

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

In this Issue	
Quiz Answers July	2
Did You Know	3
Rehearsals	4
They All Came Just or Me	5
Rectitude	5
Old Tiler Talk	6
Refreshment	7
The Cab Ride	8
If All The Trees Were Oaks	9
August Quiz	10
Humour	11

Editor:
 W. Bro. Alan Churchill PGStB
 P.O. Box 235
 Port Vila, Vanuatu
 Tel: 678 55 64486
 achurchill@vanuatu.com.vu
 www.LOD8737.org

Membership e-mail address list

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

BENEVOLENCE

THE THREE GRAND PRINCIPLES

Tolerance

IN GOD IS ALL OUR TRUST

Open Minded

SHARING

PRUDENCE,
JUSTICE AND
TEMPERANCE

Brotherly

Love

RELIEF TRUTH AID

Willingness is the key

PRACTICE

UNDERSTANDING

love our Enemies

HUMILITY

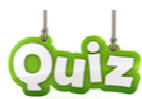
ACCEPTANCE

ROOM FOR IMPROVEMENT

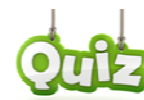
Love & Harmony

Faith
Hope
Charity

Peace
Love &
Harmony



JULY ANSWERS



Here are some answers to our May Quiz but I must point out that different Lodges have different designs of Tracing Board so some answers will vary.

- Q 1. How many Masonic symbols are there on your Lodge room 1st Degree Tracing Board? Some Tracing Boards vary but nearly all show the following: an alter, VSL, Square & Compasses, Point within a Circle; Jacob's Ladder, symbols on this ladder vary with some TBs showing a Cross (Faith), an Anchor (Hope), a Cup or Hand (Charity) while others show Angels; Blazing Star; Sun, Moon, seven Stars; three columns representing Wisdom, Strength and Beauty; workman's Square, Level & Plumb-Rule; Rough and Perfect Ashlar (sometimes suspended from a tripod by a Lewis; Common Gavel, Chisel and 24inch Rule; Black & White pavement; Tracing Board & Plan; Tessellated Boarder around the TB with Tassels in each corner.
- Q 2. On that same Tracing Board how many rungs can be seen on the ladder? The VSL tells us there are 72.
- Q 3. At which chapter of the VSL does your Lodge open the book when opening your Lodge in the 1st Degree? This varies with no right/wrong answer but see the beginning of your Ritual Book around pages 29 to 31 for recommended passages.
- Q 4. Which chapter of the VSL tell us the dimensions of King Solomon's Temple? Chapter 6 of the 1st Book of Kings
- Q 5. Why did King Solomon build the Temple and not King David? Tradition tells us that one of King David's soldiers was a man called Uriah who was married to a beautiful lady called Bathsheba. David arranged for Uriah to be killed in battle so he could marry Bathsheba. They had a son and named him Solomon. However, if you read Chapter 7 of the 2nd Book of Samuel you will see that although King David wanted to build a House for God to live in, it was God's choice to be transported from place to place in a tent, so he told David that it would not be him (David) who would build a Temple but one of his sons.
- Q 6. Name King Solomon's mother. Bathsheba - see above.
- Q 7. What is the difference between the Jewels of the Lodge and the Furniture of the Lodge? There are six jewels of the Lodge, three movable and three immovable. The three movable jewels are the Square on the Master's collar, the Level on the SW's collar and the Plumb Rule on the JW's collar called 'movable jewels' because they are transferred on Installation; the three immovable jewels are The Tracing Board, Rough Ashlar and Perfect Ashlar. The furniture of the Lodge are the VSL, the Square and the Compasses.
- Q 8. We lock up our secrets with fidelity - what is fidelity in this context? Fidelity means faithfully true and consistent.
- Q 9. What is it that we are supposed to learn from the chisel in the 1st degree working tools? The advantages of being educated.
- Q 10. Why does the Master of the Lodge get the Senior Warden to close the Lodge instead of doing it himself? The SW rules the night because he marks the setting sun so it is his job to close the Lodge at the end of a day's work. (btw the JW rules the day because he calls us from labour to have a rest and then back to work - so the JW is represented by the sun and the SW by the moon).

With acknowledgement to the Craft Masonry Knowledge Website New Zealand

DID YOU KNOW?

The financial centre of London is a mystery to me. I don't think I have ever strolled through the district or set foot in its august institutions, but I used to see from the top of the bus the serious-looking men with their black jackets and striped trousers, and I seem to recall top hats or at least bowlers.

