

Lodge Waikato 475

OF FREE AND ACCEPTED FREEMASONS

SEPTEMBER 2020



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So here 's a go —

How many of these Famous New Zealand Freemasons
do you recognise.??

Answers are inside back page !!



NOTICE PAPER



MASTER

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

SENIOR WARDEN

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

JUNIOR WARDEN

Bro. Trevor Langley
16 Cashmere Place
Flagstaff, Hamilton.
Ph 027 2797696

TREASURER

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

SECRETARY

WBro. Richard Kyle
23 Kiwi Ave
Hamilton
027 529 8977

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 17th September 2020 at 6:30pm.

Ceremony: - Lodge - Installation - WBro. Andre Schenk

Lodge business meeting , 17th September at 10:00am -

- 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 -

WBro. Richard Kyle - Hon Secretary

Officers of the Lodge

I.P.M.- WBro. Graham Hallam
Sen. Deacon - WBro. Wally Lee
Chaplain - WBro. John Dickson
Secretary - WBro. Richard Kyle
Dir. of Cere - WBro. Don McNaughton
Organist - Bro. Norm Weir
Tyler - WBro. Willy Willetts

Dep. Master - WBro. Steve Weller
Jun. Deacon - Bro. Jerry Newell
Almoner - WBro. Graham Hallam
Ass Secretary - WBro. Bill Newell
Ass. D.O.C. - WBro. Kirk Spragg
Inner Guard - Bro. Geoff Cooper
Senior Steward - Bro. Aaron Peters

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. Mark Bunting, Bro. Greville Hartley.

Please contact the **Lodge Almoner**, - WBro. Graham Hallam, in all cases of difficulty and where any help is needed. - ph 07 8555198

Please contact the **secretary** to update any items. WBro. Richard Kyle,
027 529 8977 - e-mail - lodge.waikato@gmail.com

Chairman of Management Committee - WBro. Michael Tribe
Ph 027 249 8630 - e-mail - mtribe@xtra.co.nz

Editor of the Plumline - WBro. Graham Hallam.
Ph 07 855 5198. e-mail - mallah@xtra.co.nz

Lodge Waikato Monthly Diary - September 2020

Thursday, 3rd September at 7:00pm. Management meeting and practice

Thursday, 10th September at 7:00pm. Monthly practice

Thursday, 17th September at 10:00am. Lodge business meeting.

Thursday, 17th September at 6:30pm Installation Lodge meeting.

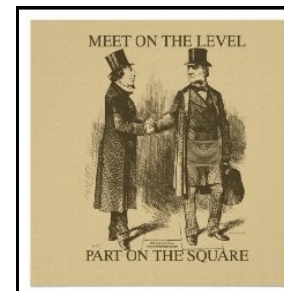
Visitors received at 7:00pm

Lodge Waikato Brethren with Masonic Birthdays in September 2020

Norm Adams - In. 15/09/1983 (37yrs)

Darryl Gray - In. 17/09/1992 (28yrs)

Trevor Service - In. 16/09/2004 (1yrs)



Special Thanks —

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

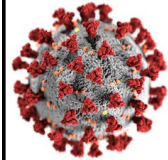
JAMES R. HILL

Master's Report September 2020

Well, here we go again. Just when we thought we would hold our installation in August, it's off again. I know Andre and his team are keen to get going, so hopefully we will be able to hold the installation September 17th.

We have had another letter of resignation - this time from W.Bro Rod Harper. I am aware that his wife's health and Rod's age have played a big part in his decision to resign and I would like to thank Rod for his long term support over the years. As always, try to keep in contact with other members while we aren't able to regularly meet.

Yours fraternally,
WM. Adrian de Bruin



COVID 19

re; Future Lodge meetings.

I write this on behalf of the out-going and in-coming Masters of the Lodge.

Due to the Virus, that does not seem to want to go away, we are very much controlled by the Government directions and from the requirements of our movement as requested from our Grand Master.

