

'noble' heroes and fallen brothers. Together, these hard-to-find works provide near complete lists of those who fought in the various regiments, volunteer militia and forest rangers, as well as those embedded across New Zealand's hymn-singing protestant political-commercial-military establishment. But, they fail to capture the meta-narrative of Freemasonry being used as an imperial mechanism, as well as exploiting their own fraternal brothers as hapless musket, tomahawk and patu fodder against a clever, resourceful and spirited native race that deserved far-better respect, compassion, and full disclosure following the horrors of the Musket Wars (1806-1845).

Here I sketch the conflict as a 'necessary' and 'justified one' from the standpoint of unseen oligarchs that ruled the 'British Empire' through a secret society known as Freemasonry. Oligarchs are super-rich tax-averse, land-grabbing people who use their enormous economic wealth to steer the trajectory of whole societies, particularly when they act as a cohesive coalition, or an oligarchy. The primary secret mechanism by which the British Empire spread throughout the 'New World' was through the secret society of Freemasonry. In turn, Freemasonry was spread mostly through the military regiments, including the navy, as Jessica Harlands-Jacobs showed in her book, *Builders of Empire: Freemasonry and British Imperialism, 1717-1927*.¹

The primary purpose of the conflict, which I term the Masonic New Zealand Wars, which took place between 1845-1872 across several regions in the 'North Island', was to destroy the Maori communal economy, with which the colonists could not compete. Furthermore, the colonists' British Masonic masters needed to implement their favoured private political system for the control of their new territory. This private political system was (and still is) Cartel Capitalism, and it used coercive economic mechanisms to control people. To establish Cartel Capitalism, a period of 'primitive accumulation' or conquest of 'land capital' was needed.

Following three large hui in the mid-to-late 1850s, which took place in Taranaki in 1854, Taupo in 1856, and the Ngaruawahia in 1858, Maori resolved to halt the sale of millions of acres of land that they held tenuously to. In June 1858, the Waikato iwi had instilled the first Maori King, chief Te Wherowhero who became Kingi Potatau, and he placed a tapu forbidding the sale of any more land in the Waikato region.² Meanwhile, tensions between the Taranaki settlers and various Maori iwi and family groups (or hapu) had been brewing and erupting since Commissioner Spain had overturned the land-swindling New Zealand Company's claim to 60,000 acres in mid-1840s.³ The Taranaki settlers, who had no inclination to learn Maori communal land-use practices, cultivation hunting and foraging techniques and dietary practices, resented that they were 'heemed in' to 3500 acres, which included the coastal settlement town of New Plymouth. Jealously eyed was the 600-acre river-side village and fertile cultivated gardens at Waitara, which was communally-owned by the Atiawa iwi. The British colonists coveted Atiawa's fertile riverside land and wanted to construct a river-port at Waitara, since New Plymouth, which lay 10 miles to the south, lacked natural features suitable for a port.⁴ The anti-land selling stance that Maori had taken was an affront to British imperial ambitions.

Unbeknown to Maori, the British government and key insiders of the Masonic fraternity that comprised key posts in the corporate-state-military apparatus were systematically deploying a secret international law agreement that was reached between European nations at a time when they were forming empires. Known as the Doctrine of Discovery, this secret piece of international law has been operational since the 15th Century, and was designed to mitigate the chances of competing nations making expensive war with each other. It was thought it would be easier to gain territory off indigenous peoples' cast as 'savages' than from technologically even European competitors. The natives' of the 'New World' were considered to lack full political rights because they were not Christians busy cutting vast swathes of forests for sheep and cattle to graze *and therefore they were deemed too 'primitive' to be considered 'sovereign'*.⁵ Not surprisingly, 'colour prejudice' as a

“conscience-salving colonial doctrine” surfaced around 500 years ago, coinciding with the emergence of the European empires.⁶

The ten elements of the Discovery Doctrine identified by scholar Professor Robert J. Miller, who published his findings in a book titled, *Native America, Discovered and Conquered*, are: (1) First Discovery; (2) Actual Occupancy and Current Possession; (3) Preemption/European Title; (4) Indian Title; (5) Tribal Limited Sovereign and Commercial Rights; (6) Contiguity; (7) Terra nullius; (8) Christianity (9) Civilization; and (10) Conquest.⁷ Conquest here refers to military victories, often legitimized as a ‘just war’, as well the mere act of First Discovery since the indigenous Maori were considered savages in rebellion, and did not have full political rights to remain independent.

This essay traces the crucial 1858 to 1866 period of the Masonic New Zealand Wars through the lens of the Conquest element of the Doctrine of Discovery, and applies historian Carroll Quigley’s Civilization thesis as it applies to an Empire’s Age of Conflict and historian Webster Griffin Tarpley’s Oligarchism thesis.⁸ Civilizations only become empires when they become aggressively expansionist and engage in imperial wars to support an oligarchy. This essay shows how British Imperial Freemasonry’s role in the ‘New Zealand Wars’ exploited what I call the Masonic *wedge of war* to trigger the conflict in the Taranaki, Waikato and Bay of Plenty regions. It also sketches how this secret fraternity worked as a cohesive, yet argumentative, network to resource themselves for this far-flung imperial project and how systematic they were in capitalizing on their victories. My exposure is unique.

