

Lodge of Progress No 1651. E.C.

One of the most interesting ceremonies connected with the Masonic craft, the opening of a new lodge, took place in Southbridge on Tuesday evening.

For some time it has been contemplated to erect a hall upon a reserve which has been secured for the purpose, but until the building is carried out arrangements have been made to hold the monthly meetings in the town hall. This is not altogether a very suitable place of meeting, and more than usual precautions must be constantly taken to ensure the necessary separation from the outer world, which characterises the mysteries of the craft.

A very large number of members of the various lodges in the district assembled at the railway station on Tuesday, and were conveyed to Southbridge by the 4.15 train.

After a light repast, the officers of the Grand Lodge and the assembled brethren proceeded to the town hall, where the Right Worshipful the D.G.M., Dr Donald, opened the Grand Lodge.

Following the conclusion of the ceremony, a banquet then took place in the Town Hall, at which usual loyal and masonic toasts were given ; we must mention that the success of the ceremony was to a great measure due to the musical arrangements having been very well carried out by Bro Milner, D.G. organist, who presided at the harmonium.

Upwards of fifty brethren were present at the ceremony and banquet, and altogether a most successful and encouraging masonic beginning has been made in Southbridge

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Details Of This Lodge At A Glance

Name:	Lodge of Progress
Number:	1851
Constitution:	English Constitution
Location:	Southbridge
Constituted:	16th November 1875
Warrant Dated:	10th November 1876
Status:	No. 22 on Reg. of G.L. of New Zealand.
Seceded:	Founding Lodge 1890

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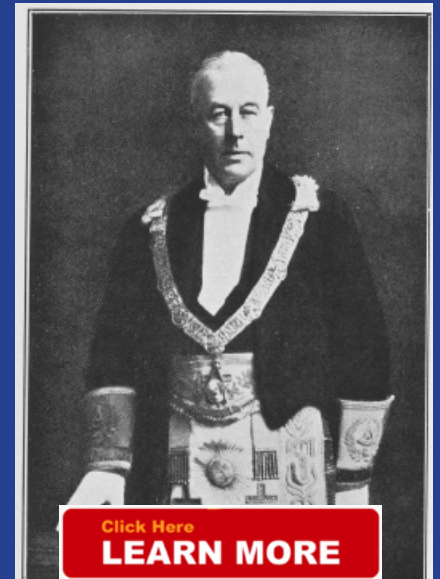
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The Northern Division**



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M.W . BRO. HON. SIR ALEXANDER
LAWRENCE HERDMAN
Grand Master 1918 and 1919



RW Bro Michael Hattie & Heather

From the Divisional Grand Master

Greetings all

I stand with all Lodge members in offering condolences to the Royal Family on the passing of our beloved Queen Elizabeth II – loved by all in her 70 years of reign across the Commonwealth.

RW Bro Paul Chappel has been appointed President of the Board of General Purposes for a 3 year term. We wish him well during his tenure on the Board and I'm sure that with his business acumen and Team approach, RW Bro Chappel will bring a refreshing approach to Freemasonry in New Zealand.

As you may be aware, my term as Divisional Grand Master comes to an end on 12th November 2022, when VW Bro John Lukaszewicz will take over my role across the Northern Division. VW Bro Lukaszewicz is accompanying me on my many visits across the Districts. With Covid being rampant across New Zealand it has had an impact on Freemasonry and in particular Lodges in the Northern Division. However we are in revival mode and Lodges across the five Districts are busy playing catch up with initiations of new candidates and the passing and raising of members in the other 2 Degree's. All bodes well for Freemasonry in the future in the Northern Division.

You will be aware that all active Grand Officer appointments have been published across the Divisions and I would take this opportunity to congratulate the successful appointee's. These appointments are honourable and carry with them a high degree of responsibility. Effectively you get out of the role what you put in. In three years' time it may lead to an even higher position within the Grand Officer ranking, but there is a need to respect your fellow members and mentor them during the 3 year term.

