



# The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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## Greetings Brethren,

This month's edition is targeted towards our new Entered Apprentices with a view of increasing their all-round knowledge of the many facets of the Masonic brotherhood.

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### Membership e-mail address list

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

## THE IMPORTANCE OF AN ENTERED APPRENTICE

I would like to express my opinion of the many different issues facing Freemasonry today.

A common complaint about Freemasonry comes from the Entered Apprentices themselves no less, and is related to a lack of information, lack of direction, being rushed through, not being able to find understanding, not being involved, not really learning anything before proceeding on their journey, waiting too long before being told *anything* other than "commit this to memory – see you next month!"

The foundation stage of a Freemason and the foundation stone of Freemasonry are intimately connected. By creating the correct foundation we can re-build and continue to build Freemasonry to what it was and what it can be in the future!

After all, where do we place the new initiate and why do we tell them they are there?

So many times I hear the following and similar said to and about our newly invested brothers:

*"You are only an Entered Apprentice"*

*"Wait till you are raised"*

*"An Entered Apprentice doesn't know anything"*

*"You don't learn anything until you are a Master Mason"*

*"We'll get you raised as quickly as possible"*

This is the approach we are taking toward the future of Freemasonry!

An Entered Apprentice should be overwhelmed with information, and filled with questions about our Craft, its history, and its traditions. He should be filled with awe regarding the ceremony he has just undergone, and able to explore the symbols, experience and knowledge bestowed unto him through "his" worth as an Entered Apprentice.

Put simply, an Entered Apprentice should be given the "foundation" information about Freemasonry to enable him to fully appreciate the journey he has begun and will continue for the rest of his life!

At present it is solely down to the Entered Apprentice to conduct and control his own learning. Once raised, a Master Mason seldom travels backward to discover the knowledge available through the first two degrees, but continues East where his first regular steps in Freemasonry are, in the end, seemingly forgotten. And once this Mason arrives at the chair how can he instruct the new Brethren and place them on the correct path to the East?

Freemasonry is a moral school of the sciences, not a place to show off how much text you can remember, not a place to get a decent meal and some fraternal bonding once or twice a month, but a school a place of learning.

If you do not learn, how do you improve, if as Freemasons we do not improve ourselves, how does Freemasonry "Make Good Men Better"? Pins, rings, car badges, ball caps and aprons do not make you a Freemason, your actions do.

I am also of the opinion that progression through our degrees is much too fast and too easy, nothing incites enthusiasm like having to work for something, and no reward is greater than

getting what you've earned. Some Brothers I have spoken too have expressed the wish they had more time in the degrees to learn about them, and the fraternity itself.

You will never find more zeal than in an Entered Apprentice, a Freemason talks of the Craft more as an Entered Apprentice than at any other time, when the excitement is still there, the energy or anticipation is still high and when he awaits to be confronted with the mysteries of the Craft.

Our membership number issue has no easy solution, no quick fix, but by raising the standards of Freemasonry, our image will slowly return to the world's greatest Fraternity, our doors will once again be knocked on for moral enlightenment. If we instil quality in the Apprentices of this generation, they will instil it in the next.

The most precious jewel in Freemasonry is the Entered Apprentice!

Let's treat them as such, and make being a Freemason a real honour.

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## OLIVE BRANCH

The one reference to an olive branch in Freemasonry occurs in relation to the jewel of the Deacons which is a dove bearing an olive branch.

The jewel is described as an emblem of celerity and peace, and Deacons are instructed to hold out the olive branch to brethren in the event of dissension in the lodg; the wands carried by the Deacons are surmounted by the jewel.

It is believed that the wand carried by Roman ambassadors in ancient times, which was called a caduceus, may have been an olive branch used as an emblem or token of peace and goodwill by those officials during their journeying.

