

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

This month's issue contains a mixed bag of articles which, I trust, you will find interesting. On Page 11 you'll read about the Caledonian Masonic Demonstration Team who are very keen to come to visit our Lodge. We hope that they can fit us into their schedule in the coming months.

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The charge in the Entered Apprentice Degree

from The Educator

As presented at the Junior Warden's pedestal it commences as follows:

Brother, as you have passed through the ceremony of your initiation, let me congratulate you on being admitted a member of our ancient and honourable institution.

Ancient no doubt it is, as having subsisted from time immemorial, and honourable it must be acknowledged to be, as by a natural tendency it conduces to make those so, who are obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests – the practice of every moral and social virtue. And to so high an eminence has its credit been advanced that in every age monarchs themselves have been promoters of the art, have not thought it derogatory to their dignity to exchange the Sceptre for the Trowel, have patronized our mysteries and joined in our assemblies.

This is reasonably self-explanatory, in that it clearly states Freemasonry is a great leveler, and social or economic status outside of the Craft is totally irrelevant within it.

As a Freemason, let me recommend to your serious contemplation the V of the SL, charging you to consider it as the unerring standard of truth and justice and to regulate your actions by the divine precepts it contains. Therein, you will be taught the important duties you owe to God, to your neighbour and yourself. To God, by never mentioning HIS name but with that awe and reverence which are due from the creature to his Creator, by imploring HIS aid in all your lawful undertakings, and by looking up to HIM in every emergency for comfort and support. To your neighbour, by acting with him on the square, by rendering him every kind office which justice or mercy may require, by relieving his necessities and soothing his afflictions, and by doing to him as in similar cases you would wish him to do to you. And to yourself, by such a prudent and well-regulated course of discipline as may best conduce you to the preservation of your corporeal and mental faculties to their fullest energy, thereby enabling you to exert those talents wherewith GOD has blessed you, as well to HIS glory as the welfare of your fellow creatures.

Think about the Ten Commandments of the Christian Faith and the Golden Rule, which knows no denomination. I am certain that all faiths have similar admonitions regarding our dealings with our fellow man. Corporeal & mental faculties - Means to be of sound body and mind.

The wording may appear old and stuffy however, when you take your time and examine what is being said and how it is being said, it becomes truly beautiful. Were it not so, how could it have lasted all these years without change?

As a citizen of the world, I am to enjoin you to be exemplary in the discharge of your civil duties, by never proposing or at all countenancing any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any state which may, for a time, become the place of your residence or afford you it's protection, and above all, by never losing sight of the allegiance due to the sovereign of your native land, ever remembering that Nature has implanted in your breast a sacred and indissoluble attachment to the country whence you derived your birth and infant nature.

When I read this I am reminded that Freemasonry is NON-POLITICAL and will not comment on any political matter NOR takes part in a political debate at ANY level.

Having said that, it does not mean that we as individuals are not permitted to participate in matters of a political nature BUT we may not do so in our capacity as a Freemason. What do we mean by that? Simply that we are not permitted to voice our views having identified ourselves as Freemasons NOR to speak as a representative or spokesperson on behalf of Freemasonry and there are no exceptions to that rule.

*As an individual, let me recommend the practice of every domestic as well as public virtue, let **Prudence** direct you, **Temperance** chasten you, **Fortitude** support you, and **Justice** be the guide to all your actions. Be especially careful to maintain in their fullest splendour those truly Masonic ornaments, which have already been amply illustrated; **Benevolence & Charity**.*

This I believe to be self explanatory and prompts us all to live a truly balanced life with the care & welfare of our fellow creatures ever in our minds and actions.

*Still, as a Freemason, there are other excellences of character to which your attention may be peculiarly and forcibly directed; amongst the foremost of these are **Secrecy**, Fidelity and Obedience.*

***Secrecy** consists in an inviolable adherence to the Obligation you have entered into—never improperly to disclose any of those Masonic secrets which have now been, or may at any future period, be entrusted to your keeping, and cautiously to avoid all occasions which may inadvertently lead you to do so.*

What is a secret? To me a Masonic secret is limited to those SIGNS, TOKENS & WORDS by which we identify each other by night as well as by day.

