

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

This month concludes the Journey Through the 1st Degree.

I also have Journeys Through the 2nd and 3rd Degrees if any Brother would like a copy—both are considerably shorter than the 1st Degree Journey.

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JOURNEY THROUGH THE FIRST DEGREE—Part 2

THE THREE GREAT PILLARS

The column of office of the Junior Warden is the pillar of the Corinthian Order. It is an emblem of beauty, and points out that he is to adorn the work with all his powers of genius and active industry, to promote regularity among the Brethren by his precept and example, and the discriminating encouragement of merit.

The outstanding feature of the Corinthian Order is the acanthus leaf, the introduction of which is attributed to Callimachus, the celebrated architect of ancient Greece. Long before the Christian era a Corinthian maiden, who was betrothed, took ill and died before the time for the appointed marriage. Her faithful and grieving nurse placed on her tomb a basket containing many of her toys and covered it with a flat tile. It so happened that the basket was placed immediately on top of an acanthus root, which then grew up and around the basket, and curled around the weighty resistance of the tile, exhibiting a form of foliage, which was, on being seen by the architect, perceived as a potential form of architecture. He adopted it as a model for the capital of a new order of architecture, perpetuating in marble this story of affection.

It is the most elaborate of the three Greek orders, the other two of which are the Ionic and the Doric. It gained great favour with the Romans, who tried to improve on it with the Composite, but the Corinthian has steadily maintained its popularity. The finest Greek example is the choragic monument of Lysicrates in Athens. The Roman examples include the Temple of Mars at Ultor, The temple of Vespasian, the third range of the Colosseum, and the Pantheon.

Emblematically, this column is female, and its distinguishing characteristics are lightness and beauty. In proportion its length is nine to eleven times its diameter, and in Freemasonry it represents Hiram Abif.

When Hiram, King of Tyre, which was the chief city of Phoenicia, accepted King Solomon's invitation to support him with men and materials for the building of the Temple, he sent his outstanding man to take charge of the construction. This is recorded in the First Book of Kings 7:13, where we read:

"And Solomon sent and brought Hiram out of Tyre. He was the son of a widow of the tribe Naphtali, and his father was a man of Tyre."

His father, therefore, was a Phoenician, but his mother was an Israelite. Some Masonic scholars contend that this man of Tyre was his stepfather, and that his real father, his mother's first husband was a man of the tribe of Dan, making him fully an Israelite by birth. The history of Tyre goes back to the fifteenth century B.C. (The City of Tyre was about one hundred and sixty kilometres from Jerusalem.)

Hiram Abif, or being translated, Father Hiram, was a very talented man, as we can see from the passages of scripture. The first records:

"Hiram was a worker in bronze, and he was full of wisdom, understanding and skill for making any manner of work in bronze. He came to King Solomon and did all his work."

And the other passage (The Second Book of Chronicles 2:14) records the words of Hiram, King of Tyre, in describing the man he was sending:

"He is trained to work in gold, silver, bronze, iron, stone, and wood; and in purple, blue and crimson fabrics and fine linen, and to do all sorts of engraving, and to execute any design that may be assigned to him with your craftsmen, the craftsmen of my Lord David, your Father."

His skill as a Mason is certified by the famous archaeologist, Professor Smythe, who tells us that there were stones as large as 11.81 metres long, 2.13 metres high, and 2.44 metres wide, and that these were formed so as to fit and rest on the natural rock foundation, and that the joints between these stones were so perfect that the blade of a knife could not be inserted between them.

A stone of these dimensions would weigh about 140 tonne, and had to be moved into position without the aid of any kind of machinery, for this was before the invention of even the system of pulleys mentioned in the first Tracing Board. This enormous mass had to be dragged along an first conceived by King David, but for several reasons this mighty warlike King could not commence the work, although he did discuss the matter with Hiram, King of Tyre. It was left to his son, Solomon, upon his ascent to the throne to make a treaty with that monarch, who was to support him so ably with men and materials.

Phoenicia was a buffer state between Egypt, Assyria and Babylon, and, except for brief periods of independence, was politically over-lorded in turn by these three great powers, but as a trading, seafaring nation, the Phoenicians never completely lost their independence. They were the outstanding financiers and money-lenders of their day, and had extensive overseas resources - Carthage, the great rival of Rome, was started as a colony of Phoenicia. Tyrian ships visited what is now known as the British Isles, and it has been established that their country actually operated the tin mines in Cornwall, which are still yielding tin today. It was this tin that was mixed with copper to make the bronze pillars, the great laver, and the many ornaments of the Temple.

Not only did Hiram, King of Tyre, supply Solomon with the architect himself, Hiram Abif, but with many thousands of menaschin, or prefects, or more familiarly speaking overseers, who were the artificers or skilled tradesmen. They were to oversee the vast number of unskilled labourers, who were drawn mainly from the satellite peoples of Israel, such as the Moabites, and other indigenous tribes. These unskilled labourers loaded timber from the forests of Lebanon onto the ships that were to transport it to Joppa, from where it was transported to Jerusalem. The Phoenicians supervised the preparation of the stones in the quarries, and their placement in the building, after the unskilled labourers had transported them there, again under the skilled workers of Tyre.