The olive branch also features in one of the Noahchite legends referred to in Genesis vi. To viii. Following the deluge, Noah sent forth a dove three times. On the first occasion, the dove could find no resting place on the waters and returned quickly; the second time, it returned with an olive leaf which was an indication that the waters were receding and the tops of the olive trees were exposed; the third time the dove found the waters had abated completely and it did not return. Our Masonic forebears may have made use of the olive branch from one of those sources and applied a form of symbolism to it.



## THREE QUESTIONS

A university professor at a well known institution of higher learning challenged his students with this question. *"Did God create everything that exists?"*

A student bravely replied that, *"Yes, He did."*

*"God created everything?"* The professor asked.

*"Yes sir, He certainly did,"* the student replied.

The professor answered, *"If God created everything then God created evil and, since evil exists, and according to the principle that our works define who we are, then we can assume that God is evil."*

The student became quiet and did not respond to the professor's hypothetical definition. The professor, quite pleased with himself, boasted to the students that he had proven once more that Monotheist faith was a myth.

Another student raised his hand and said, *"May I ask a question professor?"*

*"Of course,"* replied the professor.

The student stood up and asked, *"Professor does cold exist?"*

*"What kind of question is this? Of course it exists. Have you never been cold?"*

The other students snickered at the young man's question.

The young man replied, *"In fact sir, cold does not exist. According to the laws of physics, what we consider cold is in reality, the absence of heat. Everybody or object is susceptible to study when it has or transmits energy, and heat is what makes a body or matter have or transmit energy. Absolute zero (-460c) is the total absence of heat; and all matter becomes inert and incapable of reaction at that temperature. Cold does not exist. We have created this word to describe how we feel if we have no heat."*

The student continued, *"Professor, does darkness exist?"*

The professor responded, *"Of course it does."*

The student replied, *"Once again you are wrong sir, darkness does not exist either. Darkness is in reality the absence of light. Light we can study, but not darkness. In fact, we can use Newton's prism to break white light into many colours and study the various wave lengths of each colour. You cannot measure darkness. A simple ray of light can break into a world of darkness and illuminate it. How can you know how dark a certain space is? You measure the amount of light present. Isn't that correct? Darkness is a term used by man to describe what happens when there is no light present."*

Finally the young man asked the professor, *"Sir, does evil exist?"*

Now uncertain, the professor responded, *"Of course, as I have already said. We see it every day. It is the daily example of man's inhumanity to man. It is in the multitude of crime and violence everywhere in the world. These manifestations are nothing else but evil".*

To this the student replied, *"Evil does not exist, sir, or at least it does not exist unto itself. Evil is simply the absence of God. It is just like darkness and cold, a word that man has created to describe the absence of God. God did not create evil. Evil is the result of what happens when man does not have God's love present in his heart. It's like the cold that comes when there is no heat, or the darkness that comes when there is no light."*

The professor sat down.

The young man's name was Albert Einstein.

**From The Educator**

## SOME THOUGHTS ON THE DISCIPLINE OF THE CRAFT

Just as the Laws of the United Grand Lodge, as set out in the Book of Constitution are, as it were, the commandments of that august body controlling the Lodges under its jurisdiction, so the Charges of a Freemason control every member of the Craft, his thoughts and actions, by the guidance and instruction therein contained.

The Charge to the Initiate contains most, if not all, of the moral and civil duties a Freemason is expected to fulfil, and these are expressed in beautiful and forceful words. Yet a constant reading of the Charges of a Freemason will give the keen brother food for thought and will more deeply impress upon him the "purpose of Freemasonry", for they contain a wealth of information

While reading the Charges, one is impressed by the emphasis on discipline, not enforced as a punishment, but as a means of training, a method of just government or subjection to law and order. The Charges are a digest - now almost 300 years old - of the ancient charges of the operatives, incorporating admonitions suitable for the brethren of the then very young speculative craft.

They begin, as is pointed out by the heading of the first Charge "concerning God and religion", by setting out the Craft's attitude toward religion - a facet of Freemasonry which is often overlooked and sometimes, alas, altogether forgotten.

