

THE NEW ZEALAND freemason



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The Consecrating Vessels of Grand Lodge

The cover photograph shows the set of five gold-plated sterling silver vessels for use in the ceremony of consecration were presented to the Grand Lodge of New Zealand by R.W. Bro. W. H. V. Taine, P.G.W., at a Ceremony at Lodge Arawhaiti, No. 267, Auckland, on 7th September, 1957.

The vessels are a cornucopia, two ampullae for wine and oil, a salt cellar and a censer, together with a suitable carrying case. They were made by a leading firm of British silversmiths, the designer being Mr.

Alfred Latce. The design and decoration of the vessels are in perfect harmony and show a full understanding of their purpose.

The cornucopia is a particularly handsome piece of work standing ten and a half inches high; richly embossed and engraved with representations of choice fruits of the earth, including ears of corn, grapes, olives, pomegranates and pineapples — a true horn of plenty.

The ampullae are of elegant design and in contrast their decoration is restrained. The salt-cellar is octagonal in shape and similar in decoration. The strongly made and weighted censer is decorated with the same refinement.

THE ROMAN CATHOLIC FREEMASON

By Wor. Bro. Alec Mellor, Grande Loge Nationale Francaise
(Continued from last Issue)

Hogarth Portrayed The Times

It was our brother, our great brother, Hogarth, who executed the famous engraving called *Night*, which represents a Worshipful Master and a Tyler coming home drunk after a Lodge meeting. This was done to moralize the Craft, and it is curious to note that this engraving came out in 1738, the same year as the Papal Bull. There are other moralistic engravings of Hogarth, such as *The Rake's Progress*, now in the Sloane Museum, Lincoln Inns Fields. It is a fact that the progress of what we might call "gentlemanlyness" is largely due to the influence of the early Lodges; and when the Craft came across the Channel to France the movement went on, developing with all the gracefulness of French 18th century manners.

So there *was* already something paradoxical about the condemnation, and our astonishment increases when we learn that Masonry was the only institution of the period which welcomed Roman Catholics, who were contemptuously called "Papists". If we read the newspapers of the period, such as *The Craftsman* or *The Gentleman's Magazine*, we find a passage concerning the Craft stating : "They admit all men, including Jacobites and Papists themselves". This statement in that time was the utmost limit of scandal!

We can go even further and say that during that period when Roman Catholics were considered as outlaws in England, the Roman Catholic Duke of Norfolk was not only admitted, but became Grand Master of the Craft. I have even traced the presence, among Masons of the period, of a Jesuit called Father Cotton, who was also Brother Cotton. This was lawful in those days because the Papal condemnation had not yet been promulgated.

The Real Reason For First Bull

If the motives of the Papal Bull were neither religious nor moral, what could they have been? There is only one answer—they were political! I won't inflict the demonstration on you—I have devoted half a book to it. I'll merely give you my conclusion. My personal opinion is that the hidden motive was the following :

As you know, the Old Pretender had finally found a refuge in Rome. He was under the protection of the Pope, and he represented the last card for the re-establishment of Catholicism in England. There was a war of double-agents between certain Lodges composed of Jacobites and others of Hanoverian membership. The Old Pretender decided to put an end to this by closing the Jacobite Lodge in Rome and, finally, to enter into the first condemnation. This leads us to understand why the motive was hidden. If the Holy See had discovered the hidden motive it would have been a terrible political blunder. The real reason was the politics of the day, and the cause of the Stuarts.

Now, after the first Bull, if we examine what English policy was towards Roman Catholics, what do we find? First of all that legislation of the period was extremely harsh, because Roman Catholics were considered more or less as Jews were under the Third Reich. This, of course, was to become gradually milder, and the discrimination was to come to an end in the 19th century under the reign of Queen Victoria. But under the first Georges this was still very far away. It is a fact that during those two centuries, the Craft showed no

hostility towards the Roman Catholic minority in Britain. It took no part in the Gordon riots, nor in the long, long troubles with Ireland. O'Connor himself was a Mason up to a certain period in his life; and you know, of course, that the so-called Orange "lodges" of nowadays are not, in fact, Masonic bodies.

Lord Ripon — The Catholic Grand Master

The Craft took no steps in the intellectual sphere against the Oxford Movement, nor against the revival of Catholicism under Cardinal Newman. The Craft never, in the slightest way, opposed the gradual legal improvement of the status of the Roman Catholics and the ultimate attainment of their aims, yet nevertheless, the Papal condemnation of the Craft remained even though no reprisals were sought by the Freemasons. This claim and impassive attitude was even somewhat heroic in a case I would like to mention — that of Lord Ripon.

In 1874, Lord Ripon was Grand Master of the United Grand Lodge of England. He was a very religious man, and for pure motives of religious conviction, decided to convert and become a Roman Catholic. It must have broken his heart to resign not only his grand mastership, but his membership in the Craft, as well. I will read a very moving page in the newspaper, *The Times* of September 3, 1874. Imagine the scene, brethren! Imagine the Grand Lodge of England meeting held in that solemn fashion which is still its way. Here is what *The Times* related under the title "Lord Ripon and the Freemasons."

"Last night the members of the Grand Lodge of England received the intelligence that the Grand Master, the Marquis of Ripon had sent in his resignation of the high office he has held for three years as Head of the Craft in all parts of the world, acting under the warrant of England. The Grand Lodge was in the summons prepared to deal with the resolutions to be prepared by the Grand Master in the reference to the death of the Past Grand Master of Scotland, the Earl of Dalhousie, and great was the astonishment therefore, of the brethren when it was found that the Grand Master's place on the throne was occupied by the Provincial Grand Master of Devonshire, the Rev. John Huish. There was also present a very full Lodge of Provincial grand officers, worshipful masters and wardens. The Grand Secretary, John Hervey, said that he had received a letter from the Most Worshipful, the Grand Master, to lay before Grand Lodge and it was with the utmost of regret he had read it, a feeling which he was sure would be shared by the Craft, whose sorrow and dismay he fully anticipated. He then read the following letter dated from Nepton Hall, Lincolnshire on the first instant:

