



Panui a Marama Monthly Discovery

The Newsletter of the Northern Division - Freemasons New Zealand

Totara Lodge No 1241. E.C

**WEST COAST TIMES, ISSUE 971,
2 NOVEMBER 1868, PAGE 2 (SUPPLEMENT)**

A very interesting ceremony to members of the Masonic craft took place at Ross on Wednesday, the 14th ult., viz., the opening and consecration of a Masonic Lodge in Ross under the English Constitution.

A warrant for the opening of this Lodge, to be called "The Totara Lodge," having been received from the Provincial Grand Lodge of Canterbury, at four p.m. Brother John Lazar, P.D.D.G.M. of Otago and South Australia, assisted by Brother Rice, W.M. of the Pacific Lodge, Hokitika, and Brothers Dinant and Bevan, performed the impressive ceremony of opening and consecration.

The following officers were then duly installed by G. H. Tribe, W.M. : -Gordon, S.W. ; — Tresman, J.W.; — Aylmer, Treasurer; — Hosking, Secretary; Davidson ; SD.; —Budge, J.D.; Turkert, I.G.; — Porter, Tyler.

Twelve new members were initiated, and then the Lodge adjourned from labour to refreshment, a splendid banquet having been provided for the occasion by Brother Cornish of the Imperial Hotel.

Ample justice was done to this first-class repast, and after the usual loyal and Masonic toasts had been duly honoured, and a treat of instrumental music of no ordinary character at the pianoforte and harp by Brothers Guthiel and Morgan, the brethren separated in peace and harmony.

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Details Of This Lodge At A Glance

Name:	Totara Lodge
Number:	1241
Constution:	English Constitution
Location:	Ross. New Zealand
Constitued:	14 Oct 1868.
Warrant Dated:	3 Nov 1868
Status:	Ceased working about 1886. Erased 1899

Volume 3

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Feedback welcome

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



M.W. BRO. ALFRED HENRY BURTON
Grand Master 1904 and 1905

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RW Bro Michael Hattie & Heather

From the Divisional Grand Master

Greetings all

I trust all is well and you and your family are looking forward to the end of the hot summer days. Daylight Savings ends at 3.00am on Sunday 3rd April – Yahoo – sleep in for another hour. We have had a really dry summer in the North with average recent temperatures of 27-28 degrees and humid days; For those of us up early in the morning we are wakening to darkness and cooler weather which is probably good for us all.

A number of the Northern Division Lodges have resumed labour for 2022 and are back in the full swing of things with Social events, ceremonial and installations taking place. Attendee numbers are rising with the return to normality. I want to encourage those lodges that are able to meet, as it has been some time during a time of turmoil that lodges have been able to get together in any numbers.

I would suggest that you start with summer social events involving the new and younger members.

Spread the load and ensure those younger Brethren take an active part in lodge activities. They are experts at socialising and realise the need to involve friends and families and are willing to help.

All members should be invited to attend Standing Committee meetings so they can become part of the Lodge decision making process. Gone are the days when we meet behind closed doors and put up shutters to our members.

Create a team spirit within your lodge and encourage those with the necessary skillsets to assist in the running and the modernisation of the Lodge practices whilst retaining the lodge customs and history of Freemasonry.

Have you got high speed fibre, Bluetooth and Wi-Fi access and phone charging points in your Lodge building?

There is no doubt that in your Districts that there local events happening – encourage lodge participation whether it be theatre, fishing, boating, lodge picnic's, fish and chip nights. Think outside the square to get the families involved in Freemasonry.

We need to build membership and a means of doing this is through social interaction amongst the Districts and Lodges. If you get it right, and invite friends and family, they may ask to join your Lodge as gained by first impressions.

A reminder that all the nomination circulars for promotion to Grand Lodge rank have been sent to Lodge Secretaries by the Grand Secretary. All nominations for Grand Officer Rank must be signed by the Master and Secretary and be in the hands of the Grand Secretary by midday 31st March 2022. Any late nominations will not be considered.