The metal work was cast in the Plain of Jordan, in the clay ground between Succoth and Zeredatha under the supervision of Hiram Abif and his skilled artificers.

It took seven and a half years to complete the Temple, and then only by working the unskilled labour at ten thousand a shift, thanks to the wonderful support of Hiram, King of Tyre, whose honesty and integrity were bywords in his day. Of course, he was not doing this for nothing. His was a trading nation, and he wanted his caravan routes kept open, and in this way Solomon was able to repay him, besides supplying him with goods that Tyre itself could not produce.

Hiram came to the throne at the early age of nineteen years, and he reigned for thirty-four years, dying at the age of fifty-three. He is mentioned only twice in our ritual. The first time is in the First Tracing Board in that part which is repeated in our installation ceremony as the Address to the Pillars, where we are told that he is represented by the Doric column of the Senior Warden. The second reference is even less specific: in the rather negative statement, that he was one of the three Grand masters who bore sway at the building of the Temple at Jerusalem. His importance would seem to warrant a more passing reference.

He was the king of a country which, although it has left us no record of its achievements, is credited with doing much towards the improvement of the art of writing and, by some, even with the invention of the alphabet and the system of ciphers that we use today. Thanks to Flavius Josephus, the Jewish historian, and to Herodotus, the Greek historian, we are enabled to know as much as we do.

The original inhabitants of Phoenicia were the Canaanites with an admixture of Amorite and Hittite, and unlike the ancient peoples were not primarily farmers but a nation of artificers, sailors and merchants. They are credited with the discovery of Polaris, the Pole Star, and are recognised as the first to chart their course by the stars. They are also credited with the invention of glass. The country was for many years under the domination of Egypt.

We were told in a lecture ("Hiram and His Kingdom of Tyre") given in the Lodge of Research by W. Bro. McConnell, that alone of all the Tyrian Kings the name of Hiram is attached by popular tradition to a still existing monument - a great weather-beaten sarcophagus of unknown antiquity, raised aloft on three huge rocky pillars of stone, and looking down from the hills above Tyre, over the ruins of the city and harbour, and still called the "Tomb of Hiram". Bro. Senior Warden has the honour and privilege of representing Hiram, King of Tyre.

The column of the Worshipful Master is the pillar of the Ionic order, a style of architecture that is 3,200 years old. It is part Egyptian and part Assyrian, and combines the strength of the Doric with the beauty of the Corinthian order. It is an emblem of wisdom and points out that the Master is to combine wisdom with strength and firmness of mind and beauty of persuasive eloquence in the government of the Lodge. This pillar represents Solomon, King of Israel, who was renowned for his wisdom.

The story of King Solomon begins with the story of Ruth, one of the many beautiful stories in the Sacred Volume. Because of famine in the land of Palestine, a certain man of Bethlehem, Elimelech by name, went with his wife Naomi, and their two sons to live in the land of Moab. There the two sons grew to manhood, and took to themselves wives from among the daughters of the people of Moab. When Elimelech died, Naomi was left in the care of the two sons; but when the two sons died, Naomi decided to return to her own country. Both the daughters-in-law would have returned with her to Bethlehem, had not Naomi succeeded in persuading one of them to remain with her own Moabitish people, but the other who was called Ruth, insisted on returning with her, saying: "Your people shall be my people, and whithersoever thou goest, there I go also." And so Ruth travelled with Naomi to Palestine.

Back in Bethlehem, Naomi sent Ruth to glean corn in the field of her kinsman, Boaz, as was the custom in those days. When Boaz saw Ruth gleaning in his field, he asked his men who the woman was and when told that she was the daughter-in-law of his kinswoman, Naomi, he went forth and spoke with Ruth, inviting her to glean in all his fields. He then instructed his men not to disturb Ruth, but to let fall full ears of corn, that she might go away well laden.

This story fills the four chapters of the Book of Ruth, but suffice it to say that Boaz fell in love with Ruth and married her. Their son, Obed, was the father of Jesse, and therefore the grandfather of David, making Boaz the great grandfather of David, who was, of course, a prince and ruler in Israel.

Although a man of war, David led a singularly blameless life till he fell in love with Bathsheba, the wife of Uriah, the Hittite, a captain in David's army. David seduced Bathsheba, and when he found her with child he called Uriah before him, made a full confession of his guilt, offering to marry her; but Uriah refused to divorce her. Shortly afterwards Uriah was killed in battle. David was accused by Nathan the prophet of being implicated in the death of Uriah by assigning him to a mission of danger and it is recorded that David made no attempt to deny it.

This and the numbering of people were David's two sins, but they were fully atoned, for the Almighty thought fit to punish David in the same manner as was punished that other great servant of the Almighty, Moses, for his sin, by the denying of the realization of his life's ambition. Moses, who led the Israelites out of their Egyptian bondage, and through the forty years of wandering in the wilderness, dreamed of the day when he would lead them into the promised land. Moses died knowing that the following day they would cross the border under the leadership of his successor, Joshua. David, who had devoted his whole life to the service of God, dreamed and planned of building a magnificent temple to the glory of the Lord God of Israel, but died when those plans were almost ready and arrangements completed, leaving the execution of the beloved task to his son, Solomon, who followed him into the throne of Israel.

