



The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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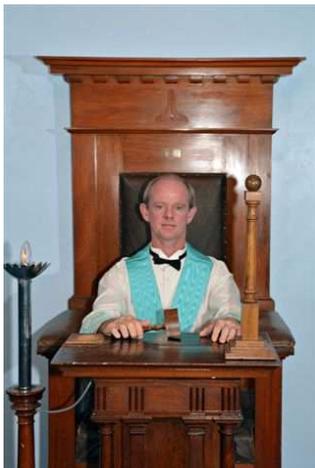
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Greetings Brethren,

We are now at the start of the 38th year of the Lodge of Discovery with the new team of Officers rarin' to go. I had hoped to have a full set of photographs of the new team but a few, unfortunately, couldn't attend the Installation meeting—here's hoping for next month.

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The new Master and his Wardens



S.W.—Bro Rick Burns



W. Bro. John Warmington



J.W.—Bro. James Kluck

Membership e-mail address list
 A list of current members and their e-mail addresses is available on request.



Our new Master—W. Bro. John Warmington



Our Bro. Secretary has asked me to give you a brief background on my life thus far, with the added proviso that should it be too brief that there could be room for brotherly contribution!!

With this in mind ---- my life started some 48 years ago, on the 8th October 1965 in the town of Banbury in Great Britain, yes, that is the one in the nursery rhyme and yes, I started out as a pom! As I have never been a great cricket fan I have never found this a hindrance.

My parents, Chris (an agronomist and later advertising and promotion agency owner) and Adrienne (a teacher, later advertising agency owner) made the decision to take the family, which by then included my brother, Mark (11 months my junior) to Uganda in East Africa in June 1971 where Dad worked in the seed industry and we lived there for a number of years in a village called Masindi, which had very few expats and was situated very close to large game parks. My childhood could be called exciting, adventurous and "out there". As

kids, Mark and I spent much time travelling through those game parks, camping, meeting the wildlife etc. I guess this set the scene for both of us for the rest of our lives, particularly our love of the outdoors and nature. We frequently visited the parks of Para and Chobi, went to Kidepo on the Sudan Border and Queen Elizabeth in the south west, neighbouring Rwanda, Kenya etc., etc. My youngest brother, Steve, was born in Uganda, and is now 42.

Later in our Ugandan adventure, matters were getting tricky with Idi Amin, and we eventually moved to a research station near the capital, Kampala. I went to school there for a short while but eventually had to return to home schooling as there were too many road blocks and gun-toting Idi supporters, preventing us from getting there!!

We returned to the UK in June 1973 as government aid contracts could not be renewed and then later that year in November 1973 we arrived in Adelaide as Ten Pound Poms, following in the footsteps of my mum's brother Clint who was a geologist in Whyalla but was very sadly killed in a car accident soon after we arrived.

Dad started work in the seed industry again. His work saw us later move to Dubbo in NSW and onto the thriving metropolis of Narromine (pop. 2000). From there, in 1976 it was off to Toowoomba in Queensland, which has become the family base. I started high school there and went to Toowoomba Grammar School and later the DDIAE, now called the University of Southern Queensland. ... and – for those who may be interested – yes I was pasteurised and homogenised and became an Aussie at age 18 and now hold dual citizenship – but that still makes no difference with the cricket!

My grandparents on both sides also moved to Australia, and I am lucky enough to say that all 4 are still with us, all in their mid 90's, Nan and Pop in Toowoomba along with my parents and Granny and Grandpa in Bendigo, Victoria. Mark is remarried with 2 young children and is an agronomist living in Kunnunurra, WA. Steve is currently living in Ayr North Queensland. Believe it or not, Steve is also an agronomist, but sadly due to serious illness has had to stop work. Guess that makes me the black sheep of the family.

Of course it would be remiss of me not to mention my two gorgeous daughters, Kelsey (21) and Arielle (19) both living on the Sunshine Coast, in Australia. Arielle is planning on studying Vet Science this year and Kelsey is a beautician working in a bank! Alas my marriage to their mum did not quite go as planned, but that's another story.

Career wise, I always started out wanting to be Marine Biologist but somehow ended up taking the accounting road as at that time, at least there was some prospect of actually having a career in that field and positions as a biologist were few and far between! I completed a Bachelor of Business in 1988 and then started work in the audit division of what was then known as Peat Marwick, later to become KPMG. I was based in Brisbane, but after 3 years and completing my qualifications as a chartered accountant. I had had enough of city life and returned to Toowoomba, then on to Mackay for 5 years and ultimately becoming a partner in a small accounting practice in Maryborough, Queensland. I also spent some time lecturing and tutoring in accounting at university level.