You may be aware that the Grand Master, MW Bro Graham Wrigley, visited Lodge Whitianga No 443 on Saturday 26th February and promoted RW Bro Murray McLean to Past Grand Warden and W Bro John Smart to Past Grand Deacon. The Grand Master thoroughly enjoyed his visit to the Northern Division and the sunny, warm weather in the jewel in the Crown of the Coromandel. I'm sure that all Brethren will offer their hearty congratulations to Murray and John on their promotions.

Stay safe!

Tēnā koe

Fraternally yours

Mike Hattie

RW Bro Michael Hattie
Divisional Grand Master (Northern)



(Continuing The Series of Presentations from Various Research Lodges)

Freemasonry & Bees



The bee and the hive have long been symbols of industry and regeneration, wisdom and obedience, with a place in Egyptian, Roman and Christian symbolism. The hive is often seen in Masonic illustrations of the 18th and 19th century and both Clovis and Napoleon adopted the bee as their symbol. Although "the bee was among the Egyptians the symbol of an obedient people, because, says Horapollo, 'of all insects, the bee alone had a king.' Its use in Freemasonry was secondary to any number of other symbols based on the working tools of a stonemason.



"Looking at the regulated labour of these insects when congregated in their hive, it is not surprising that a beehive should have been deemed an appropriate emblem of systematised industry. Freemasonry has therefore adopted the beehive as a symbol of industry, a virtue taught in the instructions, which says that a Master Mason 'works that he may receive wages, the better to support himself and family, and contribute to the relief of a worthy, distressed brother, his widow, and orphans...'

The ark has already been shown to have been an emblem common to Freemasonry and the Ancient Mysteries, as a symbol of regeneration - of the second birth from death to life. Now, in the Mysteries, a hive was a type of the ark.

'Hence,' says Faber (Origin of Pagan Idolatry, volume ii, page 133), 'both the diluvian priestess and the regenerated souls were called bees; hence, bees were feigned to be produced from the carcass of a cow, which also symbolised the ark; and hence, as the great father was esteemed an infernal god, honey was much used both in funeral rites and in the Mysteries. This extract is from the article on the bee in Evans' Animal Symbolism in Ecclesiastical Architecture.

"Honey is used to illustrate moral teachings. A man is exhorted to eat honey and the honeycomb (Phrase 24/13), but warned against surfeit (Phrase 25/16.27). It was a simile for moral sweetness (Ezekiel. 3/3), and for the excellence of the law (Ps 19/10), of pleasant words (Phrase 16/24), and of the lips (Ca 4/11), and as a figure of love (Ca 5/1).

The LXX adds to Pr6/8 'Go to the bee, and learn how diligent she is, and what a noble work she produces; whose labour kings and private men use for their health. She is desired and honoured by all, and, though weak in strength, yet since she values wisdom she prevails.' This quote exists in the Arabic version and is quoted by ancient writers."

That the newly converted Clovis would use a bee as his symbol is not surprising. It aligned him with the Christian Roman Empire without alienating those of his subjects who still maintained non-trinitarian or pagan sympathies.

Napoleon was initiated, passed and raised into an Army Philadelphie Lodge of the Ecossaise Primitive Rite of Narbonne between 1795 and 1798. Considering Napoleon's interest in things Egyptian, his reason for adoption of the bee symbol can only be a subject of supposition.

When Napoleon had embroidered bees sewn on his robes it was not as a claim of legitimacy directed at any of his contemporaries; certainly not the aristocracy whose roots were not Merovingian nor sympathies masonic. Certainly not the freemason revolutionaries of the USA who were then embracing republicanism.

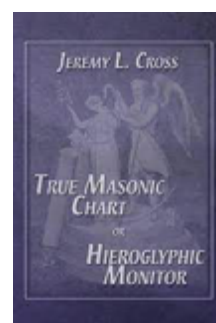
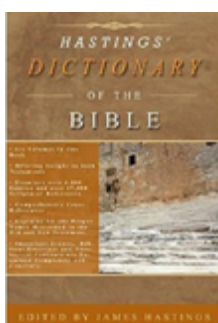
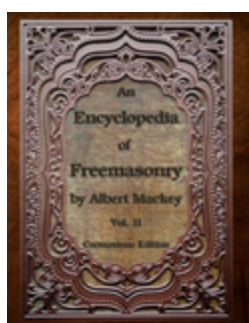
The bee is a symbol of systematized industry, an obedient people and of rebirth. It is easier to accept that the Merovingians, freemasons and Napoleon found their way to the symbol by their own path than it is to create a convoluted and undocumented connection between them as some Conspiracy theorists have tried.