Did it worry anyone to wear the garb in the street? Any embarrassment would have been inconceivable. There were horses for courses and clothing for the occasion.

Freemasonry also has its modes of attire, though rarely paraded in public and more generally kept for lodge meetings, to such an extent that one of the lodge officers has the official duty "to see the brethren properly clothed". Naturally, the operative mason of long ago would have needed protective clothing with pockets or other receptacles for their working tools. One only hopes that they did not look as scruffy as certain artisans of a later generation and that they had a pride in their appearance as well as their work.

Speculative Freemasonry has retained some of the sartorial styles of the operative period but added a dignity and style that become possible when a person merely philosophized about being a builder without getting his hands dirty. Certain levels of Masonic clothing and regalia are now quite magnificent but they also tend to be so heavy that the wearer is weighed down, hopefully with the gravity of his responsibility and not just his uniform.

The Craft has four main items of clothing—apron, collar, gloves and gauntlets. In earlier days there was also the hat, but that has been discarded. Few masons would think of wearing a hat in lodge any more than members wear a hat in Parliament.

THE APRON

Every mason, whatever his rank, wears an apron. It is the first gift he receives from the Craft and is the symbol and evidence of his membership. Deriving from the French "napperon", a cloth, it would have been part of the operative mason's work clothes, affording him protection as well as pockets for his working tools. Giving a new brother his first apron derives from the medieval custom of the badge of one's trade being provided by the employer.

The Masonic apron is made of strong leather; cloth would be little protection when handling stone. These days the white apron is white lambskin as a badge of innocence—honest, reliable craftsmanship. The medieval apron was full-length and not necessarily white which would soon become soiled. Today's apron, being merely symbolic, is both white and shorter.

It is said to be both "a badge of innocence and a bond of friendship", i.e. A mark of fellowship. The original apron was tied by means of string and a relic of this practice is the hanging tassels. As a man rises in the Craft, the more decorative is his apron.

THE COLLAR

Originally utilitarian with the purpose of suspending certain working tools, today's collar is like a ribbon to hang "jewels", the symbols of office and dignity identifying one's distinct function such as the Junior Warden (the plumb rule) or Senior Warden (the level). The blue of the collar represents "the blue vault of heaven", a mark of constancy, scope and consistent virtue.

FORMAL DRESS

All Freemasons must wear smart clothes to indicate there is no distinction between the external rank of a mason or his social status. Local custom dictates how formal one's clothing must be; in hot climates or at daytime meetings, the rules are often relaxed. When in formal wear, Freemasons frequently wear military or national medals and decorations.

THE GAUNTLETS

They were originally part of the gloves and were a further means of protecting oneself from injury or soiling. Separating gloves and gauntlets became an additional indication of the special dignity of Masonic office.

THE GLOVES

The operative mason wore gloves to protect his hands. In speculative Freemasonry, the gloves stand for dignity (compare the use of gloves in chivalry) and purity (note that the good person is described in Psalm 24 as having clean hands and a pure heart").

By R. R. Bro. Rabbi Dr. Raymond Apple, AO RFD. Past Deputy Grand Master of the United Grand Lodge of New South Wales & the Australian Capital Territory

REHEARSALS

Most lodges hold rehearsals to prepare for the next meeting's proceedings. The majority of lodges hold just one rehearsal but some have two and the occasional lodge three.

The rehearsals are conducted under the control of the Director of Ceremonies or his assistant, with the aim of having the work of the different ceremonies and other processes performed at the highest possible standard at regular meetings for the especial benefit of candidates, and for the satisfaction of lodge brethren.

Lodge rehearsals usually cover degree workings in particular and other ceremonial work with brethren occupying the offices they will be filling at the next meeting.

In this, rehearsals differ from proceedings at Lodges of Instruction where brethren may be appointed to any office; also, tuition given at some lodges of instruction extends beyond degree work to cover other aspects of Freemasonry.

To ensure that a high standard of lodge work is developed and maintained from year to year, it is essential that all brethren involved be regular attenders at rehearsals. The attendance of Past Masters is most desirable to rehearse charges and also to support and encourage Master Masons in the carrying out of their duties.

They All Came Just For Me

Something big is going on here
Or so I thought that night
As the Masons came to gather round
The Great and lesser lights.

One from here and one from there
From places far and wide
They came to do, I know not what
As they gathered there inside.

