

## The Robert Burns Lodge No 604 S.C.

Masonic.—

The brethren hailing under the Scotch constitution residing in Christchurch, having obtained a warrant from the G L, in Dunedin, for the establishment of a new lodge to be called the Robert Burns Lodge, the ceremony of consecration and installation of officers took place yesterday.

In the absence of any Grand Lodge officers under the S.C, it was performed by the R.W. District G.M. of the E.C, Bro W. Donald, assisted by the DD G.M. Bro H. Thomson, and other Grand Lodge officers.

The ceremony, which was most impressive, took place in the St Augustine Masonic Hall, and was attended by a number of brethren of sister lodges, working under other constitutions.

The musical part was most efficiently rendered by Bro Hodge, assisted by several other brethren.

After the consecration had been duly carried out according to ancient custom, the W.M. elect of the new lodge, Bro P. J, Parker, was installed, and he then invested and installed his officers for the ensuing year.

In the evening the brethren, together with a number of visiting brethren, banquetted together at Quill's Restaurant, Cashel street.

The usual loyal and Masonic toasts were given and responded to, and the party separated after spending a very pleasant evening.

[READ MORE](#)

### Details Of This Lodge At A Glance

Name:	The Robert Burns Lodge
Number:	604
Constitution:	Scottish Constitution
Location:	Christchurch
Constituted:	22nd February 1877
Warrant Dated:	8 May 1877
Status:	No. 139 on Reg. of G.L. of New Zealand. Seceded: 17 Jan 1905

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Feedback welcome

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On Becoming a Feather Duster.

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



M.W. BRO. OLIVER NICHOLSON  
Grand Master 1916 and 1917



*RW Bro Michael Hattie & Heather*

## From the Divisional Grand Master

Greetings all

Days are getting longer and slightly warmer in the North and Heather and I are looking forward to Daylight Savings starting on the 25th of September. Hopefully the summer days will not emulate those in the UK and Europe.

You will be aware that the voting for the new District Grand Masters closed on the 29th of July and I congratulate those Grand Officers below:

<b>W Bro Hugh Chamberlain</b>	<b>Dist DC – Northland</b>
<b>W Bro Andrew Alexander</b>	<b>GS – Auckland</b>
<b>VW Bro Paul Larsen</b>	<b>GDC – Counties-Hauraki</b>
<b>W Bro Len Jeffrey</b>	<b>P Dist DC – Waikato</b>
<b>W Bro Doug McNab</b>	<b>Dist DC – Bay of Plenty</b>

Appointments will be made in September for the other Grand Officer roles in consultation with the Grand Master.

I attended the Lodge Te Puke No 261 where the **Master, W Bro Mark Williams** was installed for a third term. At the same meeting I had the pleasure of promoting and investing W Bro Jonathan Gregg and W Bro Derrick Crosby to the rank of Past Grand Director of Ceremonies becoming **VW Bro Gregg** and **VW Bro Crosby**, roles that were both well deserved. Congratulations to both recipients who have devoted a total of 79 years to Freemasonry.

Congratulations to **Bro Cameron McCracken** and **Bro Hayden Lupton**, of the Wellsford Marsden Lodge No 169, initiated on 21st July in what was a family affair, with Cameron's grandfather VW Bro Ron McCracken, his father, W Bro Greg McCracken and brother, Bro William McCracken taking part in the initiation ceremony. Bro Cameron McCracken, who has Downs Syndrome was a very able participant and thoroughly enjoyed the ceremony as did Bro Hayden Lupton. Refectory also was well attended with Cameron's grandmother and other family members in attendance.

A reminder that the **Grand Installation is in Wellington on 10th – 12th November 2022.**

There will be further information regarding accommodation and events made available to members shortly from National Office. A reminder that ladies are invited to attend the Grand Installation and investiture of the Grand Master, RW Bro James Watt and other officers. If attending I would suggest you book your flights to Wellington ASAP.

