

# The Discoverer

**The Monthly Newsletter of The Lodge of Discovery**

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**Greetings Brethren,**
  
 Wherever you are, on land, sea or in the air, wishing you a very happy Festive Season.

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## NOVEMBER ANSWERS



1. How many master masons must be present to "open" a lodge of entered apprentices? **Answer 5.**
2. What are the three great lights of a lodge? **Answer The V.S.L., the Compasses and Square**
3. Why is the entered apprentice placed in the north-east corner of the lodge? **Answer To signify that he has begun his Masonic life and he needs to embed its principles.**
4. What is a "Token" and why is it issued to an Entered Apprentice Freemason? **Answer A sign, or symbolic evidence, or material object that is used to authenticate a person.**
5. Why was a P. applied to the N.L.B of all initiates? **Answer To remind them of the fidelity expected from all masons.**
6. What is the connection between the phrase ".....from the P. that S. at the L. of the P. or E. of K.S.T. and the first regular step of an entered apprentice? **Answer You are reminded that you always take the first step with the left foot.**
7. State the three (3) reasons why Masonic Lodges ought to be facing due East to West? **Answer 1 the sun rises in the East and sets in the West; 2 learning originated in the East, and spread its benign influence to the West; 3 King Solomon's Temple was East West because Moses was instructed by God to locate the Tabernacle in the Wilderness in that manner.**
8. What do the "Three Lesser Lights" represent? **Answer The sun, moon and Worshipful Master**
9. What is the significance of the letter "G"? **Answer A symbol for geometry and a Holier Significance.**
10. What is the main reason you were you divested of all metallic substances at your initiation? **Answer To teach you that a man is not measured by worldly possessions.**

*With acknowledgement to the Craft Masonry Knowledge Website New Zealand*



## The Spirit of Freemasonry

Have you ever thought that Freemasonry as it is today may have lost some of its original spirit?

In my Grandfather's day and in my father's day the general public looked up to a man who was a Freemason. He was regarded as a pillar of society and, indeed, that term "Pillar of Society" was often used, but no more is it used. It may be regarded as old fashioned and most things regarded as old are treated with little more than contempt these days. Our society has changed so much in the last twenty years and it is still changing. New words are replacing previously well-known words to such an extent that some of our elderly don't understand modern speak (and this is an example if you see what I mean).

Is it any wonder that Freemasonry is struggling in a modern world of change? Well, it may come as a shock to learn that Freemasonry is not struggling in some countries of the world. Young men are queueing up to join. Waiting times are anything up to three years, and initiation is only after tough and strict examinations of a man's background, family and business connections to ascertain his credibility and character. In these countries the "spirit" of Freemasonry is alive and well, men enjoy being together in spirit as well as physically. This has nothing to do with religion. A wise old priest once told a group of us not to confuse spirit with religion and the reason he gave was that religion is man-made whereas spirit is something quite, quite different.

So, my questions for you are these:

What was that original spirit of Freemasonry and .... what is that spirit today? How can you and I rebuild the spirit of Freemasonry in the days to come relevant to the here and now?

*V.W. Bro. George Allan PG Lec Chairman of National Masonic Education Committee*

## Two Great Dangers That Await You

The following article is taken from the Editorial of "Northtalk" – the news letter of District No. 1 Northland New Zealand prepared and published by W..Bro. John MacDonald.

### Two Great Dangers

In the first Degree every newly initiated Brother is told, after being brought to light, that he has just escaped two great dangers. There are two other dangers that beset us as Freemasons of which we receive no warning, yet are as equally deadly to Freemasonry as an organisation: they are COMPLACENCY and APATHY.

The Oxford Dictionary defines these two words thus:

**Complacency** (n) A feeling of smug or uncritical satisfaction with oneself or one's achievements.

**Apathy** (n) Lack of interest, enthusiasm, or concern.

Translated into "Kiwi" English: complacency = look how good I/we am/are now or were back then.

apathy = "she'll be right" or "someone else will do it".

After the post WW 2 boom our Lodges were full to overflowing with Brethren and candidates. With standing room only it was quite common for new Lodges to be formed to accommodate the numbers. For example Lodge Wainuiomata No 379 founded in 1954 spawned a daughter Lodge Orongorongo No 440 in 1972. Both Lodges met in the same small town, same building, but on different nights. Both these Lodges are now closed as are all but one of the Lodges that used to meet in the Lower Hutt area.

