

# Lodge Waikato 475

OF FREE AND ACCEPTED FREEMASONS

NOVEMBER 2020



How 's your knowledge to recognize famous/notable Freemasons ??  
Answers inside.

# NOTICE PAPER



## MASTER

**WBro. Andre Schenk**

11 Beaufort Place, Flagstaff, Hamilton.

Ph. 027 5784 060

## SENIOR WARDEN

**WBro. Alan Harrop**

18 Cherrywood St.

Pukete, Hamilton

Ph 027 499 5733

## JUNIOR WARDEN

**WBro. Darryl Gray**

3 Wymer Terrace,

Chartwell, Hamilton.

Ph 027 478 2574

## TREASURER

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

61b Dromara Drive

RD 9. Hamilton

Ph 027 497 5165

## SECRETARY

**Rt.WBro. Gary Salmon P.DivGM**

114 Briarwood Drive,

Flagstaff, Hamilton.

Ph 027 4938 709

**Dear Brother,**

**You are hereby summoned to attend the Regular Monthly Meeting of  
Lodge Waikato, to be held in the Hamilton East Masonic Centre,  
Grey St., Hamilton East , on Thursday 19th November 2020 at 7:30pm.**

**Ceremony: - Lodge - First degree working - Mr. Geralde Guinto**

- 1 Confirmation of Minutes
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. Adrian de Bruin

Sen. Deacon - WBro. Steve Weller

Chaplain - WBro. John Dickson

Organist - Bro. Norm Weir **OSM**

Dir.of Cere - WBro. Kirk Spragg

Inner Guard - Bro. Mark Ashburner

Senior Steward - Bro. Mark Bunting

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

Jun. Deacon - Bro. Aaron Peters

Almoner - WBro. Wally Lee **PGS**

Ass Secretary - WBro. Richard Kyle

Ass. D.O.C. - WBro. Willy Willetts

Tyler - WBro. - Graham Hallam

Ass. Steward - Bro. Jacob Wallace

## LODGE WAIKATO 475



**To be Initiated** - Mr Geralde Guinto.

**To be Passed to the Second Degree** - Bro. David Panirau.  
Bro. Lowell Daquioag

**To be Raised to the Third Degree** - Bro. Greville Hartley.

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](mailto:wfnlee@gmail.com)

Please contact the **secretary** to update any items. Rt.WBro. Gary Salmon,  
**027 4938 709** - e-mail - [lodge.waikato@gmail.com](mailto:lodge.waikato@gmail.com)

**Chairman of Management Committee** - WBro. Michael Tribe  
Ph **027 249 8630** - e-mail - [mtribe@xtra.co.nz](mailto:mtribe@xtra.co.nz)

**Editor of the Plumbline** - WBro. Graham Hallam.  
Ph **027 855 5198**. e-mail - [mallah@xtra.co.nz](mailto:mallah@xtra.co.nz)

**Lodge Waikato Monthly Diary - October 2020**

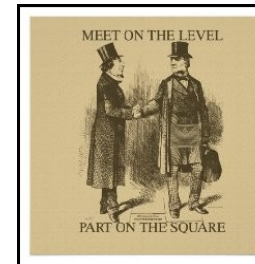
**Thursday, 5th November at 7:00pm. Management meeting and practice**

**Thursday, 12th November at 7:00pm. Monthly practice**

**Thursday, 19th November at 7:30pm. Regular Monthly Lodge meeting.**

### Lodge Waikato Brethren with Masonic birthdays in November 2020

Bob Ancell - 21/11/1963 (57yrs )  
Peter Vela (Sir) - 4/11/1972 (48yrs )  
Graham Hallam - 17/11/1988 (32yrs )  
John McCorquindale - 2/11/1992 (28yrs )  
Edwin Clarke - 3/11/1992 (28yrs )  
Michael Tribe - 16/11/1992 (28yrs )  
Bruce Smit - 19/11/1992 (28yrs )  
Murray Loft - 17/11/1994 (26yrs )  
Peter Wallis - 3/11/2008 (12yrs )  
Shane Crean - 24/11/2008 (12yrs )  
Steve Mitchell - 23/11/2009 (11yrs )  
Shaun Bryan - 25/11/2013 (7yrs )  
David Panirau - 21/11/2019 (1yr )



### Special Thanks —

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

James R. Hill, Kees de Bruin

**Master's Report October 2020 -**

**Hello Brethren,**

A new Team, a new Masonic year, a new way of doing the Third Degree Ceremony and a candidate who had been waiting a long time due to Covid. Well we all enjoyed the night and learned a lot.

