

Dedication of Lodge Manukau No 586. SC

A Freemasons' Lodge was opened in Onehunga on Jan. 10 1876.

The Auckland brethren, having arrived in Onehunga shortly after 6 p.m, all assembled in the Lodge-room, and a Provincial Grand Lodge was opened.

The documents relative to petition for holding a Lodge in Onehunga, and the dispensation from Dunedin, were read by Bro. Marshall, acting Provincial Grand Secretary, and the Lodge solemnly dedicated according to ancient custom.

Brother Leers now held a Lodge of . Installed Masters, and duly installed Brother Niccol as R.W.M., and afterwards assisted in the installation of the office-bearers, as follows :—William Eastwood as S. W. ; William Dunwoodie as J.W. ; T. R. Gillman, Treasurer; J. W. Waller, Secretary; J. R. Hendry as S. D. ; R. Nazer J.D. ; & P. Clark I.G.

Seven candidates were duly balloted for, and the five in attendance were initiated in the apprentice degree.

The Lodge then closed, and the brethren sat down to supper.

Original Article [HERE](#)



New Knowledge MĀTAURANGA HŌU

The Newsletter of the Northern Division

Issue 4. May 2020



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OUR FAMILY

OUR COMPASSION

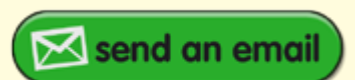


This newsletter is for all Freemasons, family, and friends in the Northern Division of the Grand Lodge Of New Zealand. We aim to keep you informed about events in the Division, those coming up, and some strategic updates and administration matters from our Divisional Grand Master, RW Bro Michael Hattie, and other Divisional Officers.

Readership is not restricted to the Northern Division, with feedback and comments welcome from Freemasons in every Constitution wherever you may live.

It is not intended to replace the District & Lodge newsletters that are produced by the hard working "paparazzi" who take photo's and report on events within their respective Districts. District activities will also be promoted on the Northern Division website.

To contribute articles, thoughts, bouquets and brickbats, please click the button on the right.



**Remember To Stay 2 Metres Apart For
Effective Social Distancing**



From the Divisional Grand Master

RW Bro Michael Hattie and Heather

Greetings.

I trust all is well with your Lodges, your members, friends and families.

By now we are into week six of the Covid-19 situation and hopefully we can see our way clear to 31st May 2020. There are many members that have commenced employment once more and I trust the last few weeks have been kind to you and your families. It has allowed me to catch up on many of the minor jobs that Heather and I have had at home.

The 1st June 2020 is an important occasion for all Lodges within our Division when you will see a refreshed Freemasonry appear. It is important that we maintain and improve on the current initiatives in a positive manner going forward and I ask all for their assistance in driving that initiative by assisting your fellow Freemasons where possible.

There have been many innovations going on within the Craft for the past 6 weeks and I congratulate the Masters, Brethren, Almoners and families for their assistance during what has been an arduous journey for us all.

A number of innovative and modern idea's below.

- Zoom meetings have been held with 20 plus members at most meetings.
- The bi-weekly "FUN Newsletters" by VW Bro John MacDonald have provided humour to members and families.
- Business meetings have been conducted online using Zoom with positive results.
- Almoners and Lodge brethren and partners have done a wonderful job using the phone tree to contact members.
- Lodge rehearsals have been held in some Lodges although limited in content.
- Strategic Plans are being finalised by the District GM's using a SWOT analysis.
- Divisional GM's through the 3 Divisions maintain weekly meeting contact with Mark Cassidy at Head Office.
- New initiates are in the wings ready to be initiated when time allows.
- Business social groups are being formed by innovative Masters aligning with their members requests for more contact outside Lodge.
- Master Mason forums have been created within a District by the District Grand Master – good positive initiative.
- The Grand Masters weekly video has been well received to keep Brethren informed.
- The Grand Lecturer has been active in presenting informative lectures using the online Zoom facility.
- District projects are under way and will be conveyed to members in due course by their District GM's.
- Lodge newsletters with YouTube links attached to worthwhile presentations
- A Q & A session run by the Grand Master and Deputy GM - online
- ANZAC Day ceremonies involving the Grand Master, Dep Grand Master and others - online
- Online Northern Division presentations run by W Bro Mike Kearsley P Dist GDC – there are many more that Mike has in the pipeline – suggest you maintain a close watch for the Zoom links to Aussie, USA and UK.