Dear Grand Secretary,

I have to inform you that I find myself unable to discharge any longer the duties of Grand Master, and it is therefore necessary that I should resign that office into the hands of the members of Grand Lodge. With the expression of my grateful thanks for the kindness I have ever received from them and my regret for any inconvenience which my retirement may cause to them, I remain,

*Faithfully, yours,
Ripon'*

"The reading of the letter caused the greatest sensation, and no one spoke for some time. The Grand Registrar, Brother MacIntyre, Q.C. then rose and addressed the Acting Grand Master, saying that it was with feelings of the deepest sorrow that he had to propose a resolution on an occasion of this character. But the Grand Lodge had no alternative and must adopt a resolution concerning the sorrowful matter before them. It was a matter of the greatest grief to all that a Grand Master, who had presided over the Craft with such very great credit to himself and advantage to the Order would, for reasons which must be most cogent but which were entirely unconnected with the Noble Order, have felt it incumbent in him to resign the high post which he had held with such distinguished honour, and to which there was no doubt the noble marquis would have been elected from year to year by the body over which he had so long and so well presided.

"Deeply as they regretted the step, which the Grand Master had felt it his duty to take, they must know, all those who knew him so well and loved him so dearly, that he would never have taken that step unless there had been reasons cogent to his mind, and to the minds of the members of the Grand Lodge, to induce him to resign the Grand Mastership. Into those reasons the speaker was perfectly confident that no brother, throughout the great Order, would seek to pry with impertinent curiosity. The speaker then proposed that the resignation of Most Worshipful, the Grand Master, be accepted by this Grand Lodge with the deepest

feelings of regret, and that the Grand Lodge shall be able to regard him, in his retirement from them, as they had in past times, as a bright ornament to this great Craft. The resolution was then put and carried."

Brethren, I call this grandeur. It is a splendid page in the history of Freemasonry. If Lord Ripon had lived nowadays he would very probably not have resigned and the consequence of such a conversion of a high-ranking Mason to the Roman Catholic Church would be minimal. In 1874 he had to choose!

About 15 years later, Bradlaugh, who was the founder of a league called *The League of Freethinkers in Britain*, and who was an open atheist, published a book entitled *What Freemasonry Is; What It Has Been; and What it Ought to Be*. His main object was to prove that English Freemasonry was bigoted, and that it should follow a line like that of Continental Masonry — which had just been condemned by Pope Leo XIII for its anti-religious views. Once more nothing happened, and Bradlaugh was eventually expelled from the House of Commons for political reasons which coincided with his Masonic prejudices. (To be Continued)
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Unless otherwise stated, the opinions in articles and letters are those of their authors alone.

THE GOVERNMENT OF THE CRAFT

"Some Criticisms and Suggestions"

(The second part of a paper delivered by V.W. Bro. R. D. Richmond, P.G.Lec., to the Research Lodge of Wellington, No. 194)

My main criticism, indeed I suppose you could say my only criticism because all the others stem from it, is that the whole set-up of the government of the Craft is too unwieldy, too fragmented, and in one particular area needlessly expensive. I refer here to the Annual Communication. In 1969 the cost to Grand Lodge was \$2307, in 1970 \$2999, and in 1971 \$3576. Representatives' expenses for 1969, 1970 and 1971 were \$4973, \$6359, and \$8990 respectively. The loss on the 1970 year's working was \$4300 and on the 1971 year's working \$1229. On top of all this each Lodge in the District where the Communication is held has to contribute by way of levy, to say nothing of Ball Committees, Transport Committees, Accommodation Committees and Entertainment Committees. And what does it all achieve? In my opinion, very little. It has three functions: business, ceremonial and social. The business session very rarely lasts longer than three hours. Indeed at last year's Communication, the Pro. Grand Master, by the time midday arrived, indicated quite clearly that he was not going to allow the session to go on much longer pointing out that there was a rehearsal timed for 2.30 p.m. And the business that is transacted is not all that earth-shattering. Certainly there is seldom anything contentious. Is it really necessary to have seven hundred-odd delegates to approve, for example the recognition of the Grand Lodge of Turkey? or whether delegates from the host division should sit down at refectory proceedings at Communication?

The ceremony of the installation of the Grand Master is undoubtedly impressive, and I am all for tradition, but not at the expense of bringing four hundred-odd Masters together. And as to the social side: if one of its aims is to have Masters and their wives mix with others from different districts, then in my experience it just does not work out this way. The Masters and their wives from the various cities, towns, and districts tend to stick together, and this is only natural. Moreover, the problems involved in organising these functions are considerable and undoubtedly impose a burden on the organisers. The Annual Communication is only an Annual Conference and I do not believe that we need what I term this annual extravaganza.

Now let us look at the Boards. They are, in my opinion, too big. I see no reason why Past Grand Masters, Past Pro. Grand Masters and Past Presidents should be members. In my experience the Presidents of most

voluntary organisations once they retire from office cease to be members of the executive body and I see no reason why this should not be the case in Freemasonry. Any organisation which has an executive committee with a membership of over sixty is top heavy. Moreover the elective members are, I am sure, not always elected on merit, but rather as a favour. The composition of the Boards is to a degree transitory but not to such a great degree as I thought. The alternative to this transitory nature is to have a Standing Committee domiciled, say, in Wellington, it being the geographical central point, which would perforce comprise Wellington brethren. This would not be a good thing. One of the advantages of the present system is that the executive officers are drawn from different divisions each two years, thus ensuring the appearance of non-parochialism even if such is not always the case.

In the Wellington District, at least, it seems to me that the Provincial Grand Master has far too much to do. Under the Constitution (Rule 55) he has the power to specify the Lodges over which an Assistant Provincial Grand Master shall have authority. The Assistant Provincial Grand Master in turn has the power to grant certain dispensations and is required to exercise a general supervision over the Lodges specifically under his authority. This to me is a sensible provision and one which would help considerably to reduce the burden that seems to be imposed on our Provincial Grand Master.

The Book of Constitution is too long — it has 376 clauses and some 89 Collected Rulings. A year never seems to go by without some amendment. For example Rules 77, 78, and 79 specify the procedures to be followed on Voting Ballots and Orders in Debate. The Rules for Ballots and Order in Debate are well established, so why not say that they should follow established practice and leave it to the person chairing the meeting? He will be either the Grand Master or the Provincial Grand Master, always a person of considerable experience, and the Grand Registrar and Grand Secretary are both there to put him right if he errs. I think all that part relating to Craft Lodges could be removed and laid down in by-laws which Lodges must adopt. Masonic dress is surely a matter that could be left to the Board of General Purposes. Fees payable to Grand Lodge could also be left to the Board. Those are just a few examples — I am sure there are others.

