



Panui a Marama Monthly Discovery

The Newsletter of the Northern Division - Freemasons New Zealand

Corinthian No 463 I.C

STAR, ISSUE 3101, 13 MARCH 1878

Corinthian Lodge, I.C. — The consecration of this Lodge took place at 4 o'clock yesterday afternoon, at St. Augustine Lodge, Manchester street.

In the absence of the D.G.M., Brother George Pierce, I.C. of Auckland, Brother Donald, D.G. Master, Under E.C, acted as his deputy by special dispensation, assisted by Brother Thomson, Deputy District Grand Master, and the officers of the Grand Lodge.

A large number of members from the English and Scottish Constitutions were present. The ceremony was very ably performed by the R.W.D.G.M., Brother Donald, and the music was most ably rendered by. Brothers M'Cardell, Funston, Dunkley, Ellesden, and Hobbs, Senior Warden Corinthian Lodge.

After the consecration, the following officers were installed : — C. I. Barker; WM. ; F. Hobbs, S.W.; W. Radcliffe, J.W. ; J. M'Cormick, S.D. ; P. Fleming, J.D.; F. Farreli, Secretary, and other officers.

In the evening a banquet was held at Bro. Radcliffe's at 8 p.m. After ample justice had been done to the good things provided, a long toast list was gone through, containing all the loyal and Masonic toasts usual on such occasions.

The company separated shortly after 11 o'clock, after having spent a most enjoyable evening, to which the excellent singing of the choir, under the leadership of Bro. F. Hobbs, most ably supported by Bro. Milner, organist of St. Augustine Lodge, materially contributed.

Details Of This Lodge At A Glance

Name:	Corinthian Lodge
Number:	463
Constution:	Irish Constitution
Location:	Christchurch New Zealand
Constitued:	12 Mar 1878.
Warrant Dated:	16 May 1878
Status:	Extinct after 1885



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Feedback welcome

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Editor Of Key Events
Coming Up In
The Northern Division**



MW. Bro. Herbert Williams
Grand Master 1902 - 1903

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RW Bro Michael Hattie & Heather

From the Divisional Grand Master

Greetings all

Happy New Year!

I trust all is well and you and your family have enjoyed a summer break. The average temperature in the North has been floating around 28-31 degrees and some days have been really hot – certainly not good for your health if working outdoors, but ok for leisure activities, fishing, drinking, swimming, drinking, BBQ's and more drinking. (humour)

If you have any suitable photos of you on your holidays please submit them to VW Bro John MacDonald for inclusion in the next Divisional Newsletter.

You may be aware that nominations for positions within Grand Lodge Office have been and will be called for the 3 year term from 2022-2025. It is most important that you talk to your senior Grand Officers and find out about the various positions available if you have the right skillsets and qualities to move up the ranks to a District GM, Divisional GM or for some a Grand Master.

The positions can be very rewarding and allow you to develop yourself as a person and taking it to a higher level have input to the future direction of Freemasonry within the District. You must be a Master or above to apply for such positions. Any queries please contact your District Grand Master.

It should be noted that should you wish to have a meeting outside the Lodge then it is ok to do so but I do suggest that any meeting is held in a well ventilated room. You can hold a meeting within a lodge complex, if the building company agrees but beware of any rules or penalties issued by the building company.

You cannot meet in the actual Lodgeroom(s) until the Grand Master issues an approval.

FYI - The Ellerslie Masonic Centre in Auckland is closed until approval is given by the Building Owners.

Please look after yourself and your friends and family and remain vigilant against Covid 19 (Omicron)

The Grand Master, MW Bro Graham Wrigley will issue directives from time to time relating to Lodge meetings and provide an update before the end February 2022. Get vaccinated now rather than put other Brethren or their families at risk. Stay safe!

Tēnā koe

Fraternally yours

Mike Hattie

RW Bro Michael Hattie
Divisional Grand Master (Northern)

Maori Perspective of Freemasonry

*Paper Prepared and Presented by V.Wor.Brother J.R.Edwards
District Grand Master of the Ruapehu District.
to The Research Lodge of Ruapehu No 444 on Monday 2 December 2002.*

In presenting this paper, let me make it quite clear that comments and observations I will make are mostly my own, but I will give reference to data in regards to past and present members, who were, and are, Maori Freemasons, and also comments from other papers. No doubt some Maori Brethren will disagree with some of my comments, as I am not well versed in Te Reo Maori, which leaves one open to challenge.



