



The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Membership e-mail address list

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

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Greetings Brethren,

The Worshipful Master, Officers & Brethren send Season's Greetings to all Brethren whether they are scattered over the land, sea or the air. May you have a joyous festive season and may you enjoy health and happiness in the coming year.

This issue has started a series of Questions and Answers which I trust will help you better understand why certain things are done in the Lodge and, in cases, their historical context. These are reproduced with thanks and acknowledgement to the Lodge of Fiji Newsletter—Cabletow.

News from the South

At our November meeting Bro. Andrew Hibgame was passed in view of a goodly number of Brethren present. Bro. David Barrett is still convalescing after sustaining a serious foot injury at his home. Mrs. Nan Churchill, wife of the Secretary, has returned to Vila after undergoing a hip replacement at the Wesley Hospital, Brisbane.

Why do the Officers leave their Chairs from the right side and return to their left side?

Masonry is usually operated in a clockwise direction. For example, one of the working tools in the First Degree, the 24- inch Gauge, represents the 24 hours of the day, in a clockwise direction. The WM opens the Lodge in the East, depicting the Sun rising in the East and the SW, on instruction from the WM, closes the Lodge in the West, depicting the setting Sun. So the Lodge is opened and closed in a clockwise direction. Perambulations around the Lodge Room at the beginning and end of ceremonies, installation and candidates passing in view of the Brethren, are all carried out in a clockwise direction. Therefore, Officers of the Lodge leave and return to their chairs in a clockwise direction.

THE CONVIVIAL MASON

I now present to you the working tools of the convivial Mason.

They are the Fork, the Knife and the Tumbler.

The **Fork** is an implement which enables even the most inexperienced Mason to secure, sometimes by reaching across the table, the most delicate and succulent morsels which adorn our festive board to delight the eye and stimulate the jaded appetite. It is further used to convey the various portions to the aperture which has been specially designed to receive them, and which reduces all nutriment to a common level. More especially, should this implement be used in partaking of peas, which, if conveyed to the mouth by aid of the knife, often prove very elusive?

The **Knife**, when properly ground and sharpened, is used in bringing crude matter into due form, assisting us to dissect the anatomy of even the most venerable rooster; and to further prepare and divide the same into proper proportions to suit the dimension of the aforesaid aperture, so, that it may not be filled to excess, and thus prevent that flow of fervid eloquence which should at all times be the distinguishing characteristics of the convivial mason.

The **Tumbler** enables us, with accuracy and precision, to ascertain and determine the quantity of liquid which we find best conduces to the preservation of our general joviality, and while all Tumblers have not an engraving or marking upon them commonly known as "the pretty", the skilful craftsman can measure his "tot" by the aid of the two, or three finger rule.

But as we are not met here as speculative, but rather as energetic and operative Masons, we apply these rules to our Morals.

In this sense the **Fork** points out that we should not at all times sit down and wait for what we most desire, but should reach out, secure, and retain it, profiting by our opportunities, and assimilating the knowledge gained by our experiences. Nor should we forget that the little things of life require to be looked after. And as the prongs of the Fork are equal and mutually assist each other, being joined together in one compact structure, so are we all equal when met together as Masons, and the Fork should teach us to stand shoulder to shoulder, and practice those four qualities which cannot be too strongly recommended to your notice, viz., straightforwardness in our dealings with one another; sympathy with the failings of a brother; good temper in our differences of opinion; and fidelity to the sacred tie which binds us together.

The **Knife** points out the value of patience and assiduity, for as it requires to be sharp, and in good condition to enable it to cope with some of the problems which confront it, so we are taught to take care of our mental and corporeal faculties that we may not be left behind in the battle of life. It also teaches us not to cut off more than we can comfortably chew, but to limit our desires in every station of life, that, arising to eminence by merit, we may live respected and die regretted.

The **Tumbler** inculcates the necessity for moderation in all things, for as it has no graduated scale by which to measure its varying contents, the user must exercise his own judgment as to the quantity of liquid poured therein. So we are expected to ascertain, and not exceed the limits of our internal economy, for, as the Tumbler will only hold a certain quantity without detriment to its surroundings, so should we learn our capacity, and thus avoid either overflowing with unseemly hilarity or confusing our mental and physical powers. And as the perfect Tumbler rings true whether it is empty, or whether it contains liquor, so should the perfect convivial Mason ring true after labour at the Supper Table. A cracked Tumbler is despised and rejected.

