative lodges, but it goes right back into the history of the craft guilds from which masonry draws its system of government by Masters and Wardens. Every Master in the old days, as in the new, solemnly pledged himself to observe the ancient usages and customs, and strictly to enforce them within his lodge. It is he who is responsible for the due observance of the masonic laws by the lodge over which he presides."

**VW.Bro Gary Kirkin. PGLec.**

**Greetings to you all,**

As promised, the workings of the Lodge, as followed from last month.

Remember brethren, the Plumblin magazine is always in the foyer of the Lodge room, in the book stand, and it is there for you to freely take and read. - Ed.

**Brethren, herewith, your reading this month - continued -**

**'The Workings of the Lodge**

23.... Any direction given by the WM to a Brother of any rank of his own Lodge, or to any visiting Brother "except an Officer of Grand Lodge," however it may be expressed, is a "command" of the WM.

24.... Except where the Ritual otherwise provides, instructions of the WM to the IG should be given through the JW.

25....The IG does not leave the lodge room when instructed to see who seeks admission. He stands within the entrance of the Lodge, and his interrogation should be audible to the assembled Brethren.

26....All s...s and salutes are natural movements and are given silently, in an upright posture, and so as to display s...s, l...s, and p...s, and without bowing.

27....Such s...s as are prescribed to be used in standing to order are not to be used when traversing the Lodge. In such a case the s... is r... when the Brother leaves his place, and resumed when he comes to a halt.

28....A distinction is to be observed between the S... of F... of the Second Degree and the posture of reverence in which the r... h... is placed on the b... with t... beside f... The posture of reverence is prescribed to be used in each of the Three Degrees during the Invocation after the admission of a Candidate (when it is to be r... as Candidate rises), and during the Ob. (when it is to be r... as Candidate seals his Ob.). But during the Invocations at the opening and closing in any Degree the s... of that Degree is maintained. When the S. and C.'s are being adjusted, no sign or posture is used.

29....Brethren other than the Ds. and DC always salute the WM when crossing the Lodge.

30....A Deacon or Steward carrying his wand, or the DC his wand or baton, does not salute the WM in perambulations, whether in the course of a ceremony or otherwise; nor does he turn toward the WM, or give a ceremonial bow, in going about his duties.

31....In every Degree, whenever in perambulation the Candidate is conducted past the WM, whether in the E. or in the W., except in the First Degree prior to Ob., and except when being presented to the SW, the Candidate is turned to face the WM, and salutes him.

32....Brethren when first entering the Lodge show not only the s...p and s... of the Degree in which the Lodge is open, but also all below it. Thus if the Lodge is open in the Third Degree, a Brother on entering advances and salutes in each of the Three Degrees.

33....A Brother retiring gives the s...p and s... of the Degree in which the Lodge is working.

34...In the opening of the Lodge the time of the s... is taken from the WM, and in the closing from the SW.

35...The candidate must in every case be prepared in accordance with the ancient customs of the Craft, and be free from any cloak or other article of attire which may prevent the Brethren from seeing that he is so prepared.

36...When the Candidate kneels the Brethren rise; when the Candidate rises the Brethren resume their seats.

37....The Candidate is conducted by the Deacons to move easily, but in straight lines.  
38....The apron of a lower Degree is removed before the investiture takes place.  
39....The allocation of the various charges and addresses in the Ritual should be in accordance with the Book of Constitution and the Collected Rulings of the Board of General Purposes. Every care should be exercised not to overlook any Brother who is capable of delivering them and willing to do so.  
40.... The use is permitted of appropriate vocal and instrumental music, both as part of the opening and closing of the Lodge in any degree, and by way of interpolation during any of the other ceremonies. It is preferable that the words of vocal music should be distinctly Masonic in their character; in any case, vocal music is not to be styled "hymn" or "anthem," but the Masonic term "ode" should alone be used. No vocal music is permitted that is of a sectarian nature, or such as may be likely to give offence to any Brother. No part of the prescribed words of the Ritual is to be sung or intoned, though exception may be made in giving the response S.M.I.B.  
41...Instrumental music is a desirable addition to our ceremonies, but not an essential part thereof. When the services of a skilful Brother are not available, it is better that ceremonies be conducted without music than with music that falls below the accepted standard.  
42....The use of music mechanically produced or reproduced, is permitted subject to approval by the Board of General Purposes in respect of quality standards to be observed.  
43....No music is permissible while the Candidate is taking the symbolic steps prior to Ob.  
44....It is convenient that a visiting Brother who is a stranger be introduced by the Brother who has vouched for him or proved him, the two entering together, and the member saying: "WM, I introduce to you Brother A of (name, number, and constitution of Lodge, if it be of another constitution) at (town, and, if overseas, country where the visiting Brother's Lodge is held)." The WM greets the visitor, who is then conducted to a seat.  
45....Without regular proof no Brother can vouch for another in any Degree superior to that in which he has sat with him in open Lodge. It is not desirable to entrust the proving to any Brother below the rank of an I.M.