Bathsheba, whom David later married, bore him that son who became the most famous and illustrious of all Kings of Israel, and who gained such fame for his wisdom that his name has been a byword for at least three thousand years.

As an illustration of the wisdom of Solomon, a story is told of two women, who came before him, both claiming to be the mother of the same child. After listening to their story, Solomon ordered that the baby be cut in half with a sword, and half of the body be given to each claimant. One of the women was quite willing for this to be done, but the other became violently agitated, and falling to her knees before the King, begged and pleaded for the life of the baby, renouncing all claim to be its mother. The King smiled kindly on the wretched women, and said: "Arise, woman and take the living child and depart in peace, for you who would not have it slain, are obviously the mother."

To Solomon's lot fell the great honour of fulfilling his father's cherished ambition, and it is upon the circumstances surrounding the erection of that magnificent temple, that our Masonic art is founded. Claims that its regal splendour and unparalleled lustre far transcend our ideas are not exaggerated, for the gold and silver alone on present day values would be worth thousands of millions of dollars.

Solomon wrote many of the wise sayings in the Book of Proverbs, he wrote the Song of Solomon, and the Book of Ecclesiastes, the last chapter of which is one of the gems of literature, and had he written nothing else, the philosophy of life contained in that chapter would have been enough to immortalize the name of Solomon.

Solomon was a wise and capable ruler, a mighty prince, whose reign was filled with prosperity and peace. The First temple at Jerusalem will always be known as King Solomon's Temple, and the Master's seat in the Freemasons' Lodge will always be known as King Solomon's Chair. May the story of King Solomon never end.

The master of the Freemasons' Lodge is thereby the worthy representative of King Solomon, and as such we salute him.

This article is part of a Masonic Education Course by the Pieter-Stones Review of Freemasonry

The Australian Keystone April 1894

"I have played on many organs. I have played in the slums of London, but I have never played on a filthier instrument than the one provided in your lodge room. For pity's sake, W.M., ask the authorities to get it cleaned."— Wor. Bro. Frewin, P.M., at Australasian Kilwinning

The Australian Keystone February 1892

HOW TO MAKE THE LODGE ATTRACTIVE

The proper conduct of the business of a Lodge is of prime importance. Too much careful attention cannot be paid to the degree work; but, at the same time, it is to be remembered that the chief end of Masonry is not to transact business and confer degrees. Masonry is a social order, and that side of it should not be neglected.

The brother who comes to meeting after meeting of the Lodge and has no opportunity of spending a few minutes in conversation with his brethren, soon ceases to attend at all. Many of our Lodges are being materially injured by the habit of cutting off the social part of the meeting for the sake of the ritual work. An ordinary Lodge meeting, at which one degree is worked, can be closed in good time, and still allow at least one hour for social pleasures. Man is a social being, and craves intercourse with his fellows. If he does not get it at the Lodge room he will go elsewhere.

A small sum of money spent in this direction at each meeting will yield ample returns in one more kindly feeling generated among the brethren.

Smile!

Smiling is infectious,
You can catch it like the flu,
When someone smiled at me today,
I started smiling too.
As I passed around the,
Altar and a Brother saw my grin,
When he smiled,
I realised that I'd passed it on to him.
I thought about that little smile,
Then realised its true worth,
A single smile just like mine,
Could travel around the earth.

The Level

We love to hear the Gavel, to see the silver Square,
But the moral of the Level is best beyond compare,
Is best beyond compare for it guides us to the West,
Where the shades of evening cover the islands of the blest.
When the weary day has parted and starry lights appear,
We miss the faithful-hearted, the brother forms so dear, —
The brother forms so dear, of all the world the best,
But the Level points their mansions in the islands of the blest.
And we again shall meet them within the sunset band,
And face to face shall greet them, the Unforgotten Band,
The Unforgotten Band, whose emblem is the best,
The Level, for it points us to the islands of the blest.

Lodge Birthdays

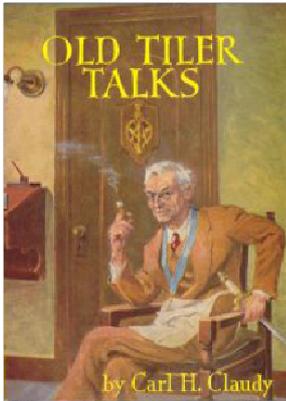
Geoff Clelland	14
Bernie Cain	11
Bob Jackson	8
Shaun Gilchrist	4

News from the South

The Lodge held a very successful Ladies evening for our May meeting. The ladies were formally escorted into the Lodge after the regular meeting finished. The officers gave details of their various duties on the completion of which the ladies were escorted out for a convivial social occasion in the South. Well done to all concerned.

W. Bro. Tom Stirling (a visitor to the Lodge a few years ago) has been presented with a 50-year jewel — see page 18.

We regret to announce that Bro. Keith Fawcett, because of a recent stroke and continued ill-health, has tendered his resignation from the Lodge. Further sad news is that Bro. Ross Wilson passed away (at home) on Sunday 24th May. R.I.P.



Old Tiler Talks— ADVERTISING

The New Brother leaned against the wall near the Old Tiler and lighted a cigar. "We would do more good in the world if we advertised ourselves more," he said.