Condolences to the English Constitution on the passing of W Bro Bruce McMurtrie and W Bro John Woodage – both dear friends of members of the GLNZ and other Sister Constitutions.



The Divisional GM, W Bro Warren Merrilees, and the District GM. Waikato District. VW Bro John Evered.

I attended a meeting of Lodge Piako No 160 on Wednesday 7th September with the District GM, VW Bro John Evered and the Divisional GM appointee, VW Bro John Lukaszewicz to meet the new Waikato District Grand Officers.

I also had the opportunity to invest W Bro Warren Merrilees PGS with a promotion to Past Grand Standard Bearer. W Bro Warren has supported and continues to support the Waikato District at District Meetings and installations since being invested as an Officer of Grand Lodge. Warren is most worthy of promotion to the higher rank approved by the Grand Master, MW Bro Graham Wrigley.

Reminder: Daylight Savings starts on Sunday 25th September 2022 and finishes on Sunday 2nd April 2023

A further reminder that the Grand Installation is in Wellington on 10th – 12th November 2022. If attending book in now so you won't miss the Grand spectacle that takes place once in every 3 years.

Tēnā koe

Mike Hattie

RW Bro Michael Hattie
Divisional Grand Master
(Northern)

Continuing the Series of Papers From New Zealand Research Lodges.

**RESEARCH LODGE OF WELLINGTON No. 194
AN ORATION TO COMMEMORATE THE LAYING OF THE FOUNDATION STONE
FOR THE LEISURE CENTRE AT THE LEVIN MASONIC VILLAGE
1 SEPTEMBER 2001**

By V W Bro. Paul Chalmers, G Lec.

Editors Note. *In the early days of Freemasonry in New Zealand, Masonic participation in the ceremonial laying of Foundation Stones was very common. Members of the Craft would assemble in full regalia and often march in procession, with other men's groups, to the site for the ceremony.*



The Horowhenua Masonic Village.

Most Worshipful Grand Master, Distinguished Guests, Ladies and Brethren,

On an occasions such as this I feel it incumbent upon me to say at least a few words about foundation stones. Lest there be confusion on the topic a definition may be necessary. As the well known American Masonic Scholar, Dr. Albert G. Mackey, so aptly puts it there are foundation stones and stones of foundation. The former refers to the courses of stones forming the foundations of the intended structure and the latter to a commemorative stone such as that with which we are concerned today.

Larger edifices of stone have existed for at least twelve thousand years in various parts of the world and those responsible for their construction were in possession of a heritage of practical experience going back thousands of years before that. Originally what we know as the 'foundation stone' was the first stone to be laid. As this was the datum point for the whole structure its manufacture and placement was of great consequence. It was from this stone that all measurements and levels were taken. Obviously the cutting and placement of such a stone required the finest scrutiny from those ultimately responsible for the final structure.

In the times of which I am speaking the construction of large edifices was considered to be a sign of strength and wealth. Huge proportions of the labour resources, and thereby the wealth, of nations were committed to grandiose building enterprises. It follows, then, that the placement of the first stone was of great importance not only to the builders but also to the nation as a whole. Such momentous occasions obviously required the presence not only of the chiefs of the building to ensure total accuracy but, indeed, the very heads of state who were, after all, footing the bill. Among those to attend would be the head of state's advisers including the priests and usually the astrologers as well. The laying of the first stone was indeed a notable occasion.

As buildings grew in size so the foundations required became more extensive and the excavations to accommodate them deeper making access to them certainly more difficult and often dangerous. As examples, admittedly from more modern times but still no less appropriate, the foundations of Beauvais Cathedral are fifteen metres in depth and those at Reims are four to five metres wide and some nine metres deep.

One does not require much imagination to realise that monarchs and other dignitaries did not wish to muddy their feet at such depths and the obvious answer becomes the pseudo or nominal foundation stone.