***Brethren, I do hope this summary of the workings of the Lodge help you to be aware of the correct and accepted procedures whilst carrying out duties within the Lodge rooms in particular.***

***They actually are in the front pages of the 'little blue book.'***

**Remember -  
" Amateurs built the Ark - Professionals built the Titanic. "**

## "Gie Me the Master's Apron"

The very mention of the name "Robert Burns" brings to mind images of red roses, starry-eyed lovers, Tam-O'-Shanter and the Cutty Sark, and the glens of bonnie Scotland. And while these images describe Scotland's "ploughman poet" to some extent, There is another side of Burns that is not as well known: Burns the radical--Burns, the supporter of the French Revolution--Burns, the critic of Religious hypocrisy and Puritanism--Burns, the Freemason. While this image may not be as comfortable with many as the love-struck yeoman bard is, Burns echoed the sentiments of many of his day, calling for "liberty, fraternity and equality", and speaking out against the excesses of the secular, as well as religious establishment. Most certainly, Burns's commitment to the ideals of the Enlightenment came from his membership in the Masonic Lodge, much praised and damned for it's equality, both in political and religious matters, among its members. But besides these lofty ideals, the lodge also appealed to Burns for other reasons; the camaraderie and spirit of brotherhood that prevailed in the lodge room and the charity towards widows and orphans.

Born on 25th January 1759, in the parish of Alloway, Ayrshire, Burns was the eldest of seven children to William Burness and Agnes Brown (or Broun). Well educated in a variety of subjects, from Scottish history and folklore to literature, Burns was forced to assist his father in working on the family farm, and took over at 25 when his father died in 1784.

Burns was beginning to be well known in his literary career and in 1786 he published "Poems: Chiefly in Scottish Dialect".

Beginning in 1786, Burns would spend much time in Edinburgh among the elite and intellectuals of Scottish society, although Burns felt that they were only patronizing him because his soul of literary genius lied within the body of a country bumpkin.

He returned to Ayrshire and unsuccessfully tried farming; in 1791 he became an exciseman, or customs agent, and joined the local yeomanry unit, the Dumfriesshire Volunteers.

However, the physical and mental toll of his hard life, plus growing financial burdens, weakened him, and in 1796, Burns died of rheumatic heart disease, caused by his lack of a healthy diet in his younger years. (He was 37yrs of age.)

However, physical and financial matters were not the only things that troubled Robert; The Kirk of Scotland and it's opposition to his lifestyle was another. In particular, Burns's sexual escapades caused much hostility between him and the church. Burns fathered a number of illegitimate children, including one by his future wife, Jean Armour, the daughter of a Master Mason. Burns wanted to marry Jean; her father refused and Burns and Jean appeared for penance in church to "receive public reproof for the sin of fornication" Burns would continue his rampant sexual activities right up until several years before his death. He never stopped his literary war against Scottish Calvinism, and lampooned it in a number of poems, including "Holy Willie's Prayer", "The Holy Fair", and others.

### **Robert Burns Masonic Influences**

Freemasonry's influence on Burns's poetry is quite visible. Besides the aforementioned works which specifically deal with the craft, a number of poems have a strong dose of Masonic philosophy and ideals in them. Fox mentions the poem "Libel Summons", which finds two brothers in a court docket, one for hypocrisy and lying, the other for the neglect of his duties.



With these two brothers for examples, Burns reminds any brother reading the work that the Masonic ideals of brotherly love, relief and truth do not stop at the lodge-hall door, but should be shown to any person, regardless of Masonic affiliation. Masonic ideals can also be seen in "A Man's a Man for a' that", in which Burns speaks of a day when "man to man the world o'er, shall brothers be for a' that!"

