

### **Ancient Workings**

The ancient workings of the First Degree are to be carried out on 6 April at Lodge Manawaroa, No. 438, in Palmerston North by "Lodge Antiquity, No. 0", a team from the United Masters Lodge, No. 167, of Auckland.

This demonstration has created much interest wherever it has been carried out and Lodge Manawaroa extends an invitation to brethren who may have missed it elsewhere to be present.

Tickets and further details may be obtained from the Master, K. J. Williamson, P.O. Box 2026, Palmerston North.

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### **Death of Noted Wanganui Freemason**

One of Wanganui's outstanding Freemasons died on January 5, W. Bro. Lionel Claud Young. Not only was he one who served the craft well in executive and leadership positions, but it was well known to brothers within his mother lodge, Whanganui, No. 219, that he absorbed a deep meaning from the charge given entered apprentices in the Northeast Corner.

Many people will benefit in the years to come because of his practical expression of what that charge means, or should mean, to all Freemasons.

Some years ago he made a substantial donation to his own lodge to be held in trust for worthy causes within the meaning of the teachings in the Northeast Corner.

In his will he bequeathed a sum that will establish a villa in a project being promoted by the Ruapehu Masonic Trust to establish a home for the elderly in Wanganui on lines similar to those adopted by the same trust to set up a home recently in Palmerston North,

W. Bro. Young, who was in his 85th year when he died, was initiated in Lodge Whanganui, No. 219, on July 25, 1938 and was installed on May 25, 1945, as Master — later serving a three year term as the lodge's Director of Ceremonies.

In recognition of his services to Freemasonry Grand Lodge appointed him a Grand Bible Bearer in 1964, and his mother lodge made him a life member in 1968.

When an Act of Parliament was passed to vest the ownership of the Masonic Hall, Bell Street, Wanganui, in the names of three city lodges, St. Andrew Kilwinning, No. 79, Lodge Tongariro, No. 705, E.C., and Whanganui, W. Bro. Young was elected to the hall board of trustees.

He became a member of the board on 25 September, 1957, was elected chairman on 6 May, 1964, an office he held until 11 February, 1970.

Continuing a desire to further his masonic learning and teachings, W. Bra. Young was perfected in the Ancient and Accepted Rite for England, the Dominions and Dependencies of the British Crown in Lathom Chapter Rose Croix, No. 93, on 3 April, 1943.

At the time of his death he held the rank of Illustrious Brother 30th degree.

His civilian life was linked with newspapers. He rose on the Wanganui Chronicle from runner boy in his school days to become manager and then managing director of the company, which his father, Mr. James A. Young, founded in 1899.

There was a large attendance at the funeral at Trinity Methodist Church and among those present was the Provincial Grand Master of the Ruapehu District, R.W. Bro. R. H. Ashby.

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### **New Inspector-General for Southern District**

R.W. Bro. M. J. Boardman of Dunedin was recently appointed and installed as Inspector-General of The Ancient and Accepted Rite, having jurisdiction over all chapters working in the Southern District of New Zealand. A well known freemason, Bro. Boardman has been an active worker for the order in the Otago area for many years and has held Grand Lodge appointments as Grand Director of Ceremonies, Assistant Provincial Grand Master, and President of the Board of General Purposes. He has been honoured with Past Rank as Grand Chaplain and was recently appointed as Past Grand Warden in recognition of his services to the Craft. With a keen interest in the benevolent side of our Masonic work, Bro. Boardman has been a member of the executive of the Southern Masonic Association since its inception and is at present chairman of the board of that body.

The installation ceremony as Inspector-General was held in the Dunedin Chapter, No. 317, on 24 November, 1973. V.III. Bro. G. K. Neill, the retiring Inspector-General, acted as installing officer, assisted by V.III. Bro. F. G. Northern, Inspector-General of the Central District. Two past Sovereign Grand Inspectors General of the Ancient and Accepted Scottish Rite — VIII. Bro. J. W. Drennan and V.III. Bro. A. C. Ford — were also present, together with a representative gathering of brethren from the majority of the chapters in the Southern District.

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### **Older Members and Widows Entertained**

Lodge Manchester, No. 287 (Feilding), in conjunction with Fending Lodge, No. 41, recently held an outing for older members and the widows of former members.

This is an annual event. The guests are driven by private cars to some place of interest, usually some distance out in the country and then have afternoon tea.

This year the main stop was at "Westhoe", an old home now owned by Bro. A. Howard, at Kakariki. It was once the home of a former Premier of New Zealand, Sir William Fox.