So to that end, the Lodge is hoping to have its Installation meeting on the 17th September. Be aware that certain controls will be in place for you to sign-in and use hand sanitiser. Supper may have controls on your movements, so be aware of these things and just be carefull with each other.

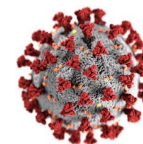
Our in-coming Master, WBro. Andre Schenk, is planning his year as far as work in the Lodge is concerned, and his visiting commitments, if able. This planning will be very respondent of the Virus controls, so be aware Brethren, that the year may not play-out as it is being planned, due to these constraints.

Andre is planning a 3rd degree working in October, a 1st in November and a social night with ladies invited to the December meeting. He has planned a great speaker on a local subject, so be interested. We 'll conclude the year with strawberries and ice-cream and a good sing-song.

Finally, On behalf of the Lodge brethren, may I say a big THANKOU to Adrian for a splendid year as our Master. Yes, you may not have got everything done that you wished, but we all enjoyed your year.

Keep well, look after each other, keep in touch with each other and keep safe. -

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, Alan Harrop, Paul Sutcliffe, Norm Weir and Tony Hilton, to name a few who are not at their best. We are sorry to get resignations from both Ivan Smith and Rod Harper. Both men have done great service to Freemasonry over the past many years and we are all grateful for that. It is quite obvious that these men will continue their Masonry by attending to the health and well-being of their ladies.

So we need to keep in touch with each of these brethren and their spouses just to be sure they are managing. - even a phone call.

I 'm stepping aside from Almoning duties after many years in the position and pass the batton to Wally Lee, I/we offer him continued assistance if and when he may need it. I 'm sure he will continue to have the help of all brethren as I have had over the years.

So, please keep in touch with Wally - 07 824 4862 for any future Almoning requirements.

Thanks to you all - Graham

Supper..... ???

When you arrive at the Lodge rooms to attend the monthly Lodge meeting you attend to your bag and place your regalia on your person.

You enjoy the happenings of the night in the Lodge room and you then come out and enjoy a nicely prepared supper.

It doesn 't cross your mind how it got on the table, it doesn' t concern you as to whom may have been at the Lodge rooms earlier in the day preparing the food and setting out the tables.

How many of you stop for just a few moments after the supper and help clear the tables of the glass-ware and plates and get them to the kitchen.

What I am saying is - where is your help. ?

Should this be left to just a few, usually the same few....??

Why is it always left to the same few, in this case the preparation and cleaning up of the rooms.

Remember, those that do clean up would like to get home just as keenly as you do, and some have quite a distance to go.

I 'm sure there are a few of you that could come to the rooms at 10:30am on Thursday and help set the tables and make a few sandwiches

Will you give it some thought.....thanks..

Ed.

' Working Tools of a Freemasons partner '

Working Tools of a Freemasons partner –

A Toast to the Ladies and Visitors - I 'll now present to you the working tools of the Freemason 's partner. They are; the time-piece, the locked front door, and the rose.

The time-piece was used by the operative Freemason 's partner to measure the hours and minutes of peace and quiet they had until the Freemason returns home.

The locked front door is a large instrument, solid in its construction. It is capable of filling, the largest of doorways, and the most persistent of door to door sales people have been kept at bay from

The rose is delicate of its beauty lies a sharp trifled with. It was used by beautify and adorn the

But, as we have met, on Accepted or Speculative, Freemasons, it is the we are called upon more



the refusal of it to be opened. fragrance and petal, yet just below reminder that it 's not to be the Freemason 's partner to home. the present occasion, as Free and rather than as Operative moral conveyed in these emblems that particularly to regard.

From the time-piece we learn of the patience exhibited by our partners; putting up with the Freemason being out until late; chores going unfinished; or their mind elsewhere and mumbling to themselves, for, if they do not get their charge right, the Director of Ceremonies will come down upon them like a ton of bricks.

The locked front door teaches us a lesson in security; for the Freemason, may practice, and try to keep his words secret in vain, as the partner is sharp of hearing. But we trust them, and they treat our obligations as their own.