But from Each man there I was Greeted
With a smile and voice of cheer
One said, "so you're the candidate
The reason we are here

I scarcely knew just what he meant
For this was me "First Degree:"
There must be much more for them to do
Before they got to me

Surely these guys would not travel
For the Sake of just one man
Yes, there must be much for them to do
Before my part began

When at last I had been seated
In this brotherhood of men
The Master then began to bring
The meeting to an end.

When at last I had been seated
In this brotherhood of men
The Master then began to bring
The meeting to an end.

They shared with me the "three Great Lights
and some tools of the trade
That I might learn a thing or two
Of how a man might be better made

When at last I had been seated
In this brotherhood of men
The Master then began to bring
The meeting to an end.

And with all things then completed
They stayed a little more,
To eat and drink and share a laugh
Before heading towards the door

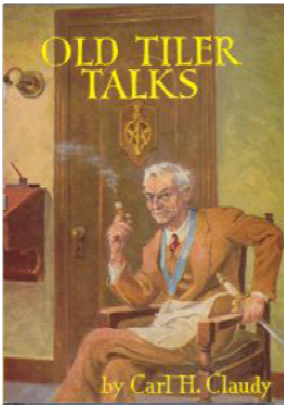
But as we left I understood
And then began to see
That they all came for one reason
They all came just for me.

Dear brothers I pray every lodge
Will make new ones like me
Feel as welcome as these brothers did
When they held my First Degree.

By Bro. Richards L. Jenkins
Sourced from the webpage "A Page about Freemasonry"
and SRA76

RECTITUDE

In Freemasonry we are enjoined to cultivate the principle of rectitude at all times. Moral rectitude and a number of synonymous principles, including integrity, uprightness, correctness and honesty, are frequently brought to our notice in the ritual. In particular two of the working tools are symbolically related to this principle. The plumb rule in the second degree is referred to as the criterion of rectitude and truth, while the straight line associated with the skirret in the third degree is said to be representational of rectitude and an undeviating line of conduct. To live without quitting the helm of rectitude is stated to be the highest perfection to which human nature can attain.



Old Tiler Talks— PROMOTION

The New Brother's face showed a bad case of peeve, and his voice reflected it as he greeted the Old Tiler in the anteroom.

"S'matter, son?" inquired the Old Tiler. "You look like a cross between a thunder cloud and the Black Hole of Calcutta!"

"Politics!" snapped the New Brother. "I thought it was bad form, undignified, un-Masonic to electioneer for officers. It's bad enough any time, but when they electioneer for one who isn't in line for promotion and to throw out one who has served years in the chairs, I think it's terrible!"

"Yes, yes, go on," encouraged the Old Tiler. "Get it all out of your system."

"Tonight they elected Bill Jones Junior Warden. He doesn't attend regularly, does he? And Smith, who was in line for promotion, was dropped. Smith never missed a night last year and did his best as Senior Deacon. Jones is more popular than Smith, and may make a better officer, but the point is that Smith worked and Jones never has. So I'm peeved!"

"Wiser heads than yours have been peeved at politics in a lodge," answered the Old Tiler. "It's a difficult question. By Masonic usage any electioneering is taboo. The unwritten law and the theory contend for a free choice of officers by unbiased votes. But men are men first and Masons afterwards, and politics always have been played. I know of no way to stop a brother from telling another brother how he ought to vote!"

"That doesn't dispose of the injustice of Smith," answered the New Brother. "It isn't right."

"The majority thought it was right," countered the Old Tiler. "Now that Jones has the job, I'll tell you that I knew Smith wouldn't get it. He has been faithful to his work, never missed a night, done his best.

But his best just wasn't good enough. You speak of Jones being more popular than Smith. There must be a reason, and if he is better liked he'll make a better officer."

"But it is still an injustice." The New Brother was stubborn.

"You argue from the standpoint of the man who believes that a man elected or appointed to be junior Steward has a neck-hold on the job ahead of him," answered the Old Tiler. "According to your idea any junior Steward who attends lodge and does his work ought to be elected to the succeeding position each year as a reward of merit. Actually the job, not the man, is important. The good of the lodge is more important than reward for the man.

"You don't realize that Masonry is bigger than the individual, that the lodge is bigger than its officers, that the positions in line are greater than the men who fill them.

"A Master may make or mar a lodge. If he is a good Master, well-liked, popular, able, attentive to his duties and enthusiastic in his work, the lodge goes forward. If only enthusiasm and faithfulness recommend him and he lacks ability, and the respect and liking of his fellows, and he has not the equipment to rule, the lodge will go backwards. Smith is a nice fellow faithful, enthusiastic. But he has more from the neck down than from the ears up. Jones hasn't attended lodge much, but he is a brainy man, accustomed to preside, knows men and affairs, and, if he bears out the judgment of the brethren, will carry this lodge to new heights.