*Your **Fidelity** must be exemplified by a strict observance of the Constitutions of the Fraternity, by adhering to the ancient Landmarks of the Order, by never attempting to extort or otherwise unduly obtain the secrets of a superior Degree, and refraining from recommending anyone to a participation of our secrets unless you have strong grounds to believe that by a similar fidelity he will ultimately reflect honour on your choice*

Totally self explanatory, however, The United Grand Lodge of England does not list "Landmarks" in its Constitution and that could be a subject for a further issue.

*Your **Obedience** must be proved by a strict observance of our laws and regulations, by a prompt attention to all signs and summonses, by modest and correct demeanour in the Lodge, by abstaining from every topic of political or religious discussion, by a ready acquiescence in all votes and resolutions duly passed by a majority of the Brethren, and by a perfect submission to the Master and his Wardens whilst acting in the discharge of their respective offices.*

We are NOT a Democratic body and the Worshipful Master, by Masonic Law, has the final say. he has the benefit of knowing the wishes of the Brethren of the Lodge. Obviously this can only happen if the Brethren exercise this opportunity to make their opinions known to him.

And as a last recommendation, let me exhort you to dedicate yourself to such pursuits as may at once enable you to be respectable in life, useful to mankind, and an ornament to the society of which you have today become a member; to study more especially such of the Liberal Arts and Sciences as may lie within the compass of your attainment, and without neglecting the ordinary duties of your station, to endeavour to make a daily advancement in Masonic knowledge.

The advancement of Masonic Knowledge is and always has been a challenge, in that it is always difficult to know where to go, what to read, who to ask etc.

Masonic Lexicon

BEAUTY

Beauty is defined as a physical quality which is of pleasure to the senses and which awakens admiration to the mind. It can be seen as a particular grace or excellence. In a moral sense, there can also be beauty of intellect.

This quality is referred to in Freemasonry in relation to the Corinthian pillar which is described as an emblem of beauty. This pillar is said to represent Hiram Abif referring to his masterly workmanship in beautifying and decorating the temple of King Solomon in his capacity as principal architect.

Beauty is recommended to Freemasons as a state to cultivate in the development of their own personal spiritual temples, brethren being enjoined to dedicate their hearts to the practice of truth and virtue in all their actions in life. Masons are to seek excellence, not mediocrity.

COLUMNS

In addition to the pillars of the Doric and Corinthian orders which are entrusted to the care of the Senior and Junior Wardens respectively on the night of installation of each Master, these 2 officers also have presented to them on their investiture 2 smaller columns of the same orders of architecture represented as being the emblems of their positions.

Taken with the pillars, this results, of course, in a duplication of architectural symbolism.

It appears that the columns in early days were intended to represent the two pillars at the entrance to King Solomon's Temple and were, in fact, carried by lodge Wardens as personal emblems of office when Wardens played a floor role in ceremonial work. These emblems were then apparently transferred to the Wardens' pedestals when these officers assumed a more sedentary role.

But the emergence of the Doric and Corinthian orders of architecture came some considerable time after the erection of the temple and this, therefore, presents us with a problem of column design. In all the circumstances, however, this can probably be accepted by brethren as a relatively minor discrepancy.

The procedure practiced today in our lodges is for the Senior Warden to have his column in a vertical position while the lodge is open and at labour representing his authority, with the Junior Warden, at the same time, having his column placed horizontally. The position of the columns is reversed when the brethren are at the festive board and the lodge, symbolically, is under the control of the Junior Warden.

English Royal Freemasons

In one of the charges to the new initiate into Freemasonry in the English ritual we are told that; "in every age, monarchs themselves have been promoters of the art, and have not thought it derogatory to their dignity, to exchange the sceptre for the trowel, have patronised our mysteries and joined in our ceremonies".

Such is very true of English Freemasonry, in which no less than twenty three Royal Princes have graced our meetings up to this point in time. Some have had only a small part to play in our history, but others were major figures in the development of English Freemasonry.