Certainly the lodge inspired Burns in his call for the rights of man; Marie Roberts, in "Burns and the Masonic Enlightenment" states that Freemasonry not only spoke out for the ideals of "liberty, fraternity, equality", but also was responsible for the creation of nationalistic feelings and fervour, as a number of Freemasons played prominent roles in the American and French Revolutions. While Freemasonry did not produce the same feelings in Scotland, "it did help mobilise cultural nationalism in generating a sense of national identity by supporting literary figures such as Burns" By supporting his works, Freemasons encouraged Burns in writing poetry in the Scottish vernacular, and kept him in constant contact with his cultural roots. And yet a third influence might be seen with Burns's works dealing with Calvinism and the Kirk of Scotland. Burns had always been on the side of liberal thinking within the Kirk, and detested the "Auld Lichts" or "Old Light" Presbyterianism with its conservative and puritanical outlook on life. While English and Scottish Freemasonry has always denied the Freemasonry is not a religion, and that good masons should also be good church-goers, certainly many conservatives in the Kirk viewed the lodge, with its ideas of a non-denominational deity and respecting the rights of all humans to worship their God as they saw fit as a danger to their established religion. For Burns, Masonry was everything that the Kirk was not. His Masonic poems show his great love and admiration for the craft and its ideals, although he did hold his brothers to a high standard that some might argue that he did not keep himself.

From what we know, there is no doubt that Burns had a very rough life. Burns found no comfort for his woes in the church or his society, but Freemasonry remained one of the most important aspects of his life. Even during the time when all others had abandoned and condemned him, the lodge still welcomed him as a brother, and he never forgot it.

Above all else, Freemasonry's spirit of Brotherhood had a special place in Burns's heart. Roberts states that "For Burns, Freemasonry was a compound of mysticism and conviviality". This attitude is found in one of his most famous works, "Auld Lang Syne", a song that millions of people around the world know and love. We hear it at New Years and are moved by its message of old friends reminiscing about days past. T.G. Paterson, in "Auld Lang Syne and Brother Robert Burns" says: For [Burns], "Auld Lang Syne" is a concrete expression of his love of mankind and his ideal of international brotherhood.

What a fitting tribute that Burns's song of International Brotherhood is sung the world over in the spirit that he wrote it. Also fitting is the fact that it is the last song in the movie "It's a Wonderful Life", the story of a man who gave up his personal dreams for others, and sees all of his friends come to his aid when he is in trouble.

Burns and the character George Bailey share one thing in common, in that, when all seemed lost, friends rallied and aided in his relief. George Bailey's guardian angel Clarence states "No man is a failure when he has friends" (brothers) a sentiment that would be heartily agreed with by Brother Robert Burns.

***Todd Wilkinson PM. Solomon Lodge No 271. Springfield.***

**'With members of the Royal family carrying out vital roles in Freemasonry, John Hamill counts the line of Princes and Dukes who have played their part over the past three hundred years.'**

This year, the nation rightly celebrates the Coronation of His Majesty The King, King Charles 111.

It is very helpful to remember many of the Royal family of whom have carried out Masonic duties for many, many years.

HRH Frederick Lewis, Prince of Wales, the first member of the English Royal Freemasons, was initiated on 5 November 2012. The eldest son of King George II, Frederick Lewis did not come to the throne, as he died in 1751 at the early age of forty-four. This was some nine years before the death of his father, who was succeeded by Frederick Lewis's son George, who went on to reign for sixty years as King George III. Frederick Lewis was made a Freemason in what was termed an 'occasional' lodge, presided over by the Reverend Doctor JT Desaguliers, Grand Master in 1737. In the fashion of the day, the prince was made both an Entered Apprentice and a Fellowcraft at the meeting.

A month later, another occasional lodge was held and he became a Master Mason. Due to lack of records for the period, we have no information as to what Frederick Lewis did in Freemasonry, other than that in 1738 he was Master of a Lodge. We know this because in the same year, the Reverend Doctor James Anderson published the second edition of The Constitutions of the Free Masons, which has a wonderfully flowery dedication to the prince 'now a Master Mason and Master of a Lodge'.

**RAPID PROMOTION**

It would be interesting to speculate if Frederick Lewis discussed Freemasonry within his family, for one of his brothers and three of his sons went on to become Freemasons.

The youngest of his sons, Henry Frederick, Duke of Cumberland (1745-1790), had rapid promotions. He was initiated at an occasional lodge on 9 February 1767; was installed as Master of the Horn Lodge in April 1767 and in the same month elected a Past Grand Master of the premier Grand Lodge. In 1782 he became our first Royal Grand Master and held that office until his untimely death in 1790. He was also the first Royal Brother to enter the Royal Arch, being exalted in the Grand Chapter in 1772 and was its Grand Patron from 1774 until his death.