The rose is a reminder to all Freemasons to not neglect their partners and wives, and to remember all that they do for us to support us in Freemasonry. If we do not tend to the rose, it will no longer be there for us, enhancing our lives.

From the whole, we deduce this moral; Patience, aided by trust, and nurtured by reciprocated love, forms a solid foundation of support for Freemasons and Freemasonry to flourish.

Bro Luke Sharplin, Junior Warden, Lodge Tawhiri

Now take notice here -

As surely as each lodge produces new Masters, it also turns back to the Craft the usual number of Past Masters, brethren who have served their fellows faithfully.

They are not to be discarded like a worn-out machine or a relic of the past, but should be looked upon as the elder statesman whose judgement should be sought when needed.

They have ruled their allotted time to make way for others.

The experience of Past Masters is worth much to their individual lodges. To the brother who steps from the East, the best wishes of his lodge go with him, and the members have extended to him the highest honour within their power to grant, but he must not go into retirement, and should continue to be a most regular attendant. **Ed.**

' A Sponsor '

It may be a surprise to many of you that the monthly Lodge Newsletter, "The Plumblineline" was first printed in September 2003.
(Inspired by the brethren of Lodge Hillcrest 363)

It has been written by the editor, printed by James R. Hill, and the envelopes and postage sponsored by Fairview Motors. Originally, the firm of Ancell Clare printed the name stickers, but once we changed to digital mailing this was discontinued.

We've always appreciated how the Lodge has been extremely fortunate to have these Sponsors for these past 17 years, and knew there would be a time when a sponsor might like to discontinue their involvement.

This situation has now come-about, and Fairview Motors wish to discontinue their sponsorship for us.

So, what to do.....

This situation was discussed at the recent management meeting and decided that the Lodge pay for postage of the 30 Printed matter until a new sponsor could be found, and that a new sponsor be sought, perhaps from members of the Lodge.

With postage and envelopes there would be a cost of approx \$1,000.00 for the year.

This could be a single or collective sponsorship situation, where several Lodge members join forces, and for business purposes perhaps a Company Logo could be placed on a page regularly in the Plumblineline

It needs to be understood that the Lodge does send-out via digital mailing the majority of the newsletters to our own brethren as well as to all other Lodges and to those who wish to receive it.

A hand-full of our members do not have a computer, and some really enjoy receiving the Plumblineline via mail and to be able to sit-down and read it. So, to that end the Lodge is happy to continue the postage to these brethren, but at this time a sponsor, or sponsors, are sought to help with the finance.

If this suits you in any way, please notify the Master or the Secretary. - Ed.

" I am aware there is one of the brethren, so far, who has indicated he is prepared to assist in this financial venture. "

" Happy Fathers Day "



Enjoy your day wherever and with whom ever.

Early Freemasonry in New Zealand Prior To 1890.

A paper presented by VW.Bro John MacDonald, Grand Lecturer, Northern Division.

The Irish Constitution Lodges.

The laying of the Foundation Stone for the new metropolitan Church of St.Pauls took place on Wednesday, 23rd July 1841. The following Saturday, 31st July, the New Zealand Herald and Auckland Gazette wrote an article on the ceremony and in it referred to "The Gentlemen of Auckland who are Freemasons, appeared with the decorations and insignia of the order." Reading down the article there is a list on names and the roles these brethren played in the Stone laying ceremony.

One of those names shown was Brother Frederick Whittaker who arrived in Kororareka in 1840 and moved down to Auckland a year later. He was born 23 Apr 1812 and died on 4 Dec 1891. A prominent lawyer and land speculator, he served as Premier of New Zealand, firstly from 30 Oct 1863 – 24 Nov 1864 and again from 21 Apr 1882 – 25 Sept 1883. He was to be a founding member of the Auckland Social Lodge which was to become better known after 1850 as the Ara Lodge No 348, Irish Constitution, and met for the first time on 9 Feb 1843.

