



# Panui a Marama Monthly Discovery

The Newsletter of the Northern Division - Freemasons New Zealand

## Hutt Lodge No 1667 E.C

**EVENING POST, VOLUME XV, ISSUE 39,  
16 FEBRUARY 1877, PAGE 3**

Last evening the W.M., officers, and a number of brethren of the New Zealand Pacific Lodge, No. 517, E.C. proceeded by the 5 p.m. train to the Lower Hutt, for the purpose of Inaugurating the new Masonic Lodge, formed under the English Constitution, at that place.

At half-past seven, an emergency meeting of the Pacific Lodge was opened in the Odd Fellows' Hall, Hutt, under special dispensation. The Lodge having been duly opened, the R.W.D.D.G.M. (Bro. C. J. Toxward), and the Officers of the District Grand Lodge of the North Island, were announced and received in the usual way.

After the new Lodge had been solemnly consecrated the installation of the W.M. elect Brother George Eliot Barton, was performed very impressively by the District Grand Registrar, Brother C. White, who acted as Installing Master.

The officers of the District Grand Lodge then retired, the investiture of the officers of the new Lodge being postponed to a future occasion. About twenty candidates for membership in the Hutt Lodge were then proposed, about half being candidates for initiation.

The Lodge then was closed in due form by the W.M., Bro. Barton, and the members present, about forty in number, adjourned to the Railway Hotel, where they sat down to a splendid banquet served by Brother N. Valentine in the excellent style for which he is noted.

Brother Barton, W.M., presided, having the officers of the District Grand Lodge on his right and left hand. The usual loyal and Masoaic toasts were duly honored, and some capital songs sung by brethren, a very pleasant social evening being spent.

The special train to Wellington was to have started at 11.40., but through the courtesy of the railway officials, who acted in a most obliging way throughout, it was detained until five minutes past twelve, reaching town at 12.30 a.m.

### Details Of This Lodge At A Glance

Name:	Hutt Lodge
Number:	1667
Constution:	English Constitution
Location:	Lower Hutt
Constitued:	15 February 1877
Warrant Dated:	7 February 1877
Status:	Erased 7 May 1886 by UGLE

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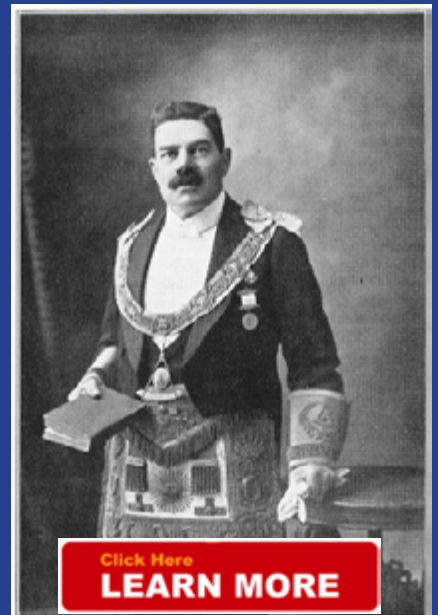
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**Please Advise The  
Editor Of Key Events  
Coming Up In  
The Northern Division**



M.W. BRO. MAURICE THOMPSON  
Grand Master 1912 and 1913

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*RW Bro Michael Hattie & Heather*

## From the Divisional Grand Master

Greetings all

Congratulations to RW Bro Pat Cooney, Div GM Southern who has been appointed to the role of Deputy Grand Master for the 2022 – 2025 term. Congratulations are due to VW Bro John Lukaszewicz PDist GM on his appointment as the Divisional Grand Master Northern for the 2022 – 2025 period. Both the above Brethren have the skillsets and ability to cement the Freemasons NZ Strategic Plan for the future.

Lodges are back into full swing with 26 initiations in place since 1st March 2022. Even more initiations are in the pipeline. As you will be aware with any new members we need to ensure they have suitable mentors possibly of a similar age group.

I encourage all Lodges to support their Masters in visits to other Lodges. The Lodge of Liberal Arts No 500 recently had 49 attendees at a Musical 3rd Degree and the dinner afterwards was a splendid occasion with a full house. The Master, RW Bro Dennis Waller is to be congratulated on the high standards set by his Lodge. VW Bro Brian Crone, Div G Almoner was the organist for the evening.

The Grand Master, MW Bro Graham Wrigley attended the Freemasons NZ scholarship presentations at the Hilton Double Tree in Karaka on 1st June and presented the recipients with their certificates.