Te Rangī Hīroa - Sir Peter Buck

When I was first approached to present this paper, the question that immediately sprang to mind, was where do I start with regards to what is chronicled evidence of a Maori being Initiated, Passed, and Raised in the Craft. I am grateful to Right Worshipful Brother C.F.Johnson, Past Provincial Grand Master for pointing me in the right direction, and Worshipful Brother G.Riach, Past Grand Almoner, for supplying papers which give a detailed list of Maori in the Craft from 1908 to 1980. These came from a paper presented by Worshipful Brother E. Rewiti, Senior Grand Deacon, and Very Worshipful Brother K.Smith, Past Grand Lecturer, entitled "Maoris in Masonry." Other papers used were "Beliefs in Oceania," "The Maoris," "The Hung Society," "The Samoans," and in general, their various beliefs and manners of worship, which showed some sort of parallel with Freemasonry.

It is well known that the Chinese were wide explorers and could have been into some parts of the Pacific Ocean well before European explorers. This question is raised by an amateur historian and retired submarine commander, Gavin Menzies, in his new book "1421- The Year China discovered the World" and for which publisher "Transworld" paid Stg. 500,000(N.Z.\$1.5million) for the rights to the book. (Refer Wanganui Chronicle, Saturday 30 November 2002.) If this is so, Maori could have been in contact with Freemasonry at a much earlier date than is supposed.

"The Hung Society" has a "Triad Plan of the Mystic Journey" akin to what we would regard as a Tracing Board, but this learned hypothesis does not cover the modern Maoris entry into Freemasonry as we know it, and is purely theory and calculated guesses. After all the Maori homeland of Hawhaiiki has not yet to this day, been pinpointed, and for my two bobs worth, 1 favour the South American shoreline, but that is another story. At this point of time, let me make it clear that some of my comments appear racist, but that is far from my intention, but rather telling it as it was.

Freemasonry would have been brought to New Zealand in the later 1800's(officially in 1842.Ed.) and if practiced, would have been in the larger settled areas, or perhaps where army garrisons were established. In those days the English class system would have been rigidly set in place, and I have no doubt that the Maori of the time would not have been considered as a suitable candidate for Freemasonry, as, bluntly speaking they would have been classed as savages. Even Chiefs of great mana such as Te Rauparaha, Te Kooti, Hone Heke and Kereopa, with their reputation for fighting and savagery, would not have been classed as suitable candidates for Freemasonry, which makes one ponder on the method of acquisition of lands by civilised Europeans, using their armies to annex territories in the name of colonisation. It begs the question of who was the greater savage, when on the European side, men were practicing Freemasonry.

It is not until we see the emergence of an educated Maori, Sir Peter Buck, being Initiated, Passed and Raised in Ara Lodge N01 in 1908, that the Maori had their first recorded candidate in the Craft, and what is obvious, is that at this time, there was no great stampede by Maori to join the Craft, nor do records show that Lodges vigorously pursued candidates from the Maori in their communities. This was no doubt due to what was classed as suitability, remembering that educated Maori were the exception rather than the norm.

After this fledging step into the Craft, those names which start to appear, are not any run-of-the-mill Maori, but people of not only great mana and station within the Maori race, but to the European community as a whole. Even in the middle to late 1930s, Maori in the professions, that is Law, Education, and Medicine, were few and far between, and in most cases, generally had the extra title of "Native" attached, and carried through to the title of native schools, into the late 1940s or slightly later. When we look at the biographical details of Maori Brethren in Freemasonry, we see them scattered over a wide spectrum of the community, from farming, Maori welfare, New Zealand Defence Forces, Police, The Church, Education, Rotary, Jaycees, Local Body Affairs, Law, Medicine, and dare I say it, Politics, and of course Rugby.

From the Initiation of Peter Buck in Lodge Ara No1. in 1908, and of the 88 who were Initiated into the Craft from 1908 to 1980, 37 are listed as being Installed as Masters in the New Zealand Constitution, and of the 6 Maori Brethren in Sister Constitutions, two were installed as Masters. The numbers quoted in the list, may not be absolutely correct, as there are names of Brethren I know who are not included, and I am in no doubt there would be several in the greater portion of the South Island, and in the far North, but they probably do not have any great effect in the overall summary.

Of the names of the Brethren who appear between 1908 and 1980, we have Peter Buck, Whatarangi Winiata, Hohepa Mei Tartare, Anthony Stevens Olsen, Tumihare Utiku Potaka, T. Winiata and his sons M.T. and M.R. Winiata, Peter Thornton Ropiha, Bill Herewhine, Wiremu Kingi Te Awe Awe the doyen of them all, Jack Warren, Neville Winiata, Mason Durie, Charles Maihi Bennett, Sir John Te H. Grace, and Inia Te Wiata, a few of which might stir a memory in the minds of you Brethren. I would venture to say that the Maori Brethren rate highly as orators and ritualists, which, for those nurtured and raised in the Maori culture, was a way of life. Wiremu Te Awe Awe would have been in the top echelon. For all the attributes mentioned there have been only 88 Maori members over a 72 year period.