Returning to the origins, then, there are no records other than archaeological excavations concerning the foundations of King Solomon's Temple, which was only one of a number of large constructions of his reign. Indeed, the Temple was not the largest undertaking of the king - a palace for one of his Egyptian wives taking that pride of place. Fortunately for the Israelite builders the base rock is near the surface in most of the Holy land and around Jerusalem is even on the surface in some places. The volume of the sacred law and some Tyrenian records are the only written ones so far found relating to the temple. Neither of these records mentions the placement of the first stone and the consecration ceremony is very scantily reported. I believe, however, that the three Grand Masters would have been present at such a momentous occasion in the religious life of the Jews. It should not be forgotten, though, that Hiram King of Tyre, was a gentile and it is also very likely that Hiram Abif was not Jewish either as his father was a native of Tyre and architect to the Tyrenian king.

As a digression, the reason for the claim that Hiram Abif was not a Jew is that his mother was Jewish and became widowed and was remarried to Hiram's father. Historically there is now no doubt that Hiram was the son of a high official in the Tyrenian court who was married to Abif widowed mother. Hence, Hiram was the son of a widow. Having married out of the Jewish faith, Hiram's mother was, by Jewish law, an outcast and not legally married. Even today in conservative Jewish circles the same sanction would apply. There are recently found contemporary secular records from Tyre giving rise to this conjecture.



Sandby's Grand Hall

Of more immediate interest to us today are the foundation stones of the craft. The Grand Lodge of England, better known to us as the 'Ancients', never had a permanent home until the union of the two Grand Lodges took place in 1813. The Premier Grand Lodge, or 'moderns' as they are called, on the other hand felt the need of their own building as early as 1768 when a plan was put forward to raise: fund for the construction of a suitable building. It was from this financial plan that capitation fees first became payable by all lodges. The 'Hall', as it was called then and still is, was designed by Bro. Thomas Sandby. The foundation Stone was laid on 1 May 1775 and each of the brethren who had subscribed twenty-five pounds received a silver medal specially struck for the occasion. The dedication ceremony took place 23 May 1776.

Sandby's Hall continued to be used for various purposes both Masonic and otherwise until the 1860's when the surrounding premises were rebuilt. It was at this time that the Hall began to be known as the "Grand Temple" as it was from this era that it began to be used solely for Masonic meetings. By the 1850s it had become apparent that far more space was required for the administration of the burgeoning membership and on 27 April 1864 the foundation stone of a new building was laid by the Earl of Zetland who was Grand Master at that time. Building operations carried on for five years until the Inauguration that took place on 14 April 1869.

By the early nineteen hundreds it was becoming apparent that yet another building was necessary but plans were somewhat upset by the onset of the First World War. It is the laying of the Foundation Stone for this structure which is of real interest to us. The ceremony took place on 14 June 1927 in the Royal Albert Hall, not on the building site. Two identical foundation stones had been prepared and as the pseudo stone was laid by the Grand Master, the Duke of Connaught, in the Royal Albert Hall before some eight thousand brethren so the real stone was laid simultaneously at the building site. No muddy shoes in those days!

From this, then, we see that the laying of foundation stones has developed from a formal, practical exercise to an entirely ceremonial occasion. Because our labours today are ceremonial it is right and proper that we call upon our Masonic Saints. I suspect that many here present are not aware that there are Masonic saints, much less who they are. Masonry is not now a Christian organization and there are some hundreds of thousands, if not millions of Brethren, who are not Christian. This does not alter the fact that our forebears and founders were Christian and they may be revered for what they were and what they did.



The Quatuor Coronati.

Those generally recognized as patron saints are St. John the Baptist, St. John the Evangelist, St. Thomas, St. Barbara, St. George and the four crowned martyrs namely Claudius, Castorius, Sempromanus and Nicostratus. Collectively these four saints are known as the Quatuor Coronati.

It is most important for us to remember that Freemasonry does not now subscribe to any particular religious teaching other than that of the Supreme Being but on the other hand whatever our creed we cannot be insensitive to our roots. What non-Christian masons think about our saints, if anything, cannot say but like it or not they were revered in the roots of our organization and as far as I know they are still there.