Henry Frederick introduced the next generation of royalty to the fraternity, with sons of King George III becoming Freemasons. Three of them went on to serve as Grand Master: George, Prince of Wales (later Prince Regent and King George IV) succeeded his uncle as Grand Master in 1791 and served until he became Prince Regent in 1812, when he was succeeded by his younger brother

Augustus Frederick, Duke of Sussex. At the same time, their brother Edward, Duke of Kent, became Grand Master of the Antients Grand Lodge.

With two royal brothers at their head in 1813, the two Grand Lodges came together as the United Grand Lodge of England, with the Duke of Sussex as Grand Master. Sussex was determined that they would succeed, and put in place a number of procedures that today still form the basis of the government of the English Craft and Royal Arch.

The death of the Duke of Sussex in 1843 marked a twenty-five-year period without royal participation for the simple reason that – with the exception of Queen Victoria’s husband, Prince Albert – there were no princes of an age to join. That situation was happily rectified in 1868 when the then Prince of Wales (later King Edward VII) became a Freemason on a visit to Sweden. In 1869 he was elected a Past Grand Master and in 1874 became Grand Master, holding office until he came to the throne in 1901 when he took the title of Protector of Freemasonry.

The Prince of Wales was soon joined by two of his brothers, the Duke of Connaught and the Duke of Albany, and brought in his son, the Duke of Clarence. The Duke of Connaught succeeded his brother as Grand Master in 1901 and was to be an active ruler until 1939. He was supported by his son Prince Arthur and by his great nephews, the then Prince of Wales (later King Edward VIII and Duke of Windsor); the Duke of York (later King George VI); and the Duke of Kent, father of our present Grand Master. The Duke of Kent succeeded as Grand Master in 1939 but his rule was cut cruelly short when he was killed in an RAF air crash in 1942.

Today, English Freemasonry is fortunate to still have Royal support. HRH The Prince Philip, Duke of Edinburgh became a Master Mason in Navy Lodge, No. 2612, HRH Prince Edward Augustus, The Duke of Kent has been our Grand Master since 1967 and his wise counsel and great support in what has been a turbulent time for English Freemasonry, have been invaluable. His brother HRH Prince Michael of Kent has given long service as both Provincial Grand Master for Middlesex in the Craft and as Grand Master of the Grand Lodge of Mark Master Masons.

### **Educational - The Colour Blue in Freemasonry**

Blue seems to have been highly esteemed since far back in antiquity as a beneficent colour, denoting immortality, eternity, chastity and fidelity, with pale blue representing prudence and probity.

Exodus 28:31 states; *“Thou shall make the robe of the ephod all of blue.”*

In Medieval times, Christians regarded blue as symbolic of immortality, of perfection, of hope, and of fidelity. It has never been discovered how or when blue became the characteristic colour of Craft Masonry, but the most probable explanation is the simple analogy to the blue dome of heaven, the clouded canopy, or star-decked firmament.

In Masonry, blue indicates universal brotherhood and instructs us that those virtues should be as extensive as the blue arch of heaven itself.

No matter how the idea may have arisen, it seems that from the early 18th century, blue has been deemed the colour appropriate to the Craft degrees and Lodges, hence such terms as Blue masonry, Blue Lodge, Blue degrees have long been used, not only as a convenient method of expression but in recognition of a beautiful symbolism.

### **“So Mote It Be.”**

How familiar the phrase is - No Lodge has ever opened or closed, in due form, without using it. Yet how few know how old it is, much less what a deep meaning it has in it like so many old and lovely things, it is so near to us that we do not see it.

As far back as we can go in the annals of the Craft we find this old phrase. Its form betrays its age. The word MOTE is an Anglo-Saxon word, derived from an anomalous verb, MOTAN. Chaucer uses the exact phrase in the same sense in which we use it, meaning “So MAY IT BE.” It is found in the Regius Poem, the oldest document of the Craft, just as we use it today.

As everyone knows, it is the Masonic form of the ancient AMEN which echoes through the ages, gathering meaning and music as it goes until it is one of the richest and most haunting of words. At first only a sign of assent, on the part either of an individual or of an assembly, to words of prayer and praise, it has become to stand as a sentinel at the gateway of silence.

When we have uttered all that we can utter, and our poor words seem like ripples on the bosom of the unknown, somehow this familiar phrase gathers up all that is left - our dumb yearnings, our deepest longings - and bears them aloft to One who understands. In some strange way it seems to speak for us into the very ear of God the things for which words were never made.