It was at that time that life took a bit of a right hand turn, and ultimately I ended up getting away to Darwin in the Northern Territory where I honed my fishing skills on barramundi and wrestled wild crocs.

But it was lonely up there, so what does one do? I saw an ad for tropical Vanuatu and I applied! Why --- well at the time my thought was – why not – great diving, fishing, the Ocean, a new culture, expat lifestyle --- so after an interview in Australia 3 months later I arrived in Vila in early 1999 with a suitcase and no idea what I was getting myself into. The rest is history!! I spent 3 years at Moore Stephens before moving onto BDO (now Barrett & Partners.). Then in 2006 I had the chance to take on the role as CFO of a Pacific hotel chain which let's say was challenging, very time-demanding but a great experience. I spent a lot of time in Fiji and also in Tonga and Samoa. Unfortunately the owner of the group and I had, let's call it a division of opinion, and I left the group in November 2009. In that period I also managed to complete an MBA with University of Southern Queensland.



It was at this time that I started my business "The Bottom Line" which is a small accounting and consulting practice operated and staffed by me, me and me! Soon to change however as I have just moved to new premises and will be taking on a new employee before this is published.

Of course during these initial years in Vila, I became very adept at the expat lifestyle and indulged in my passion for fishing (Fishing club committee over 10 years, President 6 times) and diving. In fact I now dive with Bro. Dave Barrett every Sunday and life would not be complete without it! Add the odd party here and there and I would have to say that Vanuatu and I got (get) along pretty well. Not without its moments but we get that everywhere.

My partner, Sandy, moved to Vanuatu to live with me two years ago but we had met many years before when she was visiting Vanuatu. Our story is straight out of Mills and Boon and I am sure that supplied with suitable quantities of Champagne for Sandy or alternatively Vodka and Red Wine for myself, the story might get told!!

Back in November 2012 Sandy and I took over the operation of a hair and beauty salon at Chantilly's. The business, which employs 7 local staff, is now known as Body and Soul. It is not without its challenges, but after 15 years in Vanuatu I am used to it. The only sad part being, that I have become a partner in a hairdressing salon at the time when my hair has gone into rapid follicular decay --- but at least I can get waxing for all the extra hair that grows everywhere else instead!

My journey as a Mason began in July 2005 after I was proposed by W. Bro. Don Macquoid. I was initiated on 12 July 2005, passed on 11 July 2006 and raised on 11 September 2007. I can honestly say that it has been one of the best decisions I have ever made.

As my good friend W. Bro. Doug once told me – you don't just become a Mason, you always were a Mason. It is a way of being, a quality which we get to see in all our brothers. When I joined I was amazed that many of the people I respected and liked the most in Vila were already at the Lodge. My journey was not all smooth as I had quite a lot of time away in Fiji, but I attended all the meetings I could when I was here, and it did give me the opportunity to meet our Grand Inspector on several occasions and some of the things I learned through him only became clear as I progressed in the science.

I have enjoyed every moment of my time in the Lodge, I have made life-long friendships and strongly believe in our brotherly principles. Taking the steps through to the chair has been an important part of the whole experience and something I cherish. Challenging, yes, but the personal satisfaction and sense of achievement, and indeed of belonging, make it all so worthwhile. I truly look forward to the second Tuesday of the month.

I have no doubt that the coming year will also be challenging, but I am looking forward to it and will embrace all that it means. Here's looking forward to another great year!!



*John & Sandy
Race Day*

CRAFT

One dictionary meaning of 'craft' is 'a trade or occupation requiring the exercise of special skill or dexterity' and this definition may suitably be applied to our operative forebears who were part of the craft guild system. As our speculative order, in a unique manner, derives directly from the ancient craft of stonemasonry, it is therefore not inappropriate that Freemasonry should also be generally called the 'Craft' in recognition of that connection. Indeed, it is of significance that one of the meanings given to 'Craft' in the Oxford English Dictionary is 'brotherhood of Freemasons'. Within the Masonic system, however, the Craft is regarded in a restricted way relating only to the three basic symbolic degrees of Entered Apprentice, Fellowcraft and Master Mason including the Supreme Order of the Holy Royal Arch and, in some jurisdictions, the Mark Master Mason degree. Brethren who actively practice the art of Freemasonry in these categories are properly termed 'Craftsmen'.

INSTALLATION INVESTITURE ADDRESSES

Brethren, at the Installation the incoming Master invest his Officers with various addresses. I thought it necessary to repeat them so that those concerned will be able to get a better understanding of those addresses.