I encourage all Freemasons to ensure their friends and family are aware of the available University scholarships that open on the 1st July each year. Contact the Grand Secretary for details.

The Grand Master, Divisional Grand Master and District Grand Master (Waikato) attended a meeting in Hamilton with the Tongan representatives in New Zealand relating to the Tongan volcanic eruption in January 2022 to which Freemasons in New Zealand contributed \$20,000. The logistics of delivering containers of goods and food to the people of the Tongan islands is huge with 36 inhabited islands throughout the Tongan group of 170 islands. They are most grateful for the assistance offered from New Zealand.

A reminder that the Grand Installation is in Wellington on 10th – 12th November 2022. As the numerous appointments are made to Grand Officer positions within the Division/Districts you will be able to plan flights and accommodation in Wellington. Be sure to invite families and friends. There will be further information made available to members shortly from National Office.

The Mangonui Lodge No 78 is surrendering their Charter in Whangarei on 25th June 2022

Remember to stay safe, stay well and use masks if applicable. The important thing is to enjoy attending Lodge with your fellow members.

Tēnā koe.

Fraternally yours

*Mike Hattie*

RW Bro Michael Hattie  
Divisional Grand Master (Northern)

# A Cordial Meeting of The Blue and the Red.

On Saturday 4th June 2022, the 1st Grand Principal, Supreme Grand Royal Arch Chapter of New Zealand, ME Comp. Ron Lane, GZ accompanied by officers of Grand Chapter met in Hamilton to invest officers from the Northern Division, Hauraki District, with the regalia of their respective offices.

What made this a very special event was the presence of the Grand Master of the Grand Lodge of New Zealand, MW Bro Graham Wrigley, accompanied by the Deputy Grand Master RW, Bro Jim Watt, and Officers of the Northern Division (Craft).

The Grand Lodge of New Zealand recognises six degrees as pure and ancient Freemasonry and from the photo below you can see that this is more than just a statement in the Book of Constitution. More about this event in the next edition of the Freemason Magazine.

Thanks to Mrs Christine Stichbury for this photo.



**FREEMASONS** New Zealand Masonic Knowledge Optional Task Sheets

**ON THE JOB TASK SUGGESTIONS FOR THOSE NEW TO FREEMASONRY & THOSE WANTING TO HELP.**

Produced By: VW Bro John MacDonald, Grand Lecturer Northern Division, May 2021



**Complete Sets or Individual Copies of Education Guide Booklets are available from National Office**

**Click the Picture At Left To View and Dowload the Task Sheets Which Complement The Education Guide Booklets**



(Continuing The Series of Papers from New Zealand Research Lodges)  
THE RESEARCH LODGE OF RUAPEHU. 22 September 1980

**THE ORDER OF THE GOLDEN FLEECE, THE ROMAN EAGLE, AND THE GARTER.**  
Read by W. Bro's Alan Catran and Jim Bradley and Bro's Sam Howcroft and Bert Palliser

"More ancient than The Golden Fleece or the Roman Eagle, more honourable than The Garter or any other Order in existence, being the badge of innocence and the bond of friendship." This passage from the First Degree Ritual refers of course to the Masonic Apron, and it is for that reason I have chosen these Three Orders as the subject for a short historical paper this evening.

Apart from the threefold reference to the Apron, I cannot make any other claim to this being a Masonic address, but it has been a most instructive study to me, and I trust it will be as interesting to you. How many brethren, from the newly-invested brother to the time-honoured Past Master, could explain these Three Historic Orders? I have searched all the Masonic books I can put my hands on, but can obtain only the scantiest reference and, in most books, none at all.

Why these three Orders, out of the multitude of knightly and other coveted Orders of ancient times were selected to distinguish the Masonic Apron, I cannot explain.

These three Orders may have had great prominence and pride of place in the times of the compilers of the Ritual, but strange to say the Golden Fleece was primarily an Austrian Order; and the Roman Eagle as the name implies, was an Italian Order. The Garter, of course, was and still is the first and foremost British Order. And now let us take these Orders as they appear in the Ritual.