Effectively whilst we may be isolated at home, there has been a substantial amount of work going on in the background utilising the talents across the Northern Division and I and the District Grand Masters look forward to business as usual from the 1st June.

PS – As part of the refreshed Freemasonry across New Zealand, I am open to constructive, innovative and positive ideas for moving forward into a new era of Freemasonry from the Brethren, especially **Master Masons, Fellowcrafts and Entered Apprentices.**

Please email me direct on: divgm.northern@freemasons nz.org

Fraternally yours
RW Bro Michael Hattie
Divisional Grand Master (Northern)

The Freemasons Charity.

The earliest reported appearance of Freemasons in regalia in this country was when the New Zealand Herald reporting on the laying of the foundation stone of the first church in Auckland, St Paul's, on the 24th July 1841, "The gentlemen in Auckland who are Freemasons appeared with the decorations and insignia of their Order" and the subsequent first Lodge meeting in Auckland – of the Social Lodge of Auckland (now Ara Lodge No 348 IC) took place on the 9th February 1843 under a Dispensation from the Australian Social Lodge No 260 IC (in Sydney). Ever since, benevolence and charity have been a keystone of Masonic interaction with the New Zealand communities that we live in

Benevolence is defined as: (a) A disposition to do good. (b) An act of kindness. (c) A generous gift. From making a confidential payment to the widow of Brother who has passed to the Grand Lodge above to help pay for the funeral, providing food vouchers for a young mother briefly short of money to buy groceries, payment of a late heating bill, tuition fees for a young person to study at schools or university, or simply cutting the grass and weeding the garden for someone unable to do so themselves after an accident are a few examples of benevolent activities Freemasons undertake.

Charity is defined as the act of giving to those who have little. Over the years, millions of dollars have been raised and put towards large and small charitable projects at Lodge, District, and nationwide. From equipping orphanages in the early days of our country, supporting local hospitals and their staff, providing equipment for schools, supporting the local fire brigade and ambulance services, and thousands of other projects Freemasons have always been at the forefront, albeit working in the background with little or no publicity until quite recently, of supporting those in need. Raising money through a variety of means including Grand Lodge capitation fees, Lodge dues, balls, banquets, and Brethren just putting their hands into their pockets when asked, local Lodges and right up to the Grand Lodge of New Zealand, have demonstrated Masonic benevolence in many ways.

The Lodge Almoner

Originally the Almoner was an officer in a monastery. The alms-chest was a box provided in church to receive contributions and I recall many years ago visiting a hospital in England where there was an Almoner to provide monetary assistance for patients. Many of the old Guilds in England regularly relieved their own distressed members and their families and there is a record in the 14th century of an amount of seven pence per week (approximately two- or three-days wages) being allowed to a member of the Guild of Tailors. There is no doubt that the Lodge charity box was probably suggested by the alms-box of the Guilds and was known as far back as the 18th century.

The early Lodges at that time had their own method of raising charity funds for we find the Old Kings Arms Lodge in October 1733 ordering a ticket to be bought in "the present lottery in hopes of success as heretofore for the sake of charity". In the following July the ticket "was reported to have come up blank".

In New Zealand the Board of General Purposes in 1945 had reported that in many districts Hospital Visiting Committees had been formed and were engaged in splendid work. The following year Grand Lodge added the office of Almoner to the list of optional offices which a Lodge might create.