IMMEDIATE PAST MASTER

Bro....., I have much pleasure in investing you with this jewel as the Immediate Past Master of the Lodge, feeling assured from the manner in which you have transacted the business of the Lodge during your Mastership, that should I at any time require assistance, my reliance on your cooperation will not be misplaced.

SENIOR WARDEN

Bro....., I appoint you my SW, and I now invest you with the insignia of your office – the L – being an emblem of equality, points out the equal measures you are bound to pursue in conjunction with me in the well ruling and governing of the Lodge. I therefore place in your hand this Gavel as an emblem of power, to enable you to assist me in preserving order in the Lodge, especially in the W. I also present to you the Cn of your office which you will place erect when the Lodge is opened to point out to the Brethren that the Lodge is engaged in Masonic business. Your place is in the W, your duty to mark the setting sun, to close the Lodge by my command, after having seen that every Brother has had his due.

JUNIOR WARDEN

Bro....., I appoint you my JW, and I now invest you with the collar of your office – the PR being an emblem of uprightness, points out the integrity of the measures you are bound to pursue in conjunction with me and your Brother SW in the well ruling and governing of the Lodge particularly in the examination of Visitors, lest through your neglect and unqualified person should gain admission to our assemblies and the Brethren be therefore innocently led to violate their Obl. I therefore place in your hands this Gavel as an emblem of power to enable you to assist me and your Brother SW in preserving order in the Lodge, especially in the S. I also present to you the Cn of your office which you will place horizontal whenever the Lodge is opened for business and erect whenever the Lodge is called from labour to refreshment, that matter being under your immediate supervision as the ostensible steward of the Lodge. Your place is in the S, your duty to mark the sun at its meridian, to call the Brethren from labour to refreshment and from refreshment to labour, that profit and pleasure may be the result.

CHAPLAIN

W. Bro....., I appoint you Chaplain of the Lodge, and I have the honour of investing you with the jewel of your office which is a replica of the Volume of the Sacred Law, the greatest of the three great emblematical lights in Freemasonry. Without it the Lodge is not perfect, and without an openly avowed belief in the Divine Creator, no candidate can be lawfully initiated into the Craft. It will be your duty to invoke the blessing of the G.A.O.T.U. in aid of our proceedings.

TREASURER

W. Bro....., you having been re-elected Treasurer of the Lodge, I now invest you with the insignia of your office which is a key appended to a collar. The Brethren have shown their confidence in you by re-electing you for a further term to this office, and on their behalf I thank you for accepting the responsibilities of Treasurer.

SECRETARY

W. Bro....., I reappoint you Secretary of the Lodge and I have the honour of investing you with the jewel of your office which is two pens in saltire. As you have carried out the duties of Secretary for many years I would be presuming to outline these duties to you. On behalf of the Brethren, I wish to thank you again for accepting the responsibilities of this important office.

DIRECTOR OF CEREMONIES

W. Bro....., I reappoint you as my Director of Ceremonies and I have the honour of investing you with the insignia of your office. Your jewel, the crossed staves, is an emblem of power and authority. I hand to you the baton of your office. It will be your duty to see that our ceremonies are carried out with propriety and decorum and that the Brethren and Visitors are placed according to rank. I feel sure that you will give to the duties of this office, the attention their importance demands.

SENIOR DEACON

Bro....., I appoint you SD of the Lodge and I now invest you with the jewel of your office which is a dove bearing an olive branch. Your place is at or near to my right, your duty to bear all messages and commands from me to the SW and await the return of the JD. It is also part of your duty to attend on Candidates during the ceremonies of Passing and Raising. I therefore entrust you with this wand as a badge of your office not doubting you will exercise the care and attention that office requires.

JUNIOR DEACON

Bro....., I appoint you JD of the Lodge and I now invest you with the jewel of your office which is similar in every respect to that of the SD. Your place is at the right of the SW, your duty to carry all my messages and commands from the S to the JW and to see that the same are punctually obeyed. It is also part of your duty to attend on Candidates during the ceremony of Initiation and to assist the SD during the ceremonies of Passing and Raising. I therefore place in your hand this wand as a badge of your office, which I have no doubt you will fill with proper care and attention.

ALMONER

W. Bro....., I appoint you Almoner of the Lodge and I have the honour of investing you with the insignia of your office. Your jewel is a scrip purse on which there is a heart, reminding us that charity is ever the distinguishing characteristic of a Freemason's heart.