### **THE GOLDEN FLEECE**



**Austrian Order Of  
The Golden Fleece.**

The Golden Fleece was founded by Philip le Bon, Duke of Burgundy and the Netherlands in the year 1429 A.D. It ranks historically and in distinction as one of the great knightly Orders of Europe, and became divided into two branches, namely those of Austria and Spain. The original Austrian Order was founded on the occasion of the marriage of Philip, Duke of Burgundy, with Isabella of Portugal, in her honour and dedicated to the Virgin and St. Andrew.

No certain origin can be given for the name. Its archives were taken by Charles VI to Vienna, and these solemnised with vast splendour; but the possession of the Order was for a long time a bone of contention between Austria and Spain. At its constitution the number of the knights was limited to 24 - exclusive of the Grand Master - the Sovereign. The Sovereign undertook to consult the knights of the Order before embarking on a war, and all disputes between the knights were to be settled by the Order. So great was it that Charles V conferred on the Order exclusive jurisdiction over all crimes committed by the knights. The Austrian and Spanish branches continued as independent Orders as the principal Order of Knighthood in the respective states. The badges of the two branches vary slightly in detail more particularly in the attachment of firestones and steels, by which the fleece is attached to the ribbon of the collar. The characteristic emblem of the

Order is the Golden Fleece, hanging on a golden, blue-enamelled flint stone emitting flames of fire, and the motto is: "Pretium laborum non vile" (a not unworthy reward for labour). The Badge of the Order is a golden ram suspended by a collar round his middle. This badge hangs from the Emblem, which is in the form of a jewel. The Order of the Golden Fleece dates back 510 years.

## THE ROMAN EAGLE



*The Roman Eagle*

The Roman Eagle is of much greater antiquity than the Golden Fleece. Why was the Eagle chosen as the Roman Standard? The Eagle as a symbol is of great antiquity. In Egypt, Greece, and Persia this bird was sacred to the Sun. Among the Pagans it was an emblem of Jupiter, who wielded thunder and lightning; and with the Druids it was a symbol of their supreme god. It is also referred to in the Scriptures. The Heralds explain the Eagle as signifying the same thing among birds as the Lion does among quadrupeds. It is, they say, the most swift, strong, laborious, generous, and bold of all birds, and for these reasons it has been made, both by ancients and

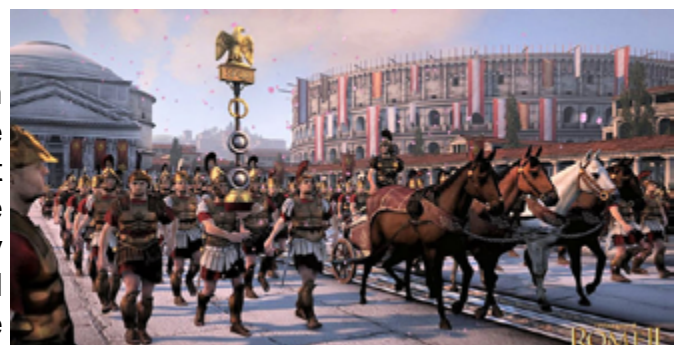
moderns, the symbol of majesty.

The Roman Eagle was the figure of an eagle crowning the standard of the Roman legions; it was fixed upon a long shaft or spear, with outspread wings as if about to soar into the sky, grasping the thunderbolts in its talons, and in later times surmounted with laurels. These Eagles were first made of wood, afterwards of silver, and later of gold. On the march they were always carried by the cohorts of the van. In camp they stood in the Praetorium fixed in the earth. Desertion or loss of the Eagle was punished with death. Since Rome was not founded till 573 B.C., and Solomon's Temple was said to have been built about 950 B.C., there is no question as to the justice of the claim that "The Apron is more ancient than the Golden Fleece or the Roman Eagle".

The Roman Eagle was not always the one great military standard of the Roman soldiers. In the earliest days the Roman army was made up of knights and rich men who could buy their own armour and their own war-horses. As time went on the rich and great grew mutinous and refused to serve beside their inferiors. In the last century of the Roman Republic (before the Roman Empire), about 140 B.C., Marius, the great Roman general, saw that the army needed to be re-organised. He filled the ranks with volunteers, the poorest and hardest of Rome and other parts of Italy. He also brought cavalry from the Numidian desert, slingers from the Balearic Isles, and archers from Crete. He did away with distinctions and made all equipment uniform; and instead of having a variety of insignia, all the legions fought under one emblem — the Silver Eagle. The Roman Eagle therefore became the standard of the legion, and it was regarded as sacred. In camp it rested in a special shrine, and to lose it in battle was a terrible disgrace. The eagle continued to be the Roman standard under the emperors, and the Roman Eagle was carried victorious to all the quarters of the then known world.