"The beehive is an emblem of industry and recommends the practice of that virtue of all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation: he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field or sheltering himself from the inclemency's of the weather. It might have pleased the Great Creator of heaven and earth, to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind was made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus, was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself, as not to be endeavouring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as masons.

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**From Historia Deorum Fatidicorum.
TROPHONIUS OF LEBADIA.**

Trophonius and his brother Agamedes were famous architects. While building a certain treasure vault, they contrived to leave one stone movable so that they might secretly enter and steal the valuables stored there. A trap was set by the owner, who had discovered the plot, and Agamedes was caught.

To prevent discovery, Trophonius decapitated his brother and fled, hotly pursued. He hid in the grove of Lebadia, where the earth opened and swallowed him up. The spirit of Trophonius thereafter delivered oracles in the grove and its caverns.

The name Trophonius means "to be agitated, excited, or roiled." It was declared that the terrible experiences through which consultants passed in the oracular caverns so affected them that they never smiled again.

The bees which accompany the figure of Trophonius were sacred because they led the first envoys from Boetia to the site of the oracle.

The figure above is said to be a reproduction of a statue of Trophonius which was placed on the brow of the hill above the oracle and surrounded with sharply pointed stakes so that it could not be touched.




**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 1867!



LODGE WESTLAND KILWINNING
No. 467 S.C.

NOTICE OF POSTPONEMENT.

AN EMERGENCY MEETING of the above Lodge will be held on **MONDAY** (to-day), at the Lodge Room, Commercial Hotel, at 7.30 p.m. sharp, to receive R.W.A.S.P.G.M. Brother Campbell, P.G. Treasurer.


BUSINESS :
To receive G.L. visitation.
Presentation of Charter.
Raisings.

By order R.W.M.,
J. P. MARTIN,
Hon. Sec.

Brethren are requested to attend in full Masonic Costume.

Cold Collation after ceremonies. Tickets 10s 6d 10936

WEST COAST TIMES, ISSUE 659, 4 NOVEMBER 1867, PAGE 3



SCINDE LODGE, No. 419, I.C.

THE Adjourned Monthly MEETING of the above Lodge will be held in the Lodge-room, Masonic Hall, on **THURSDAY** next, 8th of August, at half-past 7 p.m.

By command of the W.M.,
J. WARDEN GOWING,
Secretary.

August 5. 881

HAWKE'S BAY HERALD, VOLUME 11, ISSUE 864, 6 AUGUST 1867, PAGE 2

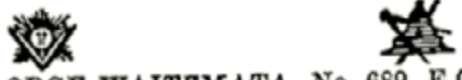
MASONIC.

AT the Regular Monthly Meeting of the **TONGARIRO LODGE, TOMORROW EVENING, August 1st,** the Committee appointed by the Lodge will bring up their report as to proposed Masonic Hall and other matters of importance will be discussed. A full attendance is requested.

By order of the W. M.,
G. F. ALLEN,
Acting Secretary.

July 31st, 1867.

WANGANUI HERALD, VOLUME I, ISSUE 51, 31 JULY 1867, PAGE 3




LODGE WAITEMATA, No. 689, E.C.

THE Regular MONTHLY MEETING of this Lodge will be held at the Lodge-room, Masonic Hotel, **THIS (Monday) EVENING,** at 7.30 p.m.

Visiting Brethren are respectfully invited.

By command,
H. G. WADE,
Secretary.

DAILY SOUTHERN CROSS, VOLUME XXIII, ISSUE 3118, 15 JULY 1867, PAGE 1



LODGE WATERLOO, No. 463, S.C.