CHARITY STEWARD

W. Bro....., I appoint you Charity Steward of the Lodge and I now invest you with the Jewel of your office. The Trowel teaches that nothing can be united without proper cement and that the perfection of a building must depend on the suitable disposition of that cement; so, Charity, the bond of perfection and social union, must link separate minds and separate interests, that, like the radii of a circle which extends from the centre to every part of the circumference, the principle of universal benevolence may be diffused to every member of the community.

INNER GUARD

Bro....., I appoint you Inner Guard of the Lodge and I have the pleasure in investing you with the insignia of your office. Your jewel is two swords in saltire. Your place is within the entrance of the Lodge and your duty to report when Brethren claim admission, to admit Freemasons on proof, receive candidates in due form and obey the commands of the Junior Warden.

ASSISTANT SECRETARY

Bro....., I reappoint you as Assistant Secretary of the Lodge. Your duty is to deputise for the Secretary in his absence and I have the honour of investing you with the jewel of your office which is two pens in saltire. As you have carried out the duties of Assistant Secretary before I would be presuming to outline these duties to you. On behalf of the Brethren, I wish to thank you again for accepting the responsibilities of this office.

ASSISTANT TREASURER

W. Bro....., I appoint you as Assistant Treasurer of the Lodge. Your duty is to deputise for the Treasurer in his absence and I have the honour of investing you with the jewel of your office which is a key appended to a collar.

STEWARDS

Bro. Stewards, I appoint you Stewards of the Lodge and I have the pleasure of investing you Bro. as Senior Steward. Your jewel the cornucopia, represents two of the Cardinal Virtues, namely temperance and justice. Your duty is to see that visitors and Brethren are properly accommodated and provided for when the Lodge is at refreshment and in the discharge of your duties to obey the commands of the JW. Your early and regular attendance will be the best proof of your zeal and attachment.

TYLER

W. Bro....., I appoint you as Tyler of the Lodge. I now invest you with the Jewel of your office which is a sword appended to a collar. Your place is outside the door of the Lodge, your duty, to see that the candidates are properly prepared and to give the proper reports on the door of the Lodge when candidates, members, or visitors require admission. I therefore place in your hand this sword to enable you to keep off all intruders and cowans to Masonry, and suffer none to pass but such as are duly qualified. From your well known zeal, I am sure that the confidence which the Brethren have shown by your appointment will not be misplaced.

INVESTITURE

Investiture in Freemasonry relates to the formal clothing of brethren with their insignia of office, this traditional conferment of symbols endowing them with a particular status, authority or power.

First, candidates for Freemasonry are invested with their distinguishing aprons by the Senior Wardens of lodges following the successful completion of each of their 3 degrees.

Following the installation of each Master into the Chair of his lodge, the Installation ceremony continues with the investiture of all elected and appointed lodge officers with the collar and attached jewel of their respective offices by either the Master or a member of the installing team.

In a similar way, the investiture of Grand Officers to support the Grand Master during his year of office follows the installation of the Grand Master.

WISER, BETTER AND CONSEQUENTLY HAPPIER

Does Freemasonry make its members wiser, better and, consequently, happier?

While Freemasonry has done that for many of its members, no promise of such a result is made anywhere in our rituals. This is another of the many things that depend upon the individual.

Again, it is largely a question of how much the brethren are willing to give, rather than how much they seek to get. Freemasonry cannot funnel wisdom into a Brother's head. There is only one way that it can be put there, and that is through the effort of the Brother who would become wiser.

Freemasonry offers the vehicle for the acquiring of wisdom concerning many things. It suggests many subjects for inquiry to which any member of the Order might well devote a lifetime. Freemasonry attempts to exert an influence on its members that should lead them to become informed on many subjects, some of them outside of Freemasonry, although there are few subjects that may not be somewhere, or in some manner, given a Masonic application.

Wisdom may put one on a plane above that of his Masonic associates, but, if he rightly values that wisdom, he will be on a higher plan only from the viewpoint of his Members, not from his own.

Wisdom loses its value if it takes from one the enjoyment of companionship of others merely because they have not advanced so far as he has.

A Freemason's wisdom loses its value if he is not ever ready to mingle with his less-informed brethren and readily give to them of his knowledge.

Wisdom is useless if hoarded. Knowledge should make one a better companion, show him new ways to enjoy the companionship of others, and make his own companionship more enjoyable. That is for some where the "*consequently happier*" comes in. It may be said that a Brother without a studious, inquiring mind is not all that Freemasonry expects him to be, yet, there are many without the studious, inquiring mind who are recognized as splendid Freemasons.