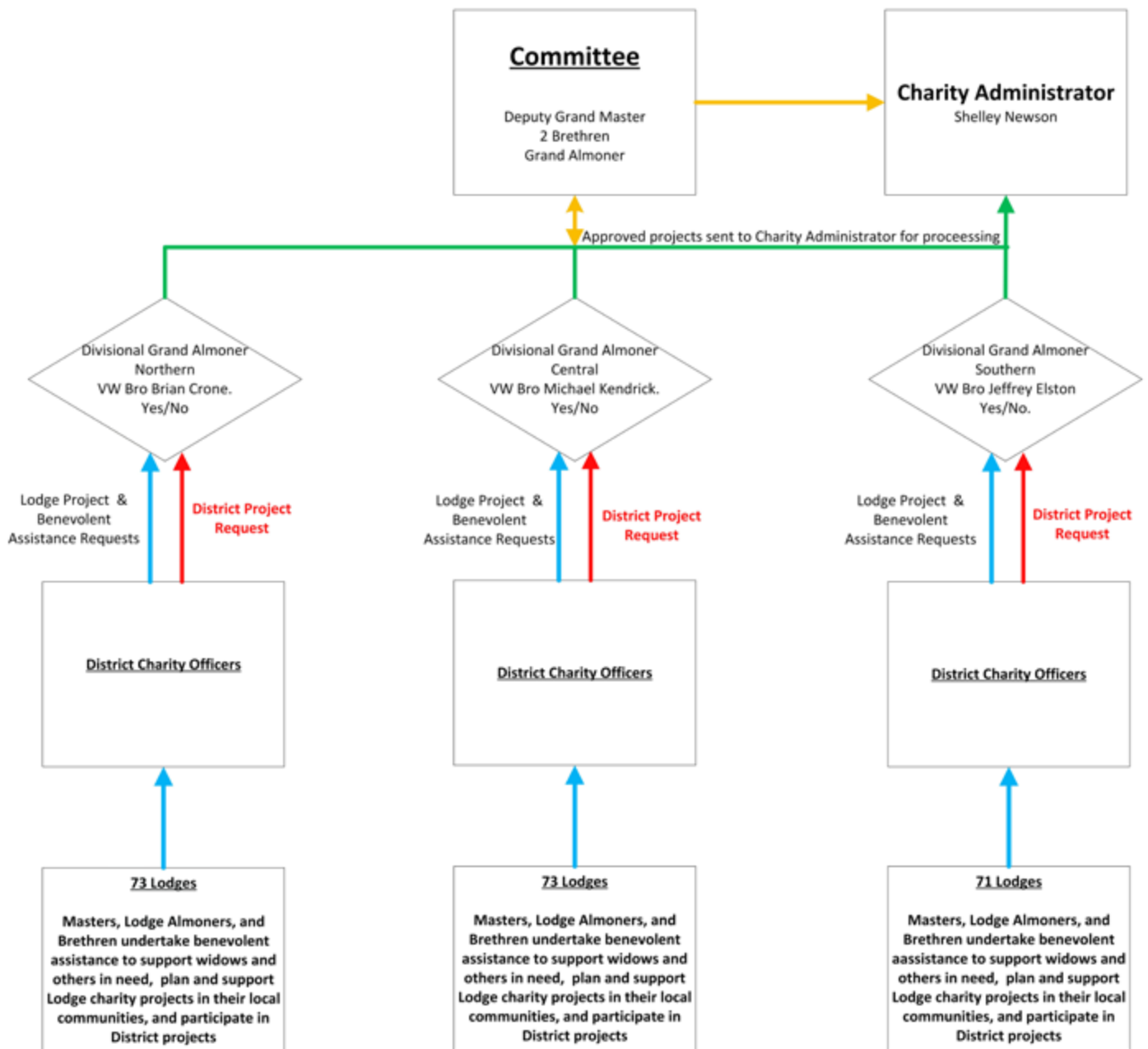
Today all benevolent and charitable Masonic activity in New Zealand is performed under the auspices of the Freemans Charity. <http://freemasonsNZ.org/charity/>

Some Follow Up Reading

The Northern Division has a Charity Facebook page which can be found [HERE](#).

For more information about benevolence and charity or getting advice about how the Freemasons Charity can help, contact your Divisional Grand Almoners. Their details are listed in the member area of the Freemasons New Zealand website [HERE](#).

The structure of the Charity is shown in the simplified flow diagram on the next page. Note the key role that our



Meet the Charity Administrator Shelley Newson



Shelley Newson.

Shelley Newson, was born, raised, and still resides in Lower Hutt. She has three children – Joshua who at 24 is a Pilot for Sounds Air, Bradley, 19, who is in his second year at University studying a Bachelor of Communications and Samantha aged 14 who is in her first year at college.

