

# The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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## Greetings Brethren,

A special article for those who are, either already exalted into Royal Arch, or contemplating doing so, features an introductory message on pages 6 and 7—timely with the formation of the Discovery Chapter being processed right now.

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## CABLE? CABLETOW?



In the Entered Apprentice Degree we are given a burial as being: "In the sands of the sea, and a cable's length from shore"

I will attempt to explain why such a burial is a cable's length from shore, and to further explore the analogy of the cable in Masonic allegory. Our Freemasonry started in Britain, and I think it important to bear that in mind when we are researching questions such as this. What are the traditions there and at that time that would affect the development of the Craft? Clearly, the naval tradition which made Britain a major power from the time of Elizabeth I would have been paramount. In fact, the concepts of cable and the burial in our first degree penalty come directly from that naval tradition.

To explain, first what is a cable? We start with fibres, which are just a jumbled mess of short pieces or oakum or tarred hemp, without direction or form. If we twist these fibres together, we can make them into a yarn. We twist several yarns together to make a strand. A number of strands, usually three, are "laid-up" to form a rope. Three such ropes "laid up" together make a cable. Now, all the cables on board a given ship are all the same length. That's because of the length of the rope-walk where they are made. Some are 100 fathoms, some could be as long as 130 fathoms. In the British Navy, the standard length of a cable is one hundred fathoms, or six hundred feet. That was chosen because it is one-tenth of a nautical mile. Thus, the cable is also used as a measure of distance.

Now we come to the burial. Life in the British Navy from the time of Elizabeth I to this century was governed by the Articles of War. Each Sunday these Articles were read to the men so that they were constantly reminded of their duty and of the penalties for shirking it. Included in these articles is the penalty for treason. A man found guilty of treason would be hanged from the yardarm and, after being left there for a suitable period of time, would be taken down and buried. To ensure there is no honour to the traitor, the Articles of War specified that burial will be a cable's length or 600 feet from shore on the tidal flats, which is the area of ground between low and high tide. Burial on the tidal flats is neither an honourable burial at sea nor on land. This is where the garbage of both land and sea is thrown together to rot. So when burying a traitor, the navy looked for a large tidal flat and dumped the body a cable's length from shore. In fact, both main anchorages at the time of sail - Spithead and the Nore at the mouth of the Thames and at Portsmouth - had such extensive tidal flats. They were also the only places where enough Captains could be brought together to hold a Court Martial.

That covers the cable, and the burial. But what about the cable-tow? I mentioned that a cable was a rope of 600 feet. But when a tug is towing a ship, they are almost always more than six hundred feet apart. That's because a cable and a cable-tow aren't the same thing. The cable is a rope of a specific length. When we make up a tow, we might tie or "bend" several cables together.

The number of cables needed to make up a tow depends on several factors.

First, how heavy is the tow? A light object isn't hard to move, but a heavy one is. A short rope has very little give in it, very little stretch. If you attach it to a light object, it will pull it. (Hold a short rope up between both hands and give a couple of light tugs.) But if you tie it to something heavy (give a, sharp tug and let go of one end) it will break before it starts to move the tow through the water. (Give one end of a longer rope to a Brother sitting on the side and walk across the Lodge allowing the rope to loop down towards but not touching the floor.

Give a couple of pulls on the rope to demonstrate the ability of the rope to absorb the force of the pull.) As you can see, a longer rope has more stretch and give in it. So, too, with the cable-tow. The tug's force is applied more slowly, giving enough time to overcome the inertia of the disabled ship and get it moving before the cable snaps.

The burden of the ship is not the only factor that determines the length of the tow. The condition of the sea is also important. If the sea is calm, a shorter cable-tow is enough. Once you get the tow moving, it will follow smoothly. However, if the sea is rough, then a longer cable is needed. The tow may be trying to climb the back of one wave while the tug is surging down the front of another. If the tow is too short, then there isn't enough give in it to allow the tug and the tow to de-send apart. The rope will snap. So, the heavier the burden, and/or the rougher the conditions, the longer the cable-tow. The point is that the terms we use in Masonry today have their basis in real terms and in real penalties. That gives them both a strength and a sense of purpose to anyone who comes to understand their origins. Brethren, I have now explained the construction of a cable and how it may be used as both a unit of length and as a cable-tow.