Indeed, not even a handful of historians make mention of the fact that in 1863, when Freemason Governor Bro. George Grey declared a war of sovereignty against Maori, it was one of his fraternal Freemason brothers, Frederick Whitaker, who reclaimed his former position as the Colonial Government’s solicitor general soon after and followed this move up become the premier of New Zealand as well! During the 1863-64 peak period of the Masonic New Zealand Wars, the country’s first Minister of Colonial Defence and the founder of the terrible-two year-old Bank of New Zealand, was Thomas Russell, who was one half of a mafia-duo partner-in-law-crime at Whitaker & Russell. In addition to being the bank’s solicitor, Whitaker & Russell was the government’s solicitor while the Bank of New Zealand became the Colonial government’s banker, brokering loans and supplying a rolling overdraft. None of these histories of New Zealand make mention of Bro. Whitaker’s fraternal bonds, nor of Brother Grey’s links to Freemasonry.

It is around the binary orbit of these oligarchs, Thomas Russell and Bro. Frederick Whitaker that I will trace a conspiracy to deprive not only the Maori people of their rights, needs and aspirations to live beyond Cartel Capitalism. But, also, I will show that this evidently ‘outrageous’ possibility was denied to the New Zealand ‘realm’, in perpetuity. For at the core of the Masonic New Zealand Wars’ meta-narrative is the establishment of a private banking monopoly in New Zealand that would be beholden to dynastic banking families, including the Rothschild oligarchic tree, and other oligarchic family trees that owned a state within the British State, the privately-controlled municipality of the City of London Corporation.

The suppressed history of the Masonic New Zealand Wars is a richer ‘big picture’ story that most realize.

Conquest and the Doctrine of Discovery

In 1799, British Freemasonry gained exemption from a soon-to-be enacted law, the Unlawful Societies Act (1799) during a period when the British government was cracking down on internal rebellion, amid

revelations that French Templar Masons were behind the French Revolution.⁹ The British government was concerned about the implications of secret societies holding secret proceedings, with their own forms of symbolic communications, secret signals and unlawful oaths. This exemption was gained from secret meetings between the masonic grand masters and Prime Minister Pitt. To save their order, the grand masters emphasized Freemasonry's constitution, which forbid political discussions in the lodges. Ironically, to maintain this exemption, Freemasonry professed it was an apolitical organization while at same time it openly demonstrated its loyalty to the British monarchy, government and empire. Indeed, the British Empire benefitted from the security that Freemasons provided in volunteer militia and the regiments.

British Freemasonry developed mobile military lodges as a means to connect with their brethren when deployed to conflicts and imperial outposts spread around the vast and expanding British Empire. These military lodges, which were embedded within regiments, were given numerous names, such as field lodges, regimental lodges, traveling lodges and ambulatory lodges. Like all Freemason lodges, they operated through the permission of another lodge that conferred authority through a letter or certificate, called a dispensation. But, due to slow communication, poor bureaucracy and prejudice among English and Scottish Freemasonry, most of the innovation in spreading military lodges during the mid-18th and early 19th Centuries occurred through the Irish Constitution of Freemasonry.

At the apex of secret Sionist-Rosicrucian English Freemasonry was Bro. Lord Palmerston (born Henry John Temple) who was between 1837 and 1865, either the Foreign Secretary at the British Government's Foreign Office, when he wasn't wearing the British Prime Minister's hat. At one time or another during this time, Brother Lord Palmerston was a 33rd Degree Freemason, Grand Master of the British Brotherhood, and leader of English Freemasonry. Between 1837 and 1848, Bro. Lord Palmerston was also the ruler of all secret societies and Grand Patriarch of the Illuminati.¹⁰ Between 1782 and 1843, the Grand Master of British Freemasonry had been drawn from the British Royal family and returned again the British monarchy in 1874.¹¹ Because the key oath of Freemasonry is one that obligates the fraternity to always follow orders from above, the merger of Freemasonry with the political-economic-cultural power bases of the British Empire practically meant obedience to an imperial vision.¹² The British Masonic oligarchy, which had an established habit of looting the world, regarded New Zealand as a territory rich in resources to serve their imperial ambitions to supplant other rival powers. Amid these tensions over land, racial prejudice and British ideas about how to develop a colony, matters were bound to turn ugly. And Freemasons in New Zealand were across multiple fronts plotting against Maori.

During the crucial 1858-1866 period of the Masonic New Zealand Wars, there were 16 Freemason Lodges that had members or hosted visiting brethren who were involved in the fighting, or recruited new Freemasons from the regiments and militias, or who politically and economically supported the conflicts, or were co-conspirators in plots to trigger war. The locations of these lodges, and their years they opened, under various British-centric English, Scottish and Irish, constitutions denoted as E.C., S.C. and I.C., respectively, in the following table show a conscious awareness to advance the game of empire together, through the Discovery Doctrine elements of Actual Occupancy and Current Possession, Civilization and Conquest. One stand-out Freemason was Bro. Major Henry De Burgh Adams who military roll was Purveyor to the Armed Forces, while his roll in Freemasonry seemed to be to open lodges where they were strategically needed. Bro. De Burgh Adams was a founder of the Onehunga, United Services, Alpha-Waikato, Beta-Waikato Lodges, and evidently planned two more lodges in the Waikato and was behind the founding of the De Burgh Adams in New Plymouth.¹³