Inia Te Wiata.

Today, The Maori Brethren Association has 88 known members which includes several from the 1908-1980 period. Since 1997, I have attended 10 degree workings on 10 different Maori Brethren and know at least another 6 of which I was unable to attend. These people cover from Waikato, Taranaki, Hawkes Bay, Rangitikei, Wellington and Marlborough, so 16 in five years is not so good.

Yet for all the past mentioned attributes of oratory and ritual, why are there not more Maori Brethren in the Craft? Firstly, I think we have to look at the Maori psyche, to quote Worshipful Brother Rewiti, "a distrust of secrecy and through natural shyness," and a waiting to be asked to join. These two reasons not only affect Maori but everyone as a whole and were pinpointed in a presentation to the 2002 Communication, and before that, at the last Divisional Conference in Palmerston North. When I looked at Craft Lodges in the Ruapehu and Manawatu Districts, I found Maori Brethren in the following Lodges, Tongariro 1., Moutoa 1 (me), Rangitikei 2, Rangatira 2, Otaihape 6, United Manawatu 1, Rongotea 1, Pa Ka Ma 1. I do hope that I have not missed any.

The numbers quoted are only 15 members in 26 Lodges, so when you go back to the "good old days" when candidates were on a waiting list, with doubles being worked in some degrees, 15

candidates do not seem many, but this ratio would probably be on a par with the rest of the country. In my four years in Canterbury, I never met a Maori Brother, and in 13 years in Auckland, I never met a Maori Brother. Mind you it is like the Maori All Blacks where there seem to be a lot of "white" Maori. When I look at the Maori Brethren Association, it looks as if the Maori are doing a quiet assimilation of other cultures.

On the lighter side, the late Worshipful Brother Tony Olsen used to comment that the Maori were practicing Masonry before New Zealand was discovered by Captain Cook, who on his entry to New Zealand, was received on the point of a sharp instrument, the taiaha. There is also a passage which is read in the Royal Arch, where the Lord says "Moses, Moses where art thou?" and Moses replied, "Here am I" (Haeremai).

Were the ancient Jews akin to the Maori? Was Hawhaiki in ancient biblical lands? No I think not. Perhaps a future paper might explore "think not" reasons. The Maori is a wonderful team player who plays for the enjoyment of the moment with the game, and as Freemasonry is a team effort it gives



Dr Louis Potaka.

him a chance to shine in oratory and ritualistic skills. Over these many past years the number of Maori has been small, but in the last couple of years there has been a marked increase which would appear to favour the smaller provincial towns and rural areas. The greater Wellington City area including Hutt Valley and Porirua areas, would have the greatest number of Maori Brethren, mostly employed in Government Departments, and originally from rural and provincial areas.

Earlier this year, a paper was presented by Worshipful Brother Bryan Potroz titled "Who was that Mason," and as we discovered, it was Admiral Byrd of Antarctic fame. What is not known, is that when Byrd sailed down to the ice in 1934 on the Bear of Oakland, his medical officer, Dr Shirey, had a severe attack of isolation phobia (a medical sickness), and decided there and then, to depart on the boat on the return sailing, leaving Byrd without a doctor for the next twelve to fifteen months. Byrd advertised for a replacement through U.S.A., Canada and New Zealand, without success. Later from New Zealand, was a communication "No doctors volunteering, stop - the few applicants offering ask from £300 to £2000 New Zealand currency, stop - Duncan has two young doctors just passed through Medical School and now serving in hospitals, each require £350, none available Wellington, stop, (now Brethren here is the punch line)-but one in Nelson, thoroughly capable man, highly commended stop-but he is one-third Maori in blood, would this qualify? His fee is also £350." Byrd replies "Will pay the Maori £350, stop - he looks the best, we have no objections to his being one-third Maori, stop-he had better bring any instruments he has, stop." So, Dr Louis Hauiti Potaka, sailed on the British Research ship Discovery II, to rendezvous with the Bear of Oakland at 72° latitude south. At the same time of accepting this post, Dr Potaka had been on the point of accepting an appointment in Samoa as Chief Medical Officer, but chose the Antarctic appointment instead.

As far as I am aware, Maori legends, make no mention of legendary Maori explorer Kupe, or of Maui and his brother, sailing to the South Polar regions. So here we have our first Maori, and Maori Freemason, on the ice at Antarctica. His mother Lodge was Southern Star No 735 English Constitution in Nelson. Tumihou Potaka of Lodge Rangatira was his uncle, Utiku Albert Potaka of Lodge Rangitikei was his youngest brother, and Brother Seth Barnes' grandmother, was his aunt.