But what, you might ask, what has this to do with Freemasonry?

The second thing to understand is the depth of meaning available to us in the use of a cable as a metaphor in Masonry. As the cable is made of many parts put together for a common purpose, so might we look at Freemasonry. The cable consists of individual fibres, worked together to form strands. These strands are laid together to make up ropes and the ropes to form a cable. As separate entities, the fibres have little strength. However, when organized into a cable, as we have shown, their strength is immense. So it is with Freemasonry.

A Masonic Cable is made from individuals who form a Lodge. Lodges organize into Districts. Districts unite in a Grand Lodge. And as three ropes entwined produce the strong cable, so too does Virtue, Morality and Brotherly Love give strength to Masonry. Further, a cable gains its strength from three equal ropes, laid together. Each rope is as important to the whole as the other. So it is with the three degrees of Freemasonry.

One should not be tempted to forget the lessons of the Entered Apprentice or Fellowcraft just because he has been raised to the Sublime Degree of Master Mason.

As a strong cable is made of three ropes entwined, the strength of a Lodge comes from the Three Great Lights, the Three Lesser Lights, the three principal officers and the three pillars denoting Wisdom, Strength and Beauty.

A cable's great strength is only apparent when it is put to use. So it is with Freemasonry. The strength of our craft remains hidden until it is put to use. We can also think of the cable-tow as the bond connecting the individual Brother to his Lodge and to Grand Lodge, those venerable institutions that give direction to a Brother in his journey through life.

Consider what we have just learned.

The cable-tow, which connects the tug to the barge at sea, is not of a specific length. In fact, the amount of cable let out by the tug as it attempts to direct the course and speed of the barge depends on the condition of the sea and the burden of the tow.

The heavier the burden and the rougher the sea the longer the cable-tow that is necessary.

Strange as it may seem, in stormy seas, a tug actually gives more secure guidance and direction with the longer cable- tow. So, too, with our Masonic cable-tow: that bond that binds a Brother to his Lodge and to the Craft.

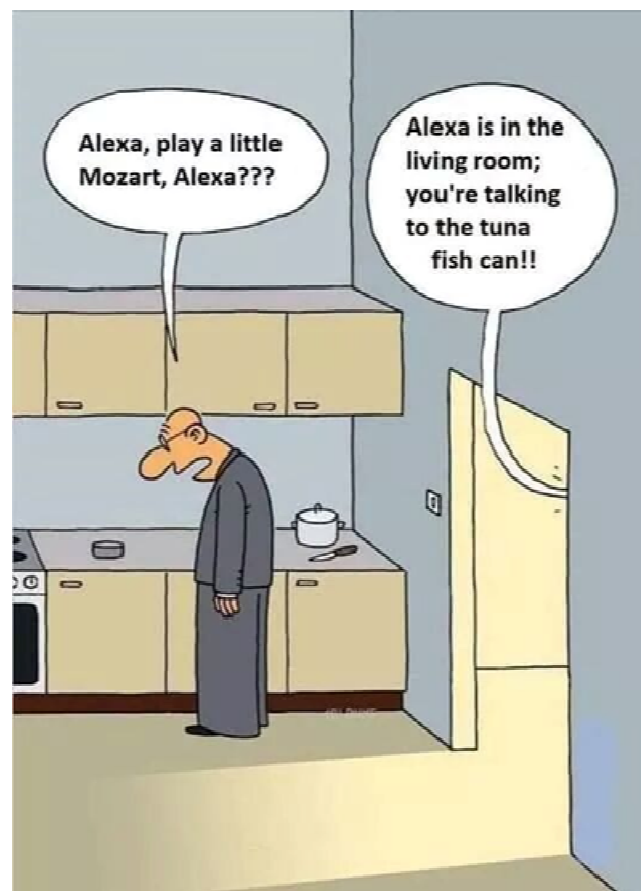
What about the Brother who finds himself encountering stormy seas or who finds the burdens of his responsibilities bear heavily on him? Undue pressure from the Lodge or from his Brothers to attend meetings, participate in degree work or to "be a good Mason" may cause his cable-tow to snap and sever his bond to the craft. Finally, once the nautical cable-tow is severed, the state of the seas or the poor condition of the disabled ship may make recovery of the tow impossible. The ship is therefore lost while the tug stands by - helpless. So might a brother be lost to the craft. And Masonry would be thus impoverished.