Often a Freemason without an inquiring mind may more fully practice the teachings of Freemasonry than some of his Brothers given to serious study of those teachings. Hours spent inquiring into the things that Freemasonry suggests for study do not make the Brother better if he feels by doing so, he is thereby in any way relieved from practice of the tenets of Freemasonry.

Wisdom that makes one better is a knowledge that throws his obligations into bold relief. Freemasonry does not necessarily make one wiser, better and, consequently, happier, although it tends to do so and certainly will do so for those who seriously consider their obligations and earnestly endeavour to be what Freemasonry expects them to be. Freemasonry, however, doesn't accept men into its ranks to reform them. They are required to be good men and true and of good report before the world, before they are acceptable as petitioners.

Freemasonry desires only those who need no reforming, men who would be exemplary in their conduct even if not obligated by the ties of Freemasonry.

It is easy to believe that Freemasonry has led many to become wiser, better and, consequently, happier. Hardly could it be otherwise. Anyone who could attend Lodge regularly, participate in the work of the ritual, or listen to the ritual as given by others, and not be inspired to higher, It is easy to believe that Freemasonry has led many to become wiser, better and, consequently, happier. Hardly could it be otherwise. Anyone who could attend Lodge regularly, participate in the

lodge room hardly could be other than beneficial regardless of how high a Brother's attitude toward life might already have been.

If one was a fit candidate for Freemasonry, what he finds is likely to make him even better, and consequently, happier, even though he may not add greatly to his knowledge. But acquirement of knowledge, through effort, will add much that comes not to those who are content with what comes with little effort. Those who acquire wisdom are not frustrated through trying to find happiness in short lived pleasures that comes through a frittering away of time. They find exhilaration in the acquirement of knowledge that may be used for their own well-being, and may be applied to making others happier; and, to the serious Freemason, there is no happiness greater than making others happier through being of service to them.

Those who serve their Brothers best, and thus get the most happiness out of their Freemasonry, are those best equipped, through their own efforts, to serve.

Yes, if Freemasonry gives its members the urge that leads them to enhance their minds with useful knowledge, and if they use that knowledge in the way Freemasonry intends it should be used, then Freemasonry has made them wiser, better and, consequently, happier.

Presented by R.W. Bro. Ronald Hudson Hill, P.D.D.G.M. 2000-2001, Frontenac District, Grand Lodge of Canada in the Province of Ontario

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LIPS

The Masonic requirement for formalising the taking of obligations by the process of sealing with the lips on the Volume of the Sacred Law is in accord with common practice going back to ancient times. This has been the accepted means by which oaths of intelligence or the taking of vows to keep certain matters secret are made complete, such action being regarded as representing a binding pledge of fidelity. However, an expression of 'lip-service' has developed over the years describing the acceptance of an obligation as by the lips only and not sincerely in the heart. There is a responsibility on Freemasons to ensure that their formal acceptance of their solemn understanding does not become merely lip-service.

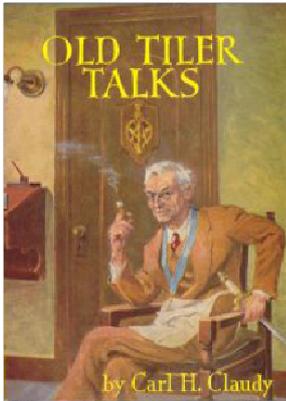
Lodge Birthday

Andy Donaldson	32 (HM)
Brian Mott	31
Tony Ryan	17
Don MacQuoid	15
Keith Thomas	13
Peter Phillipps	09
James Kluck	04

News from the South

We had an exceptionally good Installation meeting on Saturday 8th March with some superb floor-work carried out. The Installation Dinner was held at the Watermark Restaurant on Iririki Island. Despite heavy rain through the day most of us didn't get wet on the ferry across and back. Congratulations to all concerned. The new Master's partner, Sandy, had an 'off with her head' experience when a gust of wind blew the portrait of Her Majesty off its stand onto the back of Sandy's head—not too amusing at the time. Sandy is OK, thankfully. No truth in the rumour that she's become a Republican!!

News from Bro. Larry Dvoracko—now settled in Koh Samui with Anna - purchased a house and started a building business with a friend of his. They are going to build a 32 units hotel in Fisherman Village - starting in May.



Old Tiler Talks— Beautiful Adventure

They are forming a study club in there!" announced the New Brother, disgustedly, to the Old Tiler. "Get all I want of study in school. Can't see why men in lodge want to make a job out of Masonry!" "Maybe they want to learn something about it," suggested the Old Tiler. "Some people do like to know something about the religion they practice, the organization they belong to, the truths they embrace."