It was natural that the Romans should have chosen the eagle as their emblem as well from its symbolic significance, as from the fact that from the earliest times, when augury was practiced, great stress was put on the omens given by birds. It was lucky — a good omen — to see birds flying on the right; but a bad omen if the flight appeared on the left. Some birds were more lucky than others; so it is no wonder that the eagle — the king of all birds — should be regarded as a suitable emblem. History tells us that a new colony founded in B.C. 182 was named Aquileia because an eagle — aquila — appeared to the colonists.

This gives us some light on the reverence in which this bird was held and why Marius chose it as the one great emblem of the Roman Standard. Apart from being adopted as the Roman Standard, the eagle has been adopted as their national military ensign by Russia, Germany, Austria, and the United States of America. The Order of the Roman Eagle dates back 2079 years. It is truly an ancient Order.



*Roman Legion With Standard*

## THE ORDER OF THE GARTER

And now, thirdly, we come to The Order of the Garter. This Order always has been, and still is, the highest and most honourable Order of Knighthood throughout Great Britain and Europe. It was instituted about the year 1344 by King Edward III. The origin and actual Institution of this august Order are uncertain owing to the early loss of all the original records; but all historians agree that it was between the year 1344 and 1350 A.D.



*The Queen & Family Wearing Robes & Insignia Of The Garter*

According to the "Historians' History of the World", Vol. 17, one chronicler vividly conjures up the whole scene of the origin of the Order with his naive and vivid account of how Edward III., the hero of Crecy and Poitiers, resolved to re-erect Windsor Castle — the scene of the dramas of "King Arthur and the Round Table" — and to make an Order of Knights of himself and his children, to be called "The Knights of the Blue Garter", and decreed that an annual feast of the

Order be solemnised at Windsor on the day of St George. Other learned enquirers into English historical antiquarianism place a different source, namely, that it originated in the word Garter having been given by King Edward III as a Password to his soldiers on the day of the battle of Crecy; while others allege that it was because, on this occasion, he ordered his garter to be raised on the point of a lance as the signal of onset. The most popular and romantic belief is that before King Edward the Third's triumphant return to England from Calais after his victories at Crecy and Poitiers, a state ball was given in his honour; and during one of the dances, the beautiful and good Lady Catherine, Countess of Salisbury, whom the King had the greatest admiration for, dropped her garter, which was observed by King Edward, who picked it up and fastened it round his own leg.

On looking round he noted the significant glances and smiles of the onlookers, and then uttered those memorable and immortalized words: "Honi soit qui mal y pense" (Evil be to him who evil thinks), and added that he would shortly advance the garter to so high an honour that all his nobles would be proud to wear it. On his return to London the King instituted the "Order of the Garter", and it is claimed that of all his triumphs none exceeded this great Order. Every preparation was made to give due grandeur and importance to the inauguration of this, the "fairest, and most highly honoured of all chivalrous and knightly institutions". The King is said to have also founded a chapel at Windsor in honour of St. George, hence the Order of the Garter is sometimes called "The Order of St. George".

A proclamation was issued for a great feast by his heralds whom the King sent to France, Scotland, Burgundy, Hainault, Flanders, Brabant and to Germany, and offered to all knights and squires that might come to this ceremony passports to last for 15 days after it was over. At this splendid assembly at Windsor, which included the noblest of these several countries, the King and the elected knights were magnificently attired in gowns of russet, powdered with garter blue, wearing the like garters in their left legs and mantles of blue with scutcheons or shields of St. George. It was intended that the Knights of the Garter should consist of 40, but at this first installation only 26 were elected. First and pre-eminent over them all was King Edward III, the Black Prince, the hero of Crecy and Poitiers.

The Order underwent many changes up to the year 1805, when its constitution was fixed as comprising the Sovereign and 25 Knights Companions, together with such lineal descendants of George III as might be elected, and others of exceptional rank, title and merit.

The gorgeous habit and uniform now worn by these honoured few consist of the world-famous garter of dark blue ribbon edged with gold, bearing in golden letters the immortalized motto, with chased gold pendant and buckle; a blue velvet mantle lined with white taffeta, and a star on the left breast; over the mantle was crimson velvet surcoat with hood attached, a black velvet hat with plume of white ostrich feathers, and a tuft

of black heron's feathers fastened in by a band of diamonds. Round the neck is a gold collar with 26 jewels (representing the originally chosen number of Knights of the Order), each jewel in the form of the Garter and the figure of St. George slaying the dragon attached to it. Truly a magnificent regalia.