The V.S.L. lies open upon the Masonic Altar, open for all to read, open for each to interpret for himself. The Craft is united by the strong tie of a belief in God, but it allows the utmost liberty of faith and thought.

"A Mason is obliged by his tenure to obey the Moral Law." Thus begins the first of the Charges, and thus a brother is reminded that his first duty is to the G.A.O.T.U., and that he must obey His Divine laws.

Every brother is taught that Divine precepts govern his actions through life, and instruct him in obeying God's commands, in his relations towards his neighbour and in acquiring a knowledge of himself.

A Mason is particularly bound never to act against the dictates of his conscience. Here in the early instructions a brother submits to being bound to a strict code of conduct and to practice the sacred duties of morality. Here is discipline in its broadest sense, but discipline that can never be irksome to the true Mason.

The gentle bonds of charity - not the charity of the pocket, which is the more easily practiced - but the charity of the heart and of the mind - encircle every brother. For in the first of the Ancient Charges a Mason is told simply and directly, yet definitely, that he is to view the errors of mankind with compassion. "for he, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart."

Freemasonry is a voluntary institution and it is free. It requires a perfect freedom of inclination, freely expressed, in every candidate who seeks admission.

But a brother is not a member of the Craft for very long before the impact of Masonic discipline is impressed upon him. He finds himself in an atmosphere different from that which the profane associate with ideas of freedom. At every stage of his Masonic development he is subject to new restraints.

In each obligation he solemnly swears to conceal the Masonic secrets that are communicated to him, not to write or otherwise disclose them. and binds himself irrevocably, under the several p. . . s, to keep them sacred and inviolate. He is enjoined to wear the badge of each successive degree with respect and humility, and to so conduct his life that he do nothing to disgrace either the badge or the Craft.

The laws and regulations of the Fraternity have to be strictly observed, all signs and summonses promptly recognised and acknowledged, and even his topics of conversation in the Lodge room are limited.

A new brother finds he is subject to charges, constitutions and bylaws, and to the authority of the Master and his Wardens, whom he soon finds out to be autocrats in a small way. He is further enjoined to submit implicitly, and to subordinate his private judgment to that of the majority.

There are injunctions, possibly not unfamiliar to him but which beforehand he had considered, containing moral precepts as to the practicing of which he could please himself. But these are now presented to him as duties and most of them enforced by obligation.

Freemasonry imposes restraints and directions in more ways than most institutions, but its teachings, from beginning to end, are such as to regard both of them as adding pleasure and comfort to life.

A brother is enjoined to be exemplary in performing his civil duties, and in his obedience to the laws of the State. He is reminded of the indissoluble attachment to the land of his birth, and of the loyalty due to the Sovereign thereof.

In the words of the second of the "Charges of a Freemason" - "A Mason is a peaceful subject to the civil powers wherever he resides or works", and cheerfully conforms to lawful authority. "Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love." In his civil and private life a Mason finds peace and happiness by submitting to discipline.

The C . . . T . . . , as used in the First Degree, is a symbol or a means of restraint or discipline, until, in one of the most impressive moments of initiation, it is removed, because the new brother by his obligation is bound by stronger ties.

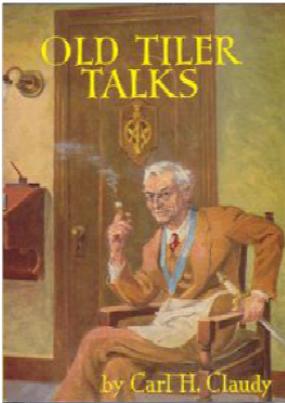
Here again, the gentle but firm discipline of the Craft points out that force or outward authority, as represented by the C . . . T . . . is replaced by love or inner obligation. The new brother pledges himself to service to the Craft and promises to aid any brother using all his strength on his behalf, if "within the length of his C . . . T . . . which means if within the reach of his power.