"Why?" asked the Old Tiler.

"So that those not members of the fraternity would know more about our work."

"Why should they?"

"The more people know about us, the more regard they have for us, the more men would want to be Masons, the larger we would grow, and so the more powerful we would be!" answered the New Brother.

"You would advertise us until all men became Masons?"

"Well – er – I don't know about all men; but certainly until most men applied."

"If all men were Masons at heart there would be no need for Masonry," answered the Old Tiler. "

But not all who call themselves Master Masons are real Masons. What we need to do is advertise ourselves to our brethren."

"But we know all about Masonry," protested the New Brother; "the world at large does not."

"Oh, no, we don't know all about Masonry!" cried the Old Tiler. "Even the best-informed don't know all about Masonry. The best-informed electricians do not know all about electricity; the best-informed astronomers do not know all about astronomy; the best-informed geologists do not know all about geology. We all have much to learn. "

"But electricity and astronomy and geology are sciences. Masonry is – is – well, Masonry was made by men, and so some men must know all about it."

"Can a man make something greater than himself?" countered the Old Tiler. "Our ears hear sounds- translate vibrations of air or other material to our brains-as noise or music. But the ear is limited; we do not hear all the sounds in nature; some animals and insects hear noises we cannot hear. We have eyes, yet these imperfect instruments turn into color and light but a tiny proportion of light waves. Scientific instruments recognize vibrations which physical senses take no account of-radio and X-ray for instance.

Yet our whole conception of the universe is founded on what we see and hear. Very likely the universe is entirely different from what we think. The ant's tiny world is a hill; he has no knowledge of the size of the county in which is his home, let alone the size or shape of the world. A dog's world is the city where he lives; not for him is the ocean or the continent or the world. The stars and the moon and the Sun are to him but shining points. Our world is bigger; we see a universe through a telescope, but we can but speculate as to its extent or what is beyond the narrow confines of our instruments.

"Masonry is like that. Our hearts understand a certain kind of love. Prate as we will about brotherhood of man and Fatherhood of God, we yet compare the one to the love of two blood-brothers and the second to our feeling for our children. We measure both by the measuring rods we have. "Real brotherhood and real Fatherhood of God may be grander, broader, deeper, and wider than we know. Masonry contains the thought; our brains have a limited comprehension of it. If this be so then we know little about Masonry, and what even the most learned of us think is probably far short of reality."

"All that may be so," answered the New Brother, "and it is a most interesting idea; but what has it to do with advertising to the profane?"

"Does a scientist make any progress by advertising his science?" countered the Old Tiler. "Will a geometrician discover a new principle by advertising for more students? Will the astronomer discover a new sun by running placards in the newspapers? Will a geologist discover the mystery of the earth's interior by admitting more members to the geological Society?"

"Masonry needs no advertising to the profane, but advertising to its own members. I use the word in your sense, but I do not mean publicity. Masons need to be taught to extend Masonry's influence over men's hearts and minds. We do not need more material to work with, but better work on the half-worked material we already have.

"Masonry is humble and secret; not for her the blare of trumpets and the scare head of publicity. To make it other than what it is would rob it of its character. To study, reflect, and labor in it is to be a scientist in Masonry, discovering constantly something new and better that it be more effective oil those who embrace its gentle teachings and its mysterious power."

"Oh, all right!" smiled the New Brother. "I won't put it in the paper tomorrow. Old Tiler, where did you learn so much?"

"I didn't," smiled the Old Tiler. "I know very little. But that little I learned by keeping an open mind and heart – which was taught me by-

"By your teachers in school?"

"No, my son" answered the Old Tiler, gravely, "by Masonry."

The Masonic Gazette *January 1818*

SUGGESTED FIVE POINTS OF FELLOWSHIP

1. When danger threatens or adversity visits a brother and his calamities call for our aid, we should cheerfully and liberally stretch forth the hand of kindness to save him from sinking and to relieve his necessities.
2. Indolence should not cause our footsteps to halt, nor wrath turns them aside; but with eager alacrity and swiftness of foot we should press forward in the exercise of charity and kindness to a distressed fellow creature.
3. In our devotions to Almighty God, we should remember a brother's: welfare as our own, for the prayers of a fervent and sincere heart will find no less favour in the sight of heaven because the petition for self is mingled with aspirations of benevolence for a friend.
4. When a brother entrusts to our keeping the secret thoughts of his bosom, prudence and fidelity should place a seal upon our lips lest, in an unguarded moment, we betray the solemn confidence confided to our honour.
5. While with candour and kindness we should admonish a brother of his faults, we should never revile his character behind his back, but rather, when attacked by others, support and defend it.

KNEELING

All obligations are taken in Freemasonry on the Volume of the Sacred Law, while in a kneeling position. The posture of genuflection or the bending of the knees has been considered an act of reverence and humility in all ages. Solomon knelt when he prayed to the Almighty at the consecration of the temple, and speculative Masonry has adopted the same practice of genuflection at certain parts of the ceremonies as a token of solemn reverence and submission to the will of the Great Architect of the Universe, in whose name all Masonic oaths and obligations are sworn.