It is set amid an array of trees, many of them natives, under the lea of the ridge that rises on the western bank of the Rangitikei River.

The party, numbering 88, was able to stroll through the well-kept grounds and note the blend of native trees with those which had been imported, some of them 100 or more years ago.

Ascending the hill towards Greatford, the party was driven northward to Marton, where the guests were entertained to afternoon tea in the refectory of Lodge Ruapehu, No. 128, where the Master and his good lady were on hand to act as chief host and hostess.

There the billy was boiled and the eats, procured by the two Feilding lodges, were consumed.

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### **Presentation of Regalia**

Lodge Moutoa, No. 195, experienced a very pleasant occasion recently, when one of its past masters, W. Bro. J. S. (Jock) Byres, was presented with the regalia of a Past Grand Steward.

His fellow members sponsored the presentation in recognition of his long and faithful service to his mother lodge.

The presentation was made by the Master, W. Bro. Keith Reid, who referred to W. Bro. Byres' devoted service to the craft.

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### **Be Sure to Prove Yourself a Mason When Overseas**

"When travelling overseas be sure and have with you a masonic certificate."

That is the advice given to brethren by W. Bro. W. A. Sandilands, of Lodge Manchester, No. 287, Feilding.

Particularly in the case of illness is it helpful to be able to identify masonic membership.

W. Bro. Sandilands speaks from personal experience.

"I was in the emergency ward of Sydney South Hospital about 1969," he writes.

"Within four hours I had a call from the local lodge Almoner and also a welfare officer of the local Returned Services Association visited me."

Bro. Sandilands suggests that brethren when overseas should contact local public relations officers who have all the information needed as to what lodges there are and who to contact in them.

The important thing is to have that masonic certificate.

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### ● A "Queries" Opinion by a Correspondent

There are two points about the Queries answer in the November, 1973 issue relating to the Masonic writers Ward and Wilmshurst, and others: The Questioner states that Grand Lodge commends them, but the correspondent does not believe that any author has ever been recommended. All Grand Lodge does is to recommend members to make a daily advancement in masonic knowledge. Secondly, such writings were not stated as being anti-masonic by the Questioner, so that the Answerer should have re-read them to warn the inexperienced away from "this sort of drivel."

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## LETTERS

### Family Activity in Your Lodge?

We are hearing a lot today from other Grand Lodges that the wives of masons are participating far more in masonic activities. To me this is good. Freemasonry has always been considered a man's organisation. This of course must continue, now, and into the future. During the last century when New Zealand was first colonized, Freemasonry began to become popular. It was a place where men could meet for fellowship with men of their own kind and beliefs.

Today in the 1970's there are too many interests and demands on a man's time, and it is becoming more difficult to attract men to lodge meetings. So why not encourage our family to take part in some lodge activities? Freemasonry in New Zealand has the opportunity to attract the family to some masonic gatherings, this possibly making our masonry more interesting and effective in our family life.

In some districts our Lodges are "off limits" to our wives and families — there are many lodges that never have any social affairs with the wives — some do, but very seldom.

Don't we often hear that we should have close family ties? Let us therefore bring our families more into the lodges. Let the wives meet together. Let us have more joint activities where husbands and wives can meet — picnics, card parties, small dinners, picture evenings, a talk by some Brother, Christmas get-togethers, etc.

There is much that can be done to interest and cause any wife to be proud of her husband being a mason, rather than her being completely a "masonic widow."

Therefore let us, the brethren, encourage our wives in the same manner that our wives have encouraged us.

J. A. T Craigie (P.M.)

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### The Jewish View of the Golden Rule

Prof. William Barclay does justice indeed, to the Christian teaching, but I am convinced that when the Professor spoke recently in a TV. Broadcast he did not mean to imply that the Old Testament ethics are always given in the negative form. I am sure that he is well aware that the Pentateuch contains 613 commandments; 248 of these are "**Thou shall do!**"

Furthermore, the negative form pronounced by the Jewish Sage (Hind) was the accepted Targum interpretation of Leviticus 19.18 known alike to the author of Tobit (4.15) and to Philo in the fragment preserved by Eusebius.

Moreover, the negative form of the Golden Rule marks if anything a higher outlook than the positive statement in which it is cast in Matthew: "What you would have others do unto you" makes self, and possible advantages to self, the central motive: "What is hateful to you do not unto another" makes the effect upon others the regulating principle.