Shelley has been with The Freemasons Charity now for eight and a half years, after starting as an Assistant to Sheila Hicking. She enjoys the diversity of her role as Charity Administrator and engaging with her Charity Officers and Divisional Grand Almoners in assisting them to meet the needs of their communities and fellow brethren.

Prior to joining The Freemasons Charity, Shelley was a full time Office Manager for a Private Investigation and Security Consultancy company for nearly seven years. She then set up an office at home and ran the "offices" for two Private Investigators, one based in Auckland and the other in Wellington, while also looking after babies of teachers at her kids' school. When her youngest was about to start school, Shelley decided it was time to return to a "real job" outside of home but one where she was still able to be there for her children. Her role at The Freemasons Charity gives her this flexibility.

Some Reading From The Grand Lecturer. Northern Division. VW. Bro John MacDonald *A Paper of Interest on Our Early History*



Freemasonry in the early 1600s and 1700s

by Bro. W.J. Hughan

Reference: <http://freemasonry.bcy.ca/history/1600-1700.html>

There is such an abundance of evidence in proof of the continuity of Freemasonry during the period selected, that it is only necessary to study the special records of the old Lodges, happily still preserved, the Rolls of the "Old Charges", and especially the extant minutes of the Masons' Company of London, to be assured that the Freemasons of the present day are the lineal descendants of the operative builders, who in the 17th century, and earlier, admitted speculative or non-professional members.

The 17th century operative Masons were most favourable to the speculative element in their midst, and encouraged their admission to such an extent, that sometimes the Lodges consisted almost exclusively of brethren in no way connected with building. Several examples of this remarkable feature may be cited, such as the Lodge at Warrington in which Ashmole was initiated in 1646. An extraordinary instance of the preponderance of gentlemen in an operative Lodge, is met with at Aberdeen in 1670, for of forty-nine members registered in the "Mark Book" with their marks attached, not a dozen were operatives; the Master was a Tutor at Airth and Collector of the King's Customs, while several of his companions were noblemen or of the educated class.

The oldest Masonic minutes known are those of the senior Lodge in the world, viz., No 1 Edinburgh. They begin in the year 1599, the Lodge having continued at work, as the records testify, from then to now, thus



overlapping the transition period and the final predominance of the speculative branch, by the formation of modern Grand Lodges. The monopoly of the operatives gradually disappeared, and Masonry itself became as free practically as Freemasonry is at the present time. A silent revolution was going on in the Craft throughout the 17th century, and what with the changes in Society generally, and the failure of the Companies to enforce regulation, which had become obsolete and unsuitable to the times, Masonry, as with other trades, had to alter its laws and customs accordingly.

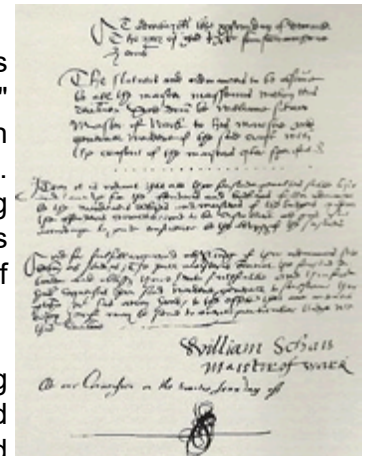
The Lodge of Edinburgh and others in Scotland were legally governed during the period in question by the statutes of 1598-9, promulgated by William Schaw "Maister of wark, Wairden of ye Masons," of Royal appointment. There were three "Head Lodges" in the kingdom, as recognised in the code of 1599, which were described as Edinburgh "the first and principall ludge," Kinwinning "the second ludge", and Stirling "the third ludge". This trio still exists, and the Lodges are now on the roll of the Grand Lodge of Scotland as Nos. 1, 0 and 30 respectively.

Naturally several of the clauses in the above-named statutes relate to matters common to all the crafts, but others are of a distinctive character and most suggestive. The Lodge of Edinburgh was a kind of Metropolitan Grand Lodge, having control of the local, but before the 17th century ended, its rights were often violated or ignored, and Lodges were formed in its vicinity or jurisdiction, that it was powerless to prevent, although issuing fulminations that were still-born. The "Canongate Kilwinning" Lodge No. 2, was formed in 1677, as an offshoot from "Mother Lodge Kilwinning", and in 1688, a secession from the Lodge of Edinburgh resulted in the establishment of the "Canongate and Leith, Leith and Canongate" Lodge, now No. 5, and notwithstanding all the means used by the Mother Lodge, only one of the seceders was induced to return to the fold.

