

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

In this Issue	
January Quiz Answers	2
The All-Seeing Eye	3
The Ballot	4
February Quiz	7
Old Tiler Talk	8
The Deacon's Lament	10
Masonic Funeral Planning	11
Humour	13

Greetings Brethren,

This month we have another wide-ranging bag of articles for your pleasure.

LOD is now working hard towards next month's installation.

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Membership e-mail address list

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



JANUARY ANSWERS



1. After the WM has asked members to assist him in opening the Lodge, how many knocks will be heard when opening in the first degree?

Nineteen if the IG opens the door to see that the Lodge is properly tyled but does not knock, twenty-one if he knocks and gets a response from the Tyler.

2. The words in the ritual tell us that fit and proper persons to be made Masons have to be 'just'. If you were talking to a non-mason how would you describe being *just*? Acting in accordance with what is morally right. This is a great word to start a discussion with other Masons.

3. The blindfold is used as a symbol of being in a state of darkness and to teach you what? That the heart must conceive before the eye can be permitted to discover

4. When investing a newly-made Mason with the distinguishing badge of an EA he is told it is more ancient than what two things? Golden Fleece & Roman Eagle

5. More honourable than what two things?
The Garter and any other Order in existence

6. Being the badge of what two things?
Innocence and the Bond of Friendship

7. The newly-made EA is entrusted to wear this badge with pleasure to himself and which two other things?
Usefulness to the Craft & Honour to the Lodge in which you have been initiated

8. After being invested with the badge of an EA the candidate is told of two kinds of preparation, internal and external. Internally he was prepared in his heart by what two things? By a favourable opinion preconceived of the Institution & a sincere wish to be a member

9. During the 1st degree prayer we ask TGAOTU to endue the Candidate with a competency of Divine wisdom to do what? Unfold the beauties of true godliness.

10. The ritual tells us that Masonry is founded on the purest principles of piety and virtue – what does each of these principles mean in modern life? Piety means dutiful, devout; not boastful virtue means justice, fortitude, temperance, prudence

With acknowledgement to the Craft Masonry Education Website New Zealand



THE ALL-SEEING EYE

Dr. Mackey interpreted the All-Seeing Eye as a symbol of God's omniscience, and in doing so had at the time (about 1870) the support of the Masonic students of his generation. The soundness of that interpretation need not be questioned in the sense that it represents the logical goal toward which any other possible interpretation may be aimed; but it is doubtful if it can be supported by Masonic history. Almost less is known about the symbol (and it is a symbol!) than any other; it did not once come into the purview of the studies on which this Supplement is based, and if any researcher has found anywhere solid data on the origin of the symbol it must be hidden in a book of more than average obscurity. There are a number of considerations based on other known data which throw some sidelights on the question:

During the long formative period of the Ritual from about 1717 to about 1770 Lodges were small, convivial, worked while seated about their dining table; they were serious, reverent, and the great majority of Masons were members of a church, but they were neither theological nor mystical, and they instinctively shrank from anything which bordered too closely upon the province of the Church. It is a sound rule in the interpretation of the symbols on the Tracing Boards used by those Lodges not to begin by assuming a theological meaning, because as a rule they shrank from theology. In Freemasonry before 1717 they shrank from it even more. They were a Brotherhood, a Fraternity, carrying on the traditions of the building craft, and they never had any consciousness of standing in the tradition of religion. Solemnity, seriousness, symbolism, ritualism, these do not betoken theology because they belong to man by nature and are found everywhere. Though the All-Seeing Eye is one of the religious symbols, it does not follow that the early Speculative Masons used it as a religious symbol.

The All-Seeing Eye may have denoted the Divine omniscience. Also, it may have symbolized any one or more of some five or six other truths or ideas. It may have denoted the sun originally, as it came up at dawn - it had been thus used by Shakespeare and many other writers. It may have meant the Grand Master or the worshipful Master, and been a reminder of the fact that wherever a man is and in whatever he may be doing he continues to be a Mason, and the eye of the Craft is on him. It may have stood for enlightenment, wisdom, intelligence; and it may have been the Tracing Board representation of the Blazing Star in the Tessellated Pavement, in which case it was again the sun, or day-star, which shines on through day and night. (Note: Until modern astronomy made a number of its difficult facts familiar to everybody the majority of men did not see any necessary connection between daylight and the sun, because the day begins before the sun appears, and remains after it has sunk.) There are many omnisciences in addition to those known to theology and metaphysics-the omniscience of the law, the omniscience of the Government which keeps its eye on every citizen, etc.; if the first Freemasons had a symbol for omniscience it does not follow that it was therefore the Divine Omniscience that was meant.