"Is that a dirty dig?" demanded the New Brother. "It isn't deserved. I am not one of those careless Masons who wear the pin and pay dues and end their activity. I attend regularly. I do what I am called upon to do. I learned the work and learned it well. I even learned all the third degree, although it wasn't demanded of me. But to get together evenings in a study club and go all over it again and learn it some more-not for mine!"

"Well, no one is going to hog-tie you and throw you into a study club," answered the Old Tiler. "It's not only a free country, but a free lodge."

"I am properly thankful for it," answered the New Brother. "But I can't understand the complex these fellows have."

"Suppose you change the subject and give me a definition of the philosophy of Masonry," suggested the Old Tiler.

"Why, the philosophy of Masonry is . . . it's er . . . why, I suppose it's . . . I don't know what it is." "Well, tell me then, what the religion of Freemasonry is?"

"That's easy," laughed the New Brother. "Fatherhood of God and brotherhood of man." "Brotherhood of man cannot be a religion," answered the Old Tiler, "because a religion is a system of belief and worship of Deity. And the Fatherhood of God is taught in a dozen different religions, including the Christian religion, the Jewish, the Mohammedan and most of the pagan religions. You'll have to dig deeper than that for the religion of Freemasonry."

"As that sticks you, you might explain to me the real origin of the letter 'G' in Freemasonry; I don't mean the ritualistic reference to it, but its connection with the symbols of the first and second degrees." "I didn't know it had any other origin than what we give it in the Fellowcraft degree," answered the New Brother.

"Seems to me there are several things you don't know about this craft the work of which you are so self-sufficiently proud to have learned," scoffed the Old Tiler.

"Can you give a history of Freemasonry? Do you know anything about the first Grand Lodge?"

"You mean the one at Jerusalem?"

"No, I mean London!" was the sharp answer. "Can you tell me anything about Ars Quatuor Cororiatum? Do you know the story of Price and Coxe and Freemasonry in the United States? Who Morgan was? What Freemasonry had to do with Mormonism? What other patriots besides Washington, Warren, Lafayette and Paul Revere went to a Masonic lodge for help in the Revolutionary war?"

"Do you know anything of the Egyptian and Syriac origins of any of our ceremonies and symbols? Do you understand the connection of the myth of Isis and Osiris with our lion's paw and Lion of the Tribe of Judah? Do you know why clandestinism is mentioned in our ritual or anything about Cerneauism and other spurious Masonry?"

"I know you do not! And therefore, it seems to me that you are among the many to whom attendance in a study club would be of the greatest value.

"Freemasonry is much more than a system of lodges. It is a system of living. It has many secrets to give you . . . you have learned only, the exoteric secrets; the secrets which all initiates are taught. You have nothing more from your Freemasonry than any of the rest. Yet the simple and few secrets given you in our degrees are keys with which to unlock doors behind which lie other secrets of untold value. They cannot be told to you. You wouldn't know how to understand them if you had them told to you. The only way a Mason can learn these, the inner, esoteric secrets of Freemasonry, is to use the keys we give him and unlock the doors and enter the holy of holies for himself.

"A man can do this alone. Many men have. A man may study medicine or engineering or stenography or house building or anything else alone, if he has the wit and the determination so to do. But it's easier to study such things in the company of others and with a teacher. Teaching is an art and so is study. Not all of us know these arts. Hence, we have schools and colleges to help those who want to learn but don't know how.

"A study club is a Masonic school. It makes Masonic study easier. Unfortunately, there are many to whom the word 'study' is anathema; it is connected in their minds with tiresome days in School, when some teacher taught an uninteresting subject uninterestingly. If I should form a club, I'd call it the Beautiful Adventure Club. I'd try to make its members feel that instead of hard, laborious hours studying something, they were setting out on a beautiful adventure to find the end of the Masonic rainbow, to look for the pot of hidden gold, to learn the secrets which may not be told, to get the knowledge that each man must find for himself. That's what the right kind of a study club is; a means of having ail adventure which the casual-minded man can never have. But, of course, it's only for the Masons who like adventure and who want to see behind the locked door to which they hold the keys - where are you going?"

"You know perfectly well where I'm going!" retorted the New Brother scornfully. "I am going inside to join that club before they close the list of members! If there are any adventures to have in Freemasonry I want them, and if there are any locked doors I want to open them!"

The Old Tiler smiled. He had been an Old Tiler for a long, long time.