This honourable Order, as already mentioned, still ranks first among all the Orders of Knighthood of Great Britain and Europe. Knights of the Garter write K.G. after their names.

Such is the information available regarding these three great historic Orders, and in conclusion may I summarise in a sentence that purport as concerning our Masonic Apron.

Freemasonry is infinitely older than Austria and the Roman Republic, and the Apron is honoured and recognised as a landmark of our ancient and honourable institution; therefore it necessarily follows that the Apron is more ancient than the Golden Fleece or the Roman Eagle and more honourable than the Garter or any other Order, being the Badge of Innocence and the Bond of Friendship.



## How We Were Seen In 1868!

### LODGE OF DUNEDIN, No. 931.

**A** REGULAR MEETING of the above Lodge will be held at the Masonic Hall, This Evening, Tuesday, 5th May, at 7.30 o'clock sharp. Visiting and sojourning Brethren are invited.

By order of the W.M.

F. A. ROBERTS, Secretary.

OTAGO DAILY TIMES, ISSUE 1980, 5 MAY 1868,  
PAGE 1

### LODGE ST. CLAIR, No. 450, S.C.

**T**HE usual Monthly Meeting of the above Lodge will be held This Evening, at the Masonic Hall, Princes street, at 7.30.

By order of the R.W.M.

A. J. BUISSON,

Secretary.

OTAGO DAILY TIMES, ISSUE 1995, 11 MAY 1868,  
PAGE 1

### MASONIC.

### OTAGO KILWINNING LODGE, No. 417, S.C.

**B**RETHREN of this Lodge are requested to attend the Funeral obsequies of Bro. Capt. Driver; meeting at the Masonic Hall, Dunedin, at 1.15 p.m. this day.

By order of R.W.M.

J. G. FILDES, Secretary.

OTAGO DAILY TIMES, ISSUE 1980, 5 MAY 1868,  
PAGE 1

### SHAMROCK LODGE—No. 448, I.C.

**T**HE usual Monthly Meeting of the above Lodge, will be held at the Masonic Hall, This Evening, Wednesday, 1st July, at 7.30.

By order,

P. P. LANGLEY

Secretary.

OTAGO DAILY TIMES, ISSUE 2028, 1 JULY 1868,  
PAGE 1



# How We Were Seen In 1868!

**G**RAND MASONIC CEREMONY.  
 ———  
 L A Y I N G  
 OF THE  
 F O U N D A T I O N S T O N E  
 OF THE  
 N E W M A S O N I C H A L L,  
 D u n e d i n .

Anniversary of Her Majesty the Queen's  
 Birthday.

MONDAY, MAY 25th, 1868.

—

A Gallery for the special accommodation  
 of Ladies desirous of witnessing the  
 Ceremony, will be erected imme-  
 diately in front of the site of  
 the building.

—

Tickets of admission can be obtained from  
 the D.G.D.C., Bro. J. Hyman, Princes  
 street.

As the number of seats is limited, an early  
 application for tickets is requested.

OTAGO DAILY TIMES, ISSUE 1980, 5 MAY 1868, PAGE 1

**THE ANNIVERSARY BALL**  
 OF THE  
**CLUTHA MASONIC LODGE**



**W**ILL take place in the Long Room of  
 The Newmarket Hotel, on  
 Friday Evening, the 3rd of July, 1868,  
 At 8.30 o'clock.

Admission ... .. £1 ls.

Tickets to be had on application to Bros  
 Christie, Sheath, Murray, Grigor.

**ROBERT GRIGOR,**  
 Secy.

BRUCE HERALD, VOLUME V, ISSUE 216, 17 JUNE 1868, PAGE 4



 

**LODGE WAITEMATA, No. 689, E.C.**

**T**HE Regular Monthly MEETING of Lodge  
 Waitemata, No. 689, E.C., will be held in  
 the Lodge-room, Masonic Hotel, **THIS EVENING,**  
 at half-past 7.

By command of the W.M.  
 Monday, June 15, 1868.