Now any person who makes criticisms should also be prepared to suggest ways and means of overcoming the causes of those criticisms. Here are mine — first: scrap the Annual Communication — the annual Masonic extravaganza. On last year's figure there's an immediate saving of \$12,400.

Second : in its place have a ceremony at which the Grand Master is installed and the Deputy Grand Master, the Grand Wardens, the Grand Chaplains, the Provincial Grand Masters, the two Presidents, the Grand Registrar, the Grand Treasurer, and the Grand Superintendent of Works are invested. This could be held in a District, and could mean that places like New Plymouth, Nelson, Napier and Invercargill could be hosts.

Third: all other Grand Lodge Officers would then be invested at a District Ceremony at which the Provincial Grand Master would preside.

These two suggestions have the added advantage that the meetings could be held in a Lodge room rather than the unfamiliar and unsuitable surroundings of a town hall.

Fourth: reduce the size of both Boards and divide the work among committees to deal with matters such as finance, complaints and discipline, by-laws and constitution, benevolence, buildings, and administration.

Fifth: these committees would be elective with different chairmen. In particular the Grand Registrar could chair the By-laws and Constitution committee; the Grand Treasurer — finance; and the Grand Superintendent of Works — buildings.

Sixth: the Boards would comprise the Grand Master, the Immediate Past Grand Master, the Grand Wardens, all the Provincial Grand Masters — these total 18 — plus the Chairman of each committee — say 10 — giving a total complement of 28. The latter would be elected on merit. The principle of the best man for the job should apply.

Seventh: the Boards would have four meetings each year, of which one would be the Annual General Meeting, to be held at the time of installation of the Grand Master, when the annual balance sheet and accounts and the annual report would be presented and any constitutional changes dealt with.

Eighth: in each year prior to the four meetings, have in each District a meeting of Masters, and possibly Wardens, at which the Provincial Grand Master would preside. These meetings would provide a link between the Lodges and the Boards and would help to overcome that sense of remoteness that now exists between members of the Lodges and the Boards. At these meetings the Masters would represent and speak for their respective Lodges and at the Board meeting the Provincial Grand Masters would represent and speak for their Districts.

Ninth: voting at the District meetings would be by show of hands — one vote for each Lodge — no polls and no proxies. Voting at the Board meetings would be by show of hands or by poll if called for. On a poll each Provincial Master would have votes equivalent to the number of Lodges in his District.

The criticisms and suggestions which I have offered in this paper are not all my own. Some have been gleaned from Freemasons I have spoken to. Moreover, my criticisms are not of the manner in which the Craft is governed but rather the machinery of government. Nobody can dispute the time and the effort which the members of the Boards, the Executive officers, the Provincial Grand Masters and the Grand Master devote to Freemasonry in this country. Nor can it be denied that the Craft is governed, by and large, by able and experienced men.

What I have sought to do is to show you the present machinery of government and to present to you some suggestions which I think would improve the set-up. My suggestions are by no means perfect — they are by no means a complete answer — but would hope that they provoke some thought and some discussion.

(We hope that this paper will provoke some thought and discussion amongst our readers—Editor.)

Inter-District Visiting

It seems that visits from one New Zealand Masonic District to another, by the Provincial Grand Master and his team of officers, to carry out an Installation in an adjoining District, is infrequent.

However, on Saturday, 28 April, 1973, R.W.Bro. J. .E. Harwood, Prov.G.M., Wellington District, visited Lodge Moutoa, No. 195, at Wanganui, and installed W.Bro. Keith Reid into the Chair. R.W.Bro. Harwood was accompanied by a rather large number of his Grand Lodge officers, and was greeted by R.W.Bro. R. H. Ashby, Prov.G.M., of the Ruapehu District.

It was a very festive and colourful occasion, and introduced the slight differences in procedure between Districts participating in the Boards, to an interested audience. This visit and the friendship it evoked helped to cement a recently-established interchange of this kind. It may point the way to other Districts where such an interchange does not yet occur.

Honorary Membership Conferred by Lodge Auckland, No. 87

At the April Regular Meeting of Lodge Auckland, No. 87, a unique and very delightful ceremony was performed by W. Bro. Michael Ellis, W.M. when he caused Bro. Herbert Strong, O.S.M., to be conducted to him and announced to the brethren assembled that Bro. Strong had been elected an honorary member of the Lodge in recognition of his having completed forty years' service to the Lodge in the capacity of Organist. W. Bro. Ellis expressed his own sincere gratitude and appreciation and those of every brother of the Lodge of Bro. Strong's continuous and diligent musical contribution to the ceremonial work of the Lodge during his long association with it.

W. Bro. Ellis explained that his election to honorary membership was not only a tribute from his own Lodge but also a compliment from Grand Lodge which certified his election.

"Highland Fling"

There was a distinctly Scottish atmosphere at the April meeting of Lodge Wakatu, No. 36. The candidate, Bro. Bart Pauline, who is the Drum Major of the Nelson Highland Pipe Band must have been surprised to discover three Brethren in full Highland dress.

Two were visitors who had come especially for the occasion and the third was Bro. Shayle Say, who is the Drum Major of the Richmond Band.

Needless to say there were some references in the refectory about the admission of women into Masonic assemblies!

M.W. Bro. J. S. Hawker Honoured

M.W. Bro. J. S. Hawker, P.G.M., has been made an honorary member of Lodge Mairchau, No. 391, of which he is a foundation member.

The honour was conferred at the 200th meeting of the Lodge.

In expressing his appreciation, M.W. Bro. Hawker, remarked that the day also marked his birthday. He hastened to assure those present that he was not 200.

Bequest

W.Bro. T. J. Hicks, who was a Past Master of Lodge Waihi, No. 112, and who died at his home at Waihi on 22 September, 1972, has bequeathed all his Masonic possessions "to the Masons". W.Bro. Hicks was also a P.Z. of Ohinemuri Royal Arch Chapter, No. 17, a P.S. of Ohinemuri Rose Croix Chapter, No. 394, a member of Waikato Cryptic Council, No. 22, and a member of Waikato Knights Templar Preceptory.