Abraham Rosenfeld (P.M.)

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## QUERIES

The answers to the questions which have been submitted to us have been here answered by a very senior Past Master. The opinions he expresses are his own.

**Q:** The candidate is told to regard the V.S.L. he has chosen as the unerring standard of truth and justice, and yet different religions have sometimes conflicting doctrines and different translations of the same work (e.g. the Bible), may have very different and contradictory interpretations. How do you explain this?

**A:** The Craft does not dictate to any member which V.S.L. he should use, so long as he does use one, and each brother recognises the right of every other brother to make such a choice. The prohibition of religious discussions in Lodge has also tended to prevent any differences arising.

**Q:** Few Masons take their obligations absolutely literally, most especially the traditional penalties. Yet these are sworn on the V.S.L. If the candidate truly believes this to be the word of God is he not guilty of perjury? If he does not fully accept it as such, is he not guilty of blasphemy?

**A:** The references to traditional penalties have been modified in many Grand Lodges, either by their omission from the obligations and mention later, or by an introduction such as "I would rather submit," or "ever bearing in mind." One antient Scottish Lodge has never included them. Can there be any brother who considers that any penalty (other than being regarded as being beneath contempt or being expelled from the Craft) would ever be inflicted or contemplated? The other point: It is surely a narrow definition, even an incorrect one, to suggest that it is blasphemous if one does not "fully" accept his V.S.L. in every particular as the word of God. Otherwise, why the theological arguments, e.g. about the acceptability of the books of the Apocrypha in the Holy Bible?

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## FIFTY YEARS' SERVICE BADGES

**Fifty Years' Service Badges have been awarded as follows:—**

- W. Bro. Alan Fraser McKenzie, P.G.S., Ohakea Services Lodge, No. 309.
- Bro. Thomas Murray Dowden, M.M., The Patea Kilwinning Lodge, No. 18.
- Bro. Donald McBain, M.M., Waikaka Lodge, No. 151.
- Bro. Robert William Andrews, IvI.M., The Te Aroha Lodge, No. 52.
- Bro. James Gerrie, M.M., Lodge of Waitaki, No. 11.
- W. Bro. William Richard Onslow Spooner, P.G. Std.B., Lodge Kaponga, No. 208.
- Bro. Robert Hamilton Stickle, M.M., Lodge Arrow Kilwinning, No. 86.
- Bro. Gavin Lindsay Dickson, M.M., Lodge St. John, No. 84.
- R.W. Bro. David Barr, P.G.W., Lodge Sumner, No. 242.
- W. Bro. William Henry George Allen, P.M., Lodge Tirau, No. 193.
- W. Bro. Thomas Edwin Collins, P.M., Rongolea Lodge, No. 146.
- Bro. Clifford Dailey, M.M., Russell Lodge, No. 254.
- Bro. Ernest William Stephen Woolcott, M.M., Lodge Whetu Kairangi, No. 201.
- W. Bro. Roland Sinclair Williams, P.Asst. G.D.C., Lodge Malvern, No. 230.
- W. Bro. Jack Barwick, P.M., Lodge of Unanimity, No. 3.
- V.W. Bro. John Dugald Fletcher, P.Asst. Prov.G.M., Lodge Sincerity, No. 351.

W. Bro. Richard Robert Scott, P.M., Lodge Waterloo, No. 13.  
W. Bro. Hector Audley Lloyd Turner, P.M., The St. Augustine Lodge, No. 4.  
Bro. Charles George Suters, M.M., Lodge St. Kilda, No. 362.  
W. Bro. William McGowan Carruthers, P.G.S., Lodge Tirau, No. 193.  
W. Bro. Alfred Melville Watts, P.M., Lodge Maungawhau, No. 168.

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### **The Christchurch Lodge, No. 91**

One of Canterbury's most distinguished masons who received his 50 years service badge in 1961, occupied the chair and worked a third degree on the recent Past Masters' night of The Christchurch Lodge, No. 91.

He is V.W. Bro. H. R. Adams, P.G.D.C., who was initiated in the lodge on July 17, 1911, and was installed as Master in 1923.

V.W. Bro. Adams was secretary of his lodge from 1932 to 1941. In 1921 he was appointed organist to Ionic Lodge, No. 212, and for more than 48 years was an active member of the "Avon" Masonic Orchestra which he joined first in 1919.

In 1965 Grand Lodge conferred the rank of Past Grand Director of Ceremonies (honoris causa) "for services rendered to the craft".