The first Royal Brother was initiated and passed to the second degree on the 5th November 1737, some 20 years after the start of Masonry in England. The event took place at the Prince's Palace, Kew, now the Royal Botanical Gardens. He was Frederick Lewis, Prince of Wales, (1707-1751) the eldest son of King George II.

Records around this period are very spare, but we do know that he was very active in 1738 with the printing of the second Book of Constitution. He was responsible for encouraging one of his brothers and three of his sons to join the Craft. He never became King, as he predeceased his father.

The first Royal Grand Master was Henry Frederick, Duke of Cumberland, (1745-1790) 4th son of Frederick Lewis the Prince of Wales. He was very involved in charitable works, in fact in 1789 his dentist suggested forming a school to educate the daughters of poor or deceased Freemasons, both he and his wife gave it their support until her death in 1805. He became Grand Master in 1782, serving until his death in 1790.

He was to bring the next generation of royal princes into Freemasonry, no less than six of the sons of his brother King George III.

Queen Victoria's eldest son, Albert Edward, Prince of Wales, (1841-1910) had a great love of pageantry and ceremonial and was drawn towards Freemasonry, but being somewhat in awe of his mother, was reluctant to join and face her wrath.

An opportunity arose in December 1868, when he was on a private visit to Sweden. The King of Sweden introduced him to all eleven degrees of the Swedish Rite over a period of days. What his mother said is not recorded, but he must have won her round for she was to become Patroness of and regular contributor to the Masonic charities.

In September 1874, the Grand Master at the time suddenly resigned. He had been converted to the Roman Catholic religion, and the Pope having recently issued another anti-Masonic statement, he felt he could not continue in office, although he could not see any conflict with his religious beliefs and his membership of Freemasonry.

Albert Edward was proposed and elected his successor, and in April 1875 in front of 7000 brethren at the Royal Albert Hall he was installed as Grand Master. He was to serve in that position until he came to the throne in 1901 as King Edward VII.

In 1919, another famous royal joined Freemasonry, he was the Duke of Windsor, (1894-1972) later to become Edward VIII. It was often thought that after his abdication he would cease all connection with Masonry, but he retained his membership, kept his regalia until his death in 1972, it is now on display in the Grand Lodge Museum in London.

Then came his brother, Albert, Duke of York who became George VI (1895-1952) in fact for ten years prior to his death, he was the only royal Freemason in England after the death of his younger brother, the Duke of Kent (1902-1942).

The Duke of Edinburgh joined Freemasonry late in 1952, and remained active for quite a number of years.

The present Duke of Kent, born in 1935 was only a boy when his father was killed in 1942 but learned of his father's involvement in Freemasonry and began to show an interest. On 16th December 1963 he became a Mason, going on to become Grand Master at the 250th anniversary on the 24th June 1967 in the presence of over 7000 brethren. He is an active senior member of the royal family, often being called upon to represent the Queen throughout the world and is not able to appear as Grand Master as often as he would like, but he still keeps a close eye on the present and future plans of the Craft.

In the 1970's he instituted a major examination of Masonic charities. In 1984 when English Freemasonry came under attack by the media, he moved the major policy change to answer the critics and counter the nonsense appearing in the media.

In fact he is the first English Grand Master to be interviewed live on national radio, giving his full support to an institution he is proud to lead.

It must have given the Grand Master great pleasure in 1974 when his young brother, Prince Michael of Kent, born in 1942, joined Freemasonry. Like his late father, he has involved himself in other orders reaching the Thirty Third Degree, and becoming an honorary member of Supreme Council.

Today, English Freemasonry is privileged to have the active support of two Royal Brothers who are keen to do as much as possible to ensure that the basic principles of Freemasonry survive into the future. History has shown that, particularly with the royal Grand Masters, with their unique social position, they had the vision and the authority to carry through policies which were necessary, to ensure Freemasonry survived.

Prepared by Bro. Brian Mackander OAM 15th July 1999.

DAIS

A dais is a raised platform frequently found at one end of a banquet or ceremonial hall or at an outdoor assembly with seating provided for distinguished personages. In most lodge rooms a dais is located in the east, termed the Master's dais, with other in the west and south for the Wardens. In each case the dais represents recognition of the rank of the officers concerned, and also enables them to take up positions where they can see and thus be better able to exercise control over the lodge workings. In particular, the dais in the east is usually an extended one and is used for the seating of senior brethren in recognition of Masonic rank or office held. Current Grand Officers, Past Deputy Grand Masters and Worshipful Masters from other lodges together with the lodge Chaplain sits to the right of the Master while Past Masters sit on the Master's left.