FYI - I have been informed recently by VW Bro Glen Harris that **Lodge Gate Pa No 407** from the Bay of Plenty will be surrendering their Charter in on **26th October 2022.**

Remember to stay safe, stay well and use masks and sanitiser if applicable. The Covid virus is still affecting members of our Community. 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)

**Continuing the Series of Papers From New Zealand Research Lodges.**

**THE WAIKATO LODGE OF RESEARCH NO. 445 VOLUME 4 No. 8  
NOVEMBER 1988**

**WE ALWAYS DID IT THAT WAY by Bro. T. J. Spitz**

**Editors Preamble.**

**R**ecently I was stunned when I learned that a District Grand Master was so incensed by my article in the April 2022 Edition of this newsletter regarding the conduct of Installations that he complained to the Divisional Grand Master. ([Read The Article Here](#)). Craft Lodges have conducted their own Installations since at least 1717 so I am not sure what caused the upset. District Grand Lodge assists by invitation - not as of right.

**T**his article was written in support of another District Grand Master who has suggested that more Lodges might consider conducting their own Installations to build a bigger pool of people, able to confidently deliver the charges used in a Board of Installed Masters and during the ceremony of Installation of a Master. I like this positive thinking, as the numbers of Brethren able to confidently deliver these charges continues to dwindle. I was very careful to stress that, should a Lodge decide to go down this path, they should discuss this with their District Grand Master, to ensure that the ceremonies are conducted in accordance with both the Book of Constitution and also the District Grand Master's Manual. I noted that many of our Districts have their own Books of Ritual for use during these ceremonies. Ask if your Lodge doesn't have access to one.

**W**e must never lose sight of the fact that we are all members of the same Grand Lodge of New Zealand and have agreed to abide by the rules and regulation of that Organisation. These certainly change from time to time, and probably will again, as evidenced by the remits being circulated for discussion at the next Communications in November this year. Changes have occurred since the first book of Constitution appeared in 1892. When an individual, or a group of Brethren disagree with change, there is a process laid down for challenging and amending it if necessary. Details of the necessary steps are in the Book of Constitution.

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**This Paper delivered to The Waikato Lodge of Research No 445 in November 1988  
is worth reading & contemplating as we more make changes in November this year.**

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Did you know that the human retina is the envy of computer scientists? Its 100 million rods and cones and its layers of neurons perform at least 10 billion calculations per second. Naturally the brain to avoid being completely overtaxed by this colossal amount of visual information has the ability to accept so much, but it does see if it wants to.

When the Waikato Lodge of Research No. 445 asked me to present a paper on any subject I so desired, the feelings of frustration and annoyance that were present a few months earlier surfaced. For after being installed as Master of my Lodge I was confronted with almost total opposition to changes which I felt were necessary to correct inaccuracies in our lodge working.

My learned P.M.'s and I use the word learned with the utmost respect flooded me with different reasons why I should not, at any cost, change what had been the norm of the Lodge since its dedication. I was asked to believe that the Charter W.M. in his wisdom 24 years ago previously, had laid down the procedures which without fine tuning was going to suit 1988 and beyond.

I was being asked to believe that-we always did it that way- hence the title of my paper this evening I will confess that at the start into this research my feelings were running pretty high.

As a Master one can feel fairly safe with the gavel in his hand but the decisions he makes have to be agreed to by all so it can be a bumpy ride outside the door. I did mellow. Indeed I started to believe that there was more than just a right or a wrong. I began to appreciate the differences that I saw and I use the word difference cautiously, but above all I was not to forget that we are all human, we do things different and we do forget. The word forget is the trigger, because I knew that my brothers had had not been taught wrongly, they had forgotten and in came the glaring mistakes which the eye picked up but did not compute. They generally believed 'they always did it that way'.

My story starts when I, with consultation with one of my senior P.M.s, attempted to delete two perambulations for the candidate in the first degree. My reason "a complete waste of time". The reasons given why we should not change were, The History of Freemasonry, The Tradition of Freemasonry, The Ritual of Freemasonry, and it's these points I wish to make some comment on History and with it, Tradition. History was one of the main reasons given why I should not change.

It is true, that the historian has no rules as to exclusion of evidence or incompetency of witness. There was a long habit, combined with a happy talent which may enable a person to discern the truth where it is invisible to the not so trained eye such as a new Master, but the truth should admit proof which he can understand. Indeed the early history of freemasonry is so interspersed with fable and romance that I feel we should let some of it pass quietly into oblivion even though we may be anxious to deal tenderly with its long cherished legends and traditions.

Fidelity of tradition is not guaranteed by its records. It should be proved by authentic evidence to be not of subsequent growth, but to be founded on a contemporary recollection of the fact recorded. A historical event may be handed down by oral tradition as well as written but again satisfactory proof must be given that the tradition derived from contemporary witness. It was my part to scrutinize as carefully as I could the validity of the proof not to weigh the probability of the facts, a task to which we can scarcely ever be competent. As we know there is no evidence that Free Masonry or the craft goes back beyond the operative mason medieval times so a distinction must be drawn between the craft as an organisation and the legends and traditions and history which its teachings are transmitted.

