

# The Discoverer

**The Monthly Newsletter of The Lodge of Discovery**

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**Greetings Brethren,**

I trust that this issue will interest Brethren across the ages. W. Bro. Andy Donaldson has supplied some interesting photographs from the Lodge 10th Anniversary with rare footage of the late W. Bro. Hans Mol. Hans started the "Discoverer" in that year so I am proud to continue his fine work.

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**The Pillars of King Solomon's Temple**

**Membership e-mail address list**

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

## BORN AGAIN FUNDAMENTALIST FREEMASON

I confess that I am a Born Again, Fundamentalist, Freemason. Now before you have a cardiac arrest, or a stroke, let me explain what a Born Again, Fundamentalist, Freemason is.

I used to be a very [for want of a better word] liberal Mason. I am now a very Conservative or Traditionalist, Freemason. Therefore, I am Born Again.

By Fundamentalist, I mean that I believe that no one has a right to be a Freemason.

I believe those who want to be Freemasons must be good and true men, free born and of a mature and discreet age and sound judgment, no bondsmen, no women, no immoral or scandalous men, only men of good report.

I believe that a man who wants to be a Freemason must believe in the existence of God, and take his Obligation on Volume of The Sacred Law of his choice and that he owes a duty to that God and to his fellow man no matter what their creed, color, or religion.

I believe that a Freemason is obliged to obey the moral and civil law.

I believe that a man's religion or mode of worship should not exclude him from the Order of Freemasonry, provided he also believes in the existence of a Supreme Being, and that Supreme Being will punish vice and reward virtue.

I believe that a Freemason is bound never to act against the dictates of his conscience.

I believe that Freemasonry is the center of union between honest men and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

I believe a Freemasons Lodge is the temple of peace, harmony, and brotherly love; nothing is allowed to enter this Lodge which has the remotest tendency to disturb the quietude of its pursuits.

I believe all preferment among Masons is grounded upon real worth and personal merit only, therefore no Brother should be passed chair to chair, whether it is in a Lodge or a Grand Lodge, just because he knows the right people or has held the previous office for one year, no Grand Master, Master or Warden is chosen by seniority, but only for his merit.

I believe that there is nothing wrong with Freemasonry, as laid down for our instruction in our Ancient Charges.

### **The Model W.M.**

**The Master of a Lodge should be a well-read man, very familiar with the constitution, rules' and usages of his Grand Lodge, understand thoroughly the bye-laws of his own 'Lodge, be skillful in the rules that govern ordinary deliberative assemblies, be well read in the Masonic literature of the day, and be personally and intimately acquainted with each member of his own Lodge.**

## The Seven Liberal Arts and Sciences

### ~ Grammar ~

One of the seven liberal arts and sciences which forms, with Logic and Rhetoric, a triad dedicated to the cultivation of a language. "God," says Sanctius, "created man the participant of reason; and as He willed him to be a social being, He bestowed upon man the gift of language, in the perfecting of which there are three aids. The first is Grammar, which rejects from language all solecisms and barbarous expressions. The second is Logic, which is occupied with the truthfulness of language. And the third is Rhetoric, which seeks only the adornment of language."

### ~ Rhetoric ~

The art of embellishing language with the ornaments of construction so as to enable the speaker to persuade or affect his listeners. It supposes and requires a proper acquaintance with the rest of the liberal arts. The first step toward adorning a discourse is for the speaker to become thoroughly familiar with his subject ~~ hence, the ancient rule that the orator should be acquainted with all of the arts and sciences. It is described in the Ancient Constitutions as "rhetoric that teacheth a man to speake faire and in subtle terms."

### ~ Logic ~

Logic is the art of reasoning, whose uses are emphasized throughout Freemasonry. The power of accurate reasoning is deemed essential to the Freemason so that he may comprehend both his rights and his duties to God, to himself and his family, to his community, and to the Fraternity. The Old Charges define logic to be the art "that teacheth to discern truth from falsehood."

### ~ Arithmetic ~

That science which is engaged in considering the properties and powers of numbers, and which, from its manifests necessity in all the operations of weighing and measuring, must have had its origin in the remotest ages of the world. For the Freemason, the application of this science is that he is continually to add to his knowledge, never to subtract anything from the character of his neighbor, to multiply his benevolence to his fellow-creatures, and to divide his means with those in need.