"Smith was given his chance for four years. In that time he could not demonstrate to the satisfaction of his brethren that he would make a good Master. It was a kindness to drop him now and not let him serve two more years. It is hard to be told 'we don't want you,' but the lodge showed wisdom in choosing as Junior Warden a man in whom it believes, rather than merely rewarding faithful effort.

"I am sure the Master made a nice speech to Smith and thanked him for his work. His brethren will show him they like him as a brother if not as a Junior Warden. Smith will not be as peevish about it as are you. He has been a Mason long enough to know that the majority rule is the only rule on which a Masonic lodge can be conducted. He won't understand his own limitations, or believe he couldn't be as good an officer as Jones, but he will bow to the decision of his fellows and keep on doing the best he can. That is Masonry at its best. Politics is often Masonry at its worst, but in the long run the right men get chosen to do the right work. Sometimes it's a bit hard on the man, but the good Mason is willing to suffer for the love he bears his mother lodge."

"As a peeve-remover you are a wonder!" smiled the New Brother. "But I wonder how you'd like to be supplanted by another Tiler?"

"When the lodge can find a better servant, I shall be glad to go," answered the Old Tiler simply. "I try to be a Mason first, and an Old Tiler afterwards!"

REFRESHMENT

When a Lodge is working, brethren are said to be at labour, but they go to refreshment at the festive board in the South when the lodge is closed.

This procedure relates in a way to our ancient brethren who were regularly called from their labours on the building site to refreshment at the hour of high noon or high twelve.

Refreshment mainly refers to eating or and drinking but not always; it may represent just a rest such as when a 'calling-off occurs.

Many lodges have items of harmony interspersed with their partaking of refreshments and this enables brethren to achieve overall at their meetings a most satisfactory combination of social relaxation and serious philosophy.

Refreshment can vary from a large repast or banquet to very light refreshments.

THE CAB RIDE

I arrived at the address and honked the horn. After waiting a few minutes I walked to the door and knocked. 'Just a minute', answered a frail, elderly voice. I could hear something being dragged across the floor. After a long pause, the door opened. A small woman in her 90's stood before me.

She was wearing a print dress and a pillbox hat with a veil pinned on it, like somebody out of a 1940's movie. By her side was a small nylon suitcase. The apartment looked as if no one had lived in it for years. All the furniture was covered with sheets. There were no clocks on the walls, no knickknacks or utensils on the counters. In the corner was a cardboard box filled with photos and glassware.

'Would you carry my bag out to the car?' she said. I took the suitcase to the cab, then returned to assist the woman. She took my arm and we walked slowly toward the curb. She kept thanking me for my kindness. 'It's nothing', I told her. 'I just try to treat my passengers the way I would want my mother to be treated.' 'Oh, you're such a good boy, she said.

When we got in the cab, she gave me an address and then asked, 'Could you drive through downtown?' 'It's not the shortest way,' I answered quickly. 'Oh, I don't mind,' she said. 'I'm in no hurry.

I'm on my way to a hospice. I looked in the rear-view mirror. Her eyes were glistening. 'I don't have any family left,' she continued in a soft voice. 'The doctor says I don't have very long.' I quietly reached over and shut off the meter. 'What route would you like me to take?' I asked. For the next two hours, we drove through the city. She showed me the building where she had once worked as an elevator operator. We drove through the neighbourhood where she and her husband had lived when they were newlyweds. She had me pull up in front of a furniture warehouse that had once been a ballroom where she had gone dancing as a girl.

Sometimes she'd ask me to slow in front of a particular building or corner and would sit staring into the darkness, saying nothing. As the first hint of sun was creasing the horizon, she suddenly said,

'I'm tired. Let's go now'.

Lodge Birthdays

George Vasiliev	24
Sean Griffin	18
Rick Burns	10
Larry Dvoracko	8
Mark Pardoe	1

News from the South

At our July meeting we gave a warm welcome back to Bro. Peter Wilson who last attended Lodge at the old Agathis site.

We drove in silence to the address she had given me. It was a low building, like a small convalescent home, with a driveway that passed under a portico. Two orderlies came out to the cab as soon as we pulled up. They were solicitous and intent, watching her every move. They must have been expecting her. I opened the trunk and took the small suitcase to the door. The woman was already seated in a wheelchair.