Among the most interesting of such possessions are two stones marked "King Solomon Quarry", obtained from Jerusalem. One is in the form of a gavel with a wooden handle and the other is a 41 inch equilateral triangle. Both have a square and compasses within a circle enclosing the letter G. The above Chapters and Lodges, not having anywhere suitable to exhibit these items, have offered them to the United Masters Lodge, No. 167, for display in the Auckland Masonic Museum.

Freemasonry in Singapore

An interesting glimpse of the universality of Freemasonry was seen by W. Bro. W. E. Brown, a Past Master of Lodge Morning Star, No. 192, Dunedin, on a recent visit to Singapore.

He had the opportunity of visiting Centenary Lodge, No. 7629, EC., which holds its meetings in the Freemasons Hall, Coleman Street, Singapore. The lodge tyles at 6.30 p.m. and all brethren, visitors included, enter the lodgeroom together and participate in the opening of the Lodge.

On the night W. Bro. Brown attended a double First Degree was worked, and very efficiently, too, he noted, but what impressed him most was the number of Volumes of the Sacred Law that lay open on the altar. There were seven — Hindu, Christian, Jewish, Buddhist, Zoroastrian, Muslim and Sikh. On inquiring, he was told that the record number was 32, used by a lodge in Malaysia due to the different dialects spoken by its members.

A good cross section of brethren from different parts of the world gave greetings. Refectory proceedings began with drinks, followed by a three-course dinner. One brother, incidentally, had driven 170 miles from Kuala Lumpur to attend his Lodge that night!

ONE HUNDRED YEARS

The Centenary of Masterton Lodge, No. 19

Masterton Lodge, No. 1430, first met on December 27th 1872 although its Charter dates from 5th April 1873. Joseph Masters had had a long and active Masonic career by that time — he inducted the first Master of New Zealand Pacific Lodge, then No. 517, in 1842 and was the main instigator of Freemasonry in the Wairarapa. O. A. Valiance and E. S. Richards became the first Wardens, the other Founder Members being Bros. Mills, Mountain, Batt, Levy and Donecker of N.Z. Pacific with Bro. Suisted of Lodge Otago No. 844.

The loss of the first Minute Book drops a veil over the early days but much has been learned from recent research. Contrary to earlier histories, Masters' death occurred in December 1874 and not 1873. Since he was reputed to be in office we assume that he was re-elected for a second term as Worshipful Master. Ells death precipitated a crisis period during which our Wellington Brethren made frequent journeys to Masterton to keep the Lodge on its feet. This fraternal interest in our Lodge has never wavered: indeed, our connections have strengthened over the years, cultivating many personal friendships.

After meeting in a room in a local hotel (either the Club or the Empire) competitive plans for a Masonic Hall resulted in Mr. Robert Donald erecting our first home in Bannister Street between 1877 and 1878.

In May 1878 Wor. Bro. Valiance, W.M., was granted a pro-tem rank of Deputy District Grand Master to consecrate the building, but not until December 1879 was this performed and then by Wor. Bro. Charles White, District Grand Registrar, who formed a District Grand Lodge for the purpose.

Amalgamation with Thistle Lodge

No history of our Lodge can overlook the Thistle Lodge, No. 647, Scottish Constitution, formed in September 1879. In the records of both Lodges exists ample proof of dual-membership and frequent interchange by visiting even to the extent occasionally of speaking and voting without real entitlement! In 1886 the Lodges held a joint installation meeting. Although this was highly successful and was repeated in 1887, the practice was then dropped. Amalgamation of the two Lodges had been discussed from 1883 without result but in 1889 the approaching formation of the Grand Lodge of New Zealand gave the necessary impetus in this direction. Accordingly, on December 10th, 1890, the two Lodges met at Bannister Street, 1430 opening, reading the minutes and then calling off to enable 647 to do likewise. They then became formally Masterton Lodge (with £75-3-11d combined assets) but not as No. 19 until January 1892. Both original Charters of the Lodges have been preserved intact, each having been surrendered to the respective Grand Lodges. The United Grand Lodge of England must have been loathe to lose No. 1430 — not until April 1894 did their District Grand Lodge erase it from their Roll!

One last note about Thistle Lodge: in November 1890 it was resolved "That, as soon as the amalgamation . . . is effected . . . the Secretary shall petition that when the Charters are issued to the Lodges holding under the G.L. of N.Z. one may be issued to this Lodge . . . as a memento of our existence as Thistle Lodge and the part we took in assisting to establish the Grand Lodge of New Zealand." Alas, no such action was taken — probably due to its making the Roll imperfect.

That the amalgamation was conducted in true harmony is shown by the record that one brother of each Lodge was nominated as Master by one of one Lodge seconded by one of the other, with the remaining Officers being equally shared.

A Moon Lodge

Before proceeding too far with this brief history, it may be well to mention the conditions affecting our early Brethren. Tar-sealed roads did not exist; transport was slow and difficult and "regular" meetings were not known since they had to be as near to a full moon as possible to ease travelling and to encourage attendance. On the other hand, few rival organisations competed for membership and one of our oldest members has told the writer recently that one of the greatest appeals the Lodge had well into this century was that it provided the only music one heard outside Church and the family circle! Today's many pressures on one's time were

then nearly non-existent, Masonry having a greater appeal and fewer counter-attractions for the thinking man.

It may seem strange to us that it was quite normal in the last century to advertise Lodge meetings not only in the Press but with handbills stuck in prominent positions around the town. Be that as it may, low attendances were a recurring problem to judge by the minutes. Fines for absence without excuse by officers were instituted, but if the records be true (or the fines paid?) the Lodge should have greatly prospered financially!

A Little Discord

It cannot be denied that discord has sometimes disrupted the Lodge's harmonious progress. In 1894 our Charter was surrendered to the Board of General Purposes during an enquiry into charges of unmasonic conduct by the Worshipful Master and the Senior Deacon. The allegations were proved unfounded and the matter was resolved amicably. Misbehaviour of an unknown nature brought about the loss of our first Minute Book. Some information can be found in the earliest extant record, of 25th June 1877:

"The V.W.D.G.M. expressed himself pleased with the manner in which the Lodge was conducted but stated that he and his Officers had examined the Minute Book of the Lodge, and, having found some serious offences against Masonic Law they should lay it before the Board of General Purposes."