### ~ Geometry ~

In modern ritual, Geometry is said to be the basis on which the superstructure of Freemasons is erected. In the Old Constitutions of the Medieval Freemasons, the most prominent place of all the sciences is given to Geometry. In our Ancient Constitutions, it is stated that "it teaches a man to mete and measure of the Earth and other things, which science is Masonry."

### ~ Music ~

Music is recommended to the attention of Freemasons because as the "concord of sweet sounds" elevates the generous sentiments of the soul, so should the concord of good feeling reign among the Brethren, that by the union of friendship and Brotherly Love, the boisterous passions may be lulled and harmony exist throughout the Craft.

~ **Astronomy** ~

The science which instructs us in the laws that govern the heavenly bodies. Its origin is lost in the mists of antiquity. From Astronomy many of Freemasonry's most significant emblems are borrowed. The Lodge itself is a representation of the world. It is adorned with images of the sun and moon, whose regularity and precision furnish us with a lesson of wisdom and prudence.

### Moral Code of Masonry

Bro. General Douglas McArthur was explicit in stating that there is a moral code of Freemasonry.

It embraces the highest moral law and will bear the test of any system of ethics or philosophy ever promulgated for the uplifted man.

Its requirements are the things that are right and its restraints are from the things that are wrong.

It inculcates patriotism and brotherly love, enjoys sentiments of exalted benevolence, and encourages all that is kind and charitable, reprobates all that is cruel and oppressive, that on the whole, its observances will uplift everyone under its influence.

To do good for others, to forgive enemies, to love neighbours, to restrain passions, to honour parents, to respect authority, to return good for evil, not to cause anger, not to bear false witness, not to lie, not to steal; these are the essentials of the moral law found in Freemasonry.

*The above was taken from the SA (South African) Masonic News, July 1995.*

#### Lodge Birthday

<b>George Vasiliev</b>	<b>20</b>
<b>Sean Griffin</b>	<b>14</b>
<b>Rick Burns</b>	<b>6</b>
<b>Larry Dvoracko</b>	<b>4</b>

#### News from the South

Just after the July edition was distributed we heard, with regret, of the passing of Dr. Frank Spooner. Dr Frank was initiated into our Lodge in 1980 but eventually resigned because of political considerations. The doctor will be missed by many, particularly our older members.

Brethren, an editorial apology—in our last issue I mentioned the Grand Lodge officers in the Lodge—inadvertently I omitted to mention the first two Brethren who were awarded Overseas Grand Rank (OGR) — namely the late W. Bro. Hans Mol (Founder Member) and W. Bro. Andy Donaldson (who is also an Honorary Member of the Lodge). Add to these the names of W. Bros. Jean-Luc Bador and Alen Sands—both holders of OGR. See photographs on Page 12.

## THE RITUAL IS NOT THE MAIN THING

By Rabbi E. Geffen, 32d, F.P.S. Masonic Light – 1949

There are many Masons who know nothing about the morality of Masonry, or what their duties are, for the reason that they are only interested in the ritual.

The ritual is only a small part of Masonry; and steps should be taken to call the attention of the Craftsman to the morality of the Craft, and to what their duties as good and true Masons are, and the nature and extent of their obligations.

The ritual is undoubtedly not to be neglected, in as much as it is the medium through which we acquire our lessons of symbolism, by translating the mystical in the real conduct of life.

The ritual is also important, because by its means we separate ourselves from the rest of the world, and obtain the means of mutual recognition. But it is, after all, the weakest part of Masonry.

The ritual alone will no more make a true Mason than manual exercise will make a true soldier.

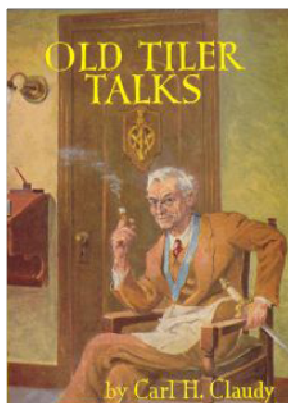
The moral and intellectual teachings of the Order – its intention as a great religious institution, occupied in the search after Divine Truth, should always engage the attention of the Masonic student, and form a prominent part of his studies

We unfortunately, know too many Masons who are completely ignorant of the history, the nature, the design and the true symbolism of the Order, as if they had never entered within its portals, regardless that they are familiar with the exact phraseology of the ritual. Masonry has its science and its literature, and to these the attention of the Masonic student should be directed. The ritual is its alphabet.