Brethren, Remember your obligations and ask yourself,- how long is my cable-tow and am I fulfilling my obligations?

*Address by R.W. Bro. Terry P.A. Taylor, D.D.G.M. District of Nipissing Muskoka on his Official Visit to Algonquin Lodge No. 434 G.R.C.- March 3, 2015.*

**If you want to know  
where the future of  
Freemasonry will grow  
and prosper it's simple;  
In your heart, and in my  
heart, and in the hearts  
of those that follow it.**

*Conrad Hahn*



## MASONIC LEXICON—Part 2

**Board of Installed Masters** This phrase is believed to have taken its rise from November 1810 when the Premier Grand Lodge adopted the installation ceremony. A Board of Installed Masters is opened (after all below the rank of an Installed Master have retired) and the Master is then installed in the Chair of King Solomon. Once the Board is closed Master Masons are re-admitted.

**Chapter, capital** Architecture distinguishes various parts of a column, of which the main three are: the base (or pediment); the shaft; and the chapter (or capital). The shaft, which occupies most of the length of the column, is more or less straight sided. The chapter is the upper part of the column, where it widens fairly abruptly to support whatever is on top of the column.

**Charge** This is derived from Late Latin *carcare*, meaning 'load'. It has a great many meanings in modern English, but the ones which concern us are 'task or duty laid upon one', 'precept', and 'official instruction' (in the ritual), and 'load' (in the refectory { as in 'charge your glasses!'}). Probably in such expressions as 'The Charge After Initiation', the sense is 'official instruction'.

**Cubit** (From Latin *cubitus* 'elbow') Although, historically, this word has meant 'the forearm', and 'the ulna', and entomologists have used it of the veins or ribs in insect wings, in our ritual it designates 'an ancient measure of length, usually about 45-56cm'. In the VSL the dimensions of King Solomon's Temple are given in cubits. It should be remembered that the notion of standard weights and measures is quite recent and so the deductions which some are wont to make from measurements of, for example, the pyramids of Egypt, are unlikely to reflect any underlying reality.

**Delineate** (From Latin *delineare*) Originally this meant 'to trace out by lines, to trace the outline of', but its meaning gradually widened to include 'to sketch out', and by the early 1600s it also meant 'to portray in words'. Its use in the Obligations is intended to prohibit any sort of representation of the secrets.

**Dew** There are various places in the VSL where 'dew' is used in a metaphorical sense, for example Proverbs 19:12 'his favour is as dew upon the grass'. When one of our prayers speaks of 'the dew of Thy blessing' it alludes to the wide-spread nature of that blessing, and to the relief it brings to the 'pilgrim[s] through a barren land'.

**Endue** (From Latin *inducere* 'to lead in') This is one of those unfortunate words whose constant mispronunciation in the Lodge Room causes quiet despair in the literate, for example, when hearing the Great Architect asked to 'endure' the Candidate. 'Endue' means 'to lead into'. It also means much the same as 'endow' { to give or guarantee something (from which comes the noun 'dowry'). 'Endure', on the other hand, means 'put up with something (unpleasant)', so asking the Great Architect to 'endure' the candidate is vastly uncomplimentary.

**Ensue** (From Latin *insequor* 'to follow') To follow after, to occur afterwards. This word invites confusion with 'ensure', which has a quite different meaning.