The more rational principal of research is that the historical critic is entitled to the truth or falsehood of tradition by the standard of historical probability. We accept that there is a fair degree of allegory in freemasonry, the aim being to enforce some moral truth by a story. I know only too fully that statements that Freemasonry has existed from time immemorial or that it is derived from the mysteries of ancient Egypt are untrue. But to profit from these historical statements being aware of the legend they tell should not harm anyone.

It must also be borne in mind that as all trustworthy history must necessary be the work of compilation the imagination of the writer must be held in subjection. Indeed he can but use and shape his materials and these unavoidably will take a somewhat fragmentary form. History and tradition I found difficult to separate. You do need a tremendous amount of history for very little tradition, but what an enormous magnifier tradition is. It makes one's memory and imagination grow, helped I suspect by one's love of the craft.

### **Reasons for no change.**

Our ritual, our ceremony, our formality, our observance. No one man compiled our Ritual as originally it developed from the ceremonies of the operative mason. I do believe that one of the most beautiful parts of free masonry is in its ritual and the understanding of its different degrees. In New Zealand we have a certain quality of our own being a mixture of English, Scottish and Irish.

This is our character and I'm sure a candidate would for the first time be impressed by what he saw. We have all said after visiting a lodge the phrase 'they do it differently from us'. For instance in my lodge the J.D. may only go to the east via the north, yet you may in another lodge go via the south. This is the character and charm of our ritual which has no detrimental effect on the meaning and purpose of which the Grand Superintendents of 1900 set out to achieve when they decided to form a ritual.

A few years ago our New Zealand Ritual was revised, wording, grammatical errors etc., were set right, but the original concept was retained. I'm sure there will always be fine tuning to meet the day but wholesale streamlining I trust we will never see as we would lose the beauty which I mentioned. With this ritual comes the implementation of it. That is the way the lodge performs the degree or the way a certain charge may be done. I have always remembered a Grand Lodge Officer of the Waikato presenting the 2nd Degree Tracing Board by perambulating the lodge with the candidate, to the obvious enjoyment of all.

Their way is neither the right or wrong way as invariably nothing is written to the contrary but the acceptance of a procedure by a brother or a lodge in the way they perform their duties is going to instigate comment one way or the other. We in freemasonry have a challenge to its potential. We have our morality, our benevolence and above all our brotherhood, this being one of the main reasons why I became a Freemason. The enjoyment and company that the craft gives and the obvious feeling of the brotherhood is something we have all felt. The time we have to enjoy this company of our brethren without being bogged down with the procedures to perform our different duties behind the inner door is dependent to a fair extent on ourselves.

We as a Lodge have our way of procedure. It should be scrutinised regularly as invariably small irregular changes tend to creep in which if left unattended result in the problem that I as a new Master had when I said 'let's change this. It is unnecessary and a waste of time'.

Why do we chug along with the same old mistakes and accept the phrase 'but we always do it that way'? Over many years there have been major social changes which have affected not only the masonic craft. It is in everyone's interest to continually monitor and if necessary speak out if they have some input which they feel would be of benefit to the craft and its brethren. To this point the ironical outcome to the changes I asked for were settled by one of my PM's who was totally against what I was attempting to do, for on searching old standing committee records the very perambulations in question were found to be addressed as unnecessary.

The problem had crept back in. It may have satisfied a few but it certainly was not justified. I think back 10 years when I became a mason. My father, a mason of 30 years clearly wanted me to 'ask'. I was not aware of this. Although I am sure some brethren should have known the joy that would bring to my father if I joined the Craft. One of those brethren should have put a quiet word into my mother's ear to enlighten me on Freemasonry because I wish I had joined earlier. This method of recruiting new initiates would appear to many to be incorrect but I would argue in its favour if the candidate is found to be worthy.

It was not my intention in this paper to highlight the numerous mistakes which are seen every day such as the shambles one views with the fidelity in closing lodges or visiting Masters on entering lodge on Installation night turning their backs on the east to shake the master-elect's hand.