Lodge Waikato Ritual is not the same as any of the one the three Lodges who merged, it is a combination of all three Rituals.

Shall we make that one of our aims this year, to embrace the Ritual of OUR Lodge.

Mark Bunting enjoyed the night and that is the most important result as we perform the Ritual for the benefit of the Candidate.

It was great to have a refectory again and thanks to all those who helped prepare.

We are looking forward to 2 Initiates and 2 joining members who need a 2<sup>nd</sup> and 3<sup>rd</sup> Degree. To make the start of 2021 easier on us all we are doing another First Degree in February.

On 15 November at 12.30 pm is a luncheon at the Hamilton Gardens Café, for Brethren and partners with a walk through the Masonic themed Picturesque Garden afterwards.

For the purpose of booking it would be appreciated if you could confirm with how many you will come to the lunch. This way we will be prepared for our December meeting where the designer of the garden will speak at our refectory about how he designed the garden.

I hope that this way we will have stimulating questions for Peter Sergel who is giving the presentation.

I would encourage all officers to attend both practises ( 1<sup>st</sup> Thursday and 2<sup>nd</sup> Thursday ), we are practising the First Degree and being a new team we need the practise.

Last weekend I had a coffee with the Ged Quinto who is Candidate and he looks very much forward to the night and is exited about becoming a Freemason.

I thank the Brethren who have joined me on the visits, it is much appreciated and a good advertisement for our Lodge Waikato.

WBro Ancell is doing a job at Lodge Tawhiri on Tuesday 3 November, it would be great if we all support him by visiting that night, I believe that night is a 3<sup>rd</sup> Degree.

Other planned visits are Lodge Alpha on Tuesday 10 November, Lodge Waipa on the 11<sup>th</sup> November and Lodge Te Aroha on Wednesday the 25<sup>th</sup> of November.

**Yours Fraternally,  
Andre Schenk WM.**



**Brethren Report ???**

Every Lodge member was personally contacted via e-mail requesting an in-depth purposeful up-date of names, addresses and next of kin details.

This was especially asked for to enable all the Lodge details to be as up-to-date as possible.

At time of writing approx half of you have replied - can we have a few more please.

**Ed.**

### Master 's Calendar

The Master, Andre, would like to make you all aware of his expectation for the remainder of this calendar year.

For November, our monthly meeting on the third Thursday is a 1st degree working to initiate Mr Geralde Guinto.

WM. has arranged booking for a lunch-time get-together at the Hamilton Gardens café on Sunday, November 15th at 12:30pm., for brethren and partners.

It is hoped the weather will be kind to us to enable a nice lunch together and a walk through the Masonic Garden that has recently been completed.

Andre has arranged a speaker for the December meeting, who is the Curator of the Masonic Garden, so it is seen very suitable that we do the walk in November to make ourselves aware of this project.

You are then asked to advise Andre or the JW, of your intention of attending the luncheon to confirm catering.

**' Do try and come visiting with the Master. '**

**Ed.**

### Almoner Report

It seems from the phoning of our own Lodge brethren most everyone is well and staying in their bubble and obeying the rules around Covid 19.

We do think of Murray Loft, Geoff Cooper, Dick Morgan, John Dickson, Paul Sutcliffe, Norm Weir and Tony Hilton, to name a few who are not at their real best.

***Please keep in touch with Wally - 07 824 4862 for any future Almoning requirements.***

***Wally Lee - Almoner***

### ' Lodge Waikato No 475 - Dues '

"The Lodge Waikato standard dues are set at \$300.00 per year.

Some Brethren pay reduced dues. All Brethren have been sent an account.

You may pay this half yearly - \$150.00 now and \$150.00 before 1 January 2021.

Or you may pay \$25 Monthly by Direct Credit. Direct Credit payments to Lodge Waikato Bank ANZ 06 0459 0989860 00 - Please include Surname and initials and the word Dues as reference. Cheques should be made payable to: -

The Treasurer Lodge Waikato No.475 - P.O. Box 9502, Waikato Mail Centre.