## **An Introduction to the Supreme Order of the Holy Royal Arch**

### **The Craft and the Royal Arch**

Since the early days of speculative Masonry the Craft and the Royal Arch have enjoyed a very close affinity. Today, the two Orders are administered side-by-side at Freemasons' Hall in London and the regulations governing both are published together in the Book of Constitutions. The Grand Master, if an installed First Principal, automatically assumes the office of First Grand Principal in Supreme Grand Chapter. In addition, if likewise qualified, the Craft Grand Registrar, Secretary, Director of Ceremonies and Treasurer also hold the equivalent offices in Supreme Grand Chapter. The majority of Royal Arch Chapters are attached to a Craft Lodge and at least bear its number, if not its name.

### **Membership of the Royal Arch**

A Master Mason is eligible to be exalted into the Royal Arch four weeks after the date of his Raising. Royal Arch meetings are termed convocations and are held in units called Chapters. Members of the Order are referred to as Companions. A single ceremony of "exaltation" is conferred on a Brother, who is then entitled to wear the distinctive and colourful regalia of the Order – he is also required to wear his Royal Arch jewel in his Craft Lodge. After progressing through various Chapter offices he will be eligible for installation into three successive Chairs and will then be entitled to be addressed as Excellent Companion. Provincial and Grand ranks are awarded in much the same way as in the Craft. The head of the Order in the Province is called the Most Excellent Grand Superintendent in and over Hampshire and Isle of Wight and he is the equivalent to the Provincial Grand Master in the Craft.

### **The Evolution of the Royal Arch**

Shortly after the formation of the Premier Grand Lodge in 1717 the third or Hiramite degree began to be viewed as disappointing and anti-climactic, in that the genuine secrets were lost. As a result, it was inevitable that a further ceremony would be introduced to rectify the deficiency. This gradually developed into the Royal Arch and initially was used to distinguish Brethren, who had presided as Master of their Lodge. However, with time this requirement was eased and reduced to "...having passed the chair" and this resulted in a rapid increase in the popularity of the Royal Arch in the 1750s.

In 1756, a group claiming to adhere to the old principles of the Craft broke away from the Premier Grand Lodge and formed what became known as the Grand Lodge of the Antients.

As a result, the original Grand Lodge was paradoxically labelled as the Moderns. There were many reasons for the schism, but over time they became focussed on the status of the Royal Arch. In essence, the Antients worked it as a fourth degree in their Craft Lodges, while the Moderns took the opposite view and officially refused to acknowledge it as part of the Craft, although they did set up a Body authorised to regulate it as a separate Order. Eventually common sense prevailed and in 1813 the two Grand Lodges came together under the leadership of the H.R.H. the Duke of Sussex to form the United Grand Lodge of England. This was possible because of a compromise or "fudge" that enabled the Antients and Moderns to reconcile their differences over the Royal Arch. This was formerly ratified in 1853 by the following Preliminary declaration to The General Laws and Regulation for the Government of the Craft: -



*By the solemn act of Union between the two Grand Lodges of Free-masons of England in December 1813, it was "declared and pronounced that pure Antient Masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch".*

Thereafter, for 190 years Royal Arch Masonry laboured under the stigma that it was not a separate degree, but rather an adjunct to the Craft. Happily, this situation has now been rectified by the following addendum to the original wording: -

*At the Quarterly Communication of 10th December 2003 the United Grand Lodge of England acknowledged and pronounced the status of the Supreme Order of the Holy Royal Arch to be an extension to, but neither superior nor a subordinate part of the degrees that precede it.*

As the Pro Grand Master stated on that occasion: - "The intention is not to change the wording, which many of us consider sacrosanct, but to permit it to be interpreted in a way which will allow us the freedom to recognise the Royal Arch as a sovereign and independent Order, whilst still being indissolubly linked to the Craft"