Complacency and apathy have played a significant part in the closure of Masonic Lodges and indeed all "men only" organisations. These two factors, complacency and apathy, are probably more to blame than the changes in social attitudes to serving and consuming alcohol which for hundreds of years were the dominant attraction in these societies. Most had a public focus on member personal development, family care, community service, or sport - which are all laudable objectives even in the self-opinionated world of today. Achievements were ticked off by the number of photos in the newspapers, plaques on walls in public places, and long service badges pinned on lapel jackets, proudly worn on every possible occasion. All meetings, including AGMs, were well attended and there were often queues for the position of President and Vice President. Society rules usually even insisted that Presidents and Committee members had to stand down after serving 3 years.

Secretary's post office boxes were full of new member applications and committee meetings had time devoted to approving these after suitable scrutiny in the approved fashion set out in the By-Laws. New members were welcomed in with a free drink at the bar which was then added to by the proposer, seconder, and various other friends and neighbours who made sure that they were present for the occasion. The "new member" was often "poured into" a car and driven home to his long suffering wife who had a meal sitting on the stove on top of a pot of steaming water with the pot lid over the plate.

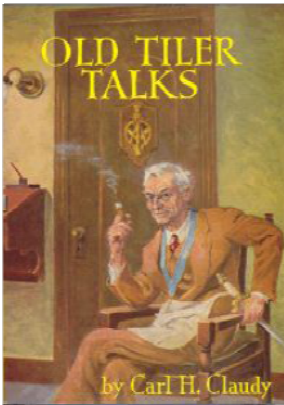
After the complacency came the apathy. With everything "humming along" and W. Bro Ivanhoe doing a great job as Secretary and W. Bro Scrooge McDuck doing a great job as Treasurer why would anyone else want to take the job at the next election of officers. W. Bro Woodchop has been Tyler for 25 years and knew every face in the District, so why would anyone want to be the Tyler while he was happy to do it? Did anyone ask him if he would like to be in the Lodge room during meetings on a cold winter's night rather than preparing the tables in the refectory?

How often did the Lodge hold a clean-up Saturday? You couldn't see the cobwebs if you didn't look up or the dust lying everywhere. Because there were not many social functions, how often were the toilets given a proper cleaning? What about building maintenance? Getting a bit short of money in the bank so let's defer that for a while shall we? Cracked window facing the street? Yeah! We must get around to getting that fixed shortly? And then of course there is always some delightful, well know person "Mr Sum One Else" who will come to our aid when all else fails. Sorry. Not today he won't. He is not politically correct anymore.

Are these two dangers present in your Lodge? If they are do something NOW because they very quickly become terminal illnesses.

Fraternally

*W. Bro. John MacDonald    District Education Advisor and Editor North Talk*



## Old Tiler Talks— A LODGE IS BORN

"What did you think of it?" inquired the Old Tyler of the New Brother as they came out of the lodge room in which a lodge had just been consecrated, dedicated and constituted. "It isn't often that we have a chance to see that ceremony."

"I don't care if I never see it again." returned the New Brother. "It's hot in there, and it struck me as a lot of blah, just words which mean nothing. Why do they have to go to all that bother? Why the corn and wine and oil? Why not just say, 'you are a lodge- go ahead and work,' and have it over with?"

"Would you have the Master say, 'this lodge is open' and 'this lodge is closed' for an opening and closing ceremony?" asked the Old Tyler.

"I wouldn't go as far as that," answered the New Brother. "But this ceremony leaves me cold. I can't see any sense in having this new lodge anyhow!"

"Oh! So that's it!" The Old Tyler smiled wisely. "You are objecting to the beautiful ceremony we have just witnessed because you are not in sympathy with the creation of a new lodge at this time and place!

"I wouldn't say that." The New Mason flushed.

"Did you, by any chance, happen to want election to an office in the new lodge, and they chose someone else?" The New Brother made no answer. "There will be other new lodges!" comforted the Old Tyler. "And you are a little too young in Masonry to aspire to office in a new lodge. But I can't let you keep this wrong attitude about one of the really beautiful ceremonies of our beloved order. Have you ever attended the graduation exercises of any grammar school, high school, or college?"

"My little girl graduated from the eighth grade into high school last week," answered the New Brother. "Why?"

"It's at least an even bet that you saw half of that ceremony through wet eyes," answered the Old Tyler. "As you watched all those fresh faces, boys and girls leaving childhood for youth, taking the big step that is between the grade schools and high school, facing the unknown future so blithely, was not your heart touched with a knowledge of all the disappointments and heartaches these happy and carefree children must undergo?"

"Of course."