It can be truly said that if his aunt had heard us addressing a Maori subject in English, she would have taken to us with whatever she could lay her hands on.

From the previous references, even in the middle of the 1930's, colour and race was a real yardstick as to whether a person was acceptable to certain vocations, and so, it is not surprising that there were not more Maori Brethren in the Craft. As I said earlier, those Maori which did become members of the Craft, were not just any run-of-the-mill Maori, but staunch pillars of their societies and communities.

Since the end of the Second World War, things have changed to the extent that Maori has become accepted in all walks of life. Maoris are working hard to retain their identity, culture and language. It is a hard uphill battle especially for those not so fully steeped in the culture, so Masonry is a good instrument to air his oratory and ritualistic abilities.

It is my opinion that today, the reasons more Maori do not join the Craft, applies to everyone else, work and family commitments. Maori that do join are in the middle thirties to early forty-year bracket. Still, in looking back, I am sure that Tony Olsen, Buddy Raukawa, and the All-Black team led by Te Awe Awe, would give a big tick of approval on the work that Maori members are performing in the Masonic oration and ritual within their own Lodges, and within Grand Lodge.

Those of you who attended the recent Installation of Worshipful Brother Gordon Riach at Lodge Otaihape will, I am sure, agree that those Maori Brethren who have ascended to the Grand Lodge above, passed the mantle of Maori oratory and ritual, from the late Worshipful Brothers of Buddy Raukawa and Tony Olsen, on to the broad shoulders of Worshipful Brother Lou Bristow, who presented the needle and cottons to the new Maori Master Gordon Riach, who is a member of the Maori Brethren Association.

Race, colour and creed are not the problems of today's falling membership, but it does seem to be related to the social economic times in which we now live. The family unit today, is quite different to what it was when I joined the Craft twenty-seven years ago, and when many of you Brethren joined 40 to 50 years ago. I am sure the Craft will survive and, instead of eating their enemies to gain their spiritual powers as Maori did many years ago, they have learned to conquer by stealth, to enable them to gradually merge with other cultures, for the betterment of Freemasonry and for New Zealand as a whole.

Worshipful Master and Brethren, I thank you for the opportunity to present a paper, and each of you for your attention.



Going Forward Questions!

Do You Have Māori Ancestry & Belong to a Masonic Lodge?

Does the Māori Brethren Association Still Exist?

Please [let the editor know](#)

Your Name, Masonic Rank, and Lodge
(if you are of Māori descent)

&

A Contact Person for the Māori Brethren Association (if Known).

Lets's List More Names Than Shown in the Paper Above



How We Were Seen In 1867!




PROVINCIAL GRAND LODGE OF SCOTLAND.

I HAVE TO REQUEST the Brethren of the Lodges St. Andrew, and St. John, Scottish Constitution, to meet in the Lodge Room, Star Hotel, Albert-street, on **MONDAY**, the 20th instant, at 2 p.m., to take part in the procession, to be formed at the reception of His Excellency the Governor, Brother **SIR GEORGE GREY, K.C.B.**

The Brethren will appear in full Masonic Costume.
ANDREW BEVERIDGE,
 R. W. Provincial Grand Master.

NEW ZEALAND HERALD, VOLUME IV, ISSUE 1095, 18 MAY 1867, PAGE 1




MASONIC.

A MEETING OF FREEMASONS for the purpose of considering the advisability of erecting a **MASONIC HALL**, will be held at Osgood's Empire Assembly Room on **Tuesday**, the 9th instant.

All members of the Craft are requested to attend.
 Chair to be taken at 7 o'clock.
J. DRANSFIELD,
RICHD. S. F. PARSONS.

April 6, 1867.

WELLINGTON INDEPENDENT, VOLUME XXI, ISSUE 2502, 6 APRIL 1867, PAGE 1



SCINDE LODGE, No. 419, I.C.

THE regular Monthly Meeting of the above Lodge will be held in the Masonic Hall, on **THURSDAY**, the 4th April, at half-past 7 p.m.

Visiting Brethren invited.
 By command of the W.M.
G. EDMUND LEE,
 Secretary.

Napier, March 30, 1867. 654

HAWKE'S BAY HERALD, VOLUME 11, ISSUE 840, 2 APRIL 1867, PAGE 1

I. T. N. O. T. G. A. O. T. U.

A MEETING of Brethren interested in the establishment of a

Masonic Lodge in Charleston,

Will be held this evening

THE MELBOURNE HOTEL,

At 8 o'clock.