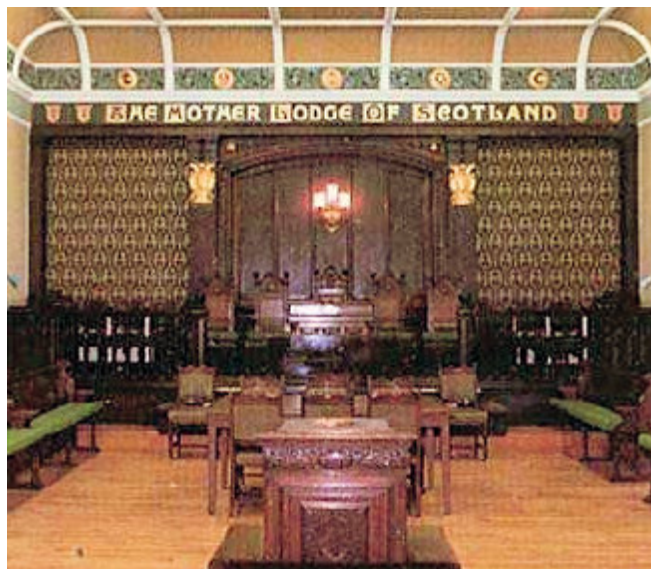
Then, again, early in the 18th century, the journeymen were not satisfied with the masters' regulation and control; they seceded and started a Lodge on their own account, and what is more gained a victory over their powerful opponents, though Master Masons, by persisting in giving the "Mason Word" to neophytes, the prerogative previously of their superiors. Two of their number were imprisoned for contumacy, but an appeal to the Court ended in their being allowed, as per the "Decreet Arbitral" of 1715, to assemble as a separate organisation, and esoterically - i.e., to communicate the "word" - as well as generally, to conduct their own Lodge, then and since known as the "Journeymen", now No. 8 on the roll. The Masters were fined a hundred pounds for their high-handed conduct, which fine has not yet been paid.

The attendance of Apprentices at the Lodge during the making of Fellow-crafts is confirmed by the minutes of 1601, 1606 and 1637, while the "Schaw Ordinances" provided for the presence of six Masters and two Apprentices, in like manner, on the making of Masters, a privilege subsequently assumed by the Incorporation. Operative Essays were obligatory in relation to both classes, Essay Masters being appointed, and also "intenders for instruction;" represented in Modern Lodges by the questions preparatory to promotion, and the proposers and seconders of candidates respectively.

The first minute of the Lodge of Edinburgh containing an entry concerning speculative membership is dated 8th June, 1600, and is the oldest of the kind known in Great Britain and Ireland. The Brother was John Boswell, Esq., the laird of Auchinleck, who attended as a member, and whose name and mark attested the minutes, along with twelve operatives who likewise agreed to the business transacted, and acquiesced in the same manner. When he joined we cannot tell.



The head of the Lodge was generally styled "Deacon," while the "Warden" was the medium of communication with the "Warden General", who was a kind of Grand Master, the prototype of our modern Grand Lodge Rulers. William Schaw was styled "Chief Maister of Maissonis" in the 16th century and later.



In the 17th century, it was quite a common occurrence for noblemen and gentlemen to occupy the Chairs of Lodges, even if only Apprentices, as with the Earl of Cassillis, who in 1672 was Deacon of "Mother Lodge Kilwinning", being followed by Sir Alexander Cunninghame and the Earl of Eglintoune, also an Apprentice. Harry Elphington, Tutor of Airth and Collector of the King's Customs, was Master of the Lodge of Aberdeen - now No. 1 tris - in 1670, the members of which were mostly speculatives, though an operative Lodge. Lord Strathallan was the Master or President of the Lodge of Dundee, - known as the "Lady Luge of Dundee" in 1536. Other instances could also be cited.

The old Lodge of Kilwinning exercised jurisdiction even as far as Glasgow, according to the Code of 1599, and was to all intents and purposes a Provincial Grand Lodge,

thus foreshadowing the present arrangement, whereby its R.W.M. for the time being occupies the honourable position of Provincial Grand Master of Ayrshire.