Thus a brother finds he is never free from the call of his brethren. However we must remember that the C . . . T . . . has two ends. As on the one hand it binds each Mason to the Fraternity, so on the other it binds the Fraternity to each man in it. The Fraternity is under vows to every member to guide, instruct, and train him, for effective service to the Craft and to humanity.

The fifth of the Antient Charges states: "A younger brother shall be instructed in working to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love." So a brother receives an essential and outstanding benefit from submission to Masonic discipline.

A brother's solemn obligation demands that he answer all signs and obey summonses, but he is also assured that his Masonic undertakings are of such a nature as not to conflict with his religious, moral or civil commitments. With regard to the summons-the observance does not necessarily mean attendance at the Lodge meeting, but it does mean that notice should be taken of the





## Old Tiler Talks— THE PLEDGE

“Haven’t paid in your pledge yet?”

Well, brother, it’s not ethical for me to ask why. That’s your business.

What? Peeved at the Committee? Now, you do amaze me! How do you expect them to build the Temple if you, and twenty thousand like you, don’t do what you promised to do? You think they shouldn’t ‘Dun’ you for the money? Well, they shouldn’t have to! But human beings are prone to forget and to put off, and the stone masons who build the temple have to be paid, and their families have to be fed and they have to eat and they can’t wait, I suppose until you get over your peeve!”

“There are a whole lot of brethren, you know, who make pledges to pay a certain amount towards the erection of a new Temple and then don’t do it. You can’t say they break their promise, because they truly intend to pay ‘some day’. But they break the spirit of the promise when they don’t pay when they have promised to pay. And they and you, my brother, have taken an obligation which should prevent you from withholding even the value of a penny, knowingly, from your brother to whom you have promised it.”

“There are all sorts of reasons for not paying! There is your childish reason...being peeved! Any one would think to look at you, that you were truly grown up. Yet you let a grievance against one brother, or one set of brethren on a committee, keep you from fulfilling your obligation to all your brethren in this jurisdiction. If you, as a parent, were peeved with the school board, would you keep your child from school? If you were peeved with the mayor, would you refuse to allow the fire engines to put out a fire in your home? If you were cross with your local member would you refuse to let the policeman he had appointed, arrest the burglar trying to steal your goods and chattels?

Probably not! Yet here you are, offended at the committee and saying to them, in effect, ‘because I don’t like the way you act, I will refuse to put my stone in the temple. For all of me, there can be a hole in the wall. Not that I have any grudge against my brethren, or any crossness with the fraternity, or any ill-will to Masonry, but the only way I can get even with you, who offend me, is to make it difficult for you to serve my brethren!’”

“Don’t you think that’s rather childish?”

“Now, Brother Jones over there, he has another reason for not paying. He isn’t peeved or anything, but he doesn’t like the design of the temple! He says, ‘You tear it down and build it up all over again, and build it long where it is now short and short where it is now long. Put 17 pillars in it instead of seven, or 70, and I’ll pay my hundred dollars, or ten dollars, or ten thousand dollars or whatever it is that he has promised.’”

"Nice reasonable human being, Jones! But he is logic itself compared to Smith! Smith doesn't pay because he says he has so many other things to pay and 'they won't miss my little pledge.'

Imagine Smith, when he makes a cheque on the bank for his payroll. Comes around another month and the note falls due, but Smith won't pay...not he! He goes to the bank and says 'I'm sorry, but I have a lot of other things to pay this month. Just tear up the cheque and forget it, won't you? I have changed my mind about paying the note!'

"What? Why yes, it is a parallel case, exactly. Smith gave his word to his brethren that he would pay a certain amount towards the new Temple. The committee believed him, just as they believed the rest of the Masons who pledged their aid. And because they believed in a Mason's word, they obligated the fraternity to stone masons and electricians, to iron workers and plasterers, to builders and plumbers, to do the work. Just suppose every one of the pledgers, refuse because they have other obligations? Where will we find the money to pay our debts?