North Island Freemason Lodges that Supported the New Zealand Wars during 1858-1866

Lodge Name	Year Est.	Location	Constitution	Founders
Pacific	1842	Port Nicholson, Wellington	E.C.	Settlers
Ara	1843	Auckland	I.C.	Settlers
Mount Egmont	1853	New Plymouth	I.C./E.C.	Settlers
Waitemata	1855	Auckland	E.C.	Settlers
Tongariro	1857	Wanganui		Settlers/Militia
Scinde	1858	Napier	I.C.	Military Brethren
St. Andrews	1861	Auckland	S.C.	Settlers
Onehunga	1863	Onehunga, Auckland	I.C.	Military Brethren
United Service	1864	Auckland	I.C.	Imperial/Colonial
Alpha-Waikato	1865	Cambridge	I.C.	3 rd Waikato Militia
Beta-Waikato	1865	Kirikiroa/Hamilton	I.C.	Imperial/Colonial
De Burgh Adams	1865	New Plymouth	I.C.	Imperial Troops
St. John	1865	Otahuhu	S.C.	Militia
South Kilwinning	1865	New Plymouth	S.C.	Militia
Alexandra	1866	Camp Alexandra	E.C.	Regiments
Union Waterloo	1866	Wellington	S.C.	Regiments

Sources: Various Freemason lodge books and histories written by Freemasons. See references below.¹⁴

Freemasons during this 1858-1866 period had either command, key rolls, or a presence in the following regiments: the 12th Regiment, the 40th, the 43rd, the 46th, the 50th, the 57th, the 65th, the 70th, the 93rd, the 18th Royal Irish Regiment, the Royal Artillery, the Royal Engineers, and the Royal Navy's *H.M.S. Niger*.

Freemasons also filled rank and file positions of several militias: the Taranaki Voluntary Corps, which included the First and Second Company of Taranaki Rifle Volunteers; and Waikato companies, the 1st, 2nd, 3rd and 4th Waikato Regiments, and the militia forces known as the Forest Rangers.

To instigate the Conquest stage somewhere, the Pakeha settlers had to cast their wedge of war in a way that gave them the appearance of occupying the so-called moral high ground.

To this end, in February 1858, the C.W. Richmond, who was also a Taranaki settler and member of the House of Representatives and the New Plymouth Provincial Council, wrote to the New Plymouth Resident Magistrate and Freemason Brother Isaac Newton Watt, outlining a policy of structural entrapment to lure Maori into a position that could be construed as "high treason". Native Minister C.W. Richmond wrote:

*"Should anything happen, what the magistrates have to do to place the government technically in the right is to bring the contumacy [rebelliousness] of the natives up to the point of actual defiance of the government, 'i.e. high treason.'"*¹⁵

In essence, Richmond the politician outlined a policy to Bro. Watt the New Plymouth Resident Magistrate, founding member of the New Plymouth Masonic settlers' Mount Egmont Lodge, and future captain of the Taranaki Rifle Volunteers,¹⁶ whereby officers of the courts were to form what I call a 'Coalition of the Spilling' or mass native blood-letting. In 1858, the Militia Act was passed, which made it legal for settlements to form voluntary corps. This Act came after Taranaki settlers had appealed to the Colonial Government.

To this end, and soon after this outrageous private letter was written, a meeting to discuss the formation of a militia took place in the New Plymouth Freemason's Mount Egmont Lodge in early 1858. Among the committee of five men formed at this Masonic Hall meeting, which occurred a full two years prior to the commencement of the First Taranaki War, were Bro. Richard Brown, land agent, merchant and co-editor of the *Taranaki Herald*; settler Bro. William Halse, and farmer Bro. Harry A. Atkinson, who became a corporal in the First Company of Taranaki Rifle Volunteers and Captain in the Second Company.¹⁷

By 1859, with ambushes, fighting and murders between settlers and Maori, Governor Thomas Gore Browne decided to personally intervene with a trip to the Taranaki district. On 8 March 1859, Browne convened a meeting between Taranaki iwi in the grounds of the Native Office in New Plymouth. The governor made a speech that warned that the fighting, particularly on settler land had to stop, or harsh measures would follow. As former Radio New Zealand producer Tony Simpson put it in his 1979 book, *Te Riri Pakeha: The White Man's Anger*, "[i]f he [Browne] had left matters there he would have done no harm." The trouble was not simply that Governor Browne was a stupid man who blustered when he didn't understand something, in place of asking questions.

The real problem was that there was a very cunning Freemason in his midst: Bro. Donald McLean.

An accomplished land swindler, Brother McLean, had who had been promoted to Chief Land Purchasing Commissioner in 1853 by Bro. Governor George Grey in recognition of his instrumental role in duping Māori into selling 30 million acres of South Island [nearly the entire landmass] with a symbolically sneaky sum of £13,000. The brotherhood often embedded the number 13 and multiples of it into events to signal they were advancing the game of empire together. In occult numerology, the number thirteen represents 'unity' and 'fraternal love'.

Bro. McLean, who had carefully translated Browne's speech into te reo Maori, also advised Browne to finish with comments about what the governor deemed acceptable protocols on the vexatious matter of land sales.