All Brethren resident in the district are earnestly invited to attend.

CHARLESTON ARGUS, VOLUME 1, ISSUE 15, 4 MAY 1867, PAGE 3

ANCIENT ORDER OF FREEMASONS.

THE Next Quarterly Communication of the District Grand Lodge of Canterbury will be held at the

MASONIC HALL, CHRISTCHURCH!


ON

THURSDAY, 18TH INST,
 At 7.30 p.m.

By order of the Acting D.G.M.,
A. BLAKISTON, D.G.S.

7724

LYTTELTON TIMES, VOLUME XXVII, ISSUE 1973, 16 APRIL 1867, PAGE 7



UNITED SERVICE LODGE, No. 421, I.C.

A N EMERGENCY MEETING of this Lodge will be held in the Lodge-room, Masonic Hotel, **TO-NIGHT (Thursday)**, 18th April.

Hour of Meeting, seven o'clock.
 By order of the W.M.
JAMES C. DOULL,
 Secretary.

DAILY SOUTHERN CROSS, VOLUME XXIII, ISSUE 3035, 18 APRIL 1867, PAGE 1

W A N T E D, Tenders for **SEATS** for Masonic Hall. Apply to **Thomas Webb,** Secretary.

NORTH OTAGO TIMES, VOLUME VIII, ISSUE 204, 7 MAY 1867, PAGE 3

From The Grand Lecturer. Northern Division. VW. Bro John MacDonald

Why Grand Lodge?



With the three-year term of the current Grand Lodge officers coming to an end in November, Craft Lodges will soon be asked to nominate suitably qualified Brethren from their ranks to take up the reins and continue the work of Grand Lodge. So, what exactly is the role of Grand Lodge?

Let's dispel a few myths before we explore the beginnings of a Grand Lodge in 1717.

Firstly – Grand Lodge was constituted to provide Pastoral Care to the Lodges in the boundaries that are defined in its Book of Constitution. Sometimes this means the whole of a country (such as New Zealand), while in others it may be only a State or Territory such as in Australia or the United States of America. Many Grand Lodges (including New Zealand) have affiliated Lodges in other Countries. Lodge Calliope No 252 is situated in Apia, Western Samoa but is under the jurisdiction of the Grand Lodge of New Zealand. New Zealand also has three other Grand Lodges (Irish English and Scottish) on its shores which have Lodges that still work by historical choice, under their respective banners.

Secondly – Grand Lodge is not the “Officer Corps” of Freemasonry. No such thing exists. Within the military structure the officer corps is responsible for “command and control”. In Freemasonry this governance function is performed by the Board of General Purposes which reports to the Grand Master. The sole role of Grand Lodge in Freemasonry is Pastoral Care and “Service”. Grand Lodge certainly issues rules and regulations; however these are done to provide guidance and uniformity to the Lodges that work under its banner.

Thirdly – the only ceremonial function that Grand Lodge is responsible for is the installation of the Grand Master. Individual Lodges hold the ceremonial responsibility for their own Installations and other functions such as presenting Service Badges etc. to members. As a courtesy, it is customary to invite “Grand Lodge” in one of its variety of forms to attend. Although the senior Grand Lodge Officer present may also be invited to “preside” on his entry into a Lodge, this is no different to inviting the Queen or Governor General to attend a function in the community. That senior person may sit in the “place of honour” but this is done as a mark of respect and in modern times gives no automatic right of control of a Lodge to that person.

Lastly and most importantly - with one or two exceptions, all “Active” Grand Lodge rank is by election, not appointment or succession. There is no automatic right of succession to the position of say District Grand Master. Brethren for Grand Lodge rank are nominated by their Lodges using the forms provided by National Office from the Book of Constitution.

Now let's have a quick look at the history of Grand Lodge. Going back to the Stonemason Craft guilds of the 15th Century and later, these guilds frequently worked together to tender for “big jobs” such as the erection of Castles, Palaces, Cathedrals, etc. Usually, the manpower and skills required for construction of these buildings were not available to a single guild (Lodge) which may have been as small as a single-family unit. It was not uncommon for more than one family unit to live in the same area of a town or city so “networking” was important for survival – just as it is today. Frequently when guilds banded together, they would write a Code of Ethics (Book of Constitution?) many of which survive to this day. Harsh penalties were written into these Codes with offenders on being found guilty suspended, expelled, or even put to death. Draconian stuff!

Guild Masters would employ apprentices who after a period of typically 7 years would become fellows of the craft. Fellows would be invited to produce a “wonderous work” and if found worthy would be able to start their own business and employ apprentices. Guild masters would be selected from among experienced members in the guild fraternity and would hold this position for at least a year or even a lifetime.