Is Masonry to stand discredited before the world because one brother has a childish pique, another doesn't like the design of the Temple, a third finds it inconvenient?"

"My brother, a pledge to pay money, on which other men act, should be as sacred as a secured obligation to a bank. The Temple is being built by Masons, for Masons. It is to be a testimonial to all the world that here is a seat of truth, of light, of freedom of thought, of reverence for God, of brotherly love, of comforting philosophy.... of Masonry.

If what we teach sinks into our hearts, there will be no unpaid pledges. Luckily for us all, the great, great majority of Masons do as they agree. They pay what they promise. They stand behind their word. That is how the Temple is built...how all Masonic temples are built. That is how all temples of any kind are built, whether they be of stone, for Masons, or in the heart, for God."

"Most Masons mean what they say when they kneel before the altar and pledge their lives to brotherhood. They do so without any evasion in their minds or hearts. Most Masons, when they pledge their money to a Masonic cause, pledge it without evasion on their minds, or in their heart.

Most men, thank God, are honest, and a very large number of honest men are honest Masons and...what are you doing? Oh, I see you have your cheque book and your fountain pen. I trust, my brother, that nothing I have said has offended you! I wouldn't make you mad with yourself because you haven't paid for anything. All I tried to do was to transfer that pique from the committee to the chap who didn't play fair!

Yes, I see, the cheque is for double your pledge. I think if you take it over and show it to Jones and then to Smith, and tell them all I said, you will feel better and they will feel worse... why, certainly my brother, I am proud to shake the hand of any of my brethren, especially when I find them as real underneath as you. What? Oh, don't mention it!"



## ORDER

At the opening of every Lodge meeting the Chaplain voices the prayer that the labours of the lodge, which have begun in order, may be conducted in peace and closed in harmony.

The opening ceremony has been so designed to ensure that lodge meetings have an orderly constitutional commencement.

Arrangements have to be made to make certain that the lodge is properly tyled, that only Freemasons are present all of whom must have signed the appearance book, and that all floor offices are occupied by appropriate brethren who are aware of their individual duties and responsibilities.

It is only after these requirements have been met that it can be stated that the labours of the lodge have begun 'in order'.

## ORDERS OF ARCHITECTURE

There are five Noble orders of Architecture referred to in Freemasonry, three of which are of Greek origin, namely, the Ionic, Doric and Corinthian, and two Roman orders called Tuscan and composite.

In the Doric order, we see the emblem of strength, in the Corinthian the emblem of beauty and in the Ionic the emblem of wisdom, combining the emblems of the two Greek orders.

The Tuscan and composite orders were developed from the Greek orders, the Tuscan being made stronger but plainer than the Doric, and the Composite more ornamented but not more beautiful than the Corinthian.

## News from the South

### Lodge Birthdays

<b>George Vasiliev</b>	<b>23</b>
<b>Sean Griffin</b>	<b>17</b>
<b>Rick Burns</b>	<b>9</b>
<b>Larry Dvoracko</b>	<b>7</b>

This month we initiated our 200th member on our roll.

Bro. Shaun Hibgame (see Page 11) is the first of 3 anticipated consecutive initiations which shows that the Lodge of Discovery is in good health.



***Bro. Shaun Hibgame (our 200th member) after being initiated by his father***

***W. Bro. Andrew Hibgame***

***Photograph by Bro. Shaun Gilchrist***

## THE MOTHER LODGE

There's many a sorry day will come  
To part good company  
To send them wandering on endless roads  
That lies by land and sea.  
They are free to forget the days that were,  
But a curse on their souls if they ever forget  
The Mother they left at home.

The Mother she sits in her upper roomy  
With her portals starkly tyled,  
And she reads in her antique register  
The name of each darling child.  
"Never a Cowan among them all  
Since the day they saw the light."  
May the boast be hers till the end of time  
On her patron saint, his night.