Browne's remarks on land sales provoked an Atiawa sub-chief, Teira, to leap to his feet to offer to sell a significant chunk of land at Waitara. Bro. Donald McLean and the Native Affairs Minister C.W. Richmond had calculated that Teira would literally leap at the chance. After consulting with Bro. McLean and Richmond, Governor Browne accepted the offer on the condition that Teira could prove clear title. During Bro. George Grey's first governorship, he had twice refused to accept the sale of the Waitara block presently being offered because he recognised that it belonged to Atiawa as a whole, and not to Teira alone. Grey was also aware that Teira and chief Wiremu Kingi had an emotionally-charged history that dated back to Teira missing out on marriage. Bro. McLean, who was well-versed in Maori custom, culture and conflicts, well knew that Teira was exacting revenge upon Kingi. (Te Riri Pakeha 127).

On 29 November 1859, Richmond authorized payment for the sale of the Waitara block after Bro. McLean's deputy Robert Parris, who became a major in Taranaki militia, wrote to the Minister of Native Affairs to say that Teira's title to Waitara was clear. After eight months at an impossible task to prove Teira's claim was legitimate, Parris 'achieved' this impossibility by deploying an impossible explanation. The Deputy Commissioner for Native Land Purchases claimed Teira's claim to title was supported by what he had "gathered from disinterested natives" (Simpson 1979: 130). In 1859, there was no such social group anywhere in Taranaki, and nor for rest of the imaginatively named 'North Island' (and to be fair, in Te Wai Pounamu), that could be described as 'disinterested natives', except in the transmission of a legal fiction. The Attorney General, Brother Frederick Whitaker (1812-1891), advised the Colonial Government that the Crown had acquired title properly. (Field 1939: 8; Northern 1971: 5-6, 147). Whitaker claimed he based this advice on Freemason Brother Donald McLean (1820-1877, 1858), a wealthy landowner, administrator and negotiator who spoke fluent Maori (Graham 1983: 67; Hunt 2000: 72-73, 98; van Zoggel 2006: 49-51). However, Brother Frederick Whitaker, a founding Freemason of the first New Zealand Masonic lodge to be granted a dispensation on 5 September 1942,¹⁸ was already by this time a land speculator who claimed to understand 'Maoris'. (Governor Col. T. Gore Browne said most of Colonial members of parliament knew nothing about the native people, and Browne himself understood little of customary land tenure laws). Also, Bro. Whitaker's fraternal brother Bro. McLean had been conspicuously absent from Taranaki since Teira's offer to sell land at Waitara.

Having set this horrendous legal fiction in motion, on 25 January 1860, C. W. Richmond ordered land surveyors into Waitara. Predictably, on 20 February elderly Maori women and men pulled out the survey pegs. (Predictable, because Maori had been doing this since 1840 when the land-swindling New Zealand Company's surveyors had set their pegs on their land where Port Nicholson in the capital city, Wellington, is today). Events were quickening in this terrible Masonic-designed wedge of war, as I call it, toward the thin end where war is triggered, and propaganda amplifies to blame the 'enemy' for the deeds that finally lead to conflict.

Meanwhile, the resident military officer wrote to Chief Wiremu Kingi of Waitara warning him that resistance was rebellion. Martial law was promptly declared on 22 February and on 5 March troops arrived up the Waitara River. Four companies of the 65th Regiment equipped with artillery set about to occupy Waitara.

The 1st Taranaki War had begun after 13 years of relative peace (King 2008: 49 Ross 1967: 52).

In the casting of a wedge of war, the psychopathic vision, plot and schemes that underpin the conquest element of the Discovery Doctrine and the Age of Conflict in a Civilization's Imperial Stage of Expansion, which marks it out as an empire – these conspiracies have to be suppressed. In any political conspiracy, even ones that have highly visible elements such as war, rely on propaganda to keep inconvenient truths in the

dark. That propagandist task fell to the Masonic-controlled newspapers in the New Zealand colony. The Masonic-controlled newspapers during the crucial 1858-1866 period of Masonic New Zealand Wars included the *Taranaki Herald*, *The New Zealand Herald* (Gribbon 1909: 229; Dict of NZ Biography Vol 1 :525) (*Wellington Independent*, (Weston 1942: 41, 259; Dict of NZ Biography Vol 1 :29).

In 1860, numerous Masonic meetings of the Mount Egmont Lodge occurred in a shed belonging to the Taranaki Herald (White 1929: 42). The founder of the Taranaki Herald was produced by Bro. Garland William Woon, with the assistance of Bro. W. M. Crompton and Bro. Richard Brown, who had been on the 1858 committee to form a Taranaki militia. In his history of the New Plymouth Freemason settlers' Mount Egmont Lodge of Freemasons 1853-1928, Brother P. J. H. White states that the lodge hosted numerous visiting Freemasons from the Imperial and Colonial regiments during the first Taranaki War (1860-1861) and that, "[a]lmost every member of the lodge was actively engaged in warfare at this time" (p.40). Among the visiting Freemasons were Bro. Major Herbert, who commanded the New Zealand Volunteers and Militia forces. Bro. Sergeant George Collins of the 65th Regiment, served in New Zealand from 1861 to 1865. Bro. Edmund Jacob Whitbread of the 65th Regiment, who was promoted from Lieutenant to Captain during the First Taranaki War of 1860-1861. Bro. Frederick Bailie, who was promoted from Lieutenant to Captain during the First Taranaki War, while serving under Colonel Gold. Bro. Lieutenant Urquhart headed a detachment of the 65th Regiment at the Battle of Waireka, Taranaki. He was accompanied by Bro. Lieutenant Whitbread and Bro. Lieutenant Blake and Bro. Surgeon White of the *H.M.S. Niger*.