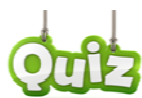
"You wouldn't be a human father otherwise! To me a consecration, dedication and constitution of a lodge is something like that. The new little lodge starts out so bravely. It is composed of Masons who have had no Masonic responsibilities. Sometimes one can find an old Past Master who will go into the line, but generally they are new and untried officers. They satisfy the authorities that they are competent to confer the degrees, but who knows their abilities to form a new lodge into a coherent whole, their tact in keeping harmony, their knowledge of the necessity for practicing brotherhood in the lodge? They come here, these brave bright brethren, and the Grand Lodge performs this beautiful ceremony. The corn, the wine, the oil, are poured for them. They are consecrated to God, dedicated to the Holy Saints John, and constituted a member of the family of lodges under this Grand Lodge. Masters of other lodges are present to wish them well. Some come bearing gifts - the jewels the officers wear, the working tools, perhaps a modest check from the lodge which sponsored them to help the new thin treasury get a start. They have no traditions to steady them. They have no matters of common knowledge to bind them together. They have no past of which to talk. All they possess is their mutual Masonry and their mutual responsibility - their hopes, their fears, their plans and their determination. An unwritten page is theirs on which to record their Masonic future. The Mystic Tie is all they know of lodge life. The Grand Master pronounces them a lodge, the charter or warrant is presented and they are born. To me it is a simple, beautiful, pathetic, and interesting site, and one I never tire of seeing."

"I am a fool." The New Mason spoke with conviction. "Old Tyler, why did the Senior Deacon gather up the corn that was used and put it carefully away?"

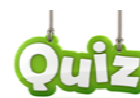
"He couldn't gather the wine and oil, since they were spilled for good," answered the Old Tyler. "But that little horn of corn will be kept until this new lodge itself sponsors another new lodge, then to be offered to them, that they may be consecrated with the same corn poured for the Mother Lodge."

"Oh, I am a fool, indeed," cried the New Mason. "Please take me with you to the next such ceremony, will you?" The Old Tyler grunted. But it sounded like a promise.





## DECEMBER QUIZ



- Q1. What is the very first question a Candidate is asked in the first degree?
- Q2. Who are the Principal Officers in a Lodge?
- Q3. When was the VSL first introduced into a Masonic Lodge?
- Q4. The Order of architecture used for the Junior Warden's column is named after the people in ancient Corinth. What is the reason for this?
- Q5. The Junior Deacon is the first mason to teach a Candidate during initiation, what does he teach the Candidate?
- Q6. What are the 'ornaments' of a Freemason's Lodge and why are they 'ornaments'?
- Q7. What is the Masonic symbol of the second degree?
- Q8. What is it that the honour, reputation and usefulness of a Lodge depend on?
- Q9. What is the danger that traditionally would have waited for any mason until his latest hour?
- Q10. What would cause a suspension of Masonic membership?

*With acknowledgement to the Craft Masonry Knowledge Website New Zealand*

### Lodge Birthdays

<b>Alan Churchill</b>	<b>36</b>
<b>Peter Wilson</b>	<b>35</b>
<b>Brendan Toner</b>	<b>3</b>
<b>Antoine Boudier</b>	<b>2</b>



## 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 about 290 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 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 Antient 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 advancement 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 summons, and that a brother prevented from attending should be sufficiently courteous to express his regret.

A brother is commanded to act as becomes a moral and wise man: he is expected to be prudent in all his dealings, and particularly to consult his own honour and that of the Antient Brotherhood with regard to his behaviour among friends and neighbours.

And finally, a strong injunction is laid upon each brother to observe secrecy. In the first Masonic obligation and in the Charge after Initiation, there are many references to secrecy. Indeed a brother's obligation to secrecy is never determined, for even if he undergoes the extreme penalty of expulsion from the Craft he is still subject to the obligations connected therewith.

Secrecy is a priceless but rare virtue. One Masonic writer has said that if Masonry did no more than train its members to preserve sacredly the secrets of others, confided to them as such, it would be doing a great work, and one which not only justified its existence, but also entitled it to the respect of mankind.

No Mason needs to be told the value of secrecy for without it Masonry would cease to exist. What is secret in Masonry? The method of its teachings, the atmosphere it creates – the Lodge and its ceremonies and obligations, its signs, tokens and words, its power to evoke what is most secret and hidden in the hearts of men. The need for secrecy is emphasised in part 4 of the sixth of the Charges of a Freemason:

"You shall be cautious in your words and carriage, which the most penetrating stranger shall not be able to discover or find out what, is not proper to be intimated; and sometimes you shall divert a discourse and manage it prudently for the honour of the worshipful fraternity."