Thus the Working Tools of the Convivial Mason teach us to bear in mind and act according to the cardinal virtues of Prudence and Temperance, so that when we shall be summoned to drink the Tyler's Toast, after partaking of all the good things which a bountiful Providence has provided for us, we may arise and depart homeward with the gratifying testimony of a contented mind, and equal poise, and a clear brain.

With acknowledgement to Blyth Lodge No. 2869, South Africa

FORGET-ME-NOT

This is a translation of a French Brother's work, about the **FORGET-ME-NOT**, or *vergeiss mein nicht*.

The Legend

It is the emblem of Fidelity. Two legends are recorded, linked with this little blue flower.

It is said that, in the Middle Ages, in Germany, a knight and his dame were walking along a small creek. The knight bent down to pluck the flower but unfortunately fell into the water. Carried away by the stream, he just had time enough to shout to the lady *vergeiss mein nicht*, forget-me-not. That's why it is still called by that name.

The second legend comes from Persia, the land of tales. An angel was, once upon a time, expelled from heaven, for having fallen in love with a mortal woman. As a punishment he was ordered to seed the flower in the four quarters of the earth. That being done, he came back with his companion, crowned with the blue flowers they had covered the world with. Then they lived happily until the end of time, having found an eternal peace in paradise again.

A symbol of souvenir, fidelity, to offer some to a maiden is equivalent to declare his love.

Folklore

A maiden put a bundle in a vase with water and salt. If the flowers decayed, that's because they weren't loved. On the contrary, if they stayed fresh, they would be loved and could start to establish plans.

In the Free Country, it is recommended never to walk on one, as those who would, shall never be loved (or would lose their love).

In Perigord, if you place a branch of it below the book of Gospel at church, and the priest unknowingly says mass with this book, you will be rest assured of the eternal love of somebody of your choice.

Freemasonry

A short time after Hitler attained power, probably as soon as early 1934, Freemasons recognised that Masonry was at risk. **the Grande Loge To the Sun (z,ur Sonne) in Bayreuth**, one of the many Grand Lodges before the war, realised that they will have to face problems very soon, and started to wear this little blue flower in place of the Square and Compasses, to identify Masons. Nazis had (or soon will) started to seize Lodges' properties. Masonry went underground, and brethren needed some easy ways of identification.

This little blue flower placed in the jacket lapel distinguished those who refused to let the light of Freemasonry be extinguished during the Nazi era, whether in towns or in camps.

The Grande Loge To the Sun (z,ur Sonne) in Bayreuth was revived in 1947 by the former Grand Master Beyer, and a forget-me-not blue pin was adopted as the official emblem of the first annual convention of the survivors of the bitter years of darkness, who brought back the light of Masonry to the temples.

In 1948 this pin was voted as an official Masonic emblem at the first annual Convent of the **Vereinigte Grossloge der Freimaurer von Deutschland** (United Grand Lodges of Germany). It was an honour given to the valiant brethren who worked in a hostile and extreme environment.

Dr. T. Vogel, Grand Master of the newly formed **Vereinigte Grossloge der Alten Freien und Angenommenen Maurer von Deutschland**), at the Grand Conference of Masters in the USA, presented every delegate from Grand Jurisdictions, in amity with the VGLVD,AF & AM, with a lapel pin .

This simple flower had everything to become the emblem of fraternity, and maybe more widely the pin of the Freemason in Germany. The Forget-Me-Not is presented to every new made Master Mason in most of the lodges , and its history recalled.

Second Degree Tracing Board

The greatest symbol on the Second Degree Tracing Board is the winding staircase. Its seven steps represent the seven liberal arts and sciences we have referred to, and symbolise the ultimate attainment of a Fellow Craft Freemason.

The seven steps are interdependent and are strung together as follows: 'Grammar' is the foundation of language, which enables us to communicate and broaden our knowledge.

The art of speaking fluently is 'Rhetoric', but without 'Logic' the previous two are just an empty, senseless flow of words.

The exchange of knowledge allows you to learn to compare. The science of comparison is 'Arithmetic'.

The fifth step, five being the predominant number of this Degree, is 'Geometry' which is established as the basis of our art. Geometry has been described as the science of harmony in pace. Its laws apply equally to the minute world of atomic physics and to the immense world of astronomy.

'Music' is the geometry of sound. Every note in the musical scale is exactly double the wavelength of the corresponding note in the preceding octave, and each note in a scale is a logarithmic progression. Music moves in measured steps and cannot free itself from geometry without dissolving into discord.