If their symbol signified the Divine Omniscience it does not follow that it would have had for them a depressing meaning, as if that Omniscience were for no other purpose than a final Judgment Day. Omniscience needs not search a man out in order to condemn him for sins he has tried to hide; it may search him out to honor him for virtues he has tried to hide. The Sword Pointing at the Naked Heart is another emblem which need not have a depressing meaning; it should have, rather, a cheerful meaning, because when justice searches out every heart it means that men have security, live in civil order, and therefore can be happy. We could use the All-Seeing Eye as a symbol of the Divine Omniscience we could use it at the same time as a symbol for what ought to be the Fraternity's own omniscience (the word need not be defined so absolutely as many think it should) in the sense that it never loses sight of a man once that man has become a member, not even if he does not attend Lodge, or is confined at home by illness or accident, or has moved away.

- Source: Mackey's Encyclopedia of Freemasonry

THE BALLOT



When in time of war a company of soldiers go into camp for the night, the men can sleep with a sense of security only because along the frontiers of the camp certain of their comrades are on sentry duty. The sentinel challenges all who approach; he permits none to pass or re-pass save such as are duly qualified.

The Ballot Box is freemasonry's sentinel. It stands guard at the portals of the Craft to keep off all who are not qualified to enter; and there is peace and harmony inside those portals only so long as it remains faithful to its sentinel duties. When in good time you are privileged to become a full member of the Lodge you will discover that in a certain real sense it is the very Key - Stone in the arch of our organization. It is important for you, therefore, as soon as possible, to gain a clear understanding of all it means and of the duties of a Mason with regard to it. I would now call your attention to certain of these meanings and duties.

Point 1:

First, the Ballot Box gives decisive and practical expression of the principle of qualification. Freemasonry does not solicit members. Petitioners must come of their own choice and free will. Of all those who thus come only such as have certain necessary qualifications are eligible for membership.

The first use of the Ballot is to decide whether in fact and truth a given petitioner possesses those qualifications.

Does a petitioner have, or does he not have, the necessary qualifications? This is the question to be decided by the ballot, and it is the only question to be decided. A man may be upright and honourable, a good citizen, a patriot, a loyal friend, and yet not possess the required qualifications. A black ball is not therefore a mark of disgrace. It is not a judgment on a man's character or on his personality, but is purely a technical method for deciding whether he is fitted for a place in the fraternity.

For this same reason it is un-Masonic for any member of a Lodge to cast a black ball against a petitioner out of personal spite or private prejudice. When we cast a ballot we act in an official capacity as a spokesman, or sentinel, for the fraternity. We are, so to speak, a member of a jury, and it is therefore unjust for us to permit our exercise of that function to be warped by purely private feelings.

Point 2:

Nevertheless, and here we come to the second point, the Ballot should be 'unanimous'. The petition ought to be acceptable to every member of the Lodge. That is to say, when the question arises whether a given man should or should not be received into our fellowship, the fraternity itself receives first consideration. This is wise and just. The fraternity has not solicited him! he is soliciting it. It is for him to prove his fitness. Consequently, if a member of a Lodge, not out of prejudice but out of positive and sure knowledge, is convinced that the petitioner would disturb

the peace and harmony of the Lodge, it becomes a duty to exclude him. The good and welfare of the body of men already in membership takes precedence over the desires and ambitions of the petitioner.

Point 3:

The third point is that the Ballot must be secret. It is a violation of the Grand Lodge Constitution for a member to tell how he voted, or to discuss a ballot in open Lodge, or to discuss the petitioner. This law has two general purposes; for one thing it protects the peace and harmony of the Lodge; for another, it protects the petitioner. As a petitioner he stands in a confidential relationship to the Lodge; the facts he has given about himself are personal and private, and they must be kept sacred as such; the whole transaction is private between him and the Lodge, therefore nothing about it should go to the outside world. If he is rejected it is for purely Masonic reasons and these should no prejudice him in the eyes of his fellows outside the Craft.