Thus it will be seen that Freemasonry controls its members not by force, but through its human touch and doctrine of morality. At each obligation a brother takes vows to follow and obey its high principles and ideals. These are not empty obligations, for therein a brother pledges his life and sacred honour.

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## SECRETS AND SECRECY

While the Masonic order has secrets in the form of special words and passwords and modes of recognition, it is not in the nature of a secret society; rather, it is a private fraternity but with its doors always open to any thinking man who wishes to learn more about the process of living and co-existence with his fellow-man.

Masonic secrets, which are of a symbolic character involving brethren only, are associated with the esoteric doctrines of Freemasonry, are linked to the building of King Solomon's Temple three thousand years ago, are worthy and honourable and are not opposed to the laws either of God or of man.

Their use in the portrayal of the Masonic message and the development of the Masonic philosophy should be viewed not as something devious or unhealthy, but more as providing opportunities to test a man's ability to honour an undertaking or promise to retain certain matters to himself.

In operative days the various arts and crafts (or mysteries) had what were called secrets but these were matters of theory, practice or technique in each particular sphere of activity or learning. Over the years, many crafts could gradually have been seen by the populace in general as codes or systems of secrets and mysteries. The attitude of many people to Freemasonry, in particular, could have arisen in this way.

The following article was published by ABC Riverland—21 Nov 18—a welcome and refreshing promotion of Freemasonry

### **Freemasons are attracting younger members thanks to less secrecy and tapping into social media**



The historically "secret society" of the Freemasons has been mired in conspiracy theories and controversy for years, but young Australians are looking past that and choosing to become part of the fraternity.

In the past, the Freemasons' initiation process was highly secretive.

Members had to be approached to join, had to meet certain criteria, and a guard stood outside lodge meetings to ensure only male members could attend.

Freemason Alec Ayling, in South Australia's Riverland, said it had been daunting attending his first meeting.

"If you were to join, you were blindfolded before you came in and you're conducted around certain areas and had things explained, and then you're sort of brought to light," he said.

Since declining membership has led to fraternities closing, rules around membership have evolved from being secret and at times discriminatory to being advertised as welcoming people from all walks of life.

Grand lodges in Victoria and New South Wales have pointed to social media campaigns as the success behind recruiting new members.

Several have reported a 10–15 per cent increase in young people aged between 18 and 30 joining their group.



*Renmark Freemason Alex Ayling (right) says Freemasonry has made him a better person.*

### **Finding meaning in a changing world**

Port Adelaide Freemason Cooper Andrew Allan, 22, said young people were finding a sense of purpose with the group.

*"Things are changing, the world is changing, and I'm looking for some stability and I'm looking for something I can latch onto and find some meaning," he said.*

"Inside that lodge room there's no phone, there's no iPad. It's very much like an enlightenment society. It's a time for peace, tranquillity and learning."

### **Becoming a better man**

Freemasonry began in the Middle Ages when masons, or stone builders, were constructing the cathedrals and castles of Europe.

The men passed on their skills to worthy apprentices through secret rituals, and referred to biblical teachings that described the construction of King Solomon's temple.

South Australia's Grand Masonic Lodge director Jack Wolstencroft said any person with a belief in a supreme being who was a good person could join.

He explained the rituals, which were still mostly secret, were about character building. "Freemasonry teaches lessons of social and moral virtues and is based on the symbols of the trade. Where the building industry is about building a physical structure, freemasonry is building the character of men," he said.



*Inside halls like this, Freemasons perform rituals and hold other meetings such as charity events with members, their families and the wider community.*

Freemason Ryan Mann was 32 when he joined and feels since then he has become a better person and found a sense of brotherhood.

"There was this vibe, a warm feeling in the [lodge] room, a feeling I hadn't felt in long time. There was just a bunch of good men in the room," he said.

"With a tried and tested system, [it was about] making a good man better."

Mr. Mann admitted his initial contact with Freemasonry had involved looking at conspiracy videos on the internet.

### **A dark but influential past**

Bob James, the author of a book on Australia's Freemason history, said the group did have a dark past and lodge rooms had historically excluded races, religions and sexes.

*"There was a lot of disputation about the Jews in particular, but as far as coloured people, such as Indigenous Australians, they weren't even considered to be possible recruits," Dr James said.*

Women have been practicing Freemasonry in their own orders for about a century, but Dr James said some of these groups were given legitimacy only if members had family connections to male lodges.



*Freemasons use these instruments when they perform rituals in meetings. They are building symbols that relate to the stonemasons who built Europe's castles and cathedrals.*

He said there would still be some push back from conservative male organisations about women's lodges today.