A knowledge of it is, therefore, it is true, necessary to a full comprehension of its language; but he who has gone no further than the alphabet, however competent he may be to instruct others in the same rudiments, can hardly discharge the duty of a teacher of the science. Such ritualists, who do not know the history and morality of our Order, are like some ignorant servitor in a public library, who can readily point out the shelf or spot occupied by every book, and even give from memory a correct rendition of its title-page, and yet who knows no more concerning the intellectual treasures contained within its locked leaves than the binder who put them together.

It is time that Masons should come to the conclusion and realize that something more than a mere knowledge of the words of a ritual are necessary to make a "bright" Mason or a competent teacher in Masonry.

*With acknowledgement to The Educator*



## Old Tiler Talks— Book Upon the Altar

"I heard the most curious tale," began the New Brother seating himself beside the Old Tiler during refreshment. "Shoot!" commanded the Old Tiler.

"Friend of mine belongs to a midwest lodge. Seems they elected a chap to become a member but when he took the degree he stopped the work to ask for the Koran in place of the Bible on the Altar. Said he wanted to the holy book of his faith, and the bible wasn't it!" "Yes, go on," prompted the Old Tiler. "What did they do?"

"The officers held a pow-wow and the Master finally decided that as the ritual demanded the 'Holy Bible, Square and Compasses' as furniture for the lodge, the applicant was wrong and that he'd have to use the Bible or not take his degree. And the funny part was that the initiate was satisfied and took his degree with the Bible on the Altar. I'm glad they have him, and not this lodge." "Why?"

"Why, a chap who backs down that way can't have very much courage; I'd have had more respect for him if he'd insisted and if he couldn't have his way, refused to go on with the degree."

"All wrong, brother, all wrong!" commented the Old Tiler. "The Mohammedan initiate wasn't concerned about himself but about the lodge. He showed a high degree of Masonic principle in asking for his own holy book, and a great consideration for the lodge. This man isn't a Christian. He doesn't believe in Christ. He believes in Allah and Mohammed his prophet. The Bible, to you a holy book, is to him no more than the Koran is to you. You wouldn't regard an obligation taken on a dictionary or a cook book or a Koran as binding, in the same degree that you would one taken on the Bible.

"That's the way this chap felt. He wanted to take his obligation so that it would bind his conscience. The Master would not let him, because he slavishly followed the words of the ritual instead of the spirit of Masonry.

"Masonry does not limit an applicant to his choice of a name for a Supreme Being. I can believe in Allah, or Buddha, or Confucius, or Mithra, or Christ, or Siva, or Brahma, or Jehovah, and be a good Mason. If I believe in a Great Architect that is all Masonry demands; my brethren do not care what I name him."

"Then you think this chap isn't really obligated? I must write my friend and warn him-"

"Softly, softly! Any man with enough reverence for Masonry, in advance of knowledge of it, to want his own holy book on which to take an obligation would feel himself morally obligated to keep his word, whether there was his, another's or no holy book at all, on the Altar. An oath is not really binding because of the book beneath your hand. It is the spirit with which you assume an obligation which makes it binding.

The book is but a symbol that you make your promise in the presence of the God you revere. The cement of brotherly love which we spread is not material- the working tools of a Master Mason are not used upon stone but upon human hearts. Your brother did his best to conform to the spirit of our usages in asking for the book he had been taught to revere. Failing in that through no fault of his own, doubtless he took his obligation with a sincere belief in its sacredness. Legally he would not be considered to commit perjury if he asked for his own book and was forced to use another." "What's the law got to do with it?"

"Just nothing at all, which is the point I make. In England and America, Canada and South America, Australia, and part of the Continent, the bible is universally used. In Scottish Rite bodies you will find many holy books; but let me ask you this; when our ancient brethren met on hills and in valleys, long before Christ, did they use the New Testament on their Altars? Of course not; there was none. You can say that they used the Old Testament and I can say they used the Talmud and someone else can say they used none at all, and all of us are right as the other. But they used a reverence for sacred things.