AN EMERGENCY MEETING will be held on Tuesday evening next, 15th instant, at the Lodge Room, Osgood's Hotel, to commence at 8 o'clock p.m.

Special Business :—Visitation.
Visiting Brethren are invited.

By command of the R.W.M.,
J. R. GEORGE,
Secretary.

October 12, 1867.

WELLINGTON INDEPENDENT, VOLUME XXIII, ISSUE 2584, 15 OCTOBER 1867, PAGE 1



Click The Button & Go To "Papers Past" To Discover More New Zealand Masonic History

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



Learning The Words.

Introduction.

When the Romans left Britain in the early 5th Century the country plunged in a downward spiral into what is now called the Dark Ages which lasted from 476AD to 1000AD. One consequence of this era was that few people were able to read or write so learning was frequently provided via the medium of plays and pantomimes which are traditional fairy tales complete with songs, dances, jokes, exaggerated characters, and lots of audience participation. The British nation has been mad on these ever since the actor manager John Rich introduced them in 1717 – the year that the first Grand Lodge of London and Westminster was founded. Even the usually conservative Christian churches used them to teach scripture. Plays were very popular also and from very early time gave their audiences laughs, horror, who done it, and other themes.

When speculative freemasonry began in England in 1717, earlier in Scotland, and shortly after in Ireland, the very complex morality and discipline of the early trades guilds which were the forefathers of speculative freemasonry, had to be taught to men who were in many cases illiterate or semi-literate at best. Every new freemason became a participant in a play from the moment he set foot inside a Lodge room. As the structure of freemasonry initially had only two steps there were only two ceremonial “plays” which became known as the first and second degrees. These ceremonial plays were used to teach the new freemason the history of masonry, and the expectations and obligations that he had committed to.

A third ceremonial play was introduced around 1725 produced, not by a Lodge but rather a musical society (‘Philomusicae et Architecturae Societas Apollonia’) of which every member had to be a subscribing Freemason. This new play was such a best seller that it was to become the third degree that we still perform today.

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Each Lodge had an elected leader or chairman, known as the Master. He was “placed in the chair” for a fixed term (usually one year) on the feast of either St John the Baptist (24th June) or St John the Evangelist (27th December) with due ceremony. Yet another play of two acts, derived once again from the Stonemasons Guild ceremony.

The Regius Poem which dates from between 1390 and 1425 provides an insight into the stories that were to be incorporated into the Masonic plays by John Theophilus Desaguliers (Read More Here) and other authors. Contrary to what is taught by some Masonic historians, William Shakespeare (April 1564 to 23 April 1616) was not an author of these plays as he died approx. 100 years before they were written. The style of the early scripts certainly seems to reflect some of Shakespeare’s work.

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How Did The Actors Learn Their Lines?

As an extension of the “trade secrets” of the Craft Guilds, all the lines to be delivered by each of the “actors” had to be learned. Nothing was written down and even if it had been, many actors were illiterate anyway, so a written script was of little use. We know from some historical manuscripts and other documents, that it took an Entered Apprentice several months, or even longer, before he had learnt his lines well enough to be passed or progressed to the next step (degree) in the hierarchal structure as a Fellow of the Craft. These lines were a series of questions and answers which had to be delivered and replied to verbatim. The same process was used by the NZ Māori when a young man entered the whare runanga or house of learning as he entered his teens. Learn by rote and repeat word perfect.

**REPETITION IS
THE MOTHER OF
MEMORY**

There was also an ceremony associated with this question-and-answer session. Once again nothing was written down, however oral tradition determined where the ceremonial actors were to stand, which direction they were to face, and what way they were to perambulate (walk) around the room and where everyone was to sit. There was obviously some discretion in this arrangement to allow for differences in building sizes and the numbers of people attending. Hotels and public halls were a common venue.

After the two English Grand Lodges came together in 27 December 1813 to form the United Grand Lodge of England, it became necessary that the ceremonial be standardised, so with approval of the Grand Lodges of Ireland and Scotland a printed book of ritual was produced by the Lodge of Reconciliation, approved, and confirmed by Grand Lodge in June 1816. The Grand Lodges of Scotland and Ireland produced books of ritual which were applicable to their own way of doing things.