Whittaker chaired the first meeting which was possible as he had originally been initiated into a Lodge in Oxford UK. Also, at that meeting were a number of early citizens of Auckland whose names feature in antiquity. A total of 21 Irish Lodges were to be constituted in New Zealand between 1843 and 1893. Seven Lodges were erased prior to 1890, a further 10 Lodges ultimately joined the Grand Lodge of New Zealand, leaving only 4 remaining today.

The English Constitution Lodges.

On the 23rd of November 1842, a group of Freemason in Wellington got together in the Southern Cross Hotel, Willis Street, and conducted the constitution of the first English Constitution Lodge in New Zealand – the New Zealand Pacific Lodge No 758. When the United Grand Lodge of England updated their numbering system in 1863, this Lodge became No 517. The earliest reference to this Lodge is in New Zealand Colonist and Port Nicholson Advertiser, Vol 1, Issue 41, 20 December 1842 and reads: "THE Brethren of the above Lodge will celebrate the Festival of St. John the Evangelist, in their Hall, at the Southern Cross Hotel, on Tuesday the 27th instant. The Lodge will be opened at 3 o'clock p.m. The Banquet on the Table at 6 o'clock. The Brethren to appear in Masonic Clothing. By order of the W. M. T. N. See. December 20, 1842." This was to be the first of 96, EC Lodges, constituted in New Zealand between 1842 and 1896. Of these 2 merged, 10 were erased prior to 1892, 47 joined the Grand Lodge of New Zealand, and 37 remain today under their original charters. 38 North Island lodges were constituted with the majority of 58 - being in the South Island. Of interest is the fact that one Lodge, Northern Star Lodge No 1173, originally met in Leithfield on the 21 Jul 1876 and decided to apply for a warrant from the United Grand Lodge of England. This Lodge was apparently never constituted, as the town virtually collapsed after being bypassed by the railway line in favour of Amberley. Although the charter was delivered, it was sent back to England, and was erased by the United Grand Lodge of England 10 May 1881 Later on, after the founding of the Grand Lodge of New Zealand, a warrant dated 20 Sept. 1892 arrived for a Lodge Reunion No 2445 which was to be constituted in Blenheim but was returned unused, and erased by UGLE in 1893.

This Lodge was one of the several whose existence should questionably have been allowed, as from the founding of the Grand Lodge of New Zealand it became the sovereign body for the country so technically no new "Non Kiwi" Lodges could be formed after the 29th April 1890. However, the United Grand Lodge of England did not formally recognize the GL of NZ until some 8 years later on the 10th October 1898 so this is probably a moot point.

The Scottish Lodges

On the 19th June 1862, The Otago Daily Times ran an advertisement announcing that "the consecration of the Otago Kilwinning Lodge No 417 would take place, in the Shamrock Hotel, Rattray Street, on St. John's Day, June 24th, at 3 o'clock p.m. The Brethren were to afterwards dine together; dinner to be on the table at 5 o'clock. A Grand Masonic Ball and Supper was to held the same evening, in the above place, commencing at half-past, 8 o'clock. Double Tickets for the ball were twelve shillings and sixpence which is approx. \$14.50 in today's money". A warrant dated 4 November 1861 had already arrived from the Grand Lodge of Scotland which was unlike many of the earlier Lodges described above who were constituted on dispensations and demits with their warrants arriving some time – even years – later. This was the first of what were to become 56 Lodges, with 21 in the North Island and 36 in the South Island. One, Lodge Thistle No 647, merged with Masterton Lodge No. 1430 E.C, 8 Lodges were erased prior to 1890, while 36 Lodges joined the Grand Lodge of New Zealand. 11 SC Lodges remain in New Zealand today. It is interesting that the founding Fathers of the Grand Lodge of New Zealand were mainly from a Scottish or Irish Constitution background. It was not until 1913 that the Grand Lodge of Scotland finally recognized the Grand Lodge of New Zealand however in the articles of recognition, there is no mention of the GL of NZ being a "sovereign body" and 4 further Lodges were constituted with one remaining today. One – The Ngapara Lodge joined the Grand Lodge of New Zealand as No 68 on the 20 Jan 1891 before the Grand Lodge of Scotland Charter arrived. Looking at the graph below, you can see that the formation of new Lodges occurred when there was major activity in the development of early New Zealand, such as gold rushes, or the building of the South Island main trunk railway which superseded its North Island counterpart.