Apart from a brief reference on 27th August — "Correspondence was read re the Minute Book and notifying that Bro. J. R. had been expelled from the Order" — no more was seen or heard of the book. A fire in 1905 destroyed all the records of the District Grand Lodge of Wellington E.C., and almost certainly our earliest Minutes went with them.

The Craft Spreads in the Valley

Freemasonry spread in the Wairarapa, bringing us The Greytown Lodge No. 1720 (now 74) in August 1877, the St. John's Lodge No. 1888 (now 37) in August 1880, The St. Mark's Lodge No. 2059 (now 53) in May 1884, Tararua Lodge, No. 67, in November 1889, and Eketahuna Lodge, No. 92, in 1893.

In May, 1898, a Combined Installation Meeting was held in Masterton's Lyceum Hall. Waihenga Lodge No. 150 was chartered in March 1907 and these seven represented the total lodges in the Valley until 1922.

Views put to Grand Lodge

Masterton Lodge made its opinions felt on many occasions on the affairs and the running of Grand Lodge. A very full Committee Report of 1891 dealt with the proposed Constitution and opposed a loop-hole which would have allowed Grand Rank to be conferred on a Master Mason — it apparently took exception to one being made a Prov. G.M. shortly before! The same Report recommended that appeals between lodges for financial aid for widows, orphans and aged masons be channelled through, and approved by, Grand Lodge before acceptance. A year later, at No. 19's suggestion, Grand Lodge commenced the issue of a monthly list of all aid so dispersed. Grand Lodge was taken to task in 1895 for referring to our lamentable lack of action by not assisting the widow of our late Bro. Robins — their only error being that he was still very much alive!

Having rendered assistance to other Lodges and to Brethren "passing through" town from our earliest days, the first appeal circulated for outside help by No. 19 came in 1896 but no record has come to light of the result. Three years later, the Lodge expressed sorrow at its inability to help an appeal but hinted strongly to Grand Lodge, "that it make use of the large accumulation of funds for benevolence they have in hand". By 1903, the structure of handling such appeals by the Board of Benevolence became established on a basis adopted for many years to come. By then, also, No. 19 was so hard-up it had sell the piano!

Let there be Harmony

Perhaps the instrument needed tuning, because its departure coincided with the beginning of a long period of musical activity in both Lodge and Refectory. Brethren regularly gave quartettes, duets and solos during ceremonies — both vocal and instrumental. A slow but certain strengthening of this artistic reputation has been apparent during the last ten years or so and a new generation is awakening to the pleasures for both performer and listener.

Building Extensions

The Lodge has never hesitated to expand its accommodation to suit its size. By 1908 it had become necessary to extend the old Bannister Street premises by converting the Lodge Room into a refectory and adding a new one by extension. The cost was \$600 and the installed Master that year, Wor. Bro. Winzenberg, was to take a prominent part in the erection of the Chapel Street Hall years later.

World War I

1914 brought about many changes throughout the world and not least affected was Masterton Lodge. A series of emergency meetings to confer degrees on members of H.M. Forcs dominate the records but a devastating blow awaited our Brethren in 1915. The installation meeting received news of the death in action at Gallipoli of the Worshipful Master, Bro, Lieut. E. R. Wilson. A last sting in the tail of the war years was the influenza epidemic and No. 19 did not escape unscathed.

Two Daughters

An upsurge of interest in Masonry after the war (probably influenced by contact among service personnel and to be echoed in 1946) brought about the need for another Lodge in Masterton, and 1922 saw the birth of our first daughter—Lodge Wairarapa, No. 238. Accommodation was again becoming tight so the remedy was applied. This time a new section and building resulted and has been our home to the present day. M.W. Bro. the Viscount Jellicoe laid the foundation stone in 1923 but collecting the necessary finance delayed our actual occupation until nearly three years later.

Lodge St. Matthew, No. 355, came into being in 1950 as our second slaughter and sharing in the running of the Masonic Hall Company with No. 19 and No. 238. During the 1960's the shares of the Company were re-distributed under the guidance of W. Bro. Roy Whyborn, whereby the three Lodges' holdings were equalised.

Illustrious Brethren

No review of our past, however condensed, would be adequate if it lacked mention of some of the notable names woven into the fabric of our history. The distinction of longest service in any Office goes to Bro. W. T. Robins. He also had the most remarkable entry into the Lodge, being proposed, balloted and initiated on the same evening, 9th June 1879. As if that wasn't enough, he was made Tyler at the same Meeting! That the choice proved a sound one was shown by his 34th investment in that Office in 1914 and a pension for his remaining years.

Towering above all others — both physically and figuratively — stood R.W. Bro. F. J. Hunn, P.Prov. G.M. He joined No. 19 in March 1902 from Manawatu Kilwinning, No. 47. His worth was immediately recognised and so commenced a career unequalled in our Lodge. Appointed J,W. in 1905, he was installed as Master in 1907. A Member of the Board of Benevolence from 1909, Grand Sword Bearer in 1912, he became Grand Director of Ceremonies in 1914. His Secretaryship of the Lodge began in 1919 and lasted until his death in 1940. In 1930 he was invested with Past Grand Warden rank. Never did he lose an opportunity to further the Lodge's interests, nor to assist those less fortunate, in spite of not always himself enjoying the best of health.

W. Bro. David Guild (initiated 1886) became Master in 1889. He has the honour of having proposed the transfer of allegiance to the new Grand Lodge then being proposed. He gave considerable financial aid to the Lodge during his long life and took an active part in its affairs until infirmity prevented this. As the then oldest P.M. and as a mark of appreciation, he was made an Honorary Member in 1930. He died in his 88th year (1940) leaving a handsome legacy to the Lodge.

W. Bro. George Hyde joined us from Tararua Lodge, No. 67, in 1898 and was Worshipful Master in 1905. We owe thanks to him for many of the Lodge's possessions, including a case for the Director of Ceremony's baton, the Honours Board, the Treasurer's table and a cabinet of three plaques for the Working Tools. He was an Honorary Member from 1940 until his death in 1950.