This created a conundrum when the Grand Lodge of New Zealand was formed in 1890. An amalgam of each book of ritual had to be produced to suit the wishes of the founding Lodges which came from all three Constitutions. An early attempt was made when The New Zealand Ritual of Freemasonry, "Incorporating Suggestions from Several Distinguished Past Masters. BY A PAST MASTER. Privately Printed for the Craft only" by J. Wilkie & Co., Masonic Printers and Publishers, Princes and Vogel Streets. Dunedin appeared in 1895. This was to become known as the "Wilkie Ritual" and was widely used in many New Zealand Lodges until 1934. It seems that the creator was of the Scottish Constitution as many of the words and signs are from that Grand Lodge. When the 2nd Edition of the NZ ritual was published in 1934 use of the Wilkie Ritual was discouraged. The 1st Edition of the NZ Ritual was issued in 1903 with a number of reprints. Today Craft Lodge members are using the 6th edition printed in 2010.

With a total of five "plays", comprising one each for Entered Apprentice, Fellowcraft, Master Mason, Board of Installed Masters, and the Installation of a Master, to learn lines it is extremely challenging for any one person to not only learn and deliver all the lines, many of which contain a lot of old English words no longer pronounced the same way, or even used today. For people who do not speak English as a first language even bigger trials exist.

Acting in our Masonic Plays Today - also known as Delivering Charges.



Unfortunately, in my view at least, far too much importance is placed on being able to spout ritual, with little recognition of the other great gifts and opportunities that membership of the Craft offers. Not everyone is born a thespian (actor) or is comfortable standing in front of an audience and delivering a "speech". How many times have you seen a newly raised Master Mason sit with you for hours and perfectly "parrot a charge", then need constant prompts or even freeze when required to deliver the same words to an audience?

Younger people tend to learn using a number of inputs such as audio and visual, rather the older method of reading and rote learning. There also seems to be a reluctance to participate as an actor with the preference for watching someone else performing on a TV, smart phone, tablet, or computer screen. There are many mature age folk who left school at a very young age and can read very little. People with learning disabilities also struggle to learn, retain, and speak lengthy paragraphs of words. We have lost far too many good and useful members from Freemasonry because of this emphasis on "Ritual" Even in a theatre not everyone is an actor. There are also stagehands, musicians, costume makers, dresser, makeup artists, ticket collectors and more. Why do we as Freemasons seem to overlook this?

No matter how hard a person tries to be perfect, or enjoys a play or movie, there is a limit to the number of times anyone will get out of the warmth of their home and go along to watch an "action replay" of the same thing. Look around a Lodge room and see how many members are wide awake. After a hard day in the office, down on the farm or building site, there is a tendency to "nod off" if interest wanes.

How To Ensure that a Brother Never Confidently Delivers Another Charge

The greatest "killer" of "aspiring young men" is from the handful of more experienced members who take great delight in coming up to a "newby" after he has delivered the charge, he has spent hours learning, dripping sarcasm, and making insulting remarks ("interesting speech Brother but quite wrong" or something condescending such as "when I deliver that Charge I always etc etc etc". A much better way to encourage someone to have another go or even learn a new charge is to walk up and say "well done. What charge would you like to learn and deliver next? If you need a hand to learn it let me know and we can make a time and sit down together on work on it". If a Brother alters a word or drops a sentence, does it really matter? Will the Lodge have to close? He probably realises that he did make a mistake anyway so don't rub it in. Repeated effort leads to perfection. Sarcasm and put down's guarantee future unwillingness to be part of the production.



Let's Agree Why is Ritual Important in our Ceremonies.

The following is taken from A menu of strategies from the Mentoring team of Lincolnshire.

Approach to Life

Our purpose and meaning, our values, our Masonic conduct and protocols, seek to

- reinforce thoughtfulness for others,
- kindness in the community,
- honesty in business,
- courtesy in society and fairness in all things.