Duncan Moore in his book *A Guide to Masonic Symbolism*, tells us:

"What turns a room, albeit a room with various special properties, into a temple is what happens at the end of the Opening. The truly symbolic aspects are the opening of the Volume of the Sacred Law and the placing of the other two Great Lights – the Square and the Compasses – upon it and the opening of the Tracing Board which together symbolise the fact that this is now a Masonic Lodge and that Heaven, in the form of the Compasses, is united with the Square of Earth."

LABOUR & REFRESHMENT

Labour is one of the most beautiful features of the Masonic institution, that it teaches not only the necessity, but the nobility of labour. From the time of opening to that of closing, a Lodge is said to be at labour. This is but one of the numerous instances in which the terms of operative masonry are symbolically applied to Speculative Masonry for, the Speculative Masons are supposed to be employed in the erection of a superstructure of virtue and morality upon the foundation of the Masonic principles which they were taught at their admission into the order.

When the Lodge is engaged in reading petitions, hearing reports, debating financial matters etc., it is said to be occupied in 'business'; but when it is engaged in the form and ceremony of initiation into any degree, it is said to be at 'work'. Initiation is Masonic labour. This phraseology at once suggests the connection of our speculative system with an operative art that preceded it, and upon which it has been founded.

Gadicke says: "Labour is an important word in Freemasonry; indeed, we might say the most important. For this, and this alone, does a man become a Freemason. Every other object is secondary or incidental.

Labour is the accustomed designs of every Lodge meeting. But do such meetings always furnish evidence of industry? The labour of an operative mason will be visible, and he will receive his reward for it, even though the building he has constructed may, in the next hour, be overthrown by a tempest.

He knows that he has done his labour. And so must the Freemason labour. His labour must be visible to himself and to his brethren or, at least, it must conduce to his own internal satisfaction. As we build neither a visible Solomonic Temple nor an Egyptian pyramid, our industry must become visible in works that are imperishable, so that we vanish from the eyes of mortals it may be said of us that our labour was well done."

As Freemasons, we labour in our Lodge to make ourselves a perfect building without blemish, working hopefully for the consummation, when the house of our earthly tabernacle shall be finished, when the 'last word' of Divine Truth shall at last be discovered, and when we shall be found by our own efforts at perfection to have done God's Service.

Refreshment, in Masonic language, is opposed in a peculiar way to 'labour'. While a Lodge is in activity it must be either at labour or at refreshment. If a Lodge is permanently closed until its next communication, the intervening period is one of abeyance, its activity for Masonic duty having, for the time being, been suspended; although its powers and privileges as a Lodge still exist, and may, at any time, be resumed.

But where it is only temporarily closed, with the intention of soon again resuming labour, the intermediate period is called a time of refreshment, and the Lodge is said not to be closed, but to be called from labour to refreshment. The phrase is an old one, and is found in the early rituals of the eighteenth century. Calling from labour to refreshment differs from closing in this, that the ceremony is a very brief one, and that the Junior Warden then assumes the control of the Craft, in token of which he erects his column on his stand or pedestal, while the Senior Warden lays his down. This is reversed on 'calling on' in which the ceremony is equally brief.

The word 'refreshment' no longer bears the meaning among Freemasons that it formerly did. It signifies not necessarily eating and drinking, but simply cessation from labour. A Lodge at refreshment may thus be compared to any society when in a recess.

During the whole of the eighteenth century, and part of the next, a different meaning was given to the word arising from a now obsolete usage, which Doctor Oliver (Masonic Jurisprudence, page 120) describes: "The Lodges in ancient times were not arranged according to the practise in use among ourselves at the present day. The Worshipful Master indeed, stood in the east, but both the wardens were placed in the west. The south was occupied by the senior entered apprentice, whose business it was to obey the instructions of the Master, and to welcome the visiting brethren, after having duly ascertained that they were Freemasons.

The junior entered apprentice was placed in the north to prevent the intrusion of cowans and eavesdroppers; and a long table and sometimes two, where the Lodge was numerous, was extended in parallel lines from the pedestal to the place where the Wardens sat, but also materials for refreshments – for in those days every section of the lecture had its peculiar toast or sentiment – and at its conclusion the Lodge was called from labour to refreshment by certain ceremonies, and a toast, technically called 'the charge' was drunk in a bumper, with the honours, and not infrequently accompanied by an appropriate song. After which the Lodge was called from refreshment to labour, and another section was delivered with the like result.