Ceremonies were used to induct apprentices, advance men to fellows of the craft, and finally install them as Masters. These ceremonies were often in the form of an interrogation based on a script that the candidate had to learn the answers to in advance. A form of secrecy was included such as signs, hand grips and

1. In the first place, six of the most lawful men of the hatters trade shall be assigned to be Wardens. They will rule and watch the trade, in the same way that Wardens rule and watch other trades.
2. Also, that no one shall make or sell any manner of hats within the city if he is not free and from the same city. If anyone is caught violating this rule he must give up the hats that he made or offered for sale.
3. Also, that no one shall be made apprentice in the hatters trade for a term of less than seven years. Anyone who receives an apprentice in any other manner shall lose his freedom until he buys it back again.
4. Also, that no one in the hatters trade shall take any apprentice, if he is not himself a freeman of London.
5. Also, that the Wardens of the hatters trade shall search all the hats that are for sale in the area, as often as need be. And the Wardens shall have the power to take any hats that they find defective and bring them before the Mayor of London, so that those causing the defects found may be punished.
6. Also, some workmen in the trade have made hats that are not high quality, and this deceives the common people and brings great scandal, shame and loss to the good folks of the hatters trade. Therefore no workman in the trade shall do any work by night, but only in clear daylight, when the Wardens may openly inspect their work. Anyone who does otherwise shall pay a fine to the Chamber of Guildhall for the first and second offense, and the third time he shall lose his freedom.

* Adapted from "The Articles of the Hatters and of the Hatters" from *A Source Book of London History from the Earliest Times to 1800*, edited by P. Meadows, London: B. Bell and Sons, Ltd., 1914, pp. 14-15. Available at www.aic.hve.org/bt/men/sourcebookoflond100read#page/15/mode/2up

passwords, so that no cowan or intruder could be admitted to meetings be they for business, ceremonial, or just pleasure.

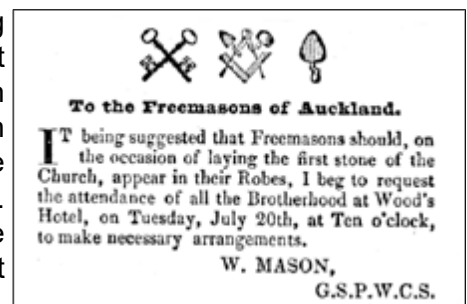
In England during the building boom of the 16th and 17th centuries, under Sir Christopher Wren, many of the combined guilds felt that they were being overlooked. Much of their "networking" took place in local taverns where three or four guilds would meet on different days. Visiting was common with much frivolity, eating, drinking, and entertainment making the after-meeting functions an almost certain guarantee of a scolding from the "special other" person in the man's life.

According to James Anderson who wrote the 1738 Constitutions of the Free-Masons - in 1717 four lodges met at the alehouse in St Paul's Churchyard. Named after the public houses where they usually met, the lodges were Goose and Gridiron Ale-house in St Paul's Church-yard, the Crown Ale-house in Parker's Lane off Drury Lane, the Apple-Tree Tavern in Charles Street, Covent Garden; and the Rummer and Grapes Tavern

in Channel Row, Westminster. This meeting resulted in the formation of the Grand Lodge of London and Westminster. Sadly, few records exist of this decision and subsequent events until 1723.

If noticed at all, the formation of Grand Lodge would have been seen as just another society or club of the time. As no one of social consequence of the day appears to have been involved, it is not surprising that events were not formally recorded in the primitive press that existed back then. It was not until the early 1720s, when Past Grand Masters George Payne and Dr Desaguliers began to attract members of the nobility and the Royal Society into Freemasonry, that the press of the day began to notice it, with reports on the initiations of prominent men and the annual Grand Feasts of the Grand Lodge. Also worth of note is the fact that from 1723 it was decided that the Grand Master must be a person from the ranks of nobility. In England, that is still the rule in the 21st Century. Other Grand Lodges soon sprang up in Ireland, Scotland, and Europe. It is from these early beginnings that Freemasonry as we know it today has waxed and waned throughout most of the modern world.

Jumping forward to New Zealand in the 19th century, the first meeting of Freemasons is said to have occurred on a whaling vessel in Port Levy circa 1838. The first published notice of Freemasonry appeared in the New Zealand Herald and Auckland Gazette, on 17th July 1841 with a request that Freemasons appear in their robes at the Laying of the Foundation Stone of the Metropolitan Church of St. Paul's. Auckland. The names in the report on the event were all members Grand Lodge of Ireland Lodges who were residing in Auckland who must have met informally in one or more pubs in the young city.