This you just don't do. I close I trust by making my point clear. Don't be put off by the old and tiresome phrase 'But we always do it that way'. Firstly, I doubt it and if I'm wrong that is not a reason why it cannot be evaluated for the benefit of the craft.

## **Discussion on the paper---We Always Did It That Way**

Bro J.D. Anderson: I am sure all or most of us related very personally to the theme of Bro Spitz' paper and would a various times have shared his initial frustrations. Likewise, I am sure that most of us would conch generally with his conclusions as to the proper place of `tradition or custom' within our individual lodges. Bro Spitz has raised with me, at least, a concern that we do have to take considerable care in the matter of "tradition or custom" that we do not allow some strong-minded brother, too proud to acknowledge a mistake or a memory lapse, to turn these into spurious traditions or customs contrary to our constitutions. Likewise, we must take every care to avoid the `it is so because I said it is so'. Brethren having to much sway or influence particularly over our newer brethren.

I personally have had experience of a `not too well educated' but very upright and well-meaning Brother insisting on a ritual change because he could not accept the phrase `the backside of the desert' despite this being a direct quotation from the Bible! Additionally, mean of us have experienced the situation where, perhaps because of carelessness or ignorance words have become mispronounced and their meanings radically changed. For example "tenets" become "tenants", `flagrant' becomes `fragrant' and "refectory" becomes "refractory". Thank you Bro Spitz for a timely paper.

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Bro. W.R. Roberts: Bro Spitz states for all new Masters the taboos that exist in Lodges and the display in some cases of lack of knowledge of the background of Freemasonry. We are charged to keep the Ancient landmarks unchanged. To many Masons this means everything that is done in Lodge. Congratulations on highlighting the changes that creep into all our Lodges through the years. that this is wrong, because that was how the ceremony was evolved anyway.

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Bro. I.J. Nathan said: Those Past Masters who resist change are not aware of the tremendous changes that have already taken place in speculative masonry since the Premier Grand Lodge was formed in 1717. An inspection however casual, of the rituals of 1730, 1760 and 1762 which are all still available would show how much our working has changed over the years. While it is true that the Grand Superintendents put together the 1903 Ritual they were not all favour of doing so nor did they produce the alternative third still widely used today. The 1934 Ritual underwent major changes but as Bro Spitz observes the central concept has been retained. Bro Spitz, I hope your paper attracts the serious study it merits and I look forward to your next paper. Freemasonry has changed over time; more changes will be inevitable if it is to survive.

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**Are You A Master Mason of at Least Two Years Standing or A Past Master Of A Lodge?  
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# How We Were Seen In 1868!

DISTRICT GRAND LODGE OF  
CANTERBURY.

INSTALLATION OF RIGHT WOR-  
SHIPFUL BROTHER DONALD

AS  
DISTRICT GRAND MASTER,  
ON  
MONDAY, 21st DECEMBER, 1868.

BRETHREN are requested to ASSEM-  
BLE at the MASONIC HALL, Christ-  
church, in full masonic costume, at two p.m.

The procession will leave the Hall for St.  
John's Church at half-past two p.m.

Every member of the Craft is requested to  
attend.

12-14                      A. BLAKISTON,  
District G. Secretary.

PRESS, VOLUME XIII, ISSUE 1771,  
15 DECEMBER 1868, PAGE 3



PACIFIC AND WESTLAND  
KILWINNING LODGES.


THE Brethren of the Two Lodges are  
requested to attend a GENERAL  
EMERGENCY MEETING, to be held  
at the Lodge Room, on FRIDAY, 20th  
instant, at 7.30 p.m., to consider the favor-  
able opportunity offering for purchasing  
the entire property known as the "Com-  
mercial Hotel," for a Masonic Hall.

By Order of the Committee.

CHARLES STRASSER,  
Hon. Secretary, *pro tem.*

4113

WEST COAST TIMES, ISSUE 986,  
19 NOVEMBER 1868, PAGE 2



THISTLE LODGE OF WESTPORT,  
No. 483, S.O.

THE Annual Meeting of this Lodge  
will take place, at the New Masonic  
Hall, Empire Hotel, on Monday next,  
the 30th November, at 8 o'clock.

BUSINESS :—

Consecration of the New Lodge  
Room, Installation of the R.W.M.  
and Officers for the ensuing year.

All Brethren are invited.

A Banquet will be given at 10 p.m.  
Tickets, 10s.