So naturally, it has a place of honour among us. At the marriage Alter it speaks its blessing as young love walks toward the bliss or sorrow of hidden years. It stands beside the cradle when we dedicate our little ones to the Holy Life, mingling its benediction with our vows. At the graveside it utters its sad response to the shadowy AMEN which death pronounces over our friends.

When, in our turn, we see the end of the road, and would make a last will and testament, leaving our earnings and savings to those whom we love, the old legal phrase asks us to repeat after it, “In The Name Of God, AMEN.”

How impressively it echoes through the book of Holy Law. We hear it in the Psalms, as chorus answers to chorus, where it is sometimes duplicated for emphasis. In the talks of Jesus with his friends it has a striking use, hidden in the English version. The oft-repeated phrase, - “Verily, verily I say unto you,” if rightly translated means, “AMEN, AMEN I say unto you.” Later in the Epistles of Paul, the word AMEN becomes the name of Christ, who is the Amen of God to the faith of man.

So too, in the Lodge, at the opening, at closing and in the hour of Initiation. No Mason ever enters upon any great or important undertaking without invoking the aid of Deity. And he ends his prayer with the old phrase - “So Mote It Be.” Which is another way of saying, “The Will of God Be done.” Or whatever be the answer of God to his prayer, “So Be It” because It is wise and right.

What then, is the meaning of the old phrase, so interwoven with all our Masonic lore, simple, tender, haunting.? It has two meanings for us everywhere, in the Church, or in the Lodge. First, it is assent of man to the way and Will of God; assent to His commands, assent to His Providence, even when a tender, terrible stroke of death takes from us one much loved and leaves us forlorn.

The other meaning of the phrase is even more meaningful; it is the assent of God to the aspiration of man. Man can bear so much - anything, perhaps - if he feels that God knows, cares and feels for him and with him. If God says Amen, So it is, to our faith and hope and love; it links our perplexed meanings, and helps us to see, however dimly, or in a glass darkly, that there is a wise and good purpose in life, despite its sorrow and suffering, and that we are not at the mercy of Fate or the whim of Chance.

Does God speak to man, confirming his faith and hope.? If so, how.? Indeed, yes!

God is not the great I was, but the great I am, and he is neither deaf nor dumb. In him we live and move and have our being - He speaks to us in nature, in the moral law, and in our own hearts, if we have ears to hear. But he speaks most clearly in the Book of Holy Law which lies open upon our Alter.

Some of us hold that the Word of God became Flesh and Dwelt among us, full of Grace and Truth, in a life the loveliest ever lived among men, showing us what life is, what it means, and to what fine issues it ascends when we do the Will of God on earth as is done in heaven. No one of us but grows wistful when he thinks of the life of Jesus however far we fall below it.

Today men are asking the question, Does it do any good to pray.?

The man who actually prays does not ask such a question. As well ask if it does a bird any good to sing, or a flower to bloom.? Prayer is natural and instinctive in man. We are made so.

Man is made for prayer, as sparks ascending seek the sun, he would not need religious faith if the objects of it did not exist.

The place of prayer in Masonry is not perfunctory, it is not a mere matter of form and rote. It is vital and profound. As a man enters the Lodge as an initiate, prayer is offered for him, to God, in whom he puts his trust. Later in a crisis of his initiation, he must pray for himself, orally or mentally as his heart may elect. It is not just a ceremony, it is basic in the faith and spirit of Freemasonry. Still later, in a scene which no Mason ever forgets, when the shadow is darkest, and the most precious thing a Mason can desire or seek seems lost, in the perplexity and despair of the Lodge, a prayer is offered. As recorded in our monitors, it is a mosaic of Bible words, in which the grim facts of life and death are set forth in stark reality, and appeal is made to the pity and light of God.

Brother, do not be ashamed to pray, as you are taught in the Lodge and Church, it is a part of the sweetness and sanity of life, refreshing the soul and making clear the mind. There is more wisdom in a whispered prayer than in all the libraries of the world. It is not our business to instruct God, he knows what things we have need for before we ask him.

The greatest of all teachers of the soul left us a little liturgy called the Lord's Prayer.

He told us to use it each for himself, in the closet when the door is shut and the din and hum and litter of the world is outside. Try it, my brother, it will sweeten your life, make its load lighter, its joy brighter, and the way of duty plainer.

Two tiny prayers have floated down to us from ages ago, which are worth remembering; one by a great Saint, the other by two brothers." Grant Me, Lord, ardently to desire, wisely to study, rightly to understand and perfectly to fulfill that which pleaseth Thee."