V.W. Bro. A. W. Chapman, (initiated 1905) occupied the Chair in 1913. His Grand Lodge appointments were Grand Steward 1922, Grand Superintendent of Works 1925, Assistant Provincial Grand Master 1936-40, and Past Grand Warden 1943.

V.W. Bro. T. A. H. Dixon, P.G.D.C., was our Treasurer for 17 years. He attained Junior Grand Deacon in 1942, honorary membership in 1946, his 50 Year Badge in 1955 and passed away in 1959.

Among the notables of the present day must surely rank those who have earned their 50 year Badges — Bro. Ken Groves, Bro. Dick Vaughan and W. Bro. C. W. Walker. The last-mentioned member serves as a link with the extinct Thistle Lodge since his father was initiated into it in 1880 — providing an unbroken line of very active Masonic service.

Other stalwarts we are still able to greet and who have rendered long and valuable service include W. Bro. Frank Shearer, P.G.D.C., who was Secretary from 1940 until 1962, W. Bro. Roy Whyborn, P.G.B.B., who guarded our Treasury for seven years from 1959. W. Bro. K. F. McKenzie will this year be invested as Secretary for the eleventh consecutive year.

A Rich Reward

Our relations with other Lodges have always been harmonious and in one particular case brought extra rich reward. During the years of austerity in Britain, No. 19 sent food parcels to the Brethren of No. 19 E.C., the Royal Athelstan Lodge, London. During a personal visit to New Zealand in 1970, W. Bro. R. Ward, P.G.Supt.Wks., brought us two gifts to commemorate their gratitude. These were a silver loving cup and a magnificent illuminated address, now framed in the refectory. A Bi-Centennial History of Royal Athelstan also graces our Library.

And Now The Future

It is a freak of nature that, in reviewing the past, the more recent years seem to be less remarkable — we are too close to the events to credit them so worthy of mention. Perhaps it's because we have ourselves been responsible for the course events have taken and to us it is less exciting? Nevertheless, we are still progressing in our efforts, inspired by the work of those who went before, both the humble and the exalted. Another century opens on our rich inheritance, with many changes and challenges. With the help of the Great Architect there is no reason why our Brethren in 2073 A.D. should not receive in good shape the Lodge we have inherited, cherished and handed on.

Combined Meeting

The Canterbury meeting of the first Tuesday night Lodges was held in Christchurch in May, the host on this occasion being Lodge Awhina, No. 439.

The Canterbury Lodges which meet on the first Tuesday night are Unanimity, No. 3 (Lyttelton), Lincoln, No. 33, Tawera, No. 188, Harmony, No. 325 (Ashburton) and Awhina.

Some years ago it was decided that the only way they could visit was to hold a combined meeting each year and on this occasion more than 150 attended when Bro. R. A. Doney, of Lodge Awhina, was passed to the second degree.

Altogether, nine sitting masters were present making it a notable night for Lodge Awhina which is the youngest Lodge in Canterbury, receiving its charter only five years ago.

Wellington District Masonic Golf Tournament

This tournament, held annually since 1963, was again played on the Hutt Valley courses of Te Marua and Manor Park. A capacity entry of 224 competitors participated in 27 holes of competitive golf and later met at the Trentham Racecourse for a get-together and presentation of trophies.

Competition winners were—

Challenge Shield: Lodge Tawera-o-Kapiti, No. 253.

Runner-up: Lodge Friendship, No. 353.

Morning Bogey (Manor Park): B. Adamson.

Runner-up: N. A. Bryant.

Morning Bogey (Te Marua): G. S. Beckett.

Runner-up: A. Holland.

Afternoon Best Nett Score: G. Tustin,
Runner-up: J. A. Hazlett.
Afternoon Stableford: H. J. Blade.
Runner-up: E. W. Hislop.
Afternoon Best Gross Score: K. J. S. Smith.
Runner-up: A. S. Macaskill.

Since 1965 the Committee of this Tournament, again under the leadership of W. Bro. L. W. Hipkins, has raised and donated \$1950 to the Wellington Masonic Association.

Contributions

The *New Zealand Freemason* depends on its material coming forward from brethren throughout the country through the Divisional Editorial Committees. If acceptable, these Committees send the material on to the National Editorial Board, which considers its suitability for publication. Letters to the Editor may be sent directly to the Editor.

The Divisional Sub-editors are

Auckland Division: V.W. Bro. M. C. Officer, 28 McArthur Ave., St. Heliers, Auckland, 5.

Waikato Division : W. Bro. J. A. T. Craigie, 145 Newcastle Rd., Hamilton.

Wellington Division: W. Bro. R. J. Towers, 26 Wilford St., Lower Hutt.

Canterbury Division: W. Bro. J. N. McCienaghan, 50 Carruthers Street, Ilam), Christchurch, 4.

Otago Division: W. Bro. W. J. Noble, 59 Rawhiti Street, Dunedin.

LETTERS

The Instruction of New Members

With reference to the article "The Daily Advancement — But How?" in the first number of the journal, I heartily agree with the sentiment expressed. However, I feel the writer must have had his tongue in his cheek, as Rule 264 (2) explicitly precludes any brother below the rank of M.M. from joining a Lodge of Instruction (as defined in that Rule).

This edict has always seemed somewhat of an enigma to me. Not only are apprentices and F.C.'s instructed to make a daily advancement in Masonic knowledge, but have to answer questions before further progress. Now some of the answers to these questions can only be found in the lecture of that particular degree, and, as we are all aware, time frequently does not permit this lecture to be given. How, then, can a new member be expected to answer truthfully, his questions? (The original article pointed out that a first degree ritual is now available from G.L. Offices.—Editor.)

It is my contention that it was originally planned that Lodges of Instruction were to impart this knowledge, and expound upon other matters in the respective degrees, but this is not possible if these newer members who always are (or at least should be) healthily curious of our mystic symbolism, are denied the logical place to absorb Masonic knowledge.

I am aware that certain technicalities would not make this concept simple to operate, but they could be overcome with proper planning. Perhaps some brother with similar sentiments but with a little more rank might care to take up this challenge.