As the First Taranaki War progressed in 1860, the Colonial Government leased 400 acres of land on the land-swindling Reverend James Hamlin's property at Otahuhu, which was one of four settlements created by Bro. Governor George Grey in 1847-1848 as garrisons. These ramparts, Onehunga, Panmure, Howick, and Otahuhu, were ostensibly built to protect settlers from incursions by Maori. They were 'settled' by 'Fencible Settlers' who immigrated on the condition that the men would fight if needed in return for a cottage within fenced acre. In reality, these four settlement towns fulfilled the 'Settlement' element of the Discovery Doctrine, a 'necessary' stage of colonization. The idea for the Otahuhu Camp was conceived in 1859 became the military base for the Otahuhu Royal Calvary Volunteers from 1860 to 1864 (From Bush to Borough R.A. Baker 1987: 8, 26; Barclay 1935, Extinct Lodges: 82; Vaggioli 1896: 111). Also in 1860, the Colonial Government leased 100 acres in Penrose for a Commissariat Transport Depot, from the sons of a wealthy Cornwall family, the Maclean's.

Brother Sir George Grey, who was awarded a Knight Companion Order of the Bath by Queen Victoria in 1948, was recalled to New Zealand for a second term of governorship on 3 June 1861.¹⁹

The town of Auckland turned on the pomp for Bro. Grey's return on 26 September 1861, with a crowd of 8,000, replete with bugles and riflemen and an official welcome, held forebodingly at the 13-acre Albert Barracks site on Fort Street (McLean 2006: 62). Freemasons were very much aware that the Bro. George Grey was a Freemason. The *Southern Cross* newspaper, founded by Alfred Horton (1842-1903), voiced fighting talk:

"Sir George arrives among us in September 1861, more powerful than any Governor that ever arrived in New Zealand. He has an army at his back, and colonists who have pledged themselves through their representatives to spare neither blood nor treasure in upholding her Majesty's sovereignty."(McLean 2006: 63-64).

Officer-Class Freemasons who served in the Masonic New Zealand Wars during 1858-1866

Freemason's Name/Rank	Regiment/Militia	Conflict	Lodge Initiation/Affiliation
Captain Harry Atkinson	1 st &2 nd Co./Forest Rangers	Taranaki	Egmont
Major Henry De Burgh Adams	Purveyor to the Forces	Taranaki/Waikato	Ara/Alpha & Beta Waikato
Captain Richard Brown	Taranaki Volunteers	Taranaki	Egmont
Captain A. R. Close	43 rd Light Infantry	Taranaki	Egmont
Gov. George Grey	Commander in Chief	Masonic NZ Wars	Military Lodge No.83 Ireland
Major Charles Heaphy	AKL Rifle/40 th , 50 th	Waikato	Ara/Prince of Wales, AKL
Major Charles St John Herbert	58 th /Militia	Taranaki	Egmont
Major Jackson Keddell	4 th Waikatos	Waikato	Beta-Waikato
Capt. Nathaniel W. Massey	Imperial/3 rd Waikato	Waikato	St John
Lieut. Col. G.F. Murray	65 th	Taranaki, Waikato	Egmont
Captain James McPherson	70 th /93 rd 3 rd	Waikato	Commissariat St John
Captain James Runeiman	Calvary/3 rd Waikato	Waikato	St Johns
Serg. William Spiers Russell	65 th	Taranaki	Tongariro
Capt. T.G. Strange	65 th /14th	Taranaki/Waikato	Pacific
Captain Henry Strover	Royal Artillery	Taranaki	Egmont
Capt. R. Swift	65 th	Waikato	Ara
Lieut. Charles James Urquhart	65 th	Taranaki	Egmont
Captain Isaac Newton Watt	Rifle Volunteers	Taranaki	Egmont

Sources: Various Freemason lodge books and histories written by Freemasons. See references below.²⁰

The editor of the *Southern Cross* newspaper was H. Carleton, a 'direct purchase agitator' closely connected with two squatters on Waikato Maori land,²¹ F.D. Fenton and James Armitage. Fenton for a time was a magistrate in the Waikato, but he gave up trying to wrest land from Maori through his court during the rise of the kingi movement. To continue to wage these land wars, the New Zealand Government needed money. It could have printed its own money debt free, like the colonies of America did more than a century before. But, the printing of Colonial Scrip currencies had been regarded as a rebellion in the American colonies and was the key reason for American Revolutionary War against Britain. Clearly, the New Zealand oligarchy knew not to provoke the ire of the British Empire.[1] That's in large because Freemasonry was embedded across New Zealand's hymn-singing, empire-toasting, protestant political-commercial-military establishment, and as we now know, Freemason's key obligation is obedience to the Masonic hierarchy, a power structure fixated on the mindset of oligarchism, or world domination.