The Grand Lodge of New Zealand

The Grand Lodge of New Zealand opened with a total of 41 constituted Lodges – all from one of the three Constitutions and a total of 1236 members. That decision to do this was a major source of Masonic discontent in the country and much of the ill feeling this created is evident in many newspaper articles of the time. Not until the 20th November 1890 was the first "home grown" Lodge to emerge - The Rawhiti Lodge No 68, situated in Dannevirke.

The Grand Orient of France

So I hear you say - what about the French Lodge (s) that both met and were even constituted here amidst much controversy. Articles in newspapers of 1890 mention a "Masonic Invasion" which referred to the Lodge L'Amour de la Verite constituted 30 June 1890 in the Masonic Centre, Boulcott Street Wellington and sent its annual returns back to France for another 6 years. There are two streets in Wellington which meet at right angles, named after the first Master of the Lodge and his Senior Warden both of whom were also Premiers of New Zealand. Masonic conspiracy, coincidence, or planned by these two officers of the Lodge?

'Lennie and Ginger Mick'

It's 1932 and Australia is in the grip of the Great Depression. One in three workers are unemployed. Decrepit shanty towns hug the outskirts of the big cities. A scrawny rabbit caught in a trap will feed a family for a week. Country roads are filled with broken men walking from one farmhouse to another seeking menial jobs and food. On the outskirts of the South Gippsland town of Leongatha, an injured farmer lies in bed unable to walk – or work. World War I hero Captain Leo Tennyson Gwyther is in hospital with a broken leg and the family farm is in danger of falling into ruins. Up steps his son, nine-year-old Lennie. With the help of his pony Ginger Mick, Lennie ploughs the farm's 24 paddocks and keeps the place running until his father can get back on his feet. How to reward him? Lennie has been obsessively following one of the biggest engineering feats of the era – the construction of the Sydney Harbour Bridge. He wants to attend its opening.

With great reluctance, his parents agree he can go. So, Lennie saddles up Ginger Mick, packs a toothbrush, pyjamas, spare clothes and a water bottle into a sack, and begins the 1000+ kilometre (600+ miles) trek to Sydney. Alone. That's right. A nine year old boy riding a pony from the deep south of Victoria to the biggest and roughest city in the nation.



Told you it was a different era. No social media. No mobile phones. But even then, it doesn't take long before word begins to spread about a boy, his horse and their epic trek. The entire populations of small country towns gather on their outskirts to welcome his arrival. He survives bushfires, is attacked by a "vagabond" and endures rain and cold, biting winds. When he reaches Canberra, he is welcomed by Prime Minister Joseph Lyons, who invites him into Parliament House for tea. When he finally arrives in Sydney, more than 10,000 people line the streets to greet him. He is besieged by autograph hunters. He becomes a key part of the official parade at the bridge's opening. He and Ginger Mick are invited to make a starring appearance at the Royal Show. Even Donald Bradman, the biggest celebrity of the Depression era, requests a meeting and gives him a signed cricket bat. A letter writer to The Sydney Morning Herald at the time gushes that "just such an example as provided by a child of nine summers, Lennie Gwyther was, and is, needed to raise the spirit of our people and to fire our youth and others to do things – not to talk only. "The sturdy pioneer spirit is not dead ... let it be remembered that this little lad, when his father was in hospital, cultivated the farm – a mere child." When Lennie leaves Sydney for home a month later, he has become one of the most famous figures in a country craving uplifting news. Large crowds wave handkerchiefs. Women weep and shout "goodbye". According to The Sun newspaper, "Lennie, being a casual Australian, swung into the saddle and called 'Toodleloo!' ". He finally arrives home to a tumultuous reaction in Leongatha. He returns to school and soon life for Lennie – and the country – returns to normal.