And the second is after the manner; "May two brothers enjoy and serve Thee together, and so live today that we may be worthy to live tomorrow.

"So Mote It Be."

## Educational - Cardinal Virtues

The Cardinal Virtues mean simply the pre-eminent or principal virtues. They were declared by Socrates and Plato 400 years before Christ, we still refer to them as, **Temperance, Fortitude, Prudence and Justice.**

This list has been criticized as being arbitrary, as not covering the entire field, and as overlapping each other. In the light of the broadening influence of modern ethical and religious ideas the justice of these criticisms must be conceded. But reflection will disclose to us that these four virtues cover a surprisingly large part of the moral realm of human life.

**Temperance** means moderation not only in drink but in diet, not only in diet but in action, not only in action but in speech, not only in speech but in thought, not only in thought but in feeling.

**Fortitude** implies, it is true, a physical bravery that leads one to resist insult or attack with force, but more especially that moral courage that enables one at the risk of incurring the sneers of others, to refrain from a resort to violence except where the necessity is imperative. When, however, this necessity arises it is not deterred by pain or circumstance be it ever so appalling or threatening.

**Prudence**, as the critics have pointed out, enters to some extent into the last named virtue. It signifies also to meet every situation, however dangerous or difficult, with common sense and reason. It is a virtue which is lacking in a surprising large proportion of the human race.

Little need be added to what is said of the virtue of **Justice** in our ritual. It is truly the "very cement and support of civil society." This conception of justice evidences a distinct advance by mankind to be able and willing to mete out exact justice to everyone, even one's self, in every relation of life, in thought, word and action, very nearly sums up the total of all possible human virtue. In a system of moral philosophy such Plato's (as distinguished from a religious philosophy such as we have) justice very nearly covers the whole field.

What a multitude of evils and mistakes the full possession and practice of these virtues would enable us to avoid.

But with the birth and development of theology the Platonic scheme seemed, and doubtless was, incomplete. It took little or no account of those higher speculative virtues which we class as religious. There was absent from it the conception of that charity or love which has entered so largely into modern sociological thoughts and movements. The later philosophical and religious teachers, therefore, added to the cardinal virtues, what they termed the theological virtues, namely, Faith, Hope and Charity. These three were believed to include anything omitted from the other four, and together were supposed to cover the entire field of the moral thought and conduct of man.

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

## 'Our Heroes'

I'll tell you a tale that's been recently written  
Of a powerful army, so Great it saved Britain  
They didn't have bombs and they didn't have planes  
They fought with their hearts and they fought with their brains  
They didn't have bullets, armed just with a mask  
We sent them to war, with one simple task  
To show us the way, to lead and inspire us  
To protect us from harm and fight off the virus

It couldn't be stopped by our bullet proof vests  
An invisible enemy, invaded our chests  
So we called on our weapon, our soldiers in blue  
All doctors, all nurses, your country needs you!  
We clapped on our streets, hearts bursting with pride  
As they went off to war, while we stayed inside  
They struggled at first, as they searched for supplies  
But they stared down the virus, in the whites of its eyes

They leapt from the trenches and didn't think twice  
Some never came back, the ultimate price  
So tired, so weary, yet still they fought on  
As the virus was beaten and the battle was won  
The many of us, owe so much to so few  
The brave and the bold, our heroes in blue  
So let's line the streets and remember our debt  
**We love you, our heroes, lest we forget**

**Matt Kelly**





# May 2023 (New Zealand)



Sun	Mon	Tue	Wed	Thu	Fri	Sat
30	1	2	3	4 Management meeting and practice. 7:00pm	5	6 The Coronation of King Charles III
7	8	9 Visit The Alpha Lodge Installation - 7pm Cambridge	10	11 Practice night 7:00pm	12	13
14 Mother's Day	15	16	17	18 Monthly meeting Second degree working Bro Ben Ansell	19	20
21	22	23	24	25	26	27
28	29	30	31	1	2	3



YOU, YOUR FAMILY,  
Your Community



# June 2023 (New Zealand)



Sun	Mon	Tue	Wed	Thu	Fri	Sat
28	29	30	31	1 Management meeting and practice. 7pm	2	3
4	5 King's Birthday	6	7	8 Practice night. 7pm	9	10
11	12 Visit The Beta Waikato Lodge Installation 7pm Barton St. Hamilton	13	14	15 Monthly meeting 7:30pm First degree working Mr Sanjay Raj	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	1

• National Holidays • Local Holidays • Multiple Occurences



Speak - up - Step - up - Show - up