Point 4:

The fourth point is that every member of the Lodge ought to vote if he is present when the Ballot is taken. This means that the Ballot Box is a duty rather than merely a privilege. Membership in the fraternity is an office that carries official duties – as much so as the occupation of one of the chairs; and one of the chief of those official duties is to exercise a watchful care over the quality and fitness of prospective members. When a Mason became a member of the Craft he took an obligation to discharge the official duties incidental to membership, and for that reason it is as much his duty to cast an intelligent vote as it is for the Master to preside over the Lodge.

Point 5:

The fifth point is that the Ballot is inviolable. Once it is taken it is taken, and there is no appeal from its verdict. If a Master is convinced that some error was made while taking it he may order another Ballot to be taken at once (as when a member declares that he has made a mistake), but when he has announced it to be completed and the Ballot closed, the transaction stands finished beyond recall.

Point 6:

The sixth point is that the ballot is independent. This means that when in voting a member has exercised his best judgment in the performance of a duty, he is not answerable to any man, to the Lodge, or to Grand Lodge for his action, whether it was favourable to the candidate or unfavourable. This is the necessary corollary to the principle that voting is a duty; for no man can be held responsible for a duty unless he is recognized to possess the power and the authority necessary to discharge that responsibility. Officially speaking, every lodge room has two entrances, and only two; The Outer Door and the Inner Door. The Outer Door, which is, as it were, the passageway between the Lodge and the street, is kept sacred to members, who alone may pass or re-pass through it. It is guarded by the Tyler, who works under the immediate supervision of the Worshipful Master. The Inner Door is sacred to candidates, its sole purpose being to serve as a passageway between the Lodge and the preparation room. What the Tyler is to the Outer Door the Ballot box is to the Inner Door - a guard, a sentinel. It, and it alone, can decide who shall, or shall not, pass through it. No obligation rests more heavily on the shoulders of every member than his duty to see that none pass that sentinel save such as are properly qualified.

It would be a mistake to think of the Ballot Box only from the point of view of its power to exclude the unworthy; its positive power is far more impressive. A favourable Ballot is more than a mere grudging admission of a petitioner into membership. On the contrary, it has, at one stroke and for all time to come, decided that he is to be admitted into full and free fellowship with his brethren. When you become a full member of the Lodge you will not be in a position to raise any question as to the fitness of another member. You cannot quarrel with him because he may belong to some race against which you feel a prejudice, or because he adheres to some church or religious creed in which you do not believe, or because he may not possess the degree of social polish, you consider necessary, or because he may not be as learned as he ought to be, or is poor, or possesses traits and habits that may jar upon you.

All questions as to the desirability or acceptability of such qualities were decided with complete finality by the Ballot Box at the time his petition came before the Lodge; and that decision remains in force! It is Un-Masonic to consider him under perpetual probation; his period of probation ended when he was elected to membership. He has been, ever since, a Brother, and it is the duty of every other member of the Lodge to treat him as such so long as his membership shall last.

From this rapid sketch of the rules governing the Ballot Box you will see that, when in the beginning of this talk I likened it to the sentinel on guard through the night I was guilty of exaggeration. As you approach membership yourself let me urge you to reflect upon these truths; that you read carefully all the regulations governing the ballot in the Book of Constitutions of Grand Lodge; and that when later you assume the responsibilities of membership you will do so with a clear conception of the duty it entails to exercise the power and prerogative of the ballot.

This article was written by Brother T. G. Winning PM Hawick Lodge No. 111. and Secretary Grand Lodge of Scotland.

This excellent paper was written to be particularly suitable for the instruction of the new Entered Apprentice.

With acknowledgement to SRA 76

Editor's Note—UGLE Book of Constitutions Rule 145—In accordance with Rule 145, Members, who are in default in the payment of their subscriptions for three months after their becoming due, shall be deprived while so in default of all or any of the rights of voting, balloting, proposing or seconding candidates, and being appointed or elected to office.