DAILY SOUTHERN CROSS, VOLUME XXIV, ISSUE 3405, 15 JUNE 1868, PAGE 1

**INAUGURATION OF THE NIXON MONU-  
 MENT.**




**I** HAVE to request the ATTENDANCE of the  
 Masonic Brethren connected with the SCOT-  
 TISH CONSTITUTION, at the INAUGURATION  
 of the MONUMENT erected to the Memory of the  
 late Brother Colonel NIXON, at Otahuhu, **THIS  
 DAY (Wednesday), the 13th instant.**

The Brethren will meet in the St. John's Lodge-  
 room, Otahuhu, at half-past 2 o'clock afternoon, in  
 full Masonic Costume—black dress, with white neck-  
 tie and gloves.

A Coach will leave the Star Hotel, Albert-street,  
 at a quarter to One sharp,

**ANDREW BEVERIDGE,**  
 R. W. P. D. G. M., S. C.

DAILY SOUTHERN CROSS, VOLUME XXIV, ISSUE 3377, 13 MAY 1868, PAGE 1

**SCINDE LODGE, No. 419, I.C.**

**FESTIVAL OF St. JOHN.**

**T**HE Brethren will meet at the Masonic  
 Hall TO-MORROW (Wednesday), at  
 high noon. Banquet at 6 o'clock p.m.

By command of the W.M.

**J. WARDEN GOWING,**  
 Secretary.  
 June 23, 1868. 605

HAWKE'S BAY HERALD, VOLUME 12, ISSUE 954, 23 JUNE 1868, PAGE 2



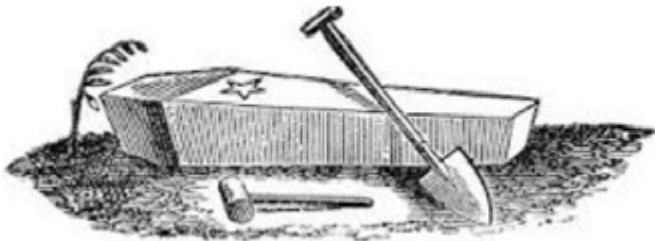
# From The Grand Lecturer. Northern Division. VW. Bro John MacDonald



## *A Sensitive Issue*

The thoughts that follow will not apply to recognised collectors but are intended to provide some guidance to those of us who are from time to time gifted items, or are asked for assistance by a family or person who wish to dispose of, or who have inherited, Masonic memorabilia and regalia.

When a Brother passes to the Grand Lodge above, he invariably leaves behind Masonic certificates, regalia, memorabilia, documents, and books, which his family are left to deal with.



Some families have a tradition of passing these down to younger generations, some put everything into a suitcase or similar and store this in the ceiling, basement, or garage, for the time being, while in other cases they ask a family member to approach a Brother whom they know to help them decide what to do.

No matter which option prevails, there are some sensible steps that we should all take to reduce the chances that bad feelings, or even worse serious offence, might occur resulting from our involvement at this sad time.

Let's talk first about the initial approach to the family of a departed Brother. Before any involvement commences, it is important to check for any ethnic and religious sensitivities. New Zealand is a multicultural country, and there are many folks living here who have a diversity of traditional and cultural views of how a death in the family is dealt with.

From a Masonic viewpoint I suggest that, ethically, there should be two people involved in all interactions - probably the local Lodge Almoner and Master or even two members who are family friends. These Brethren will probably contact the family and offer condolences as soon as they become aware of the passing. A phone call or email, followed by a good old-fashioned card is the safest start point. They should also ask the family about their wishes for a Masonic contribution to a family service or memorial. For more on this read Rule 62 B.O.C. I suggest it completely inappropriate to discuss any other matters at this time unless a family member wishes to do so.

A week or so after the funeral, if there has been no approach from the family, a follow up phone call to the family offering help with the disposal of Masonic memorabilia might follow. If the family asks for assistance, arrange a meeting to see what help can be provided by the Lodge. As mentioned at the beginning of this paper there are several options that the family can choose. It is their choice and their decision, and they should not be pressured into handing over anything to a person or Lodge. If the family decline the offer of help – end the conversation there.

If the family decide to donate all, or just some of the Masonic memorabilia to the Lodge, they will need information on what may happen to it. Let them know it may be stored and handed down to new members, displayed in the Lodge building in suitable cabinets, or possibly even donated on their behalf to [The Library and Museum of Freemasonry](#) – Kyber Pass Road, Auckland.