Oh! The wandering brothers are scattered wide,  
In many a distant land,  
And when they have a word or sign to give,  
There are plenty to understand,  
But dear though the Master's grip may be,  
And the welcome and all the rest,  
It's the Mother who sits so fond at home,  
They remember and love the best.

She has sons tonight in Australian bush,  
Where the dingo bays the moon;  
Or questing on lone Pacific seas,  
Round the coy and hushed lagoon;  
They cherish her secrets on Indian sands  
On the veldt and wide Karoo  
They mention her name, at the touch of hands  
In the old world and the new.

Japan and America, South and North,  
Have lured them over the tide;  
And Canada claims them for her own,  
And many a land beside,  
But whether they sit around her knees,  
Or follow the seas in ships,  
Or kiss the women of foreign parts  
With the alien's wanton lips,  
Or court Dame Fortune nearer home,  
In the city's fret and noise,  
They are all one blood and all one Craft,  
They are all their Mother's boys.

Some of us drowned in the roaring seas,  
Some of us fell in the wars,  
Some of us won to wealth and ease,  
By the grace of our natal stars;  
But whether we failed, or whether we won,  
Or we died on field or foam,  
The cable-tow bound up hard and fast  
To the Mother we left at home.

So, Mother, tonight, as you sup serene,  
With our brothers gathered round  
We wandering Craftsmen scattered far  
To earth's remotes bound,  
We pray you remember your exiled sons,  
Wherever their fortunes roam  
Who pledge in the filial loving-cup  
Old Mother Lodge at home.

## PASSWORDS

In the Masonic degree ceremonies a password is intended, like its military counterpart, to be a sign of recognition and prove the friendly character of the candidate who gives it, and to represent a test of his right to pass or be admitted into the ceremony of a superior degree.

The password leading from the first to the second degree is given to the candidate in a kind of intermediate ceremony on the same occasion as but prior to the second degree ceremony, a similar arrangement obtains in the raising to the third degree.

Many years ago there is evidence of a password to a succeeding degree being communicated as part of the previous degree ceremony, allowing the candidate to be passed to the next degree immediately after giving the password correctly, but this procedure now appears to have been eliminated universally.

## Humour

### **HUMOUROUS SIGNS**

**A sign in a shoe repair store in Vancouver read:**

**We will heel you. We will save your sole. We will even dye for you.**

**Sign over a Gynaecologist's Office: "Dr. Jones, at your cervix."**

**In a Podiatrist's office: "Time wounds all heels."**

**On a Septic Tank Truck: Yesterday's Meals on Wheels.**

**At an Optometrist's Office: "If you don't see what you're looking for, you've come to the right place."**

**On a Plumber's truck: "We repair what your husband fixed."**

**On another Plumber's truck: "Don't sleep with a drip. Call your plumber."**

**At a Tyre Shop: "Invite us to your next blowout."**

**On an Electrician's truck: "Let us remove your shorts."**

**In a Non-smoking Area: "If we see smoke, we will assume you are on fire and will take appropriate action."**

**On a Maternity Room door: "Push. Push. Push."**

**At a Car Dealership: "The best way to get back on your feet - miss a car payment."**

**Outside a Muffler Shop: "No appointment necessary. We hear you coming."**

**In a Veterinarian's waiting room: "Be back in 5 minutes. Sit! Stay!"**

**At the Electric Company: "We would be delighted if you send in your payment on time. However, if you don't, YOU will be de-lighted.";**

**In a Restaurant window: "Don't stand there and be hungry; come on in and get fed up."**

**In the front yard of a Funeral Home: "Drive carefully. We'll wait."**

**At a Propane Filling Station: "Thank Heaven for little grills."**

**In a Radiator Shop: "Best place in town to take a leak."**

**And the best one for last.**

**Sign on the back of another Septic Tank Truck: "Caution - This Truck is full of Political Promises".**