## **What does the Royal Arch add to Craft Masonry?**

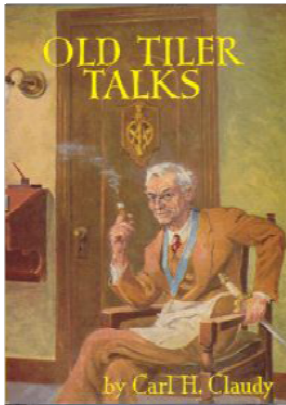
Freemasonry, as we know it today, developed towards the end of the Renaissance during a period that is appropriately described as the "enlightenment". At that time it was thought that man had the potential, by means of self-analysis, to utilise his soul or psyche to perceive the presence of God within himself – the psyche being considered the bridge between the physical and sacred worlds. The Royal Arch ritual contains a great spiritual message that will enable every Freemason to contemplate his personal journey of discovery in the light of eternity. Only then will he be able to uncover true wisdom and achieve a complete knowledge of himself. It provides each Brother with a personal epiphany – a moment of sudden realisation of that light, which is from above. It is the vision that requires each one of us to shield our eyes from the brightness of the Divine presence and to bend with humility in realisation of our destiny.

Thus, the Royal Arch can truly be said to be the foundation and keystone of the whole Masonic structure.

*Article produced by the Provincial Grand Chapter of Hampshire and the Isle of Wight  
<http://www.hampshireroyalarch.com/the-order/an-introduction-to-the-supreme-order-of-the-holy-royal-arch>*

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## Old Tiler Talks— THE GREATEST WORK

OLD TILER, what is the greatest work of Masonry?" The New Brother sat by the guardian of the door and pulled out his cigar case.

**"Persuading new brethren that Old Tiler's need something to smoke!" returned the Old Tiler promptly.**

The New Brother laughed as he handed over a cigar. "I hope you will smoke with me," he said, "But that wasn't just what I had in mind. Masonry has so many different jobs to do -- I was wondering which is the greatest."

**"Suppose you tell me what you think these jobs are," suggested the Old Tiler. "I can answer more intelligently if I know what you have in mind."**

"Masonry teaches and practices charity," began the New Brother. "I suppose the brotherly love and relief she teaches are among the greatest of her works. She teaches men to agree to disagree, and to avoid dissension while meeting on a common level. She teaches brotherly love, which makes society run more smoothly and makes us all happier. One of Masonry's works is education, since she admonishes us to learn and to study. But I don't know that I could say that any one of them is the most important."

**"That is rather difficult," answered the Old Tiler. "Besides, you have left out a number of things. Masonry helps us to make friends-and surely in the struggle for happiness, friends add much to the joy and take away much from the burden.**

**"Masonry helps men to come closer to their Maker-she does not ape the church in teaching men how to worship God, but only that God is, and that one can commune with the Great Architect without sect or creed. She teaches sympathy and understanding. She teaches toleration of the other fellow's views. Democrat and Republican, saint and sinner, meet on the level in a lodge and forget their differences in their sameness, lose sight of the quarrels in their oneness. All this Masonry does for those who accept her gentle ministrations."**

"But that doesn't tell me which is the greatest thing she does," objected the New Brother as the Old Tiler paused.

**"I don't think there is a greatest thing, except for the individual," answered the Old Tiler. "The greatest thing Masonry may do for me may not be your greatest thing. To one man her brotherly love may be the greatest; to another, the friends; to a third, the charity. Doesn't it depend on the man?"**



"You wouldn't say, then, that you think relief is Masonry's greatest accomplishment?" asked the New Brother.

**"For those it relieves, yes; and it often is for those who have contributed to it. But suppose a man is engaged all day as a charity visitor or a doctor or a Red Cross official. Relief by Masonry won't be anything new to him. He must look elsewhere for the greatest thing."**

"Well, what is Masonry's greatest accomplishment for you, as an Old Tiler?"