The seventh step - the uppermost step, is 'Astronomy'. From here we contemplate the wonder and the awesome magnitude of the Heavens. As we battle to understand infinity with our finite minds, it should help to put the rest of our lives into better perspective and assist in expanding our personal horizons.

Why do we "step off with the left"?

Simply because most ritual books contain a rubric (a note printed in red) to that effect. The idea probably stems from a desire to imitate military precision. When marching orders are given, one steps off with the left foot. Some argue that the aim is to ensure that the Deacon and the Candidate are in step, in order to avoid a 'three-legged' effect. This can only be done if they both step off with the same foot, the left. There is no symbolic significance in the action.

Is it necessary to maintain the 'Sign' whilst addressing the Master?

No, it is not. The correct procedure is for a Brother to stand to order and salute on rising to speak, and to salute again before resuming his seat. Saluting the Master is a matter of courtesy, acknowledging his rank and position. It is a salute only, and in a somewhat military manner; the lower rank should salute the higher rank first, which may be acknowledged, but not if the higher rank is seated

Masonic Birthdays

Alan Churchill	29
Peter Wilson	28
Herve Picarda	8
Geoff Richards	6

THE COAT OF ARMS OF GRAND LODGE

The patent for the current Coat of Arms was issued by the College of Heralds, the body responsible for the regulation of all English heraldic devices, in 1919.

In the Arms two large cherubim stand one each side of a shield. The divisions, called 'quartering' of the shield represent the historic union between the two separate Masonic organisations called respectively the "Antients" and the "Moderns" in 1813, when the United Grand Lodge of England was formed.

The 'quarter' on the left, bearing three castles, and a pair of compasses mounted on a chevron, stems from the coat of arms of the Moderns (paradoxically the older of the two rival Grand Lodges), being in turn derived from the original Arms granted to the London Company of Freemasons in 1472.

The three castles are believed by some to represent the Trinity. The 'quarter' on the right, bearing images of a lion representing strength; an ox, patience;

a man, intelligence and understanding; and an eagle, promptness and speed, is derived from the Arms of the Antients.

These, being familiar emblems of Royal Arch, emphasise that to the Antients, the Royal Arch was an integral part of the Order.



Around the shield is a wide border carrying eight lions. This was added in 1919 to commemorate the involvement of the late King Edward VII and other members of the Royal Family in English Masonry.

Above the shield is the Ark of the Covenant and a proportionately smaller second pair of cherubim, which follows the description in Exodus Chapter XXV, verses 10-20. There, we learn that the Ark was of acacia wood overlaid with gold and the cherubim were of solid beaten gold. The Hebrew lettering over the Ark is "Kodesh l'Adonai" meaning "Holy to the Lord" and this, we learn from Scripture, was the wording engraved on a gold plate affixed to the headwear of the High Priest.

The scroll at the bottom bears the Latin words "Audi, Vide, Tace" meaning "Hear, see and be silent" and is the first line of an old Latin couplet, a motto in two lines, dating at least from the fifteenth century. The whole couplet is "Audi, vide, tace, si vis vivere in pace" meaning "Hear, see and be silent, if you wish to live in peace".

With acknowledgement to the District Grand Lodge of the North island of New Zealand Newsletter—TESSELLATED TALES

Can a Lodge be said to be properly tyled when the Tyler enters the lodge to be invested and the Inner Guard remains in the Lodge?

From a theoretical point of view the answer must be no, but from a practical point of view, it depends on whether or not the Lodge is secure. If the door of the Lodge is locked after the Inner Guard has admitted the Tyler and the immediate precincts are properly secured so that no one can gain access, the Lodge in practical terms can be said to be properly tyled.

Famous Freemasons — Part 3

Winston Churchill - British statesman and writer. Prime Minister (1940-1945 and 1951-1955). His inspiration is often credited with helping Britain survive under the onslaught of Hitler's evil. Studholme Lodge No. 1591 and Rosemary's Lodge No. 2851.

Andre Citroen - French engineer and motor car manufacturer French automotive engineer. Lodge La Philosophie Positive, Paris.

William "Buffalo Bill" Cody - American frontiersman, Indian scout and showman, he founded the "Wild West Show" which toured Europe and America. Cody, Wyoming is named after him. Platte Valley Lodge No.15, Nebraska.

Nat 'King' Cole - Great pianist and ballad singer. Thomas Waller Lodge No. 49 PHA. Los Angeles.

Samuel Colt - Firearms inventor and manufacturer. He invented the first revolver.