LODGE MENTORING

The following is the complete version of a lecture given by the Editor to Brethren in Lodge in April 2014.

Brethren,

UGLE POSITION

UGLE has introduced an official position of Lodge Mentor – Why, you may ask?

Imagine your Lodge with a waiting list of quality candidates who, when initiated, are fully supported throughout their Masonic journey. Each of them having an understanding of what it means to be a Freemason in the modern world. For this to happen, we have no doubt that there is an urgent need to take Mentoring forward to levels not previously envisaged.

Why Mentoring? It is because we are not very good at either retaining or getting the best out of, our members. Commerce and Industry have long realised the benefits derived from a sound mentoring system and we, as an organisation, need to adapt to the rapidly changing environment in which we find ourselves. If we don't, we will suffer the consequences.

Some candidates are lucky enough to have a Proposer or Secunder who has not only a sufficient level of knowledge, but also the time and ability to pass that knowledge on to their charge. Unfortunately, all too often this is not the case. And through no fault of his sponsors, care of the Candidate is neglected. Why? Perhaps the Proposer or Secunder:

- have an active office in the Lodge that prevents them from spending quality time with their Candidate; or
- perhaps they are at an early stage of their own Masonic career, without the required level of knowledge to be able to answer the Candidate's questions; or
- even perhaps, unable to attend Lodge meetings on a regular basis, for reasons of family or business commitments.

This is where the Mentor comes into his own, as someone who **can** provide the time and the knowledge required to care for the Candidate and develop his understanding of our Order.

LODGE OF DISCOVERY

The Worshipful Master and Past Masters felt that that in our small Lodge, there is no justification for an officially-appointed Lodge mentor and our Grand Inspector agrees.

However, because of 'hiccups' in past months our new W.M. would like to have a Brother to take care of mentoring. Therefore, I volunteered to take over a role of "Mentor Overseer". This means that I will ensure that:

- all members of our Lodge are aware of Mentoring and what benefits it will bring to our Lodge; and
- ensure Mentors fully understand the aims and objectives of Mentoring.

So, who are the Mentors? Well, each and every one of us should be a Mentor but primarily the ideal Mentors should be the Proposer and Secunder of each candidate.

SKILLS & QUALITIES OF A MENTOR

The old adage that the GAOTU gave us two eyes, two ears but only one mouth so that we could look and listen four times as much as we speak, can certainly be applied to the Mentor.

LIKELY CANDIDATES

We must consider how we get our Candidates in the first place. We should not be trawling the pubs and clubs or the highways, byways and hedgerows soliciting for likely candidates. It is perfectly acceptable, if you meet someone, either through business or social activities that you think might well be interested in joining our fraternity, to talk about Freemasonry but the impetus and initiative **MUST** come from that person himself.

You may recall that there are various questions in the UGLE Registration Form –

- How long have you known the candidate:
- Do you meet him often?
- Where do you meet him? Your home, his home, at work, socially, or elsewhere
- Would you welcome him into your home, etc., etc.

The Proposer and Secunder (hereinafter referred to as Mentor) must always maintain a close relationship with their Candidate. They are often the reason that he joined the Craft and their enduring friendly relationship with him will only further enhance the mentoring process so know your candidate well.

MENTIONING

The next step is to “Mention” the name at a regular Lodge meeting.

As an Entered Apprentice (EA) or Fellowcraft (FC) one should be wary of mentioning names for membership as the full extent of the tenets and principles of the Order will not be known. If an EA or FC knows of someone who may be suitable for mentioning it is preferable to discuss the person with a Master Mason (who should be more aware of the requirements of the Craft). Then the Master Mason should mention the person and the EA or FC can then second the motion.

INTERVIEW

The next step, if there are no objections to the person mentioned is to conduct an interview of that person. The possible Candidate should be informed of the financial obligations to the Lodge (fees etc.) and the calls that may be made on his time – this is the responsibility of the brethren who will be proposing and seconding the person mentioned.

PROPOSING & SECONDING

After a successful interview the next step is to formally propose and second that person at a regular Lodge meeting.

BALLOT

The next stage is to conduct a ballot for that person. This is absolutely the last chance of objecting to the name (by blackballing – something that we always endeavour to avoid).

At each stage the Mentors have full responsibility to safeguard the honour and reputation of the Lodge by educating the possible candidate.

INITIATION, PASSING & RAISING CEREMONIES

The Mentor is responsible for ensuring the candidate gets to the Lodge at the proper time and suitably attired for each ceremony. Put the candidate at ease before the ceremony. As a Mentor you should:

- Ensure you are seated next to the Candidate during the Lodge meeting.
- Ensure you are seated next to the Candidate at the dinner and introduce him to others present.
- Be prepared to visit the Candidate at his home if invited to do so and keep in contact outside of Lodge meetings.
- Accompany the Candidate at all times when he is required to leave the Lodge Room. This is a very useful time for answering questions and explaining what has happened.
- Explain Freemasonry, its structure, Offices, symbolism, ceremonial, and demonstrate the correct manner of saluting.
- Take a supportive interest in the progress made by the Candidate. Congratulate him on his progress and encourage him to develop it further.
- Help the Candidate to learn the Ritual as he progresses in the Lodge. Not just the words, but more importantly, their meaning.
- Ensure that the Candidate is able to answer the various questions put to him at each stage of his progress.
- Encourage the Candidate to play a full part in the life of the Lodge, both ceremonially and socially.
- Advise the Candidate of the purpose of the Charity Collection.
- Advise the Candidate of how to address the Brethren at the dinner afterwards; and
- Not forgetting one of the traditions of our Lodge – each Candidate provides the port at the dinner.