**"Opportunity for service!" answered the Old Tiler, promptly. "It gives me a chance to do things for my fellowman I wouldn't otherwise have. I am an old man. I am not very active, and I have always been poor. But in Masonry I can be active, even if not very spry. Not having much, means doesn't seem to count. Now let me ask you, what is Masonry's greatest accomplishment for you?"**

The New Brother laughed. "I knew that was coming. It's sort of hazy when I try to put it into words. But it is clear in my mind. The greatest thing which I get out of Masonry, save one thing only, is my kinship with the past. My sense that I am part of a living chain which goes back into the years which are gone, for no one knows how many centuries. I do what George Washington did in a lodge. I see the same things Elias Ashmole saw. As I do, so did Bobby Burns. I am mentally akin with the Comacine builders and the Guild craftsmen of the Middle Ages."

**"Back to Solomon and beyond," agreed the Old Tiler. "I understand."**

"Perhaps you do, but I can't make it clear when I try to put it into words." The New Brother looked off into the distance, frowning. "I feel a mystic sense of strength and inspiration from this oneness with so many millions of brethren who have gone this way before me-it seems to me that I have an added strength for my daily life because I am a part of so great a chain. -

**"All who love the Craft have that feeling," smiled the Old Tiler. "But you said there was one other benefit which Masonry conferred on you, and which you thought was the greatest of all. What is that?"**

The New Brother looked at the Old Tiler, without smiling. "The privilege of talking to a man as wise as you," he answered.





### Lodge Birthdays

<b>George Vasiliev</b>	<b>25</b>
<b>Sean Griffin</b>	<b>19</b>
<b>Rick Burns</b>	<b>11</b>
<b>Larry Dvoracko</b>	<b>9</b>
<b>Mark Pardoe</b>	<b>2</b>

In celebration of the 500th meeting of the Lodge of Discovery we are holding a Gala Dinner / Ball on Saturday 17th August at the Holiday Inn. It is hoped that some of our overseas residents will attend this prestigious event.

### News from the South

In the past few days we have learnt of the passing of Andre Lancon—80 years old who had not been well after a bad fall. He joined the lodge in 1981 and was very well known in the community. His father, Jim Lancon, was of an old French local family, Mum Australian, and Andre was born in Norfolk Island, on the way to Vila on a Burns Philp ship. Andre worked for Burns Philp alongside our Grand Inspector and headed up the Shipping and Travel operation. Andre left Vila in February 1986 returning in 1991 to run the Melanesia Hotel (and the Sunset bar for a number of years. His ashes will be taken to Banana Bay on Efate where they had a hut and entertained his many friends. He was quite a character, an avid golfer, and touched many lives, even the younger generation. He will be missed and remembered for his great sense of humour. REQUIESCAT EN PACE

## Humour

Three dogs were sitting in the waiting room at the vet's when they struck up a conversation...

The black Lab turned to the chocolate Lab and said, 'So why are you here?' The brown Lab replied, 'I'm a pisser. I piss on everything... The sofa, the curtains, the cat, the kids. But the final straw was last night when I pissed in the middle of my owner's bed.'

The black Lab said, 'So what is the vet going to do?'. 'Gonna cut my nuts off,' came the reply from the chocolate Lab. 'They reckon it'll calm me down. The black Lab then turned to the yellow lab and asked, 'Why are you here?'

The yellow Lab said, 'I'm a digger. I dig under fences, dig up flowers and trees, I dig just for the Hell of it. When I'm inside, I dig up the carpets. But I went over the line last night when I dug a great big hole in my owner's couch.'

'So what are they going to do to you?' the black Lab enquired. 'Looks like I'm losing my nuts too', the dejected yellow Lab said. The yellow Lab then turned to the black Lab and asked, 'Why are you here?'

'I'm a humper,' the black Lab said. 'I'll hump anything. I'll hump the cat, a pillow, the table, fence posts, whatever. I want to hump everything I see. Yesterday, my owner had just got out of the shower and was bending down to dry her toes, and I just couldn't help myself. I hopped on her back and started humping away'.

The yellow and chocolate Labs exchanged a sad glance and said, 'So, nuts off for you too, huh?' The black Lab said... 'No, I'm here to get my nails clipped.'