This is practical if a dealing with a large collection from various degrees and other Orders. Make sure you get a list from the museum on what they can accept. Also consider the storage facilities

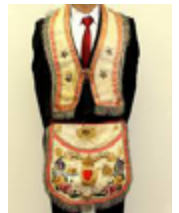
they operate which provide an affordable and practical way of keeping artefacts in a secure and properly maintained condition.

Always write down the family instructions and get them signed off. Make sure these are carried out expeditiously and tactfully. As you collect items, make sure you list each one on a piece of paper or electronic device.

When completed, get a family member to sign at the bottom of the list and also put the Lodge members signatures beneath this as well. Certainly, it adds a few extra minutes to the process but can help avoid or resolve unpleasant issues in the future. I personally use an old-fashioned notebook for this purpose as it is much easier than lugging a laptop or tablet into someone's home and asking to use a power plug. It also gives an original document when there are questions about what happened to what item in the future. Type up a copy of this list and give a copy to the family plus one to each of the people who helped with the collection.

If time permits, get a photo of each item on your phone or camera and keep these with the typed-up list. This does not have to be done at the family home, Often it is easier to lay the items out on a long table for photographing. Documents and books can be photographed side by side while anything not recognised is best recorded separately so that a picture can be sent to a Lodge, District, or Divisional collector or other knowledgeable person for identification. The The Library and Museum of Freemasonry New Zealand is very helpful with this if approached.

Some of our older Brethren have been members of other "Men's Clubs" over the years so collars, aprons, and breast jewels can be mixed in with Masonic regalia. Depending on the families wishes these can be sent to the appropriate organisation if it still exists. A Google search will usually provide a contact phone number or email address. Local museums are also often more than happy to add these items to their collections.



***Odd Fellows  
Regalia***

So - who owns these items? A contentious issue that has created many controversies over the years and will continue to do so as societies' views change. If in doubt – get advice from your local Citizens Advice Bureau, a solicitor, or a museum curator.

From my own viewpoint I would suggest that everything belongs to the family until the items are given away. There will be times when items are gifted to an individual in which case, they should ask for proof of ownership of the gift and keep this in the box or Lodge bag. A quick note is all that is needed.

If items are gifted to a Lodge, they remain the property of the Lodge until such time as the Lodge merges, or hands in its charter. Where a Lodge is not the owner of the building, they should register the gifts with the property company, plus get approval to hang them on the walls or in cabinets. It is a nice touch to put a label card with the items or in the cabinet naming the donor or family and if appropriate a short description or history of the item.

Where there are District and Divisional archivists, they may keep a list of all items in their District or Division, but they should not claim ownership of these. Lodges retain ownership of the items.

Registered collectors pay for the items they own. Usually these will be sourced from families or are bought and sold at auctions or online stores. In every case there will be a copy of the invoice and receipt plus bank statements to provide proof of ownership.

I believe that it is un-Masonic for a Lodge (or individual) to sell any gifted item without the approval of the family. Any money received should be paid into the Lodge bank account where it will leave a paper trail if there are questions raised.

Selling gifted items has the potential to open a Pandora's box so is not something I generally approve of.

If a Lodge has no space to store the items – a museum is the next best option I suggest. Gifted regalia can be passed on from one Brother to another, but there should be no payment involved in this. "Once upon a time" it was common for a Lodge to buy a set of undress regalia for a Grand Lodge officer member who had completed his term of office. The Lodge retained ownership of the regalia and it was generally returned to the Lodge on the death of the Brother and passed on as appropriate.

## Conclusions.

As we get older, many of us become collectors by nature. I do not have much storage space where I live but I have accumulated a small collection of old Masonic books and rituals which have been given to me. These provide some great research reading and lots of pleasure.

What follows are my own views and are intended to offer some guidance only.

1. While you are able - make sure you tell your family what you want done with your Masonic regalia. Leave instructions in your will or even better your Lodge bag(s).
2. If you have regalia, or documents, you are not going to use, don't stash them away. Share them. Let others know you have them. Hand them to your Lodge or another appropriate Lodge. If they don't have storage space for these, ask [The Library and Museum of Freemasonry](#) about their inexpensive storage options. That way all the items are accounted for and can be retrieved as required.
3. Always remember that we are Freemasons. There is a high standard of behaviour expected of us by our own Brethren and the wider community that we live and work in. When dealing with other people's money and possessions, illegal, sleazy, or underhand, conduct is not acceptable. Turning a blind eye or condoning this is equally wrong.



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