Brother Muhammad Abduh

Born 1849 - Died 11th July 1905

Sheikh Abduh was an Egyptian Islamic jurist, religious scholar and liberal reformer, regarded as one of the key founding figures of Islamic Modernism.

He was a student of Jamal al-Din al-Afghani, a philosopher and Muslim religious reformer who advocated Pan-Islamism to resist European colonialism.

Sheikh Abduh was appointed Grand Mufti of Egypt in 1899.

Brother Abduh was initiated into Kawkab Al-Sharq (Planet of the East) Lodge, Cairo, in 1877. His teacher, al-Afghani was also a member along with several leading members of Cairo society. He was described as "a zealous Master of a Masonic Lodge."



' Lennie Gwyther of Leongatha, Victoria. '

These days you can find a bronze statue in Leongatha commemorating Lennie and Ginger Mick. But Australia has largely forgotten his remarkable feat – and how he inspired a struggling nation. Never taught about him in school? Never heard of him before? Spread the word. We need to remember – and celebrate – Lennie Gwyther and his courageous journey. It's a great story. God knows we need these stories now, more than ever.

W.Bro Stan Snyders. - Victoria.

What about discussing political / social issues in lodge then?

This is a good question. Can we seriously and without rancor discuss the political and social events of the day? In some cases, the answer is yes, but in some, the answer is no. Can two brothers on opposing sides of the abortion issue discuss it openly and honestly? Maybe, but this is an emotional issue, to its challenging and risky.

Can a Lodge openly discuss and debate political candidates without falling to pieces? There is a possibility they can, though the question has to be asked: WHY should they? Lodge is not about political issues. The stated purpose of freemasonry is fraternal affection, self improvement, the spiritual quest. Lodge is a place of peace (or should be) a place where men of disparate faiths, creeds and beliefs can come together and work side by side toward a common goal.

Why bring a known divisive element into the mix? It serves no purpose of Freemasonry, and only serves the agenda of brothers that bring politics to lodge. Their only goal is the engendering of common opinion and support for their cause and to seek common cause with their brethren. In so doing, they bring into the lodge that which should never be present: the Seeds of Discord.

Should lodges take political positions?

Given that the very nature of politics is divisive, how can a lodge, let alone a Grand Lodge, take a position on a political/social issue as a group? More to the point, WHY should Freemasonry do so? Freemasonry is about the internal. The Freemason, as a man in a society, may, and should, apply the tenets of the craft to his society, measuring it by the 24" gauge, applying the square of morality, testing its truth by the plumb and holding the society to acting on the level. The craft itself, by its very nature, cannot.

Each man must act on his own, and never act in the name of masonry for his own selfish purposes. One may, and in fact, should advocate for what he believes, but when one brother, as a mason, states his position on any issue, he implies that all masons should and might hold the same position, and if another brother does not, he has introduced into a relationship something that should never be between them as masons.

We should, as masons, seek that on which we can best work and best agree. We should, as free men, seek out ways to improve society according to our understanding of the craft and within the experiences, abilities and knowledge that we have. As the purpose of the craft is to improve the man and help him on his spiritual journey, the craft should not take positions.

Masonic Beacon of Light



On 29 January 1840 Hobson arrived at Kororareka. After he had negotiated the Treaty of Waitangi he established his seat of government a few miles away at Okiato, which he renamed Russell. A few months later when the seat of government was removed to Auckland, Russell was destroyed by fire, and, as Kororareka was part of the Port of Russell, it gradually assumed the latter's name. In January 1844 this change was ratified when Governor FitzRoy decreed that Kororareka should be a part of the town of Russell . Long before Captain Cook 's visit in 1769, Russell was an established settlement of various Maori tribes. Its name at that time, Kororareka, reflected a legend that a wounded chief asked for penguin and on tasting the broth said " Ka reka to korora. " (How sweet is the penguin.)

From the early 1800s, South Sea whalers found Kororareka ideal as a provisioning port. The town grew in response, gaining a reputation as a lawless and bawdy port, and earning the nickname *Hellhole of the Pacific*.