"If you write your friend, you might tell him that the ritual which permits a man to name his God as he pleases, but demands that a book which reveres one particular God be used, is faulty. The ritual of Masonry is faulty; it was made by man. But the spirit of Masonry is divine; it comes from men's hearts. If obligation and books and names of the Deity are matters of the spirit, every condition is satisfied. If I was Master and an applicant demanded any one or any six books on which to lay his hand while he pledges himself to us, I'd get them if they were to be had, and I'd tell my lodge what a reverent Masonic spirit was in the man who asked."

"Seems to me you believe in a lot of funny things; how many gods do you believe in?" "There is but one," was the Old Tiler's answer, "Call Him what you will. Let me repeat a little bit of verse for you: At the Muezzin's call for prayer:

The kneeling faithful thronged the square;  
Amid a monastery's weeds,  
An old Franciscan told his beads,  
While on Pushkara's lofty height  
A dark priest chanted Brahma's might,  
While to the synagogue there came  
A Jew, to praise Jehovah's Name.  
The One Great God looked down and smiled  
And counted each His loving child;  
For Turk and Brahmin, monk and Jew  
Has reached Him through the gods they knew.

"If we reach Him in Masonry, it makes little difference by what sacred name we arrive," finished the Old Tiler, reverently.

"You reached me, anyhow," said the New Brother, shaking hands as if he meant it.

## Working Tools of the Second Degree

The working tools in the **Fellowcraft Degree**, so it appears to me, the **Square, the Level, and the Plumb-rule**, are intimately related one with the other, and all concern themselves with one basic moral quality – honesty. In the field of activity of the operative builder, architect, or engineer, these three implements are also intimately related one to the other, and concern themselves with a single technical quality – namely, accuracy, precision, or truth.

Lacking their aid it is not possible, so it seems to me, for the engineer to assemble a structure, or the builder to execute the design of his architect.

Similarly, lacking these symbolic moral tools, and the standards of rectitude they represent, it is not possible for the Free and Accepted Mason to bring into reality in his life the great design laid down for us by the Grand Geometrician of the Universe.

For, just as the physical instruments represent adherence to standards, the horizontal standard, the vertical standard, and the angle of ninety degrees contained between them, so the symbolic working tools of the Fellowcraft degree represents the inseparable moral standards of level steps, upright bearing, and square conduct, which we are enjoined to maintain. Let us, then, look at these tools individually.

### THE SQUARE

The Square, as we are taught, and as we all well know, is an instrument having an angle of ninety degrees – exactly ninety degrees, not “about” ninety degrees, for no approximations are allowable in this instrument of precision.

That which is not square is crooked, and that which is not honest is dishonest, for we cannot place our reliance upon a partially-honest man. The value of this basic instrument, the square, lies in its accuracy, and the value of our standard of honesty depends wholly upon uncompromising strictness in maintaining it.

### THE LEVEL

The level is, in some ways, the most interesting symbolic instrument of all.

The modern operative builder thinks naturally of the level in terms of the spirit-level. But this is a device of quite modern introduction, not known to our Ancient brethren.

In the tool which we see and handle in our Masonic work, the level surface of reference is derived from the plumb-rule, and the device itself is, in fact, a plumb-rule supported between two squares, and the level surface thus depends upon a combination of the infallible plumb-rule and the uncompromising accurate angle of ninety degrees, being the fourth-part of a circle.

In this way are these three instruments of precision, symbols of uncompromising truth, intimately related to one another. The Level, derived from the Infallible Plumb rule and the Angle of Ninety Degrees.



## THE PLUMB-RULE

In that long and very beautiful lecture, the Plumb-rule is referred to as "The Infallible Plumb-Rule." Why "infallible"?

Infallible because the Laws of Nature are infallible, and immutable, and decree that a plumb-line, hanging free with its bob at rest, can take no other position than a true vertical position, and any other position, for a plumb-rule, is a distorted or false one.

Thus, the standard of uprightness is, again, an uncompromising one, whether in a physical structure or a moral edifice.