Thank you to all those Brethren who have paid promptly. -

**You have made my job easier. - Don Seath Treasurer."**

**Report on Management Committee Meeting  
Thursday 1<sup>st</sup> October 2020**

This report is a summary of the Management Committee, held in October.  
There were thirteen members present and eight apologies.

**The Master 's Report: - Intentions:**

The Master outlined in brief some of his intentions during his term of office.

He would like to see some improvement in the standard of presentation of our building.

At regular meeting nights he would like to introduce a short educational presentation at the end of each business session.

He will be recommending that we continue to operate our Lodge phone list. He will be trying for a social event on a bi monthly basis. He advised the first social event is planned for Sunday 15 November and will be a lunch at the Hamilton Gardens starting at 12:30 pm.

**Visits :** He will be making visits as follows:-

Lodge Tawhiri 6 October, The Alpha Lodge 13 October, Lodge Waipa Installation on 14th Oct  
W Bro McNaughton will represent the Master at the Whitianga Lodge installation.

**Camp Quality:**

Next years Waikato Camp Quality will be held in January 2021. In due time, there will also be a call for members to help at the camp with various activity.

**The key points from the October meeting include:**

The future of our Lodge Plan and the need to review the strategic positioning of our lodge focus. The will be undertaken shortly

The Almoner has had a busy month. For details see the minutes of the meeting which have been circulated

The website has been hacked, but all is now under control

It was agreed that given the response to any considerations for a re-development at Hamilton East Masonic Centre the item of discussion should be taken off our agenda.

Don McNaughton and Geoff Cooper presented their report on the security arrangements for the Hamilton East Masonic centre and in particular the concerns raised within the lodge room. After a very robust discussion a number of suggestions were agreed and were to be priced for further consideration

The Chairman thanked those present for their attendance and participation, the meeting was closed in P, L & H, at 8:05 pm. Most of those present then attended a practice

**Michael Tribe**

**Chairman - Management Committee**

**Answers to the front cover pictures.**

**' Notable Freemasons '**

**Top row -**

**1 George Washington, Audie Murphy, Clarke Gable, Winston Churchill.**

**2 Burl Ives, Don Bradman, Charles Lindburgh, Benjamin Franklin.**

**3 Charles Kingsford Smith, Harry Truman, Jesse Jackson, Gerald Ford.**

**4 Silvio Berlusconi, Mark Twain, Robert Menzies, King George V1.**

**— Yes all Freemasons — How did you do ???? Ed.**





Can you guess who just turned 50yrs of age.????

**Editors Comments:**

This newsletter ( Plumblin ) is not an official Masonic publication and does not express the policies or opinions of any specific Masonic Lodge, District or Grand Lodge. So go ahead and enjoy it as my gift to you. If you have any ideas or suggestions to improve it let me know -

*- I will always listen, I may not do anything about it, but I will listen.*

I would love to publish some of the stories from around the District. Stories about individuals, Lodge happenings or histories of Lodges, just let me know. This newsletter is usually sent via internet and small numbers are published in paper format, but feel free to print it out and pass on to a brother.

If you know a brother who is not getting this newsletter let me know and I can arrange either paper format or via internet.

**“ This Plumblin never goes anywhere - It ' s just helps point the way. ”  
Ed.**

**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 Phone number - 021 0856 7657**

## **' Masonic Symbolism in the Picturesque Hamilton Gardens. '**

### **A wonderful setting and good profile for Freemasonry.**

Our Freemasons Foundation has made a substantial donation as principal supporter to the 'Picturesque Garden' within Hamilton Gardens given its masonic theme - thanks to Mozart and his Magic Flute with masonic symbolism of the rough and perfect ashlar, columns, etc. all couched in an 18th Century garden set along the Waikato River.

Wednesday 13th February was a 'Thank You' evening – it is officially opened later in the year, but it was beautifully decked out, a gathering of 150 people enjoyed the event with musical interludes.

Gardens made in the late 18th century Picturesque tradition also often featured Masonic symbols because of the owners at that time were Masons. Many of these elements have been introduced to the Picturesque Garden at Hamilton Gardens through a series of features that tell the story of the opera 'The Magic Flute.'

The Magic Flute is arguably the best known and loved traditional opera. It was written in 1791 when the Picturesque Garden movement was at its height. Like most influential figures at the time its writers Wolfgang Amadeus Mozart and Emanuel Schikaneder, were both Masons and the story is one of Masonic Initiation as well as being a fantasy fairy tale. Like many great works of art there are many layers of meaning, mostly related to personal improvement; the latter appears to have been a popular theme in that Age of Enlightenment.