Three weeks after Bro. Grey's homecoming, an ambitious new bank, with initial capital of £500,000, cashed in on colonial parochialism by calling itself the Bank of New Zealand. The BNZ quickly made itself the Colonial Government's bank, due to the edge it had over older rivals – the parliament's members, such as three-times Premier Edward W. Stafford of Nelson, were well represented among its founding directors, trustees, investors and other key players, such as the bank's first president, James Williamson, who conducted profitable business for the military commissariat department, and Thomas Russell, who founded the New Zealand Insurance Company in 1861. Furthermore, the Masonic influence is evident in the roll of the Bank of New Zealand's original directors, investors and trustees: Bro. Governor George Grey, Bro. Frederick Whitaker, Bro. C. J. Taylor, Bro. Thomas Henderson, Bro. William Barnard Rhodes, Bro. A. de Bathe Brandon and Sir John Logan Campbell, who, while not a Freemason, bequeathed funds for a Masonic obelisk to be built in Cornwall Park, with a Maori warrior, as a memorial to the dying native race.²²

While Freemason Brother George Grey was heading back to New Zealand, the land-swindling duo Russell and Bro. Whitaker were playing their oligarchic roll as key protagonists behind a crucial piece of legislation that helped cast the wedge of war toward its thinner end. Their Bank of New Zealand bill was introduced into the House of Representatives on 19 June 1861, as a private members bill by City of East Auckland MP Thomas Russell, who was also solicitor in partnership Bro. Frederick Whitaker. The bill's motion was seconded by Josiah Firth, after Premier Stafford had seconded the moved to clear the House's agenda of it standing orders. Thus, two business associates of Russell advanced 'the game' together. As the New Zealand Government's official 1966 edition of *An Encyclopedia of New Zealand* stated, Bro. Whitaker and Russell, "were prominent in that coterie of Auckland politicians, land speculators, and entrepreneurs who saw in the Maori troubles of the 1860s, a golden opportunity for personal fortune and provincial prosperity".²³ The Bank of New Zealand, which was established by legislation and Royal Charter in 1861, and whose solicitors were Whitaker & Russell, became the mafia government's banker, brokering loans for the colonial government to prosecute its Masonic War to destroy the resilient communal economy of 'rebel savage Maoris'

The Bank of New Zealand's official centennial book, published in 1961, whitewashes the involvement of Bro. Frederick Whitaker in conspiring to create a crisis that would force the Colonial Government to borrow. That crisis was a full-scale imperial war against Maori. Since Whitaker had a hand in fomenting the Taranaki Wars of 1860-1863, by misleading the government over their purchase of the land at Waitara off Maori, it is a major omission of the bank's centennial book to mention nothing of its first chief solicitor's culpability (who later became a director from 1880-1888). In the opening paragraphs of, *New Zealand Banker's Hundred: A History of the Bank of New Zealand 1861-1961*, author Chappell states:

The Auckland of 1861 was conspicuously a colonial outpost of Empire ... Problems and anxieties stood plain, not least a growing threat of conflict with the Maoris. But Lord Palmerston [British Prime Minister 1859-1865], half a world away, had declared that British law should be respected in New Zealand, even if it should take 20,000 men to bring about that result (Chappell 1961: 9-10).

Indeed, as historian Webster Griffin Tarpley has retold the British Prime Minister's outrageous belligerent attitude to any native or colonist people who opposed the British Empire's brotherhood, Lord Palmerston "thundered" in the British Parliament that wherever a British subject travels the British fleet will resolve his disputes. At the height of the Masonic New Zealand, the British Imperial and Colonial forces numbered 18,000 men, while Maori had no more 2000 men engaged in the conflict at any one time.²⁴ By 1860, the European population of New Zealand was 99,000 and the Maori population was about 50,000.

In such a bellicose atmosphere, by Christmas 1861 and at a time when Bro. Grey was faking peace, he had almost 2,500 soldiers, that included Freemasons, building a military road, lined with telegraph poles and copper wiring, that would cut deep into Waikato territory.²⁵ In 1862, Brother Grey bought two steamers for conversion into gunboats to finish charting the Waikato River, charts that Bro. George Grey had started years earlier.

The gangster-in-suits duo Bro. Whitaker and Methodist lay preacher Russell did not stop with the Bank of New Zealand Act. Together, they were key protagonists in the Natives Lands Act of 1862, which ended the Crown's land-swindling monopoly on land purchases with Māori dating back to the fraud-ridden, rat-eaten Te Tiriti o Waitangi. Then, in 1863, Bro. Whitaker and Russell were to drive the 'wedge of war' deeper with three more parliamentary acts. The first was the Suppression of Rebellion Act of 1863; the title of which I trust speaks for itself. The second was the New Zealand Settlement Act, which legalized the establishment of military towns on land belonging to Māori that the Masonic fraternity's Governor could construe were in rebellion against the Crown. And finally, the New Zealand Loan Act, that authorized 'borrowing' three million pounds of engraved, land confiscation-backed bonds for a mass grave-consigning conflict that was named, in the grand tradition of the British Masonic Empire, after those they gamed and blamed: the 'Maori Wars'.

With the 18th Royal Irish Regiment already en route to New Zealand in early-to-mid-1863, the Commander-in-Chief of British Armed Forces, HRH Prince George William Frederick Charles the 2nd Duke of Cambridge, who like Bro. George Grey was a Knight Grand Cross of the Order of the Bath (1855), signed orders for the 43rd, the 50th and 68th Regiments to travel to the far-flung colony.