The man whose outlook is slanted, by expediency, as well as the man who "leans over backward" is not upright. There are no degrees of uprightness.

The precepts laid down in the lecture accompanying the presentation of the Fellowcraft working tools, are of a somewhat general nature regarding the Square, enjoining truth and moral rectitude, and concerning the Level, exhorting the candidate to fairness, justice, and equality of treatment towards people in different stations of life.

But their message is clear and unmistakable.

For who that is human has not had to resist the temptation to bend, just a little, the exact truth of a statement or action, to present the facts a little more in his own favor? But our Masonic conscience says, "No, this is wrong".

The angle must be 90 degrees, not a little more or a little less!" Or again, who has not felt the temptation to pander, or toady a little to those who are in some position of authority over us, or to adopt a slightly haughty or condescending attitude towards those who, for one reason or another may be regarded as our subordinates.

But, here again, our Masonic teaching tells us that such an attitude is tilted, and in adopting it we are not observing the principle of the Level.

Concerning the Plumb-rule, however, the lecture deals specifically and at length with the many kinds of departure from Masonic uprightness which we are directed to shun. Each denotes a "slant" of one kind or another.

In the "enthusiast" and the "persecutor", a slant towards bigotry; in the reviler of religion the very opposite, a slant towards atheism; in slander, malice, revenge, and contempt of our fellow creatures, a slant towards bitterness and hatred; and in envy, avarice and injustice, a slant towards greed and self-seeking.

The Mason who does not "slant" in any of these directions is an upright Mason, and the lecture sums it up in a beautiful metaphor;

*"to steer the bark of his life over the seas of passion, without quitting the course of Rectitude, is the highest perfection to which human nature can attain."*

And the lecture continues,

*"As the builder raises his column by the Level and the Plumb-Rule, so ought every Freemason to carry himself uprightly in this Life."*

Thus, in the Fellowcraft Degree, we contemplate our great Masonic column, the Right-Hand Pillar, J\*\*\*\*n

"God will Establish". To "establish" means "to render stable".

The edifice whose columns are upright, whose foundations are level, and whose angles are square, is a stable edifice; the man whose bearing is upright, whose actions are square, and whose steps are level is a stable person, fit to be a Freemason; and our Craft will be, and will remain, the stabilizing influence in the community which we all desire, so long as we, its Craftsmen, are respected as upright citizens, square in their dealings, and strictly on the level.

Let us, then, Brethren, pursue our good works with honesty softened by modesty but without "an angle",

(unless it be the true angle of ninety degrees, the fourth part of a circle),

By doing so no one shall be justified in saying, concerning us - "I fear the Greeks when they bring gifts!"

*By: Bro. Phil J. Croft, King David Lodge No. 93, West Vancouver, B.C.;  
Published in MASONIC BULLETIN, B.C.R.;  
December, 1972 and January, 1973*

*and sourced from The Educator*

## **The Builder**

An old man, going a lone highway,  
Came in the evening, cold and gray  
To a chasm, vast and deep and wide,  
Through which was flowing a sullen tide

The old man crossed in the twilight dim,  
The sullen stream had no fears for him  
But he turned when safe on the other side,  
And built a bridge to span the tide.

"Old man, said a fellow pilgrim near,  
You are wasting your time with building here.  
You never again will pass this way.  
Your journey will end with the closing day.  
You have crossed the chasm deep and wide.  
Why build you this bridge at evening tide?"

The builder lifted his old, gray head.  
"Good friend, in the way that I have come," he said,  
"There followeth after me today  
A youth, whose feet must pass this way.  
He, too, must cross in the twilight dim.  
Good friend, I am building the bridge for him."

## **CHOICES - READ THIS, LET IT REALLY SINK IN, THEN CHOOSE.**

John is the kind of guy you love to hate. He is always in a good mood and always has something positive to say.

When someone would ask him how he was doing, he would reply, "If I were any better, I would be twins!" He was a natural motivator.

If an employee was having a bad day, John was there telling the employee how to look on the positive side of the situation. Seeing this style really made me curious, so one day I went up and asked him, "I don't get it! You can't be a positive person all of the time. How do you do it?"