E. K. TYLER,  
Secretary.

WESTPORT TIMES, VOLUME III, ISSUE 411, 24  
NOVEMBER 1868, PAGE 3

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

TONGARIRO LODGE, No. 705.

EMERGENCY MEETING.

AN Emergency Meeting of the  
above Lodge will be held at  
the Masonic Room, Rutland Hotel,  
to-morrow (FRIDAY), at 8 o'clock.

By order W.M.,  
N. HUGH OLDHAM,  
Secretary.

October 8, 1868.

WANGANUI HERALD, VOLUME II, ISSUE 423, 9  
OCTOBER 1868, PAGE 3



SOUTHERN STAR LODGE, No. 735.—

MONTHLY MEETING, THIS (TUESDAY)  
EVENING, 1st December, at half-past Seven o'clock.

M. M. WEBSTER,  
Secretary.

712

COLONIST, VOLUME XII, ISSUE 1167,  
1 DECEMBER 1868, PAGE 2

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

## From Peacock to Feather Duster?



With many of us “time expiring” on the 12th of November this year when our Grand Lodge warrants expire, it is time for us to contemplate where we might move to, and what we can do to continue to serve and enjoy our membership in Craft.

Our Book of Constitution contains many rules and regulations which talk about Grand Lodge Officers, but few make a direct reference to Past Grand Lodge Officers. Confusing? Let's explore this further.

Firstly, what is a Grand Lodge Officer? Grand Lodge Officers are those who have been invested to undertake specific formal duties as detailed for their position in the Book of Constitution, for a specific period of time – usually three years. When the three years is over, they may apply for other positions and extend their term as Grand Lodge Officers, otherwise they revert to being Past Grand Lodge Officers.

For the duration of their term, they are often referred to as Active Rank Grand Lodge Officers. Active rank entitles a holder to walk in file by rank (two by two) – juniors at the front and most senior present at the rear in a ceremonial procession, sit in a particular place in a Craft Lodge by seniority (usually the North East), and on formal occasions be addressed with the honorific of Most Worshipful, Right Worshipful, Very Worshipful, or simply Worshipful as for a Past Master of a Craft Lodge. For more information read the Book of Constitution *Rule 124. Style and Address of Brethren*

Most Grand Lodge roles were originally ceremonial and date from c.1717. Grand Stewards for example were once quintessential Grand Lodge Officers. Their role was to make sure that when a new Grand Master was installed, all the necessary preparations for the “after match function” were ready for the reception of the new Grand Master, his Officers, and distinguished guests. Tables were prepared, illuminated by chandeliers and candelabras, with vast quantities of food and beverages, orchestra's and military bands playing into the late hours, and of course the Port glasses and decanters for the Loyal toast to the King. Very much a working rather than ceremonial role for Grand Stewards back then.

Today, some Grand Lodge positions including Divisional and District Grand Masters are now principally Pastoral Care and Administrative, rather than ceremonial. These Brethren can only perform ceremonial roles at the invitation of the Master and Brethren of a Craft Lodge. Other, Grand Lodge roles which are not ceremonial include: The Grand Treasurer, The Grand Secretary, The President of the Board of General Purposes, The Grand Superintendent of Works, and yes - We Three Grand Lecturers.

From time to time we hear criticism that there are too many Grand Lodge Officers. With our current Craft membership, the percentage of brethren with Most Worshipful or Right Worshipful titles is less than 2%. If we include Very Worshipful or Worshipful brethren holding Grand Rank this figure rises to around 15%. So, we still have 85% of our members of Craft Lodges being Entered Apprentices, Fellow Crafts, Master Masons, Masters, or Past Masters. This is not an unreasonable percentage of top ranking people when we look at other organisations in our community. What is interesting, if we review the statistics, we also find that the higher the rank, the higher the participation and attendance rate for these Past Grand Lodge officers. It is not only about perception – the monthly returns to National Office support this statement.

Attaining Grand rank is certainly not going to happen for everyone, so how do we, as Freemasons, recognise service to the Craft? There are only a certain number of positions available for Active Grand Lodge Rank and we don't want to alter this, or we will end up with the old cliché (modified to suit this newsletter) of “too many masters and not enough craftsmen” prevailing.

Member recognition is an internal Craft Lodge function. Some possible options include the presentation of a Past Masters breast jewel, or less frequently now, an Organists, Almoners, Secretaries or Treasurers “gong”. We also have a Ladies Lapel Pin which can be presented to women who give exceptional service to a Lodge. Lodges may also confer honorary membership on a distinguished member.