Lodge Birthdays

George Vasiliev	19
Sean Griffin	13
Rick Burns	5
Larry Dvoracko	3
David Barrett	2

News from the South

The Wardens pedestals have been graced with new moveable columns courtesy of R. W. Bro. Jock Hannaford from surplus stock in NZ.

Interviews have taken place for a possible 2 new candidates with one more interview to go.

A Visitor's Toast

We're very pleased to see you
The door is opened wide
You will always find a welcome
As you step inside.

The Tyler standing at his post
A smile upon his face
A sight that's so familiar
As we visit his Lodge place.

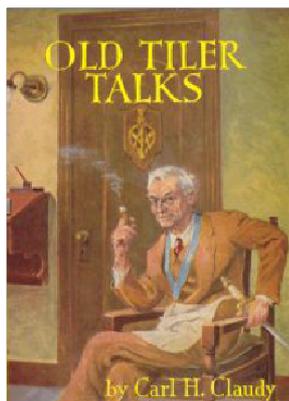
To visit is a privilege
Of this there is no doubt,
To meet like-minded people
Whenever we go out.

At all points North, South, East and West
Where're the wind may blow,
A welcome always waits for you
No matter where you go
To visit other Brethren
That meet upon the Square,
And join them for an evening's work,
Is a privilege we all share.

Worldly rank forgotten
As we dress up in the blue
And take our place inside the Lodge
Brethren through and through.

A sight that's off repeated
And all time has stood the test,
As the sun rises in the morning's East
And then sets in the West.

So to those who come to visit us,
Over land and foam,
May the God that got you safely here
Get you safely home.



Old Tiler Talks— Examining Committee

"I have just had a great shock!" announced the New Brother, sitting down weakly beside the Old Tiler.

"What is wrong?" asked the bearer of the sword.

"I have been away for a few weeks," responded the New Brother, "I visited in every lodge where I could. I took delight in the very thorough way into which I have had my ritualistic work drilled into me. I wasn't stumped by a single question. And believe me, I had some examinations! Most of them lasted an hour, at least. But I knew my work, so I got in without any trouble.

"That was nice," answered the Old Tiler, "though it seems a long time to me."

"What's a long time? Never mind! It was nice, yes; but it was awful to get on an examination committee with Brother Filson here and have him get through in less than five minutes! He only asked three or four questions, and for all I know to the contrary, there is an imposter sitting in our lodge right now!"

"Upon my word!" exclaimed the Old Tiler. "Is that so! We'll have that perhaps-imposter out of there as quick as a wink..." He started for the door.

"Here, wait a minute! Don't go off half-cocked that way!" protested the New Brother. "I don't suppose he is **really** an imposter. But I don't know that he knows his work. How could I, after hearing Filson ask him just four or five questions?"

"Oh, well!" responded the Old Tiler, seating himself again, "that's different. But I thought better of you! I have watched you go into the lodge and through the degrees and I thought you were going to be a regular Mason. And here you are neglecting your duty, forswearing yourself, betraying your brethren, being false to your trust!"

"Why, what do you mean? I have betrayed no trust!" cried the New Brother angrily.

"Oh, yes; you have," responded the Old Tiler, sturdily. "The Master trusted you; your brethren trusted you. They believed when they sent you out with Brother Filson that when you came back and stood sponsor for the brother you had examined you meant what you allowed Filson to say at the Altar—that the brother was a Master Mason. Now you tell me you are **not** satisfied; that for all you know he may be an imposter! You don't know he knows his work! It was your business to know. That's what you were on the committee for. Masonry demands two on a committee. Both must be satisfied. You were not satisfied, yet you let the brother go in; and if that isn't betraying a trust, what is it?"

"Well-I-er-Oh, come, Old Tiler, you know I didn't want to butt in on Filson, and if he thought it was all right -and I'm so new in lodge and all -Oh, come now!"