Masons in that Age of Enlightenment were usually associated with an educated elite who were changing society. In Europe, this included influential thinkers such as Goethe, Alexander Pope, Francis Bacon, John Locke and Voltaire, architects such as Inigo Jones and Christopher Wren, writers such as Robbie Burns and Mark Twain, composers like Mozart, Hayden and possibly Beethoven, and most prominent members of 'The Royal Society' including well known scientists such as Issac Newton.

Some of these 18th century Masons were plotting changes to traditional rule. They included American revolutionaries like Jefferson, Washington and Benjamin Franklin. Later Lincoln was also a mason.

The Masons of that time associated themselves with the ancient Egyptian masons, hence the pyramids, obelisks, palm trees and sphinxes. They also associated their craft with the Knights Templar, hence the towers, keeps the fortresses. Then there were other historic references like the Greek and Roman Temples, Palladian buildings and artificial Gothic ruins. Other common Masonic symbols were the circular pools, caves, hermit caves, hermitages, obelisks, lions, pelicans, bee hives and serpents.

The garden established in Hamilton Gardens features many Masonic symbols, there 's the Woodland temple, the paving showing the silver moon crescent that frequently occurs in Masonic symbolism. The pavilion faces west where the sun sets and the night starts. Pavillions like this made references to Pantheon and to Palladian architecture that were associated with renaissance masons.

The ceiling of the portico in our pavilion is decorated like many old buildings with stars, in this case the pattern has been taken from the famous stage set for the Magic Flute.

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



The Queens Throne and the front of the portico are decorated with seven silver stars that have long been an important symbol in Freemasonry and many ancient cultures. Several of the Magic Flute objects are obviously also old Masonic symbols but there are others in this garden if you know where to look. For example, the rough ashlar and the perfect ashlar at the beginning and end of the garden are symbols that are still used and represent man in his primitive and 'civilised' state.

The three kinds of pillar significant to the Masons are represented in this garden. The Doric pillar on the Woodland temple symbolises strength. The Ionic pillar holding the magic flute represents wisdom and the Corinthian pillar between the portals represents beauty.

Numbers were also important such as the seven stars on the Queen's throne, the use of the 'golden section', the three entrances, three trombones, three veiled ladies and three genii and the eighteen features that tell the story of the Magic Flute, eighteen being the number of seats or sieges.

Even some of the plants have Masonic symbolism. The palm trees represent what were called 'Acacias' which were used in rituals, pomegranates denote abundance and sharing, red roses represent the blood of Christ and white lilies are a symbol of peace.

Everywhere you look in this garden there are old Masonic symbols, this hidden symbolism and its historic associations are a feature that help make these 18th century gardens interesting and distinctive.

***Peter Sergel***

Director, Hamilton Gardens.

*Hamilton Gardens Director, Dr Peter Sergel received the 2017 Royal Arch Masonic Centennial Award for overseas travel and research.*

*This prestigious grant does not have an application process, but rather the committee responsible looks around the country every two years for what they deem will be an overseas study investment that will benefit New Zealand. So while this grant was awarded to an individual, they have essentially recognised the national significance and potential of Hamilton Gardens.*

*Peter undertook this study trip in May and June 2018 visiting gardens, specialist libraries, museums and universities. One focus of the trip was learning more about the next group of gardens including the: Ancient Egyptian, European Picturesque, German Baroque, Medieval, Roman, English Landscape and French Parterre gardens. This involved trips to Egypt, England, France, Germany and Austria. He also met a number of garden managers to learn how some of the leading gardens in England, Singapore and America operate and address different issues. Towards the end of the trip, he presented a paper on Hamilton Gardens at an American Public Garden Conference.*

***This subject is very appropriate at this time as Dr Sergel is coming to speak to us at the December meeting, so it is suitable to be aware of the Hamilton Masonic Garden. It is the intention of the Master to visit the garden after the luncheon at the Hamilton Gardens Cafe on November 15th. at 12 :30pm  
Please let the Master know if you would like to join him.***

## ' Cowan '

*by V.Ex.Comp. Norman McEvoy.*

It seems that the word has come to us from the Scottish Operative Masonry of long ago.