At a more formal level we have the Grand Masters Order of Service to Masonry (O.S.M.) the Roll of Honour (R.H.), and the newer Charity Jewel.

Now then - what happens to Past Grand Lodge Officers who do not apply for a new position when their warrant expires? Freemasonry is somewhat unusual in that it allows Past Grand Lodge Officers to retain their honorific form of address, wear "undress regalia" reflecting the rank they previously held, continue to form and walk in procession, and sit in the North East part of the Lodge.

Let us be quite clear on one thing - Past Grand Lodge Officers do not hold either the responsibilities or authorities they may have had by virtue of their Active rank. In practice most Past Grand Lodge Officers continue to assist the Craft at Lodge level, and often at District or Division level, as far as they are able. to do. Their Precedence in Grand Lodge is set out in the *Book of Constitution Rule 123*. This can be a bit confusing to the uninitiated and there is further clarification of who walks and sits where for ceremonies and processions in the sub clauses show here:

- b. Past Grand Officers take precedence according to seniority by date of their first assumption of their office.
- c. Brethren upon whom Honorary Past Grand Rank is conferred (see more below) at a Communication of Grand Lodge take precedence next after Brethren who at that Communication relinquish active office of the same rank.
- d. Unless the rank conferred is expressly declared to be that of Past Senior Grand Warden or Past Senior Grand Deacon the honorary rank of Past Grand Warden or Past Grand Deacon conferred shall be deemed to be that of Past Junior Grand Warden or Past Junior Grand Deacon respectively.

### ***What is Honorary Past Grand Rank (also known as Honoris Causa Rank) I hear you ask?***

The Book of Constitution helps us answer this question beginning with *Rule 168. Holders of Grand Rank:*

The Grand Master may confer such Honorary Past Grand Rank as the Board of General Purposes recommends on a Brother who holds any Grand Rank, or Provincial or District Grand Rank under any recognised Grand Lodge, whether in New Zealand or elsewhere, when he becomes a member of Grand Lodge

*Rule 171. Honorary Past Grand Rank*  
tells us who may receive Honorary Grand Lodge Rank

- a. The Grand Master may confer higher Honorary Past Grand Rank on any Past Grand Officer when he deems the circumstances warrant the preferment
- b. On recommendation from the Board of General Purposes Grand Lodge may confer Honorary Past Grand Rank on any Brother who has attained the rank of Installed Master and has rendered special service to the Craft,

Note that when a Past Master is recommended for Honorary Past Grand Rank the rank recommended shall not usually be higher than Past Grand Bible Bearer.

The number of Honoris Causa promotions that may be awarded is given in the Book of Constitution *Schedule B. Page 184* (2019 edition)

Honorary Grand Rank under *Rule 171(a)*

### ***Past Deputy Grand Master***

Normally no more than one every three years. In general appointment would be to Divisions in rotation.

### ***Past Grand Warden***

One per Division in every Communication year. Appointment is by the Grand Master who will normally consult with the Divisional Grand Master.

Honorary Past Grand Rank under *Rule 171(b) & 172*

**Other Grand Ranks from Past Grand Chaplain to Past Grand Inner Guard**

One in each Communication year to each District.

Allocation to a District of the appointment of a Past Deputy Grand Master or Past Grand Warden will be in lieu of any other appointment.

All promotions are the prerogative of the Grand Master. In general, one promotion will be made in each Division in any Communication year, but the Grand Master may at his discretion, make other appointments from time to time for special reasons.

**IMPORTANT NOTE.** Honoris Causa Past Grand Lodge Officers do not have either the responsibilities or authorities associated with the Active rank Grand Lodge Officers.

**What do I personally plan to do after November 12th?**

I already have my Undress regalia in my bag and look forward to wearing it. I hope to continue to serve the two Lodge(s) that I am a member of, assist the Northern Division Grand Master(s) as requested, write a book about Freemasonry, and stroll a long and happy path until I am called to the Grand Lodge above. A wonderful dream!

**References:**

- \* Book of Constitution (2019 Edition)
- \* District Grand Masters Manual (2019 Edition)
- \* VW. Bro Alan Hart, P G Sec,  
3 Papers presented to  
The Research Lodge of Wellington, No. 194



**Past Grand Lecturer's  
Collar Jewel and Apron Badge**



**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



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Which Complement The  
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