Leslie Compton - was an English footballer and cricketer who played for Arsenal and Middlesex respectively. His brother, Denis, was also a footballer and cricketer for Arsenal and Middlesex, though Leslie was more successful in football and Denis in cricket.

David "Davy" Crockett - Frontiersman and politician. He was the US Representative from Tennessee who joined the Texas revolutionaries fighting against Mexico. He died at the siege of the Alamo.

Billy Dainty - English comedian and TV star. Chelsea Lodge No.3098 UGLE

Cecil B. De Mille – American film Producer / Director. De Mille directed the first Hollywood film, The Squaw Man, in 1914. De Mille became the creative genius behind Paramount Pictures and was integral to Hollywood's development as the film capitol of the world. Two of his greatest film successes were The Ten Commandments (1923, remade 1956) and The Greatest Show on Earth (1952). Prince Orange Lodge No. 16, New York City.

Jack Dempsey - Became a professional boxer in 1912 and fought in more than 100 semi-pro and professional bouts before winning the world heavyweight championship in 1919. He successfully defended his title five times before losing to Gene Tunney in an upset in 1926. In the rematch in 1927, Dempsey knocked Tunney down in the seventh round but delayed going to a neutral corner, so the referee gave the controversial "long count" (estimated from 14 to 21 seconds) and Tunney went on to win on points. Later became a restaurant owner in New York. Kenwood Lodge No. 800, Chicago Illinois.

John G. Diefenbaker - Prime Minister of Canada 1957-63. 57 year member of the craft. 33rd Degree, Scottish Rite. Knights Templar and a Shriner (First Potentate of Tunis Temple, Ottawa). Initiated, passed and raised, Wakaw Lodge No. 166 GRS (Saskatchewan). Affiliated Kinistino No.1, GRS. Honorary Grand Master of DeMolays.

General James Doolittle - American Army officer and aviator, he led the daring raids on Tokyo.

Herbert Henry Dow - Founded Dow Chemical Co.

Sir Arthur Conan Doyle - A Scottish physician and writer, creator of the famous "Sherlock Holmes". Phoenix Lodge No. 257 UGLE in Southsea, Hampshire, UK.

Humour

A Mason was having trouble with his ritual, and was telling a fellow mason in a pub one day, and his friend said I know a bloke down the road who sells Parrots who know the ritual and prompt you when you have any trouble. So the next day off he went to the shop, and the man said "yes I have three", he pulled a curtain across and there were 3 parrots, one with a master mason's apron on, one with a masters apron, and one with a grand lodge apron on. The man said "how much is the one with the masters apron on." "\$2000.00 and he knows all the ritual including the inner workings, and will always prompt you when you get stuck." "No", he said "to expensive", "what about the one with the MM apron on." "Well, that one is \$1,000.00 and he knows all the ritual, but not the inner workings, but will always prompt you when you learning it." "No to much, what about the one with the grand lodge apron on." "You can have him for \$10.00." "Why so cheap, he must know all the ritual and the inner workings?" "Oh yes, he knows all the ritual, but when you make a mistake all he does is sit there and go, tut! tut! tut!!

A new initiate returns home to his wife who is naturally curious to know what went on. The conversation goes something like this:

She) Well how'd it go ?

He) Very well - most interesting

She) What did go on ?

He) I'm not really sure if I can tell you about it.

She) Well is there anything you *can* tell me ?

He) Well it seems there are 3 classes of men in the Lodge -walkers, talkers and Holy men.

She) What do they do - if you can tell me ?

He) The walkers walked me around the lodge. The Talkers talked to me and to the walkers as I was led around

She) And the Holy men ? What of them ?

He) They seem to be a special class of men - all in dark blue and gold aprons and gauntlets.

They just sit on the benches around the lodge with their heads in their hands chanting repeatedly - "Oh My God Oh My God !"

A salesman walked into the post office in a small town and started to talk to the Post Master. In the course of their conversation the topic of Freemasonry came up. The man started to berate and criticise the Craft. He then asked the Post Master if he wanted hear a very funny joke about Masons. The Post Master told him that he was a Mason, as was the man standing in line behind the salesman, as were three of the mail carriers at the front desk. Now in the company of five Freemasons did the man still want to tell the joke to which the salesman replied, "Not if I have to explain it five times!"

Found on a cup in a Lodge in Ireland:

"OLD MASONS NEVER DIE, BUT YOU'LL HAVE TO JOIN TO FIND OUT WHY