In Scotland the word "Cowan" denoted "Dry-dyker - a man who built walls of stone held in position by their own weight and not by mortar.

As he did not use mortar or prepared stones in his trade, he was looked upon as an inferior type of artisan by the operative mason, and as such was denied admittance to a masons "Lodge", which in those days probably meant a group of operative masons engaged in some building project.

So conscious were the operative masons of the need to keep cowans out, that the early Tyler's - who, as their name suggests, were those who placed roofing tiles in position after the masons had completed the walls and the carpenters, the rafters-from their lofty perch on the roof were charged with the additional task of reporting the imminent approach of cowans. This, presumably, was intended to give the masons time to band together to keep off the "cowans and intruders."

This was pure snobbery - the cowan was probably just as skilled as the mason. Nevertheless the distinction persisted, for the records of operative masons dated 1460 speak of cowans, while it was not until 1688 that there is any record of a cowan being admitted a member of a Masons fraternity.

John Syme "an honest old man and a cowaner" was admitted to the Cannongate Lodge in that year. Over 100 years later a stone-dyker was admitted as an Entered Apprentice and the Stanehaven Lodge, which consisted of "operative masons, speculative masons and one cowan." Over the years the word "Cowan" seems to have undergone a change when used by our ancient brethren the operatives. Instead of referring only to "dry-dykers" it came to include; -

- 1 Those who had never served an apprenticeship to the mason trade.
- 2 Those who had not completed an apprenticeship.

It would appear that operative masons, jealous of their skill and status, had far more reason to exclude such persons as those described in 1 and 2 than the true Cowan.

No doubt when the local Cowan had no immediate work prospects, and as he was a stone worker, or a mason of sorts, why not seek work as a stonemason where there was a church, cathedral, or castle in the course of construction. And who can blame him, after all, like everyone else he was obliged to earn a living any way he could - However he was lacking in qualifications.

For instance, he didn't serve a recognized apprenticeship.

He never learned to cut and shape stone according to a prepared plan or drawing.

He didn't have a registered journeyman's mark and above all, he didn't know the mason word. So the chance of his obtaining employment at any of these places was slim at best, but obviously, it didn't stop him from trying. His prospects of finding work as a stonemason were confounded even further around the end of the sixteenth century, when the Warden General of the Masons of Scotland, a Mr William Schaw, introduced the first Masonic statutes or regulations governing all Scottish Masons, and at the same time, creating the first permanent Lodges in Scotland.

One of the regulations contained within the statute stated that no Mason shall work with a Cowan. Hence no Cowan was allowed on a work site where stonemasons were employed. So, the phrase "To keep off all Cowans and intruders" means literally to disbar any dry-stone builders or any other unqualified person from working with the stonemasons on any construction site. - This would also prevent the Cowan from joining a Masons Lodge.

In today's world, with the demise of the stonemasons trade, as well as the dry stone building work of the Cowans, in practical terms the rule doesn't apply anymore. However, as a part of this unique teaching tool that we refer to as the ritual, it remains an essential ingredient. And so brethren, although we have nothing to fear from Cowans, we are still going to keep them out.

**Comment -**

*Hopefully this paper will help us all to understand The Inner Guard - when he makes his duties known.*

Finally, what has speculative Masonry made of the Cowan. ??

In the early 1700's there are records that the early speculative were, if anything, more bitterly opposed to the admission of Cowans than even the operatives had been.

As early as 1738 the Constitution laid down that "no free and accepted Mason shall work with, be employed by, or teach his trade to a Cowan.

About this time the import of the word underwent a further change, for it came to include any person not a brother. Before the end of the century it also applied to the 'eavesdropper' one who listened to conversations not intended for his ears.

The word comes from the practice of lurking between the eaves-drop and the wall of the house while listening.

An old catechism of a "Cowan or Listener" being punished by being placed under the eaves till the water runs in at his shoulders and out of his shoes.

So it appears that speculative Masonry has dealt more harshly with the Cowan than ever operative masons did. The old operatives may have excluded him because of his lack of skill and training but at least they did not use the word as we do.

We could, with justice apply it to anyone not a Freemason, but we are on much more uncertain ground when we use it as a term of reproach. There is literally thousands of miles of 3 to 4 foot high dry stone walls throughout Britain, and no doubt, further afield, some of which have been standing for a thousand years or more.