"Because a lot of the spark has gone out of Freemasons generally, it's probably something you wouldn't get an argument about," he said.

*"But I'm sure if you scratched a few male Freemasons, you'd get a lot who would say that it's totally and must always remain male."*



American Freemason expert at the University of California, David Hackett, said in the United States, particularly in southern states, people supporting the Klu Klux Klan were at times Freemasons.

But he said the attitude of lodges depended on members, not the belief system, and excluded groups such as African-Americans often created their own lodges with different rules.

"It depends on the time and the place and the people that are there," Mr. Hackett said.

"Native Americans are members of Masonic lodges. In fact Masonic lodges have been very important within Native American reservations."



*These are the symbols of the Freemasons. They are building tools that would have been used when stonemasons in the 17th century were constructing castles and cathedrals.*

In Australia, some elite and influential people have been Freemasons, including a number of prime ministers, premiers and entertainers.

Dr James said the group had wielded considerable political influence, and during the early days of settlement some state leaders had been connected to lodges in England that wanted to establish an English Masonic Empire.

"In early days in Tasmania, the people who were high up in the Freemasons at the time were also the people who were making decisions about state-level politics, the governor of the state and that sort of thing," he said.

Mr. Allan said for young people, the idea of "a society of secrets" was appealing, but they were mostly joining to find meaning in an ever-changing globalised world.

"Obviously I can't tell you what the secrets are ... but I can tell you with great confidence, it's nothing world-shaking, it's not nuclear codes or water passages or where's the magic bullet that shot JFK."

## Humour

VSL

Q. What is the Volume of the Sacred Law?    A. Ten thousand cubic centimetres.

Who am I?

Q. Five hundred begins it, five hundred ends it,  
Five in the middle is seen;  
First of all letters, first of all figures,  
Take up their stations between.

Join all together, and then you will bring  
Before you the name of an eminent king.

Who am I?

(Clue: Roman numerals)

A. DAVID

Whodunit?

Q. What's the worst thing about being a Fellowcraft?

A. You're always one of the usual suspects.

Women Freemasons

Q. Why aren't women allowed into Freemasonry?

A. Imagine telling your wife that you had a Worshipful Mistress in the Lodge!-----  
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A Blonde died and was sent on her way to Heaven. Upon her arrival, a concerned St Peter met her at the Pearly Gates. 'I'm sorry,' St Peter said; 'But Heaven is suffering from an overload of goodly souls and we have been forced to put up an Entrance Exam for new arrivals to ease the burden of Heavenly Arrivals.' 'That's cool' said the blonde, 'What does the Entrance Exam consist of?' 'Just three questions' said St Peter. 'Which are?' asked the blonde. 'The first is, which two days of the week start with the letter T?' 'The second is, how many seconds are there in a year?' 'And the third is, 'What was the name of the swagman in Waltzing Matilda?' 'Now,' said St Peter, 'Go away and think about those questions and when I call upon you, I shall expect you to have the answers for me.' So the blonde went away and gave the three questions some considerable thought (I expect you to do the same). The following morning, St Peter called upon the blonde and asked if she had considered the questions, to which she replied, 'I have.' 'OK then,' said St Peter, 'Which two days of the week start with the letter T?' The blonde said, 'Today and tomorrow.' St Peter pondered this answer for some time, and decided that indeed the answer can be applied to the question.

'Well then, could I have your answer to the second of the three questions?' St Peter went on, 'how many seconds in a year?' The Blonde replied, 'Twelve!' 'Only twelve?' exclaimed St Peter, 'How did you arrive at that figure?' 'Easy,' said the blonde, 'there's the second of January, the second of February, right through to the second of December, giving a total of twelve seconds.' St Peter looked at the blonde and said, 'I need some time to consider your answer before I can give you a decision.' And he walked away shaking his head. A short time later, St Peter returned to the Blonde. 'I'll allow the answer to stand, but you need to get the third and final question absolutely correct to be allowed into Heaven. Now, can you tell me the name of the swagman in Waltzing Matilda?' The blonde replied: 'Of the three questions, I found this the easiest the answer.' 'Really!' exclaimed St Peter, 'And what is the answer?' 'It's Andy.' 'Andy??' 'Yes, Andy,' said the blonde. This totally floored St Peter, and he paced this way and that, deliberating the answer. Finally, he could not stand the suspense any longer, and turning to the blonde, asked 'How in God's name did you arrive at THAT answer?' 'Easy' said the blonde, 'Andy sat, Andy watched, Andy waited til his billy boiled.' And the blonde entered Heaven...