"Worse and worse!" cried the Old Tiler. "You were not satisfied, yet rather than 'butt in' on Filson, you were willing to let Masonry and this lodge, which raised you, take a chance on an imposter. I shall certainly report you to the lodge. I shall certainly see that you learn what is what in Masonry, I shall..."

"Oh, you wouldn't do that!" cried the New Brother. "I didn't mean any harm. I was just trying to be Masonicly courteous to a brother and -you wouldn't do that, would you?"

"Certainly not!" answered the Old Tiler, eyes twinkling. "I wouldn't think of it."

"Then what did you say it for?" demanded the New Brother.

"To scare you into the realization that you don't know what you are talking about!" responded the Old Tiler. "All I said was true, if you were *really* not satisfied. But you *were* satisfied. You know perfectly well that brother is a Mason. But you wanted Filson to put on dignity and conduct a heavy examination and humiliate the brother to show how big.

and grand you and he were. Oh, I know! I was young myself-once. You say they took an hour to examine you. Brethren don't take an hour to find out if visitors are Masons, unless they have doubts. You were too cocksure, too full of pride, too eager. So they doubted you, and made sure. Filson is an old hand. He has been a Mason for years. And he knows what questions to ask. One doesn't have to ask you if you know that twice two is four and twice four is eight, if ones asks you what twice eight is and you say sixteen. The lengthy, involved, elaborate, difficult examination is only given to him who is more ritualistic than Mason, unless there is a real doubt of the applicant.

"Old Masons know that the visitor who seeks to enter compliments the lodge. The lodge is host, he is a guest. Hospitality demands all the courtesy possible. Masonry demands knowledge. The middle course is to find out as briefly and as quickly yet as surely as possible. It is not necessary to put a man through the whole ritual to know whether he is a Mason. Filson knows it. Evidently the visiting brother knew his work and his answers were satisfactory.

"But remember, my brother, *you* must be satisfied on a committee, or be faithless to your trust. Be satisfied as quickly and as gracefully as possible, or be false to the standards of hospitality and courtesy which are taught in Masonry. Understand?"

"I-I think so. My head is rather going around. About all I am sure of is I have rather made a fool of myself," said the New Mason.

"Never mind!" comforted the Old Tiler with a grin. "Give yourself time. It's rarely fatal. A few years and you'll get some sense!"

This is to be a regular feature, 'The Old Tiler Talks,' each month we will publish in the Discoverer one of these interesting and informative pieces by Carl Claudy

The Letter 'G'

Even a stranger, entering a Masonic Lodge room, as he may do on a public occasion, must be struck by a mysterious letter in the centre of a Lodge room. No-one needs to tell him its meaning; it is a letter of light and tells its own story. Yet no stranger can know its full import, much less how old it is. Indeed, few Masons are aware of all that it implies, either as a symbol or history. There it shines, a focus of faith and fellowship, the emblem of the Divine Presence in the Lodge.

When the Lodge is opened, the mind and heart of each member should also be opened to the meaning of the great symbol, to the intent that its light and truth may become the supreme reality in our lives. When the Lodge is closed, the memory of that Divine initial and its august suggestions ought to be the last thought retained in the mind to be pondered over.

There it shines in the centre of the ceiling of the room, and the Lodge is grouped around it, rather than assembled beneath it. Below it, is the checker-work floor, symbol of the vicissitudes of life, above which hangs the white light of the Divine guidance and blessing, so much needed in our mortal journey.

In the Degrees its use is more impressive. In the First and Second Degrees the symbol is visible in the roof, or sky, of the Lodge, like benediction. In the Third Degree it is hidden, but its presence is still manifest, as every Mason knows, since the light of God is inextinguishable even in the darkest hours. Thus, in the course of the Degrees, the great Letter has descended from heaven to earth, as if to show us the deep meaning of Masonry. In other words, the purpose of initiation is to bring the Supreme Being and man together, and make them one. God becomes man that man may become God, a truth which lies at the heart of all religion, and most clearly revealed in our own. Every form of faith is trying to lay hold of this truth, for which words were never made.