FEBRUARY QUIZ



The following phrases come from our Ritual Book. Using the same principle as our ritual book the Uppercase Letters stand for a word in each case. For example: The T F H in a D would mean the twenty four hours in a day.

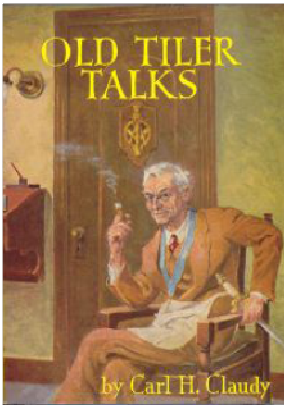
This quiz can be used for EAs, FCs, MMs and PMs – if they don't know a phrase it doesn't matter - they will one day and this might whet their appetite.

1. The G or T of an E A F
2. The P P of my E
3. The F R step in FM
4. The P or E M and S V
5. This P was P at your N L B
6. The T G though E L in Freemasonry
7. It is M A than the G F or R E
8. The F of these is S, F and O.
9. A C P P to be M a M
10. At my I I was T T be C
11. The G G of D, a P and R in I
12. They are the S, P and Cs.
13. A P within a C from which a M M cannot E
14. By meek and candid B this evening Y H E two G D
15. The T G P of B L, R and T
16. From the P which S at the L of the P or E of K S T
17. You are now E to D the T L L which are S in the W, S and E
18. Let me A T T R of the S W
19. I T P O T G A O T U A O T W, W, A W L O A, F, A A F
20. A A P O Y F A T R T O B U Y S L A Y S L

Brethren, feel free to use this with the masons in your Lodge.

With acknowledgement to the Craft Masonry Education Website New Zealand





Old Tiler Talks— GIFT OF THE MAGI

What do you think happened to me in there tonight?" asked the New Brother of the Old Tiler. "Someone give you a dollar?" asked the Old Tiler.

"No, of course not!"

"You give someone a dollar?"

"Certainly not!"

"Well, I can't imagine what happened. Men don't usually get as excited as you are except about getting or giving dollars. What did happen?"

"Brother Smith asked me if I would stand for election as Junior Steward in December!"

"Most natural and reprehensible of Brother Smith!" chuckled the Old Tiler. "Of course you told him you would be pleased to do so."

"Why was it natural and why was it reprehensible, and of course I did nothing of the sort!" answered the New Brother.

"It is natural for men to ask their friends if they want office. It is reprehensible, because Masonry in lodge practice is not supposed to have any politics. An election is supposed to be like a wen, something that just grows without any previous warning or conversation! But why didn't you accept with pleasure?"

"I didn't accept at all! What would I want to be an officer for?"

"Why not?"

"Why, Old Tiler, you know well enough why not! I have heard you talk before about the responsibilities of office. An officer has to serve at least seven years before he gets to the East in this lodge. He has to learn degrees and attend meetings and go to all funerals and visit the sick and labor instructing candidates and I don't know what all besides. Why should I run my head into any such noose as that? What does the officer get out of it, anyway? Nothing but fifty dollars' worth of squares and compasses to hang on a blue ribbon on his coat and for the rest of his life have some Master say, 'You are cordially invited to a seat in the East!' Not for me, thank you!"

"No, very evidently not for you," agreed the Old Tiler. "Did you tell Brother Smith all this?"

"I sure did!"

"What did he say?"

"He didn't say anything. He just looked shocked!"

"I can understand that," mused the Old Tiler, placidly. "Most men are shocked when they go to a friend to do him honor and make him the priceless gift, and he laughs in their faces and calls their gift trash."

"Say, hold on a minute! What are you talking about? He didn't try to give me anything. He tried to wish something on me. He tried . . ."

"Oh, no, he didn't!" contradicted the Old Tiler. "You are laboring under a misapprehension. You evidently think a lodge has to beg members to be her servants. Such is not the case. The lodge looks around to see which of her sons she will honor. Through a few men she picked on you. Brother Smith came to you with the Gift of the Magi in his hands. Of course, the gift is not his to make, it is the lodge's to make. But just because there is, now and then, the unappreciative, non-understanding member, who would tread on pearls if they were thrown before him, to get at the swill of ease and luxury instead of the jewels of labor and their reward, the lodge allows certain of its brethren to sound out the others before it offers them the position by in election.