Then, again, the protectorate of the Craft in Scotland was hereditary in the St. Clair family, the Lairds of Roslin, being secured by charters of 1600 and 1628 circa, which led to the claim being made that they were Grand Masters, which the documents in no way countenance. The Lairds of Roslin were simply Patrons and Protectors of the "Maissones and Hammermen" with other crafts, but that obsolete and purely honorary distinction was sufficient to secure the election in 1736, on sentimental grounds, of one of the family, as the first Grand Master of Scotland.

Other local magnates were appointed to the oversight of the Craftsmen in certain districts, such as Patrick Coipland of Udaucht as Warden of the "airt and craft of Maissonrie" over three sheriffdoms in Scotland in

1590. These were clearly the precursors of the general and local Craft bodies which sprang up during the 18th century in Great Britain and Ireland. But time will not permit any reference to such just now.

This much, however, may be noted, that excepting the arrangement of separate Masonic degrees and ceremonies peculiar to the post Grand Lodge period, it is not easy to discover many important features of the Craft in the eighteenth century, which are not represented in the regulations and customs of the Scottish Craft in the present century.



Until the precise character of the Records of the Masons' Company of London was made known - quite recently - it was believed that the admission of Quarter Master General Moray, of the Scottish Army, at Newcastle on Tyne in 1641, by members of the Lodge of Edinburgh, was the earliest instance of the initiation of a "speculative" in England. Now, however, that the invaluable transactions of the before-mentioned Company are accessible, it is found that there was a speculative Lodge at work, under the wing of that body, the existing accounts of which go as far back as 1620. The meetings were termed "the Acception," and the candidates were received as "Accepted Masons;" the Company being then known as Free masons, though the prefix was dropped during the latter half of the 17th century. The dual character of the Company is established by reference to the accounts, for the actual minutes are missing prior to 1670. Beside those who obtained the "freedom of the Company" by patrimony or servitude, there were others who were admitted by redemption, and it is quite possible that being "accepted" by the Lodge, though not connected with the building trade,

strengthened their application for the "freedom of the Company." it appears to have been optional for the "accepted" brethren to join the Company, or for the members of the latter to enter the "Acception," but both financially and generally there was a most intimate connection between the two, as the Company received the balance, if any, after each "Acception" had been held.

This Lodge became so influential and important, that in the Inventory of 1663, and also in later ones, the names of the "Accepted Masons" are declared to be exhibited "in a faire enclosed frame with a lock and key." In the same Inventory was also "One book of the constitutions which Mr. Flood gave," and which was described in a subsequent list of 1676 as "the constitutions of the Accepted masons," as distinct from "One book of the Ancient Constitutions and Orders" of the Company. The Inventory of 1722 is still more explicit, the Constitutions of the Company being entered as of the year 1481, and the other "A Book wrote on parchment and bound or stitched in parchment containing an account of the Antiquity Rise and Progress of the Art and Mystery of Masonry." This latter was doubtless a MS. of the "Old Charges" but unfortunately it has not been heard of since the year 1839, when it is said to have contained "113 annals of the antiquity &c. of Masonry." The "Phillipps MSS" Nos 1 and 2 would answer to this description, and the first-noted has the name of Mr. Richard Bankes, a Member of the Masons' company, on the cover; the date of its caligraphy, however, does not answer, being of about the middle of the 17th century, therefore not old enough. Though not the original, which was doubtless much older, and used in the reception of the "Accepted Masons," it may be an exact transcript. The "G.W. Bain MS" has also an equal claim to be considered a representative of the missing book, having a similar text and qualifications. there are also other MSS with a different text from the "Phillipps," which may be copies of the original document, having the "New Articles," such as the "Grand Lodge MS No. 2," and the "Harleian No. 1942." These later regulations are quite suggestive of the rules in force for the "Accepted Masons," the term "Acception" is mentioned, and neophytes are termed "Accepted Free-Masons," while Certificates were provided just as in later times.

It is quite likely that the Company dropping the prefix "Free," and the speculative branch becoming independent, led to the union of the two prefixes as Free and Accepted Masons.



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