Remember that old adage – "do unto others as you would wish done unto you".

Those of us who have had the fortune of raising children will know the full value of 'nurture'. Freemasonry requires a similar process of nurturing new and inexperienced Masons to reach their potential.

Think of the 2 ashlar – one rough and unhewn as taken from the quarry that awaits the hand of the more experienced craftsman, the other is of a true die or square fit only to be tried by the square and compasses. The same applies to our Candidates.

Brethren, being a true Mentor is not an airy-fairy task but one that should be applied diligently to each and every Candidate. A true Mentor will gain great satisfaction from seeing his Candidate reach the Chair of King Solomon in the fullness of time well-knowing that he had played a significant part in the Candidate's progression.

SUMMARY

Brethren, the task of being a Mentor requires a serious responsibility on all of us, particularly the Proposer and Secunder. Think very seriously before you are in a position to consider a likely Candidate. Are you prepared to put in the time and effort to further his Masonic career?

If so, do it with the best of your ability and enjoy the fruits of your efforts.

If not, then I suggest that someone else should be in a position to do so.

COVERING OF THE LODGE

In the first tracing board lecture, brethren are informed that the covering of a Freemason's lodge is 'a celestial canopy of divers colours, even the heavens'. Taken together with the traditional statement that the floor of the lodge ranges in length from east to west, and in breadth from north to south, the whole signifies the universality of the Masonic order.

While the proposition of a canopy could suggest a limit or boundary, this should be taken as representing a form of divine shelter and protection for mankind rather than any form of restriction. The canopy can also be seen as a heavenly target to be sought after by brethren as they make their symbolic ascent of Jacob's ladder.



Fiji Lodge Response to a Press Query sent by W. Bro. Sitiveni Yaqona

WM & Brethren,

Over a month ago, I received a request from Mai Life, magazine, a monthly publication based in Suva, for an interview on Freemasonry and many of the misconceptions held by the public at large about our organisation. The WM and the Grand Inspector agreed to the interview provided it would be on a written response to their questions and on a Q & A basis. Attached is the result of that agreement.

After having prepared the responses, as an added safeguard, I also decided to seek the assistance and advice of our Media Adviser at the Grand Lodge of England and sent her a copy of our responses. She studied the release and gave us the green light to release it to Mai Life.

Copies of this release have also been circulated to the Fiji Times and a monthly magazine, Republika, because similar approaches for interviews from them in the past had not been accommodated. Allowing them access to the script of the interview establishes good rapport with the Press and, more importantly, the infinitely greater reach of the Fiji Times in its circulation would help spread the story of Freemasonry to a very large number of people.

I also hope that the content of this interview will help in widening your knowledge and understanding of the Craft and what it represents.

Interview with **Mr. Ross McDonald**, the representative of the United Grand Lodge of England and has held this position since his appointment as Grand Inspector for the Southwest Pacific Group of Lodges in 1999. In this capacity, Mr. McDonald is responsible for the interest and welfare of the members of Lodge of Fiji based in Suva, Lodge of Lautoka in Nadi and Lodge of Discovery in Port Vila Vanuatu. He is also a Past Master of Lodge of Fiji and has been its Treasurer for the last 30 years.

Q.1. Please tell me a bit about yourself, your family background and your upbringing.

A.1. I was born in Perth, Western Australia and spent my early childhood there. I am the youngest of three children of a happy middle-class family. I first came to the Pacific in 1955 for two years when we moved to Fanning Island when my father was transferred there by Cable & Wireless. After returning to Australia and completing my education, I accompanied my parents to Fiji, when my father, still with Cable & Wireless, was transferred here in 1960. Fiji has been my home ever since.

Q.2. How did you know about the Freemasons and what made you decide to join the organization?

A.2. I have known about Freemasonry as far back as I can remember. My father and both my maternal and paternal grandfathers were Freemasons and I can remember when I was a little boy my father going to the Lodge once a month, dressed in his dinner suit and I would usually carry his case containing his apron and ritual book to the door when he left home.

Most of the men in our extended family and most of Dad's friends were freemasons, so it is something I have been familiar with my whole life and wanted to be part of. It was therefore a natural follow-on when I got older that I would join Freemasonry or the Craft as well call it sometimes.

Q.3. Have you informed your family and friends regarding your choice to join Freemasonry? If yes, what has been their response? If no, why not?

A.3. My wife is very comfortable with my being a Freemason because her father was also a Freemason here in Fiji. I think all of my family and friends are aware I am a Freemason and they are very

comfortable with it because they are aware of the charitable work being carried out by our organization in Fiji.

Q.4. What is Freemasonry and how did it start?