An Irish Constitution Lodge first met in Auckland under a dispensation from the Australian Social Lodge No 260 I.C, Sydney, on 5th Sep 1842. Known originally the as Auckland Social Lodge, its name was changed in 1850 to Ara Lodge with the number 348 on the roll of the Grand Lodge of Ireland. This Lodge remains active today.

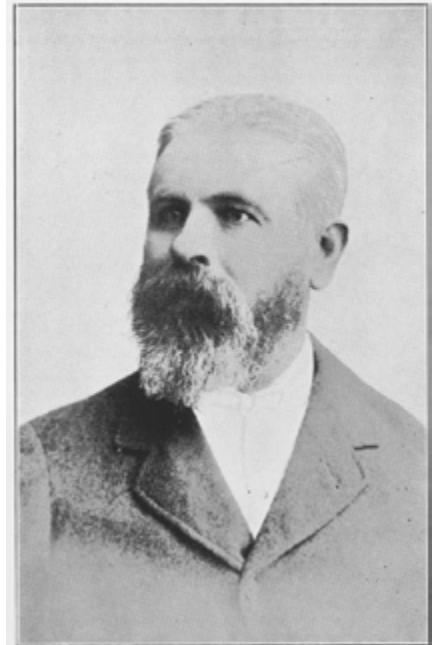
The New Zealand Pacific No 517 English (E.C.) met in Wellington on the 9th September 1842 with its provisional warrant being dated 23 Nov 1842. A warrant for this English Constitution Lodge was issued and received by the Lodge some years later dated is 29 July 1845. This was the only original Lodge to break from its Mother Constitution and join the Grand Lodge of New Zealand as No 2 as one of the founding Lodges in 1890.

The first Scottish Constitution Lodge was Otago Kilwinning No 417 which met in Dunedin on 4 Nov 1861. At the time of the formation of the Grand Lodge of New Zealand in 1890 the Lodge split into two separate Lodges – one remaining with the Grand Lodge of Scotland, which is still working today, and the other becoming No 143 on the roll of the Grand Lodge of New Zealand which closed on the 3rd April 1988.

By 1887 there were 173 Lodges operating under the three Constitutions and Freemasonry had become something like the movie version of the American Wild West with Lodges vying for members, money, and resources. This was not a situation unique to New Zealand, with Lodges in the English colonies wanting autonomy from the "mother country" as a sense of national pride developed amongst those born in the colony who could not relate to England, Ireland, or Scotland.

In 1884 the Grand Lodge of South Australia was constituted, and this led to the first stirrings in the movement to combine the Lodges throughout New Zealand under one Masonic jurisdiction. The men who took the initiative were R.W. Bro. Vincent Pyke, Past Provincial Grand Master, S.C., and W. Bro. E. T. Gillon. R.W. Bro. Pyke was a member of the parliament which abolished the Provincial Councils. W. Bro. Gillon was an outstanding journalist who had written extensively on the Provincial Council controversy. On 7 July 1876 these two convened a meeting in Wellington to consider the formation of a United Grand Lodge of New Zealand and issued invitations to Scottish Lodges to appoint delegates. Representatives of a number of Scottish Lodges met on 4 September 1876.

Although there was strong feeling in favour of eventually constituting a United Grand Lodge joining the three constitutions under one control it was not thought advisable to proceed with the project at that time. The proposal was temporarily abandoned, but the seed sown at that time slowly germinated. W. Bros. E. T. Gillon, George Robertson, H. J. Williams, R. C. Hamerton and other equally enthusiastic brethren called a meeting of Past Masters of the three constitutions in Wellington on 1 February 1889 "to consider the advisability of taking steps to form a **United Grand Lodge of New Zealand.**" At this Meeting nineteen brethren were present, nine representing Lodges under the English Constitution, seven the Scottish Constitution and three the Irish Constitution. A number of apologies for absence were received.

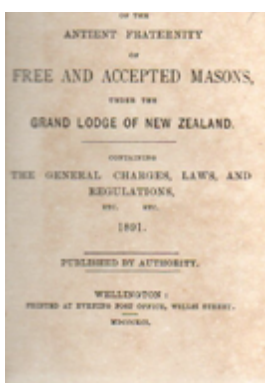


MW Bro E.T Gillon PGM

W. Bro Gillon was placed in the chair and at the conclusion of his address, R.W. Bro. G. S. Graham, District Grand Master, Auckland, E.C., representing Lodge Wellington No. 1521 E.C., recorded his dissent and withdrew. A motion "That in the opinion of this meeting it is desirable in the interests of Masonry that a United Grand Lodge of New Zealand be formed " moved by W. Bro. H. J. Williams, The New Zealand Pacific Lodge No. 517 E.C., and seconded by W. Bro. Geo. Robertson, Lodge Wellington No, 1521 E.C., was carried with but one dissident. To carry this resolution into practical effect it was further resolved that a **Masonic Union** be formed, having branches in the different centres in the colony.