Understanding & Tradition

Masonic rituals and symbols are extremely important in understanding Freemasonry

Teaching

Our Ritual and symbols are the primary way of teaching Masons the "Ideals of Freemasonry"

Some "How To Learn Ritual" Tips

- We retain 10% of what we READ.
- 20% of what we HEAR.
- 50% of what we SEE and READ.
- 70% of what we DISCUSS WITH ANOTHER BROTHER OR MENTOR.
- 90% of what we TEACH someone else.
- We remember the BEGINNING and the END - so focus on the middle.
- Memory is a muscle which needs to be toned. Practice, practice, and more practice will make your memory grow. A little and often is the key.
- 80% of detail fades after 24 hours so you need to read ritual a little and often over time. That way it moves from your short-term memory to your long-term memory. A few minutes a day is perfect
- Just as you do not eat a 3-course meal in one sitting you cannot learn ritual overnight. You do need time for it to digest so try learning a little and often.
- Get a soft copy of the ritual book and copy and paste the charge you want to learn into a new document. Break this text down into short paragraphs for easier learning. Try typing the charge out.
- Learn a word. Learn a word, then a sentence. Learn a word, then a sentence, then a paragraph.
- Look for Patterns. Are there words in ALPHABETICAL ORDER, in PAIRS, or REPEATED?
- Hook words - learn the first word of every sentence.
- Practise speaking out LOUD.
- Discuss it with a Brother, or Mentor.
- Say it to a rhythm and use light and shade.
- Remember the first line of a paragraph and then use TRIGGER Words, the rest will naturally flow.

Deliver the Ritual Your Way

- Practise before the evening.
- Go to Lodge of Instruction and Rehearsals, Visit other Lodges and watch someone else deliver the charge you are learning.
- Practise in front of another brother.
- Expect to feel nervous but take a breath, speak slowly and clearly.
- Remember the first line of each paragraph.
- Start and enjoy.

On the Big Night Remember:

You are in control.

- Establish who is prompting you, tell them not to interrupt if you stop for a breath or a quick thought, tell them you will look for a prompt.
- The floor is yours – if you need to reposition the candidate then feel free do so.
- Finally, after you complete your amazing piece of ritual, always salute or give a small bow to the WM.
- Finish, sit down and feel proud you have gained respect and will get so much more out of the journey.



**1st Edition NZ
Rituals**



Some Final Thoughts

Some long charges can be better if delivered by more than one person. For example the working tools. How about three people each delivering the relevant content for each tool with the Master delivering the lead in bits? Older members will remember the days of 'radio plays' when there was no TV. Many hours were spent huddled around a radio set enthralled by the content delivered by faceless actors speaking into a studio microphone. Then along came TV. Not only hearing but also seeing the actors perform their part. Tea on the knee became the norm in thousands of family homes who sat down to watch and enjoy. This certainly works well in a Lodge room today. No tea of course.

The 1st Degree Charge in the NE Corner, the Traditional History are also candidates for multiple delivery. Different voices and a change of pace keep everyone awake

Our "Tracing Boards" are ideal, in the modern technology world, for creating a visual presentation with lots of relevant pictures available from the Internet. A map displayed on a screen is far more informative than just words talking about the "Rivers of Babylon" or the "forests and quarries of Israel. The 3rd Degree Tracing Board being shorter may not warrant the time and energy required for an audio visual presentation.

Use a program such as Open Office "Impress" which is free or Microsoft "PowerPoint" which is not. Keep the presentation simple without unnecessary animation. Create speaker notes which can be read by the presenter or another person with a pointer. This is very effective however requires careful co-ordination between the person "driving the computer" and display via a data projector or large TV screen, and the person delivering the words. A development "team" can also produce very worthwhile results for these presentations. Other people who don't feel comfortable being a "narrator" can also contribute by arranging seating so that everyone can see, providing power for the computer, data projector, or TV set, setting up the screen if necessary, and quickly returning the Lodge to its standard form after the "show is over". The more people you can involve the more satisfying the evening is for everyone.



**Book Of Ritual
A7 2010**

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Book of Ritual On a Flash Stick



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Booklets are available
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