Undoubtedly the best known and possibly the most highly regarded of our saints is Saint John the Baptist. St. John's traditional birthday and the day of his feast is 24 June. It was really pleasing for many of us to see that a great celebration of masons took place in Wellington on that day earlier this year.

At one time this was a day of unchristian rejoicing to herald the summer and the tune of plenty. It was also a holy day for operative masons, a day on which no work was performed and the only day in the year on which the mason was paid for no work. As well as being a patron saint of freemasonry, Saint John the Baptist is also the patron of the Order of Saint John of Jerusalem or more familiarly the Order of St. John, he is also the Saint of Charity - the feeling that should activate a Freemason's heart.

It is also of interest that as far back as the seventeenth century, English Freemasons were called 'St. John's Men' or 'St. John's Masons'. At least one Scottish Order which has a number of Lodges in New Zealand mentions 'St. John's Masonry' and refers to 'a lodge of St John'.

I have introduced this topic today because originally Masonic villages or whatever were envisaged and erected by the charity of masons who still have considerable input into both the running and organization of them, even though there have been, in many cases, alterations to the manner in which they are managed.

So friends, Christian or not, have a thought for St. John the Baptist. Today we can take pride in the work of many of our brethren in providing this facility and thank our Grand Master for laying the foundation stone. It is the hope of all that this facility will bring great pleasure to those who use it.

Grand Master, I thank you for the opportunity to deliver this oration.



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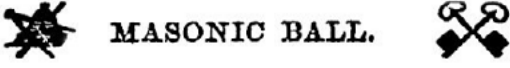


How We Were Seen In 1869!

THE consecration and dedication of the Mount Ida Masonic Lodge, E.C., as also the appointment of officers, are appointed to take place at Naseby, on Thursday the 24th inst. We understand that invitations have been sent to the Grand Lodge, also the Dunstan Lodge, and it is hoped, unless the inclemency of the weather, and the impassable state of the roads, should render their doing an impossibility, that Messrs. John Hyde Harris, D.G.M., Otago, and Vincent Pyke, P.G.M., New Zealand, and their officers, will be present on the occasion. It is arranged that a banquet will take place in the evening at Hunter's Empire Hotel.

SINCE the above paragraph was in type the ceremony of consecration, as will be seen by our advertising columns, has been postponed till Friday 9th July.

MOUNT IDA CHRONICLE, VOLUME I, ISSUE 20, 18 JUNE 1869, PAGE 2

 **MASONIC BALL.**

A BALL will be given by the FREEMASONS of AUCKLAND to their BRETHREN of H.M.S. 'GALATEA' and the ships of the Australian Squadron, on THURSDAY next, 27th instant, at the Music Hall, Symonds-street.


Tickets may be had of the

STEWARDS :

Brothers A. Beveridge, R.W.D.P.G.M., S.C.	
G. P. Pierce, W.M., Lodge Ara.	
Louis Nathan, W.M., Lodge Waiemata.	
D. Stephenson, W.M., Lodge St. Andrew's.	
G. Gledhill, W.M., United Service Lodge.	
F. H. Ibbetson	Alfred Sheath
W. T. Snell	S. E. Hughes
E. H. Power	Charles T. Benzoni
John Gordon	A. H. Diethelm
P. A. Philips	J. Gallagher
W. F. Lodge	Captain N. W. Massey.
H. N. Brewer.	

ALFRED SHEATH,
Hon. Sec.

DAILY SOUTHERN CROSS, VOLUME XXV, ISSUE 3696, 24 MAY 1869, PAGE 2



THISTLE LODGE OF WESTPORT.
No. 483. S.C.

THE regular monthly meeting of the above Lodge will be held at the Masonic Hall, TO-MORROW EVENING, at 8 o'clock.

By order of the R.W.M.
E. H. BULLEN,
Secretary.

WESTPORT TIMES, VOLUME III, ISSUE 500, 6 MAY 1869, PAGE 3

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



THE INSTALLATION OF OFFICERS
Of the
GREYMOUTH LODGE,
For the ensuing year, will take place on
TUESDAY, the 25th MAY,
At four p.m.,
AT THE LODGE ROOM,
Gilmer's Buildings.