A.4. Freemasonry is a society of men concerned with the moral and spiritual values. Simply put freemasonry is kindness in the home, honesty in business, courtesy in society, fairness in work, concern for the unfortunate, resistance toward evil, help for the weak, forgiveness for the penitent, love for one another, and above all reverence and love for God.

It's difficult to determine precisely when Freemasonry in its current form began. The earliest records about Freemasonry can be found in the documents known as the Old Charges. Some date from the end of the 14th century, with the majority dated after 1600. They set out a series of regulations for the social behaviour of Masons. The precise origins are unknown and may, perhaps, remain so, for there are many theories. Mackey's Dictionary of Freemasonry lists no less than twelve possible origins and some of which maintain it was started by the architects, surveyors and stone masons involved in the building of King Solomon's temple; stone masons' guilds of the Middle Ages and through the convention of Oliver Cromwell and associates in 1648 where proposals were made to advance democracy, liberty, liberal thought and equality to all men in the world as a whole.

The earliest authentic record of a non-Operative Mason (speculative Mason, as we are known nowadays) being a member of a Lodge can be found in the minutes of The Lodge of Edinburgh (Mary's Chapel), where it states that a John Boswell was present at a Lodge Meeting on June 8th 1600. It is interesting to note that Elias Ashmole (a noted Freemason) was made a mason in October 1646, at Warrington in Lancashire, where all the Members were Speculative.

Q.5. Obviously, I suspect that you won't divulge on 'the secret' that all Freemasons protect. However, what's the big deal about this 'secret'? Is it an actual secret about attaining literal powers or secret about the end of time or a political secret? What is the nature about 'the secret' that Freemasons have sworn to protect?

A.5. The "secret" to which you refer relates only to the way we recognize and verify each other's membership. There are no other secrets which attain to powers of any kind political or otherwise. What we do have are the 'Signs, Tokens and Words' which we have inherited from the operative masons – people who were actually involved in the construction of churches and important buildings in those days. They invented this kind of system so that an "Operative Brother" asking for work at a building site where he was unknown, was able to prove his abilities and the time he served (i.e. had served an apprenticeship), by use of these secret signs, tokens and words. This was necessary to maintain the very high standards of workmanship so essential for the great building works being undertaken.

Furthermore, with education being so widespread and accessible in today's society, trade certificates from recognised institutions are proof enough of one's qualifications and referral letters from previous employers also attest to their skills, experience and professional reputation. In the same way, our secrets refer to the skill levels of the stonemasons in those days. The signs, token and words are now only used ceremonially and only within the Lodge.

It is no wonder that the uninformed public have for so long had a natural suspicion about 'secrets', but once informed of their original purpose ones finds they take a different view. For your information our rule book (Book of Constitution) has been in the public domain since 1723 and available to purchase in shops or you can view it on our website at www.ugle.org.uk/about/book-of-constitutions.

Question 6 has been dealt with by A.5

Q.7. Is it true that if a Mason breaks the oath and divulges 'the secret', that misdemeanour is punishable by death?

A.7. No, this is nonsense and simply not true.

Q.8. Is it true that if a Mason decides to leave the Lodge, he will not be allowed to do so?

A.8. A mason may leave the Lodge at any time he wishes to do so. There is no rule to stop him from doing this. It is preferred that he formally resigns from his Lodge. This way it makes it easier for him to rejoin if he decides to do so at a later date.

Q.9. Are there any rituals that take place in the Lodge? If so, please describe it.

A.9. These rituals can best be described as one act dramas or plays which help teach the precepts of our organisation. The dramas are used in the three degrees to initiate, pass and raise a member. The three degrees would take a new member from being an Initiate (First Degree), a Fellowcraft (2nd Degree) and finally be a Master Mason (3rd Degree). Books on these ceremonies can be found on the internet. We prefer not to greatly publicize the traditional content of our meetings as we feel this spoils it for our members experiencing the ceremonies for the first time – rather like being told the plot of a play before you go to see it.

Q.10. I understand that there's a hierarchy within Freemasonry in Fiji. Please describe the hierarchy.

A.10. The Lodge of Fiji, like all other English constitution lodges worldwide, has a Worshipful Master who is elected in June every year supported by a group of officers including a Secretary and Treasurer. The term "worshipful" simply means "honourable" an honorific which is still currently used for Mayors, judges and even parliamentarians. The other officers of the Lodge are two wardens, two deacons, an Inner Guard and a Tyler. Each officer has a very specific duty to play in the conduct of our meetings and especially in the degree ceremonies for members. We are no different from many other organisations that have annual elections for office-bearers, just as Lodges do.

Q.11. There's been tons of shocking conceptions from the public regarding the on-goings of meetings within freemason lodges in Fiji. For instance, some say that human sacrifices happen within the Lodge. Your response?

A.11. These misconceptions can be attributed to Freemasonry's own reluctance to tell its own story. This however changed in the 1960s at the appointment of the Duke of Kent as Grand Master and who strongly advocated for English Masonry to be as transparent as possible in its activities and be more responsive to Press inquiries.

To suggest that the Lodge of Fiji is involved in human sacrifice or murder, itself a capital crime is simply untrue and ludicrous. This is an insult to the many fine men who have passed through the doors of Freemasonry in Fiji and who were leaders in Government, the legal profession, bankers, business people and prominent citizens of all races. They rigidly followed a demand of Freemasonry from its members to respect the law of any country in which they are working and living.