Progress was slow and frequently very acrimonious. Dissenting voices were heard for many years afterwards. Eventually the untiring efforts of the Masonic Union extending over sixteen months were crowned with success at 7.30 p.m. on 29 April 1890 when Grand Lodge of New Zealand was constituted by 41 Lodges with 1236 members. Note that the name United Grand Lodge of New Zealand was changed with the word United being dropped. It took many years for recognition by the three "Mother Constitution" with Scotland being the last with a written agreement dated 2 March 1899.

A Book of Constitution was produced in 1891, while a book of ritual had to wait until 1903 before it could be cobbled together from the various ceremonial performances that existed in the country. It was only in 1934 that all Lodges in the new Constitution finally adopted the common ritual however, even today, there still exists a provision in the Book of Constitution for Lodges whose warrants were issued before 1915 (Lodges with the No 196 and below) to continue to use their original rituals as long as they have original copies of these.



This first Book of Constitution had some radical rules and regulations for the time such as a requirement for all Grand Lodge Officers to be elected on merit - not simply appointed. That and other decisions made by our founding fathers have since been cast aside. Several interesting papers delivered in New Zealand Research Lodges over the years highlight these changes and frequently challenge the wisdom of these changes.

Ask your nearest Research Lodge for a copy. A list of these can be found [HERE](#)

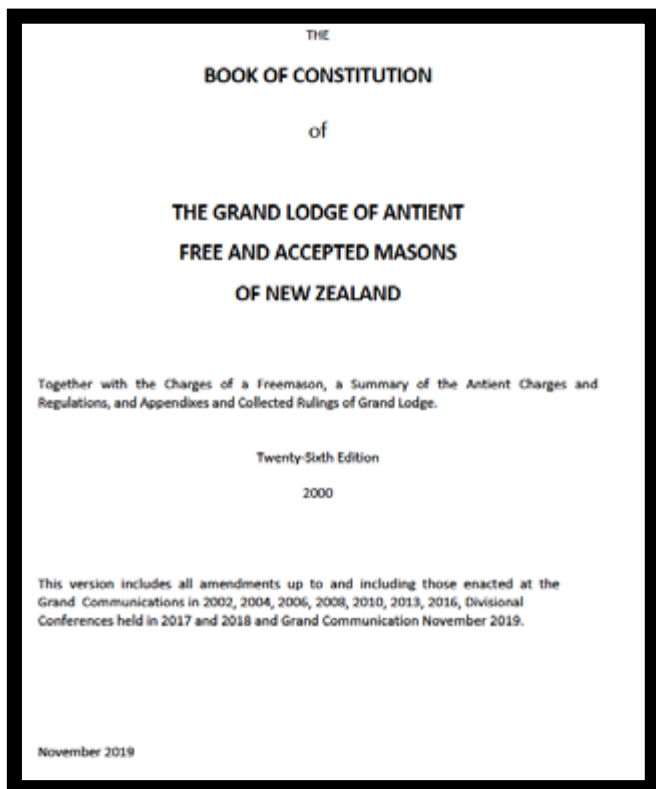
With the nomination of officers for the next three years about to happen, choose wisely. Make sure that you are familiar with the duties of the office you are proposing a Brother for. You can find these in the Book of Constitution and also in the District Grand Master's Manual. Make sure you are using the most recent editions.

Some other issues for discussion during this process - (these are suggestions only, and could even be remits for the November Grand Lodge Installation & Business meeting.)

1. *With our current membership numbers and changes in societal attitudes, is our structure top heavy?*
2. *Do we still need Divisions with all the implications of parochialism they imply?*
3. *Do we need so many Lodges?*
4. *Do we need to retain Honoris Causa Grand Lodge rank?*
5. *Do we retain our ancient customs and landmarks or allow others to creep into our refectories and ceremonies?*
6. *Do we all belong to the same Grand Lodge of New Zealand, or should there be allowances made for the "We don't do it that way" or "We are not going to do that just because Auckland, Wellington or Christchurch tells us to" - an attitude that still exists 132 years since the Grand Lodge of New Zealand was founded?*
7. *Do we need to be more selective with the age range for our active rank Grand Lodge Officers?*



Your tick in the box will determine the future of the Craft for the next 3 years. Choose Carefully. Vote wisely.



**Are You A Master Mason of at Least Two Years Standing or A Past Master Of A Lodge?
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