'How much do I owe you?' She asked, reaching into her purse. 'Nothing,' I said

'You have to make a living,' she answered. 'There are other passengers,' I responded. Almost without thinking, I bent and gave her a hug. She held onto me tightly.

'You gave an old woman a little moment of joy,' she said. 'Thank you.' I squeezed her hand, and then walked into the dim morning light. Behind me, a door shut. It was the sound of the closing of a life.

I didn't pick up any more passengers that shift. I drove aimlessly lost in thought. For the rest of that day, I could hardly talk.

What if that woman had gotten an angry driver, or one who was impatient to end his shift? What if I had refused to take the run, or had honked once, then driven away? On a quick review, I don't think that I have done anything more important in my life.

We're conditioned to think that our lives revolve around great moments. But great moments often catch us unaware-beautifully wrapped in what others may consider a small one.

**PEOPLE MAY NOT REMEMBER EXACTLY WHAT YOU DID, OR WHAT YOU SAID
~BUT~THEY WILL ALWAYS REMEMBER HOW YOU MADE THEM FEEL**

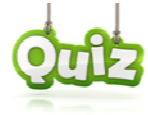
If all the Trees Were Oaks

What if all the trees were oaks
How plain the world would seem;
No maple syrup, banana splits,
And how would orange juice be?
Wouldn't it be a boring place,
If all the people were the same;
Just one colour, just one language,
Just one family name!

But -
If the forest were the world,
And all the people were the trees;
Palm and pine, bamboo and willow,
Live and grow in harmony.
Aren't you glad, my good friend,
Different though we be;
We are here to help each other,
I learn from you, and you, from me.



AUGUST QUIZ



- 1) What order of architecture is the pillar that stands on the Senior Warden's pedestal?
- 2) In the 1st Degree you were hoodwinked for several reasons, name two of them.
- 3) Of the seven liberal Arts and Sciences name the Sciences.
- 4) How many knocks are there in closing a Lodge in the 1st Degree after the Master says, Brethren, assist me to close the Lodge?
- 5) Name the Father and Mother of King Solomon.
- 6) We know ourselves to be Masons by the regularity of our initiation. What is this regularity?
- 7) How many times does the Candidate walk round the Lodge during a 1st Degree Ceremony?
- 8) The four corners of the square pavement represent the virtues of Temperance, Prudence, Fortitude and Justice, describe the characteristics of the virtue Prudence.
- 9) In the Charge after Initiation you were congratulated on being admitted a member of our ancient and honourable Institution - what makes it honourable?
- 10) Name the three distinguishing characteristics of a good Freemason (Hint - see page 84 in your Blue Book).

With acknowledgement to the Craft Masonry Knowledge Website New Zealand

RELIEF

Relief is one of the three grand principles on which the Masonic order is founded. In the Catechetical lectures formulated very many years ago, the following explanation of this principle is given: "to relieve the distressed is a duty incumbent on all men, particularly Masons, who are linked together in one indissoluble chain of sincere affection; hence to smooth the unhappy, sympathise in their misfortunes, commiserate their miseries, and restore peace to their troubled minds, is the grand aim we have in view; on this basis we establish our friendships and form our connections."

The necessity of being prepared to extend relief to those less fortunate or those whose suffering afflictions is stressed in several parts of the ritual, particularly in the north-east and final charges in the Initiation ceremony and in the address to the Master at his Installation.

Some very true statements

If I had a dollar for every girl that found me unattractive they would eventually find me attractive.

I find it ironic that the colours red, white, and blue stand for freedom until they are flashing behind you.

When wearing a bikini, women reveal 90 % of their body. Men are so polite they look only at the covered parts.

A recent study has found that women who carry a little extra weight live longer than men who mention it.

Relationships are a lot like algebra. Have you ever looked at your X and wondered Y?

America is a country which produces citizens who will cross the ocean to fight for democracy but won't cross the street to vote.

You know that tingly feeling you get when you're attracted to someone? That's your common sense leaving your body.

Did you know that dolphins are so smart that within a few weeks of captivity they can train people to stand on the very edge of the pool and throw them fish?

My therapist says I have a preoccupation with vengeance. We'll see about that.

I think my neighbour is stalking me because she's been Googling my name on her computer. I saw it through my telescope last night.

Strong people don't put others down. They lift them up and slam them on the ground for maximum damage.

Money talks...mine says good-bye.

You're not fat; you're just...easier to see.

If you think nobody cares whether you're dead or alive try missing a couple of payments.