Q.12. There's also talk of the drinking of blood. Is it true or perhaps it's a symbolic ritual like the communion observed by Christians?

A.12. Freemasonry is not a religion nor is it a substitute for religion and we do not have any symbolic ritual like communion which could cause this misconception. It's a natural tendency, I assume, for people to conjure up all kinds of outlandish acts about organisations they do not know much about.

One of the things we have done to dispel some of these horrible rumours was have open evenings in the Lodge to enable the public to visit our meeting place in Suva, talk to members of the Lodge and ask any questions they wish about our organisation.

Q.13. Why is Freemasonry exclusive only to men? Why not welcome women members?

A.13. Organized Freemasonry for women has been in existence in one form or another since 1882. There are women's Lodges in England, USA, Australia, India and many other countries.

Q.14. If one wishes to be a member, what are the criteria and if he passes the criteria, what is the initiating process?

A.14. The basic requirements for a person to be considered to join a Lodge is that he must be over 21 years, believe in the existence of a Supreme Being (God) and must be both a good citizen and of good character. He has to be recommended by a member of the Lodge or someone of good standing who would vouch for his good character. Once past this process, his name is submitted for consideration and approval in one of our meetings.

Freemasonry welcomes inquiries from anyone interested in joining who should visit our website at www.freemasonryfiji.org or contact the Lodge Secretary + 679 3312309. (Editor's note—Vanuatu www.LOD8737.org or the Lodge Secretary +678-55 64486.

Q.15. Do freemasons in Fiji engage in charitable causes?

A.15. Our Lodge has given about \$100,000 to various charities in the last 10 years. These include donations to Home of Compassion, Pearce Home, Samabula Home For Seniors, Dilkusha Home, and Father Law Home to name a few. In past years, following hurricanes we donated water tanks and school textbooks to schools in Vanua Levu. We have been the conduit for funds coming from Grand Charity in England, the charity wing of the Grand Lodge of England, for hurricane and flood relief over the years. In the last 30 years, the Freemasons' Grand Charity alone (never mind the other central Masonic charities or the thousands of individual lodge and local projects) has given 49 million Pounds to charities with no Masonic connection.

In 2013/2014 period we assigned over \$20,000.00 to assist 17 disadvantaged children studying in three schools in Nadroga and Rakiraki and Suva and just last month completed the assignment of eleven 5,200 litre water tanks to eleven schools in Nadroga, and the Nadi and Lautoka education districts.

We plan to continue to assist needy children to improve their education as well as infrastructure such as water supplies where it is most needed.

Very Worshipful Bro. Ross McDonald

Grand Inspector



Congratulations to W. Bro. Tom Stirling



A photograph of the IPGM, M.W. Bro. Vaughan Werner presenting Tom with his 50 - year jewel at his Lodge meeting on Monday 12th May.

The good looking lady by his side is his wife Irene, who, he quotes "has been a better Freemason than many I have met".

He never thought when he joined the Craft in April 1964 that he would get to this.

It was gratifying to have his Caledonians there in support too, hence him being in his kilt etc.

Tom wishes all at Lodge Discovery well for the coming year.

Humour

Engineer

An engineer dies and reports to the Pearly Gates.

Saint Peter checks his dossier and, not seeing the engineer's name there, accidentally sends him to Hell. It doesn't take long before the engineer becomes rather dissatisfied with the level of comfort in Hell. He soon begins to design and build improvements. Shortly thereafter, Hell has air conditioning, flush toilets and escalators. Needless to say, the engineer is a pretty popular guy.

One day, God calls Satan and says: "So, how are things in Hell?" Satan replies: "Hey, things are going great. We've got air conditioning, flush toilets, and escalators. And there's no telling what this engineer is going to come up with next." "What!" God exclaims: "You've got an engineer?"

That's a mistake - he should never have been sent to Hell. Send him to me." "Not a chance," Satan replies: "I like having an engineer on the staff, and I'm keeping him!" God insists: "Send him back or I'll sue." Satan laughs uproariously and answers: "Yeah, right. And where are you going to get a lawyer?"

THE VICTORIAN FREEMASON February 1918

ADVICE TO BANQUET SPEAKERS.

Always use up ten minutes telling the audience you cannot make a speech, and by the end of that time they will believe you.

When you get started, speak two or three hours. Remember, the crowd didn't come to hear anybody but yourself.

Don't take a chance on any new stories. You are sure to get a laugh on the old ones.

When you get off the track, stop and take a drink of water, no matter how painful that may be. By the time you get through drinking the water the audience will have forgotten what you were talking about.

Little Johnny's next door neighbour is coming home with their new born son and the boy has been born without any ears. Johnny's dad says "now Johnny don't you dare mention this boy has no ears, if you dare mention it you will get the smacking of your life." So they go in to see the boy. "Oh what a beautiful baby" says little Johnny, "and he looks so healthy." "Thank you little Johnny" says the babies mum, "and is his eye sight ok?" "Yes little Johnny" the doctor says "it will be 20/20 vision." "Good," says little Johnny cause he would be screwed if he needed glasses.