He replied, "Each morning I wake up and say to myself, you have two choices today. You can choose to be in a good mood or ... you can choose to be in a bad mood. I choose to be in a good mood."

Each time something bad happens, I can choose to be a victim or...I can choose to learn from it. I choose to learn from it. Every time someone comes to me complaining, I can choose to accept their complaining or... I can point out the positive side of life. I choose the positive side of life.

"Yeah, right, it's not that easy," I protested. "Yes, it is," he said. "Life is all about choices. When you cut away all the junk, every situation is a choice. You choose how you react to situations. You choose how people affect your mood. You choose to be in a good mood or bad mood. The bottom line: It's your choice how you live your life."

I reflected on what he said. Soon hereafter, I left this job to start my own business. We lost touch, but I often thought about him when I made a choice about life instead of reacting to it.

Several years later, I heard that he was involved in a serious accident, falling some 60 feet from a communications tower. After 18 hours of surgery and weeks of intensive care, he was released from the hospital with rods placed in his back. I saw him about six months after the accident.

When I asked him how he was, he replied, "If I were any better, I'd be twins. Wanna see my scars?" I declined to see his wounds, but I did ask him what had gone through his mind as the accident took place.

"The first thing that went through my mind was the well-being of my soon-to-be born daughter," he replied. "Then, as I lay on the ground, I remembered that I had two choices: I could choose to live or...I could choose to die. I chose to live." "Weren't you scared? Did you lose consciousness?" I asked. He continued, "The paramedics were great".

They kept telling me I was going to be fine. But when they wheeled me into the ER and I saw the expressions on the faces of the doctors and nurses, I got really scared. In their eyes, I read 'he's a dead man'. I knew I needed to take action." "What did you do?" I asked.

"Well, there was a big burly nurse shouting questions at me," said John. "She asked if I was allergic to anything. 'Yes, I replied.' The doctors and nurses stopped working as they waited for my reply. I took a deep breath and yelled, 'Gravity'." Over their laughter, I told them, "I am choosing to live. Operate on me as if I am alive, not dead."

He lived, thanks to the skill of his doctors, but also because of his amazing attitude... I learned from him that every day we have the choice to live fully. Attitude, after all, is everything. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own After all today is the tomorrow you worried about yesterday. God Bless, and smile, it could be contagious.

*From The Educator*

Archive photographs 1986 —courtesy of W. Bro. Andy Donaldson OGR



Back row: W. Bro. Mahon, W. Bro. Cooke, Bro. Paul  
Third row: W. Bro. McDonald, Bro. Chamberlain, Bro. Haines, Bro. Wyllie  
Second row: Bro. Savill (A/Tr), Bro. Sanjappa (St), Bro. Van Garderen (St), Bro. Ritchie (St), Bro. Hannam (JD)



Hans & Andy

Humour

**A couple lived near the ocean and used to walk the beach a lot. One summer they noticed a girl who was at the beach almost every day.**

**She wasn't unusual, nor was the travel bag she carried, except for one thing; she would approach people who were sitting on the beach, glance around and then speak to them.**

**Generally, the people would respond negatively and she would wander off. But occasionally someone would nod and there would be a quick exchange of money and something that she carried in her bag.**

**The couple assumed that she was selling drugs and debated calling the cops, but since they didn't know for sure, they decided to just continue watching her.**

**After a couple of weeks the wife said, 'Honey, have you ever noticed that she only goes up to people with boom boxes and other electronic devices?' He hadn't and said so.**

**Then she said, 'Tomorrow I want you to get a towel and our big radio and go lie out on the beach. Then we can find out what she's really doing.'**

**Well, the plan went off without a hitch and the wife was almost hopping up and down with anticipation when she saw the girl talk to her husband and then leave. The man then walked up the beach and met his wife at the road.**

**'Well, is she selling drugs?' she asked excitedly.**

**'No, she's not,' he said, enjoying this probably more than he should have.**

**'Well, what is it then? What does she do?' his wife fairly shrieked.**

**The man grinned and said, 'She's a battery salesperson.'**

**'Batteries?' cried the wife.**

**'Yes!' he replied...**

(PLEASE SCROLL DOWN)

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You're gonna dislike me for this - but it might make your day!

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**'She Sells C Cells by the Seashore!'**