On July 9 1863, Bro. Governor George Grey sent out a proclamation ordering Maori to take an oath of obedience to Queen Victoria. Such an oath was not unlike the submission of a Freemason to always follow orders from above. In effect, Bro. Grey had issued an ultimatum.

Bro. Governor Grey had prepared thoroughly for war. At his disposal were iron-reinforced gunboats for river navigation, including the *HPioneer, Rangiriri, Avon, Harrier, Esk, Curacao* and *Gymnotus*. Other ships transporting troops, supplies and weapons were *HMS Pelorus, Eclipse, Miranda, Victoria, Iris, and Cordelia*.²⁶

At dawn July 12 1863, General Duncan Cameron crossed the Mangatawhiri Stream with 700 soldiers on the orders of Bro. Governor Grey into Tainui territory. This act of war took the imperial forces beyond the point of no return in the Waikato War.²⁷ After dispatching the pa at Meremere Cameron advanced 13 miles with an attack force of 1300 men to Rangiriri.²⁸

During the Waikato campaign Bro. Major Charles Heaphy was a Military Surveyor who guided the imperial and colonial forces. With a surveyor on hand, General Cameron worked that where his forces occupied land during the Waikato wars would be the places of the military settlements. These were at Karapiro (Cambridge), Kirikiriroa (Hamilton), Alexandra, Te Awamutu, Kihikihi, Ohaupo, Pirongia and Ngaruawahia. After the war, Bro. Donald McLean appointed Heaphy Commissioner of Native Reserves, "as a reward for political support".²⁹ The 1st Waikato militia were based in Tauranga, the 2nd Waikato around Te Awamutu, Pirongia and Camp Alexandra (where the Beta-Waikato Lodge was located), the 3rd Waikato Volunteer Corp at Cambridge (or Karapiro, where the Alpha-Waikato Lodge was located), and the 4th Waikato at Kirikiriroa (or Hamilton).³⁰

It's fascinating to note that following the death Bro. Captain R. Swift at Camerontown near Tuakau on 7 September 1863, his body was transported back to Auckland where the fallen Freemason was given a funeral with full Masonic honours. The funeral, which took place on Sunday 13 September 1863, was attended by fraternal brothers, who - in full regalia - represented the Ara, Waitemata and St. Andrews lodges.³¹ This funeral, which occurred at the 13-acre Albert Barracks site, was observed by James Boddell. Yet, despite the obvious Masonic presence, Boddell made no mention of the Fraternity at this ritual in his book *A Soldier's View of Empire*.³²

After the Waikato invasion, Grey and General Cameron took the conflict to the Bay of Plenty and then to Taranaki. Vast swathes of land were confiscated in the Maori territories where the Masonic Colonial and Imperial forces had made war. In all, 1.3 million hectares became Masonic territories, and were used as collateral for loans raised to wage the Maori New Zealand Wars during this period.³³

To sum up, this secret society worked as a mechanism to absorb New Zealand into the British Masonic Empire, overrun the efficient Maori communal economy and destroy the natives' independence. As with other territories absorbed into the 'British Empire', Freemasonry mostly spread to New Zealand via the imported regiments that garrisoned the white Pakeha settlements, fought the 'heathen', 'rebellious', 'savages' and established military settlement towns that became Masonic territories. It is no small irony, then, that too many Maori men and boys have joined gangs because of the dispossession wrought upon their forebears by Pakeha men who comprised New Zealand's first gang: Freemasonry.

Sources References

¹ Harland-Jacobs, Jessica (2007) *Builders of Empire: Freemasons and British Imperialism, 1717-1927*. The University of North Carolina Press.

² Dom Felice Vaggioli. (2000 [1896]). *History of New Zealand and its Inhabitants, 162-163, 166-168*. Dunedin, NZ: University of Otago Press; Tony Simpson (1986). *Te Riri Pakeha: The White Man's Anger*, p. 123, 140. Auckland, NZ: Hodder and Stoughton.

³ Simpson (1986). *Te Riri Pakeha*, p. 121.

⁴ <http://www.nzhistory.net.nz/war/taranaki-wars/waitara-dispute>

⁵ Ivison, D., Patton, P. & Sanders, W. (2000). *Political Theory and the Rights of Indigenous Peoples*. Cambridge, United Kingdom: Cambridge University Press; Miller, R. J. Ruru, J. Behrendt, L. & Lindberg, T. (2010). *Discovering Indigenous Lands: The Doctrine of Discovery in the English Colonies*. NY: Oxford University Press; Silver, M., Pugh, M. & Harry, D. (2003). *The Leech and the Earth Worm*. [Motion Picture]. Nevada, USA: IPCB Production