Dick Harvey (M.M.)

I heartily commend the action of the Provincial Grand Lodge of the Auckland District in establishing Friday lecture and discussion evenings.

In company with other members of my Lodge I attended the first of these and, 10 years in the Craft notwithstanding, found the subject material and the discussions quite absorbing in their interest.

The "junior" members of the audience were equally appreciative and warm in their praise of the scheme.

I do hope that the idea will continue to be implemented and that it will grow and flourish.

J. W. Snipe (J.D.)

Our Community Work

I was pleased to receive my first copy of the journal, which I have read with interest. There are some aspects of Masonry that I would like to know more about. When I show this copy to an outsider and he asks what does Masonry do for the community, what can I tell him? There is practically nothing in the first issue on this. I feel that it is a waste of time letting anybody see the journal who is not a member.

Why not an article in each issue on, say, the Mt. Roskill Masonic Village, the one at Rotorua, at Lower Hutt, the Girls' Home at Nelson, and so on? What about the heart machines the Southland brethren gave? There must be plenty of scope with all that has been done in New Zealand which we, even those in the Craft, have heard so little about.

I have been a member since 1934 and it was not until I was in Lower Hutt in March that I heard about the home for the aged there. Even the bus driver (who must have lived somewhere in that part of New Zealand) did not know about it. Yes, sir, I feel that if we don't blow our own trumpet a little, nobody else will do so for us.

As L.E. says on page three of the first issue, even five hundred words on only one home in each issue would be very interesting; of course, a whole page would be better.

Alex Gregory (P.G.D.)

[A series of articles on our Masonic Homes is in preparation. The leading article in the May issue deals with an important aspect of our work in the community.—Editor.]

The Directory Service

I am in receipt of my first copy of the *New Zealand Freemason*. The one thing that I cherish mostly is a listing of all the Masonic Lodges. I have recently moved to Auckland, and have felt completely "lost", Masonically speaking. While I have been invited to and have attended two Lodges, I had no other knowledge of some of the other 60-odd.

I always did find the listings invaluable in our previous publication, and look forward with interest to further additions.

May I wish you and your publication success for the future.

F. Heys (P.M.)

In the first issue of the journal you state that at present space cannot be provided in the Directory for the names of principal officers of Lodges. The previous publication provided these, which I found very valuable as I do a lot of things.

Now that the journal is off the ground so to speak, would it not now be possible to publish such information? In a good many cases the names of secretaries and their addresses are not shown — only a box number. Such information would be helpful also.

Charles Ellison (P.M.)

[Lodges choose how they will show their secretary and his address, not this journal.—Editor.]

I think that the repetition of all the Lodges each month is unnecessary. It takes up 11 pages of the magazine and thus wastes valuable space. A note of any changes each month would be sufficient and a large edition each year which listed all Lodges, addresses, names of members, addresses and occupations, Masonic office, other qualifications or whatever, would be more useful.

You would have 132 pages "saved up" for this if you wish to look at it this way. But I would much rather have good reading material on those 11 pages in the interim.

Michael A. Kearsley (P.M.)

Investments by The Board of General Purposes

May I correct a statement published in the letters to the Editor in the March issue over the name of W. Bro. E. I. Runnerstrum. He congratulates the Board on what appears to him to be a change of policy in the investment of funds in that the 1972 schedule of investments shows that equity share investment in N.Z. Insurance Co. Ltd. had been increased to \$110,000. The investment of Grand Lodge funds is governed by Article XI, paragraph 94, which restricts the investments to those provided under sub-paragraphs 94 (2) (a) and (b) and which does not include equity shares. I appreciate W. Bro. Runnerstrum's concern at reducing value of the currency but in the investment of trust funds, the paramount consideration must always be security of the principal sum. At the present time, the Board can only endeavour to keep its investments on as short a term as possible in order to enable its funds to be invested, as far as practicable, at current rates of interest.

D. E. MALINS,
Grand Treasurer.

No Stewards

Of recent years Waimea Lodge, No. 266, Nelson, has been concerned about irregular attendance of new initiates, a reluctance on the part of brethren to offer themselves for office, and the periodical withdrawing from office of brethren holding various positions. I realise that this is common to a large number of Lodges but Waimea, in an endeavour to ascertain the reason, undertook a survey. The result of this survey leaned to the opinion that brethren were persuaded to take office too early in their Masonic career.

At the Installation in November, 1972, no stewards were invested, and, at present, the Lodge has no Officers holding that rank. The Past Masters of the Lodge assured the Worshipful Master that they would stand behind him in seeing that the brethren, and visiting brethren, would be well catered for and that the Lodge would not suffer through this move.

As expected, the Past Masters and the brethren have done what they promised and there have been no difficulties in carrying out the work normally assigned to the stewards. The suppers, mainly buffet, have been well organised and the refectory proceedings are certainly of as high a standard as previously. What is most evident, however, is the fact that the younger brethren of the Lodge are taking a much more active interest, and a much more active part in the workings of the Lodge, and the move to dispense temporarily with all stewards has been very successful. Whether we will revert to a steward, or to a number of stewards, in the future, we know not, but at present the Lodge is very happy to carry on with no stewards.

H. R. Fuller (P.M.)

The Blemishes on the Bloom

The first issue of Grand Lodge's official organ is a big disappointment to me. Even in the Grand Master's foreword there are at least two statements which are simply not true; viz. that this is not the first issue of NZF (this honour goes to the first Masonic periodical ever published in New Zealand in 1880 — I wonder then why Grand Lodge could not have chosen a more original name); and Thomas Dunckerley was not "writing in the second half of the nineteenth century" (but in the eighteenth century and is the subject of a book by Henry Sadler — is this where the Grand Master is getting confused?). Incidentally, who was William James, and is he more worthy of mention than say Chetwode Crawley, Hugan, Mackenzie, or Speth?

In the Notes & Queries column I note another incorrect statement which needs putting right. The last two of the "Basic Books" are not available from QC Lodge, London, but from the secretaries of United Masters' Lodge and Research Lodge of Wellington respectively [whose addresses were given].