If a farmer wanted his land separated from his neighbor's, or divided into fields, he would employ the local Cowan or dry-stone wall builder to do it, because that was what a Cowan was.

The reason for the inclusion of Cowans in the Masonic ritual begins to become apparent if not entirely obvious, as both Masons and Cowans worked in stone, and although they had entirely different methods of building with the same materials, they were both art forms with similarities.

*"So the Cowan, like the Stonemason, was an artist in his own right."*

*Thanks to W.Bro John Dickson for this presentation.*

## Just Some Thoughts for the Future ??

### *Another point of view.*

As machines replace humans more and more in an effort to create more efficiency and profits for shareholders, humankind must adapt. We must evolve.

The world is not so round anymore. We cannot sit idly by, homogenizing ourselves into tribes of single-minded thought. Technology has made for us a global community, where with our differences and diversity could cause strife, but should not. We should embrace these differences as oddities, peculiarities, and idiosyncrasies, as we recognize and focus more on our similarities, finding harmony among humanity. Our survival depends on our ability to spread love, truth, and charity from one end of the world to the next.

Freemasons are at the forefront of such an endeavor. We are the messengers and practitioners of peace and liberty. Our teachings provide for us the necessary tools to lead others toward a brighter tomorrow, not in the world beyond, but in the here and now. As we do good works in the here and now, helping humanity survive and leaving the world a better place than we found it, we will find a brighter tomorrow in both this world and the next. We must embody the principles we are taught and inculcate those to all of humanity, as they will see by our example the good work we do.

The greatest of these works are charity and relief, but within that we find tolerance and understanding. It is incumbent upon us to spread charitable relief, and we can do so only by accepting those who differ in belief, thought, and appearance from ourselves. We must treat them with respect and all the humanity that we expect to receive in return, but we must never expect that it shall be returned; and if it is not, we should never do anything to retaliate for any offense we may feel. We must recognize that we are taught those principles to make us better than we were and acknowledge that not everyone has been taught as such.

We must step forward and take our place as the light-bearers we are, standing against injustice and tyranny. We must be the first to speak out against war as a means to exploit and retaliate, but recognize the necessity of fighting and battling for those who are suffering. Though we seek peace, it may come with a fight, and we must be ready. For humans are not so perfect beings that they are not corrupted by power and greed, we must be the exemplars that light that way. We, who seek equality, justice, liberty, fraternity, and peace.

Idealists in thought, heart, and work, we must evolve and adapt. We must move beyond our bygone traditions of yesteryear that make us look like the dilapidated rubble of an ancient wonder and be willing to accept the truth that Freemasonry is a progressive science. Not just progressive in the nature of the learning from the profane to the enriched, but from the constant forward momentum we use to propel us into a future where we are not seen as obsolete; a future where the moral principles inculcated in our teachings are seen as the constitution by which all humans should live by, whether or not they believe in a higher power.

Over the next century, we need to evolve in thought, heart, and work if we are to survive and lead the way. It is beholden to us to keep the great torches lit, the temples secured, and the masses cared for. How can we do this when we are not the global community we should be? As technology increasingly allows us to communicate with one another, traveling by means of waves and electricity, we must spread light beacons our message of love, truth, and charity across the world. Yet, many of us sit behind the anonymity of the computer screens, judging belittling, and derogating others for their differences in thought, belief, or appearance.

For those brethren, sadly Freemasonry is not their primary worldview.

While Freemasonry should never be primary in one's life above God, Family, Country, and Neighbors, the principles and tenets of Freemasonry are expected to provide focus to one's worldview. They are the means to clarity in thought, heart, and work, as they push out the clouds of bigotry, selfish disinterest, and excessive ego. As such, Freemasonry should inform one's worldview above and beyond all other teachings, for with such clarity, the truth becomes apparent. We are all the children of the Grand Architect of the Universe, and our divine parent who embodies all the divine principles of good, including love, truth, and relief, would never want to see suffering among those children or fighting among those siblings.

When we see our brethren willing to reject a potential brother based not on his moral character, but his difference in belief, thought, or appearance, we must stand up for such injustice. If we are to survive this next century, we must seek to liberate all humans and inculcate our teachings. To be sure, not everyone should be a Freemason, but we should not be so delimiting in our nature or keep our West Gate so secured that good becomes just as restricted as bad, because that which is deemed bad are superficial qualities, idiosyncrasies, and banalities some brother sees through his clouded view. We must guard the gate against those who would corrupt our ancient institution by means of bigotry, selfish disinterest, and excessive ego for they are true indicators of moral degradation.