In all the old houses of Initiation, as far back as we can go a letter of the alphabet stands out as a kind of Divine initial. In the Egyptian Mysteries it was the solar "Ra", symbol of the spiritual Sun shining upon the mortal path. In the Greek Mysteries at Delphi it was the letter "E" Eta, the fifth letter of the Greek Alphabet, five being the symbol of man, as evidenced by the five senses, also the pentagram, or five-pointed altar. In olden time Fellowcraft Masons worked in groups of five, and five Brethren now compose the Lodge of a Fellowcraft. Plutarch told that in the Greek Mysteries the Letter "Eta" was made of wood in the First Degree, of bronze in the Second Degree, and of gold in the Third, showing the advance and refinement of the moral and spiritual nature, as well as the higher value to the truth.

Many meanings and much history are thus gathered into the Great Letter, some of it dim and lost to us now. In our Lodges, and in the thought of the Craft today, the Letter "G" stands for Geometry but also as the initial of our Word God. Now for one, now for the other, but nearly always for both, since all Masonry rests upon Geometry. In the oldest charges of the Craft, as in its latest interpretations, it is agreed that Masonry is moral geometry. In all its lore Geometry is the way to God.

For Masonry, the Supreme Being is the first truth and the final reality. Yet, as a fact, Masonry rarely uses the name of God. It uses, instead, the phrase, the Great Architect of the Universe. Of course such a phrase fits into the symbolism of the Craft, but that is not the only, or perhaps chief reason, why it is used. A deep, fine feeling keeps us from using the name of the Deity too often, lest it lose some of its awe in our minds.

It is because Masons believe in the existence of a Supreme Being, that they do not repeat the name "GOD" so frequently, and some prefer the Masonic way in the matter. Also, we love the Masonic way of teaching by indirection, so to speak; by influence and atmosphere. Masonry, in its symbols and in its spirit, seeks to bring us into the presence of the Supreme Being, and detain us there.

The Caledonian Masonic Demonstration Team in Victoria Australia

Compiled by Bro. J. Stewart Donaldson

Lodge Stirling Royal Arch No.76



The Caledonian group started 40 years ago at Albion Lodge No.462, which at the time was a Lodge with a large Scottish membership. The Lodge was situated in the Melbourne suburb of Sunshine which was a significant industrial area serving the heavy engineering and petro-chemical industries.

The Scottish brethren in the Lodge were forever making comments about the comparisons between the Lodge workings of the Australian and Scottish Constitutions, and the 'proper' way the degrees were worked back in the homeland. Naturally, the Australian Brethren of the Lodge soon got fed up with this and asked the Scots to show them by way of demonstration how the first degree is 'supposed to be worked' in Scotland. No sooner said than done, and that is how all those years ago, this remarkable group of Scottish ex-pats began giving demonstrations throughout Victoria of the working of the Masonic degrees as practised by Lodges in Scotland, and continue to do so today.

Word about this band of Scottish Brethren dressed in kilts and complete with pipers, demonstrating the working of the Masonic degrees quickly spread and soon the Caledonian group was in big demand from Lodges throughout the area, all wanting to see how the degrees were worked in Scotland.

At its zenith, the group were giving demos three and four times a week such was their popularity, however nowadays due mainly to the fewer number of Lodges in the district, and the fact that there are fewer members these now number about two a month.

When the demonstration team visit a Lodge, and after the Worshipful Master hands over to the Brother who is acting as the Right Worshipful Master for the demo, the Junior Deacon rises and introduces himself, by name, his Lodge, history and what tartan he is wearing. He then retires to prepare the 'candidate'. On his exit, the Secretary of the group Bro. Tom Stirling PM, introduces himself and gives a short explanation of the main differences they are about to witness, in particular that all charges are done on the level and most importantly that at the North East charge, the Brother Junior Deacon will go around the Lodge Brethren before approaching the Candidate and how this action emphasises the lesson of charity. He also mentions that "that there was not heard the sound of metal in the quarries", this lesson from Bro. Tom must have the desired effect, for the team have raised over 300,000 Australian dollars for Masonic charities since its inception! The remainder of the team then stand and introduce themselves as their custom and then the Candidate is admitted and the degree commences.