The image has changed but Russell is still a provisioning base for pleasure craft cruising the Bay of Islands and the South Pacific. One of the surviving witnesses is Russell 's historic restaurant The Gables, built in 1847. The town continued to expand until the country 's first Capital at Okiato (formerly Old Russell) moved to Auckland. Kororareka and the Bay of Islands began to decline economically as a result.



Christ Church, Russell / Te Whare Karakia o Kororareka is New Zealand 's oldest existing church and possibly the oldest building still used for its original purpose.

Its beginnings go back to the earliest years of Maori European contact in the Bay of Islands when missionaries from across the harbour at the Paihia mission station rowed across to take services in private homes.

There are many headstones in the Church Cemetery area, some show square and compass to denote there were Freemasons very early at that time, some showing as early as 1821 & 1871.

" Thanks to W.Bro Darryl Gray for these photos. "

“ Heal The World ”

Michael Jackson.

There's a place in your heart and I know that it is love
And this place could be much brighter than tomorrow
And if you really try you'll find there's no need to cry
In this place you'll feel there's no hurt or sorrow.
There are ways to get there if you care enough for the living.
Make a little space make a better place.

Heal the world make it a better place for you and for me.
And the entire human race there are people dying
If you care enough for the living
Make it a better place for you and for me.

If you want to know why there's love that cannot lie
Love is strong it only cares of joyful giving
If we try we shall see in this bliss we cannot feel
Fear of dread we stop existing and start living
The it feels that always love's enough for us growing
So make a better world make a better place.

Heal the world make it a better place for you and for me
And the entire human race there are people dying
If you care enough for the living
Make a better place for you and for me

And the dream we were conceived in will reveal a joyful face
And the world we once believed in will shine again in grace
Then why do we keep strangling life wound this earth, crucify its soul
Though it's plain to see this world is heavenly be god's glow
We could fly so high let our spirits never die
In my heart I feel you are all my brothers create a world with no fear.
Together we cry happy tears
See the nations turn their swords into plowshares

Heal the world make it a better place for you and for me
And the entire human race there are people dying
If you care enough for the living
Make a better place for you and for me

We could really get there if you cared enough for the living
Make a little space to make a better place
Heal the world make it a better place for you and for me
And the entire human race there are people dying
If you care enough for the living
Make a better place for you and for me

Read the words - Ed

“ Seems everyone is seeking peace and wellbeing in the world today. ”

"The Old Masters Wages"

I met a dear old man today, who wore a Masonic pin,
it was old and faded like the man, its edges were worn quite thin.
I approached the park bench where he sat, to give the old brother his due,
I said, "I see you've travelled east," He said, "I have, have you."?
I said, "I have, and in my day before the all-seeing sun,
I played in the rubble, with Jubala Jubalo and Jubalum."
He shouted, "don't laugh at the work my son, it 's good and sweet and true,
and if you've travelled as you said, you should give these things their due."
The word, the sign the token, the sweet Masonic prayer,
the vow that all have taken, who 've climbed the inner stair.

The wages of a Mason, are never paid in gold,
but the gain comes from contentment, when you're weak and growing old.
You see, I've carried my obligations, for almost fifty years,
it has helped me through the hardships and the failures full of tears.
Now I'm losing my mind and body, Death is near but I don't despair,
I've lived my life upon the level, and I'm dying upon the square.
Sometimes the greatest lessons are those that are learned anew,
and the old man in the park today has changed my point of view.
To all Masonic brothers, the only secret is to care,
may you live your life upon the level and may you part upon the square.

Anonymous quote of the week

Answers to front cover recognitions -

There is - Mark Winger, Keith Holyoake , Richard Sneddon & Gary Salmon.

Lord Bledisloe, Duke of Kent, Fred Allan & Andre Schenk

David Mace, Graham Wrigley, Arthur Porritt & Don Seath

Adrian de Bruin, Ron Jardin, Jack Marshall, Kelvin Tremain & Charles Fergusson

' Yes, all Freemasons '

How did you do ???

Just a bit of fun - Ed.

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



Monthly Lodge meeting dates and Masters visits.