As we evolve, internalizing our teachings, we should and will eventually realize, as many brothers now do, that the inclusive, universal nature of Freemasonry cannot be so, if we continue to allow inflexible distinctions to exist between practitioners of Masonic principles based on so-called traditions. Within the common fold, we must accept all those practicing Freemasonry in their Regularity. We must help those lost in the irregularity heal, if they can be healed and welcome them to the family.

We must acknowledge the existence and accept the work of Women Freemasons, recognizing them as Female-Craft Freemasonry and accepting our place as Male-Craft Freemasonry. Thus, these two groups would exist as separate entities, recognized by one another as Regular, but limited to out-of-lodge interactions alone, as Male-Craft Freemasonry should only raise Males and Female-Craft Freemasonry should only raise Females. In this global healing of Freemasonry, we must also acknowledge those belonging to Co-Masonry. We should allow them to become an appendant body of the Craft lodges, whereby they would not initiate, pass, or raise any members into their degrees, but accept Master Masons only. Co-Masonry would be haut-grade degrees only where Male-Craft and Female-Craft Master Masons would work together.

The continued healing of these groups would provide a broader family for the future of Freemasonry, one that truly espouses and exemplifies its principles and tenets. We truly would be builders and artificers, fashioning the future in the model that we have been shown. Although we will evolve to survive and this version of Freemasonry may be seen at odds with our traditional structure, it is only so, because the tradition is taken as literal and not subject to symbolic interpretation. When one elucidates symbolically the structure, we find the truth. Tradition clings to those elements like a fog, and we must illuminate them to get through it. It will take the next century to evolve into the structure Freemasonry needs to be, but we can do it. We are the light we seek; we just need to find it within us.

*W.Bro Theron Dunn. ( now deceased )*

## Education -



**A cable tow** is attached to a Freemason's robe and represents a promise that he will help his Brother however much he can - as long as it's within the length of his tow rope. That's why the length of the cable tow rope is so important; it measures how capable the Brother is in terms of being able to assist his fellow Freemason.



**The Acacia tree** is an incredibly hardy, durable tree, and as such has been used to depict immortality throughout ancient history. The Hebrew people used to mark their graves with a sprig of Acacia for this very reason.

Aligning with the Masonry belief in the afterlife, the Acacia Tree represents their enduring, immortal souls.



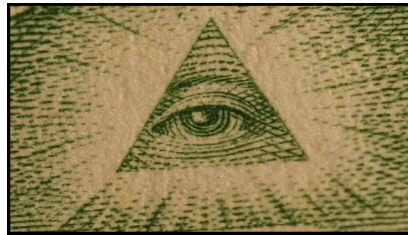
**Coffins** usually represent mortality, but within the world of Freemasonry, the meaning behind them can get a bit murky. Sometimes coffins are represented with a Sprig of Acacia, which would depict immortality.

Other times it has a 5 pointed star associated with it.

The meaning behind the coffin, then, seems to be interchangeable with whatever context it's provided in.



Another hotly contested symbol, it's widely accepted that **The Beehive** symbolizes the need for Masons to work together to keep the world operating. Some believe that there is a deeper, more complex meaning behind it, but generally, this is the idea represented wherever The Beehive is present.



**The All Seeing Eye**, also known as the Masonic Eye or Eye of Providence, is up there as one of the most recognized Freemason symbols. This is especially so considering it features on none other than the American dollar bill. It's been around since way back in 1797 when it was introduced in a publication of the Freemasons Monitor. It represents the eye of God and serves as a reminder to Freemasons that God is always watching, seeing all of their actions and thoughts.



As well-represented as the All Seeing Eye is, the **Square and Compasses** are really the most well known or recognized Freemason symbol. The meaning behind it is quite literal, with the square representing morality in that Freemasons need to 'square [their] actions by the square of virtue with all mankind'. The compass then measures the ability to wisely conduct actions within certain boundaries. In other words, together the Square and Compasses remind Freemasons to explore their desires and passions without stepping outside the realms of moral behaviour.





Monthly Lodge meeting dates and Masters visits.