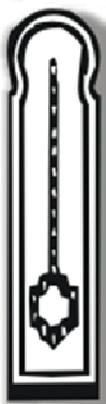
The ritual that the team uses is varied, mostly they use the Harvey Ritual with a few additions, and for example the 1st degree charge is the one used by Bro. Stirling's Mother Lodge, Greyfriars, Glasgow, No.1221 from a ritual dated 1945. The group also use on occasion the McBride ritual using a copy of McBride given to Brother Tom from a Brother of Lodge Burnside No.1361, one of the few Scottish Lodges to use that ritual. The tracing board is delivered by an 84 year old member of the team who makes the comment, that it is the hardest piece of ritual he has ever had to learn!. During the demonstration of the 3rd degree, when the brother giving the emblem charge recites the 'Behold this ruin' prose, the reaction of the Lodge Brethren on hearing this for the first time is such that a pin dropping could be heard in the Lodge room, such is the effect of this little band of Scottish Freemasons.

This year the group recommended that any monies raised on the evenings be given to State flood relief fund, a truly wonderful gesture in the spirit of universal Freemasonry.

The Caledonian Masonic Demonstration team in Victoria, Australia are to be commended, not only for their remarkable fund-raising efforts for charity, but also for showing our Australian Brethren, 'the right way to do it,' and long may they continue to do so!

The photograph on the previous page shows a group of the demonstration team with Bro. John Lippiatt receiving his 50 year jewel from the Grand Lodge of Victoria. John was initiated into Lodge Hamilton No.233 in 1961, Bro. Tom Stirling is second from the left.

PLUMB



Plumbum was the Latin for lead, and was used also of a scourge with a blob of lead tied to it, of a line with a lead ball at its end for testing perpendicularity, etc., the source of our plumb, plumber, plunge, plump, plumbago, plummet, etc. A plumb-line is accordingly a line, or cord, with a piece of lead at the bottom to pull it taut, used to test vertical walls with the line of gravity, hence, by a simple expansion of reference, an emblem of uprightness.

Up means up, right means straight; an upright man is one who stands straight up and down, doesn't bend or wobble, has no crooks in him, like a good solid wall that won't cave in under pressure.

Humour

Kiss me quick

Paddy was going home from the lodge meeting one evening, when a frog on the pavement called out to him and said, "If you kiss me, I'll turn into a beautiful princess". Without a word, he bent over, picked up the frog and put it in his pocket.

The creature spoke up again, louder this time, and said, "If you kiss me and turn me back into a beautiful princess, I will stay with you for a year and do anything you want."

Paddy took the frog out of his pocket, smiled at it and then returned it back to the pocket. The frog then cried out desperately, "If you kiss me and turn me back into a princess, I'll stay with you forever and have your children!"

Again Paddy took the frog out, smiled at it benignly and put it back into his pocket. Finally, the frog asked, with tears in its eyes, "What IS the matter? I've told you I'm a beautiful princess that I'll stay with you forever and do anything you want. WHY won't you kiss me?"

Paddy said, "Look, Oi'm a Master Mason. A girlfriend just takes up toime when I could be learning lectures. But a talking frog, now that will get me a free drink in the bar!"

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Therapy

Two women were playing golf. One teed off and watched in horror as her ball headed directly toward a foursome of men playing the next hole... The ball hit one of the men.

He immediately clasped his hands together at his groin, fell to the ground and rolled around in agony.

The woman rushed down to the man, and immediately apologised. 'Please allow me to help! I'm a physical therapist and I know I could relieve your pain if you'll let me,' she told him.

'Oh, no, I'll be all right! I'll be fine in a few minutes!' the man replied. He was in obvious agony, lying in the foetal position, still clasping his hands into his groin.

At her persistence, however, he finally allowed her to help. She gently took his hands away and laid them to the side, loosened his pants and put her hands inside.

She administered tender and artful massage for several long moments and asked, 'How does that feel?'

'It feels great,' he said. 'But I still think my thumb's broken.'

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I met this bloke with a didgeridoo and he was playing Dancing Queen on it. I thought, 'That's Aboriginal.'