All Members of the Craft are invited to attend.

The Banquet will take place at eight p.m.

Tickets can be obtained from Brothers Ancher, Moss, Kerr, Maclean, Kenrick, and the Secretary.

E. ANCHER, W.M.

GREY RIVER ARGUS, VOLUME VIII, ISSUE 523, 25 MAY 1869, PAGE 3




PROVINCIAL GRAND LODGE NEW ZEALAND, I.C.

THE REGULAR QUARTERLY MEETING of this Lodge will be held in the Lodge Room, Masonic Hotel, THIS (Monday) Evening, 8th inst. Hour of meeting. half-past seven o'clock. All Master Masons may attend.

JAMES CURRIE DOULL,
Provincial Grand Secretary.

DAILY SOUTHERN CROSS, VOLUME XXV, ISSUE 3630, 8 MARCH 1869, PAGE 1



SOUTHERN STAR LODGE, No. 735.—

The usual MONTHLY MEETING, on TUESDAY, 26th instant, at half-past Seven o'clock.

M. M. WEBSTER,
Secretary.

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NELSON EXAMINER & NEW ZEALAND CHRONICLE, VOLUME XXVIII, ISSUE 7, 23 JANUARY 1869, PAGE 3

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

The 1723 Constitutions Website



While Masonic research may not be everyone's cup of tea, there are some of us who devote considerable energy to this aspect of our Masonic lives. What can be quite difficult is finding a book or website that summarises a number of the issues that we are trying to get more information about. Recently I was sent a link to a website that I have found well worth spending some time working through. so this month rather than writing a lengthy article I have decided to share this with you. The website is called 1723 Constitutions uploaded and maintained by the Quatuor Coronati Lodge No 2076 EC. I have taken the liberty of reproducing the lead article below and put a link to site at the end of the article. I hope that you will take the time to click the several buttons throughout the article and in doing so gain some new Masonic Knowledge.

THE MAIN TAKEAWAY



Anderson's Constitution 1723

The 1723 Constitutions has relatively little in common with today's weighty Book of Constitutions, a lengthy compendium of rules and regulations. It was instead a radical statement of Enlightenment beliefs, a product of its time and of the authors' values. Key to understanding the context is an appreciation of the febrile political and religious nature of the early decades of the eighteenth century, a period marked by the political fallout from the death of Queen Anne, the last of the Stuart monarchs, the accession of Prince George of Hanover as George I of Britain two months later, and the threat posed by 'the

Pretender', James Stuart.

A vocal minority was opposed to George I and his coronation in October 1714 was followed by riots in towns and cities from Canterbury to Shrewsbury and Taunton to Norwich. London was not immune. The king's return from the Lord Mayor's banquet in November was disrupted by protesters, while rioting broke out at Whitechapel.

Taking advantage of the discontent, the Earl of Mar raised James Stuart's standard at Braemar the following year to foment rebellion in Scotland: the 1715 Jacobite Rising. James Stuart was Queen Anne's closest living relative, her half-brother, but as a Catholic he was excluded from the throne under the Act of Settlement which limited the succession to James I's Protestant heirs alone. The Earl of Mar met with initial success and a swathe of Scotland went over to the Pretender, as did part of the border counties of Cumberland, Durham and Northumberland.

The Jacobite insurrection was a result of several factors including hostility to the choice of George I over James Stuart and lingering Scottish resentment at the corruption that had accompanied the passing of the Act of Union by the Scottish Parliament just eight years earlier. Members of the Scottish aristocracy had been bribed with cash and honours and Robert Burns' castigating comment that Scotland had been 'bought and sold for English gold' reflected the political reality. Perhaps more worrying for the British government were James Stuart's other allies: France, Spain and Sweden.