I wonder if the reviewer of the Decca-World Record Club recording of Mozart's Masonic music is commenting on Tom Krause's ability as a singer when he refers to this artist as "base"? I hope not, for this world-renowned Finnish basso has one of the finest voices it has been my pleasure to hear, although will admit that he is more at home in Wagner and Lieder than in Mozart. However, I think the reviewer really meant "bass", but this leads me to comment on the appalling number of typographical errors which indicate slipshod proof-reading. Has anyone else counted how many times Fending is misspelt as "Fielding"?

Why has the layout man subjected readers to that dreadful "continued on p. x" practice that plagues so many periodicals quite unnecessarily? I can see several alternatives to breaking up the articles to which I refer by repositioning some of the other short pieces. This destroys continuity.

The contributor R.J.T. says that the *Craftsman* died out "starved of locally written and stimulating articles". Apart from the fact that this is an oversimplification of the position and, as it stands, is quite untrue, what have we in the new NZF but a reprint of an extract from the writings of Joseph Fort Newton (without any acknowledgement of the source!). I suggest that this is the same sort of "malnutrition" that R.J.T. claims killed other periodicals. One thing is for sure, whether NZF survives or not, a hundred years hence it is not going to be the source of historical information that its predecessors are today. The chatty personal column stuff on the outside of p. 2 could well be scrapped in favour of say, an article in depth covering the respective histories of Golden Bay 2194 EC and St. Cuthbert's 144 and the full true background of events leading up to the amalgamation ("difficulty in maintaining a strong membership" is a pretty brief and may be biased [sic] statement). This is vital modern history and unless it is recorded somewhere it will soon be lost forever. So I would exhort contributors to feed in historical and biographical material and turn NZF into a research tool of the future.

The most valuable part of NZF at present lies, not in the articles and the rather sickening "back-patting" letters, but in the directory — which was always one of the most useful features of the *Craftsman*.

I am not satisfied that an official organ of Grand Lodge is the best thing for a Masonic periodical in a country where four constitutions are supposed to be working in harmony. The best Masonic periodicals published today that I have seen are the "private enterprise" ones and whose costs are partially covered by advertisers.

The costs of NZF are mainly covered by forcing all Masons belonging to a N.Z. Constitution Lodge to subscribe, so I feel I have an even greater right to express my dissatisfaction. In fine, I do not join the chorus of well-wishers but rather hope it makes a speedy recovery from its afflictions.

J. F. Wilson (P.G.O.)

[Slightly abridged.—Editor.]

A Note On Directory Listings

The first two issues of the *New Zealand Freemason* contained some Directory listings of other Constitutions and Orders which were incomplete, because details other than their names and numbers were unknown. We felt it better to list these to indicate their existence rather than not list them at all. A circular letter has been sent to all of the organisations shown in the Directory, asking them to provide details or corrections along with their advertising fee if they wished to continue their listing.

The service given our readers by the attempt to list all these Masonic organisations in these first issues will be either expanded or contracted by those organisations themselves, as they act on Oar request.

QUERY

Q.: With the advent of metrics, will the reference to the lesson of the 24-inch gauge in any way affect Freemasonry?—I.F.M.

A.: Our ritual makes many references to things of the past, which it does not attempt to modernise. One simple example is the set of measurements given in cubits, a long-abandoned unit of length. Although the matter raised has not been given official attention by Grand Lodge, it would appear unlikely that any change in the 24-inch gauge markings will be necessary. Not even France or Germany uses metric measurements for the 24-inch gauge.

Lodge Membership Spans 50 Years

Bro. John Gibb of Ashburton, reached the high point of his Harmony Lodge, No. 325, career on the 1st of May, 1973, when he was presented with a service badge to mark his 50 years of membership. A native of Fifeshire, Scotland, Bro. Gibb joined the Rothes Lodge in 1914 when he was 21, and if there had not been a

lapse in paying his dues because of his decision to come to New Zealand, Bro. Gibb would have qualified for his badge earlier. Bro. Gibb resumed his Lodge affiliations when he arrived in Ashburton in 1921, joining The Erewhon Lodge, No. 200, at Mount Somers.

Although he has never held office in the Lodge, Bro. Gibb has always taken a keen interest in Lodge affairs. He still takes an active part travelling to various Lodge meetings. Bro. Gibb is rightly proud of his Badge which has his name and initials engraved on the back. He spent his working life on farms, but Lodge work has been an absorbing interest. Since joining Harmony Lodge in July, 1947, he has only missed four meetings.

Grand Master Visits Dunedin

The first visit to Dunedin of M.W. Bro. Sir Edwin Bate as Grand Master was to attend the installation of Lodge Haeremai, No. 155, and it must have given him a lot of satisfaction concerning the state of Masonry in that area. All told 181 brethren were present, including 28 Grand Lodge Officers and 37 sitting Masters, some from considerable distances.

The installation of Bro. J. C. Mowatt was conducted by R.W. Bro. G. D. King, P.Prov. G.M., acting for R.W. Bro. J. M. Davie, Prey. G.M., who is overseas, and the ceremony was carried out with dignity and precision. The Grand Master took part by presenting the Charter, Book of Constitution and By-Laws.

Sir Edwin met each brother at the door of the refectory with a handshake and a few words, and in his address later he suggested that Masonry should hold fast to its landmarks of the past but still look to and move with the future. More concern, he thought, could be devoted to newly admitted brethren, and there should be more lodge occasions in which the wives of brethren could take part.

The Grand Master met members of the hoard of the Southern Masonic Association the next morning at the Maryhill Masonic Cottages, where he was shown around by the chairman, V.W. Bro. M. J. Boardman, P.G.D.C., former president of the Board of General Purposes, and the Secretary, R.W. Bro. Walter C. Whitworth, P.G.W.

"A little pull goes a long way?"

A brother was late for lodge and his car refused to start. He borrowed a bicycle from his neighbour but at the top of a hill the pedal fell off but fortunately he was able to free-wheel down. At the bottom of course he stopped and the lodge rooms were still some way off. Two chaps on a motor-cycle offered to pull him there if he would hold on to a cord tied to the motor-cycle seat, which he did and arrived at his lodge just in time explaining that his car wouldn't start and the pedal of the bike had fallen off.

"But how on earth did you get here on time, then?" they asked.

"By the Entered Apprentice method," he replied, "by my own free wheel and a cord".