At the present day, the banquets of Lodges, when they take place, are usually held after the Lodge is closed; although they are still supposed to be under the charge of the Junior Warden. When modern Lodges are called to refreshment, it is either as a part of the ceremony, or for a brief period; sometimes extending to more than a day, when labour, which had not been finished, is to be resumed and concluded.

The mythical history of Freemasonry says that high twelve or noon, was the hour at Solomon's Temple when the Craft were permitted to suspend their labour, which was resumed an hour after. In reference to this myth, a Lodge is at all times supposed to be called from labour to refreshment at 'high twelve' and to be called on again 'one hour after high twelve'.

The above explanation was written by Brother H.C. Mullins and it is interesting to note the variations that now exist for the south, some Lodges having it before the meeting, others conventionally afterwards, and some in the middle.

With acknowledgement to V.W. Bro. Robert Taylor

Lesser Lights

This symbolic use of the three lesser lights is very old, found in the earliest lectures of the eighteenth century. The three lights, like the three principal officers and the three principal supports, refer to the three stations of the sun – its rising in the east, its meridian in the south, and its setting in the west. The sun is a representation of authority and hence the Master in the east is a symbol of the rising sun; the Junior Warden in the south of the meridian sun; and the Senior Warden in the west of the setting sun; and thus the symbolism of the lodge, as typical of the world, continues to be preserved. The use of lights in all religious ceremonies is an ancient custom. There was a seven branched candlestick in the tabernacle, and in the temple "were the golden candlesticks, five on the right hand and five on the left." They were always typical of moral, spiritual, or intellectual light. The custom prevalent in some localities of placing the burning tapers, or three symbolic lesser lights, in the east, west, and south, near the altar, is sometimes changed so that these are burning on or beside the pedestals of the Master and his two Wardens at their several stations. In the old Teutonic mythology, and in accordance with Medieval court usage, flaming lights or fires burned before each column, similarly situated, on which rested the images of Odin, Thor, and Frey. These columns are further represented as wisdom, strength, and beauty, sustaining the "Starry-decked Heaven" roof or ceiling colored blue, with stars.

Compiled by Jack R. Levitt Past Grand Master of California

Humour

Q. What's the first thing a colony of Masonic beavers would do?

A. Build a grand lodge.

Q. What did the Freemason say when his kids covered him with sand at the beach?

A. Don't put a sprig of acacia on top!

Q. Why did the Cowan break open the thermometer?

A. To discover the secrets of the degrees.

Q. What did the Israelites say when their first King (before David and Solomon) died?

A. That's Saul folks.

Q. Why did the Worshipful Master fall down the stairs?

A. Because the Entered Apprentice had taken the first step.

Motor cyclists are big news these days so I thought I would fill up the last page or so with some Biker Humour. While riding one day, a lone Biker met a Farmer riding a horse with a dog and a sheep alongside. The biker began a conversation Biker: "Hey, cool dog you got there. Mind if I speak to him?" Farmer: "Dogs don't talk."

Biker: "Hey dog, how's it going?" Dog: "Doing' alright." Farmer: Look of shock. Biker: "Is this your owner?" pointing at the farmer. Dog: "Yep." Biker: "How does he treat you?" Dog: "Really well. He walks me twice a day, feeds me great food, & takes me to the river once a week." Farmer: Look of total disbelief. Biker: "Mind if I talk to your horse?" Farmer: "Horses don't talk." Biker: "Hey horse, how's it going?" Horse: "Cool." Farmer: Extreme look of shock. Biker: "Is this your owner?" pointing at the Farmer. Horse: "Yessiree Bob." Biker: "How's he treating you?" Horse: "Pretty good, and thanks for asking. He rides me regularly, brushes me down often, and keeps me in a shed to protect me." Farmer: Total look of utter amazement. Biker: "Mind if I talk to your sheep?" Farmer: "The sheep is a liar."

A police officer pulled over two nuns riding on a motorcycle, and said to the rider, 'Ma'am, you're driving much too slowly, could you please drive faster?' And the nun says, 'Oh, I saw the sign with the "21" and assumed the speed limit was 21 km/h". The officer explains: 'No ma'am, the speed limit is 80. The highway number is Interstate 21.' Then the police officer looks at the passenger and sees the other nun shaking like a leaf. "Excuse me sister, but what's wrong with your passenger?" "Oh, that's probably because we just got off Highway 205."

The initiate is placed before the JW for the explanation of the tools and the delivery of the ancient charge. The JW, trying to relax a nervous candidate told him to "Roll your trousers down", the candidate promptly did just that!!

(Yes it did happen and since then candidates in our Temple are NOT given this instruction).