http://www.ipcb.org/publications/video/files/film_project.html

-
- ⁶ David Ausubel (1960). *The Fern and the Tiki: An American View of New Zealand National Character, Social Attitudes and Race Relations*, p. 206. Ellington, NZ: Angus & Robertson.
- ⁷ Robert J. Miller, Jacinta Ruru, Larissa Behrendt and Tracey Lindberg. *Discovering Indigenous Lands: The Doctrine of Discovery in the English Colonies*, p. 6-8. Oxford, UK: Oxford University Press.
- ⁸ Carroll Quigley (1961). *The Evolution of Civilization – An Introduction to Historical Analysis*; Webster Griffin Tarpley. *Against Oligarchy: Essays and Speeches, 1970-1996*. Retrieved from: <http://tarpley.net/online-books/against-oligarchy/>
- ⁹ Jessica Harlands-Jacobs (2007). *Builders of Empire: Freemasonry and British Imperialism, 1717-1927*, p.137-138.
- ¹⁰ Daniel, John. (1994). *Scarlet and the Beast. Vol. 1: A History of the War between English and French Freemasonry*, p. 227. Tyler, Texas, USA: Jon Kregel, Inc; Hagger, Nicholas. (2009). *The Secret Founding of America: The Real Story of Freemasons, Puritans & the Battle for the New World*, p. 183. London, United Kingdom: Watkins Publishing; Hagger, Nicholas. (2005). *The Secret History of the West: The Influence of Secret Organisations on Western History from the Renaissance to the 20th Century*; p. 373 Winchester. UK: O Books.
- ¹¹ Appendix: Royal Freemasons. In: Harland-Jacobs. (2007). *Builders of Empire*.
- ¹² Harland-Jacobs. (2007). *Builders of Empire*; Bro. Col. George Barclay. (1933). "The Soldier and Freemasonry". p 71;
- ¹³ Ara Lodges, 110,111; Bro. A.J. Chapman (23 May 1940). "Freemasonry and the Fighting Services". United Masters Lodge, No. 167; Extinct Lodges p.27
- ¹⁴ Ara Lodges, 110,111; Bro. White (1929). *Mount Egmont Lodge of Freemasons – 1853-1928*, p. 57; Northern 1971: 148; Bro. A.J. Chapman (23 May 1940). "Freemasonry and the Fighting Services". United Masters Lodge, No. 167.
- ¹⁵ Tony Simpson 1979 *Te Riri Pakeha* p. 117
- ¹⁶ Tony Simpson 1979 *Te Riri Pakeha* p.24
- ¹⁷ Bro. White (1929). *Mount Egmont Lodge of Freemasons* p. 20, 39,40
- ¹⁸ Bro. Whitaker was made Worshipful Master of The Ara Lodge of Auckland, when it gained a provisional warrant on 5 September 1842 (Northern 1971: 6); van Zoggel 2006: 92-93)
- ¹⁹ Gavin McLean (2006). *The Governors: New Zealand's Governors and Governors-General*, p. 62.
- ²⁰ Bro. G.A. Gribbon (1909) *Ara Lodges*, p.123; 125–26; Weston (1942), *Centennial History of the New Zealand Pacific Lodge No. 2*, p.44-45; Bro. Barclay (1936). *The Extinct Lodges of New Zealand*, p. 80; "Famous Freemasons From New Zealand and Around The World - Charles Heaphy VC (1820 - 1881)". *Ruahine: View to the East. Vol. 3 Issue 4*; Belich (1998). *The New Zealand Wars*, p.148; <http://www.themasons.org.nz/ruahine/may14/may.htm>
- ²¹ Sorrenson, M.P.K. *The Politics of Land*. p.24-25. In: J.G.A. Pocock (1965). *The Maori and New Zealand Politics: Talks from a NZBC series with additional essays*.
- ²² Chappell, N. M. (1961). *New Zealand Banker's Hundred: A History of the Bank of New Zealand 1861-1961*, 18-19, 31, 393-394, 397. Auckland, NZ: Bank of New Zealand. Hunt, Graeme (2000) *The Rich List: Wealth and Enterprise 1820-2000*, p. 84; Grant, David (1997): *Bulls, Bears & Elephants: A History of the New Zealand*, p. 381, *Stock Exchange*, p. 381; Bro. Frans van Zoggel (2006). *Famous Sons of the Widow*, p.69-71.
- ²³ McLintock. (1966). *An Encyclopedia of New Zealand*, Vol. III, p. 652.
- ²⁴ James Belich (1998). *The New Zealand Wars*, p. 132; (1988). *The New Zealand Wars: And the Victorian View of Racial Conflict*, p. 126.
- ²⁵ Bro. G.A. Gribbon. (1909). *A History of the Ara Lodges*, p. 124.
- ²⁶ Tom Gibson (1974). *The Maori Wars*, p. 109; Grant Middlemiss. (2014). *The Waikato River Gunboats: The Story of the Gunboats Used During the British Invasion of the Waikato*. Ellington, New Zealand: Printing.com
- ²⁷ Belich. (1988) *The New Zealand Wars: And the Victorian View of Racial Conflict*, p. 133; Simpson 1979: 151)
- ²⁸ Belich. (1998). *The New Zealand Wars*, p. 142; Vaggaoli (2000). *History of New Zealand and its Inhabitants*, p.188.
- ²⁹ Bro. van Zoggel (2006). p 39.
- ³⁰ Bro. Barclay (1936). *The Extinct Lodges of New Zealand*, p. 50; Bro. Glenie (1960). *Early Freemasonry in the Waikato*.
- ³¹ Bro. G.A. Gribbon (1909) *Ara Lodges*, 125–26.
- ³² James Boddell. (1982). *A Soldier's View of Empire*, p131.
-

³³ Michael King (2008). *Maori: A Photographic and Social History*. p. 50; Simpson 1986: *Te Riri Pakeha*, p.166; Vaggaoli (2000). *A History of New Zealand and Its Inhabitants*, p.187)