Putting down the 1715 Rising did not destroy the Jacobite threat and successive British governments feared that a French or Spanish-backed invasion in tandem with another uprising could or would destroy Hanoverian Britain: George I would be deposed; the government dismissed; and the political

clock dialled back forty years with the crowning of what was feared to be an absolutist Catholic king.

Such concerns were genuine, shared widely, and justified, in part if not in whole. In the following five years there would be three further attempts to destabilise Britain: 1717, 1719 and 1721. The dates are significant, the first coinciding with the formation of the first Grand Lodge of England and the last with the installation of the Duke of Montagu as its first noble Grand Master.



[READ MORE](#)

Dr John Theophilus Desaguliers

The Huguenots – French Protestants – had fled persecution in France in their tens of thousands from the mid-1680s into the early 1700s.

An estimated 50,000 lived in London alone, almost 10% of the capital's population. Heavily oppressed and maltreated in France where they had been deprived of civil liberties for their faith, the Huguenots were among the most patriotic of Britons and fervent supporters of George I. They were motivated, educated, and willing to assimilate, and were disproportionately represented within Freemasonry. Within barely a decade of the establishment of the Grand Lodge of England in 1717, Freemasonry had become the largest and arguably most influential of Britain's many clubs and societies. Indeed, it remained so into the twentieth century.

Among the factors that underpinned Freemasonry appeal was the publication and promulgation of the 1723 Constitutions with its leading-edge Enlightenment principles:

- religious tolerance, something wholly radical in a world characterised by religious conflict;
- meritocracy and aspiration at a time when birth and wealth determined success;
- high standards of interpersonal civility;
- scientific and artistic education;
- societal and personal self-improvement.



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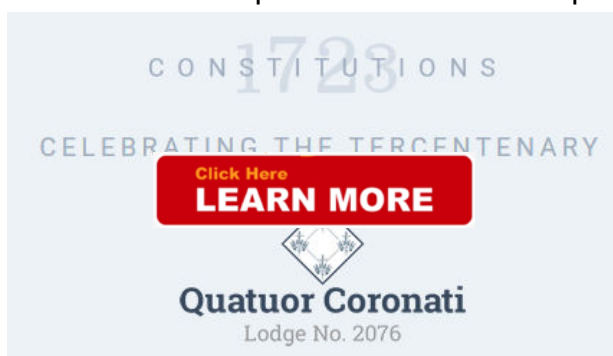
King George I by Sir Godfrey Kneller

The 1723 Constitutions also provided a legal framework for Freemasonry, a rulebook that would be emulated by many other secular clubs and societies in Britain and around the world.

Masonic practices introduced in the 1723 Constitutions include the election of Officers subject to democratic accountability, with one member wielding one vote; majority rule; orations by elected officials; national governance; and written constitutions. They were accompanied by an ideology – philosophical principles – based on meritocracy and egalitarianism among aspirational men. Professor Margaret C. Jacob, a prominent historian, notes that ‘this identity did not prevent the lodges from being hierarchical and everywhere eager for aristocratic patronage, but it did ultimately tilt the lodges in the direction of being schools for government, inculcating principles for a more republican politics. It was a social atmosphere within which the new ideas of the age, religious toleration, scientific literacy, and intellect rather than birth as the criterion of excellence, could flourish.’

Freemasonry’s tenets were embraced perhaps most obviously in America, but also in Europe and elsewhere. Historians note how Freemasonry built ‘polity within sociability’, ‘the political content of its moral vision and discourse’, its ‘imitation and initiation of forms of governance’, and its ‘strongly federal organization’.

Freemasonry thus fostered an Enlightenment culture, setting out its principles via its Charges and its organisational structure through its Regulations. These were accompanied by a faux traditional history inherited from the medieval guilds that traced Freemasonry’s evolution to ‘Adam, our first parent’. The history served to add legitimacy and demonstrate continuity, valuable assets in a tradition-based society, while the 1723 Constitutions as a whole represented a fulcrum, a pivot, on which Freemasonry turned from its medieval past to a more radical present and future.



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THOSE NEW TO FREEMASONRY
& THOSE WANTING TO HELP.**

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



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