"The lodge looks upon the election to the junior end of the line as a signal honor. In all probability, the man elected Junior Steward this year will be the Master seven years hence. At least he can be, if he has ability and love for Masonry and sticks to his job. So the lodge feels that in saying to a brother 'you may be a Master in seven years; at least, we will trust you to try, as we will try you in trust,' it is paying him the greatest compliment outside of an actual election to the East which it can pay. As betrothal is to marriage, so is election to the foot of the line to the Mastership.

"To be Master of a lodge is a position of responsibility. It means work. It means effort. It means trials. It means difficulty. But it also means much in education, in assurance on one's feet, in knowledge of character and strength of will and wit. Being Master brings great rewards, of which your 'fifty dollars' worth of gold' is but the symbol, not the substance.

"But we all make mistakes, and Brother Smith and I both made one. When he asked me about you, I said you had good stuff in you. So he spoke to you, but you don't want to bring it out for the lodge. That's your business. It was our error. So we will take the better man."

"Why . . . Why didn't you take the better man in the first place?" asked the New Brother.

"Oh, we didn't know he was the better man until you told us so. You had concealed it from us. We thought you had Master's quality in you. Willingness to serve, love of your fellows, desire to be something in Masonry for what it will do for you and what you can do for others; these make a Master's quality. But we were mistaken."

"No, I was mistaken," cried the New Brother remorsefully. "Do you suppose I could unconvince Brother Smith?"

"Not this year," answered the Old Tiler. "You have a year to try."

The Deacons Lament

Oh! I wish I'd looked after me ritual
I wish I had studied the book
I might have got through a few meetings
Without having to take a sly look

At the words printed all neat and tidy
With capital letters and dots
And inverted commas and rows of small ham-
mers
To remind you about all the knocks

If I'd attended a lodge of instruction
And followed the preceptors plan
My signs might be more like a mason
And less like an old tic tac man

For a past master once said with sarcasm
As he doffed his apron of blue
You lay five to one, when the lodge has begun
And evens the field when it's through

Time was when I was a deacon
I was proud of me wand and me dove
Initiation was due; I was in a right stew
So I wrote all the words on the glove

Now some candidates are cool and collected
But not mine he was nervous and hot
I don't mean to boast but his hand was like
toast
Left me palm an illegible blot

As I thumped the wardens shoulder
The ink stained his coat a bright blue
He said who have you there I just stood in de-
spair
He could see I hadn't a clue

I gazed at me glove for the answer
At those five tickled fingers of fate
Then the blots rolled away, left the words plain
as day
St Michael — All cotton — Size eight.

Lodge Birthdays

Derek Butterfield	41 (FM HM)
Jock Hannaford	41 (FM HM)
Doug Bailey	14
Jim Woodford	9

News from the South

At the January meeting we welcomed back Bro. Barry Amoss. Barry and wife Amanda were in Port Vila for a month's holiday visiting family and friends. On his return to Suffolk Barry will be in the SW's chair pending installation in January next year. We wish him well!!

MASONIC FUNERAL PLANNING

"So live that when thy summons comes to join the innumerable caravan that moves to that mysterious realm where each shall take his chamber in the silent halls of death ..." (from the Grand Lodge of Missouri Masonic Funeral Service)

Some of us have all listened to these ageless words spoken in honor of departed Brethren. The question I am asking is: When it is you these words are spoken over, have you made the preparations necessary to satisfy the laws of the land and to ease the burden of your passing on your family?

Flowers on casket

It is something we should all consider in a timely manner and especially while we are of sound mind and body and can make proper decisions regarding our possessions and last wishes. Approaching this task from the standpoint of membership in the Fraternity, we must deal with the long-standing tradition not to discuss, in detail, the business and customs of the Fraternity with family members. Therefore, many widows and children have no idea who in the Lodge needs to be notified of our passing. Let us make a few suggestions that will ease the burden on your family and, at the same time, ease the burden on the Lodge Secretary and the Master.

Masonic Funeral Ceremonies

Include with your important papers, envelopes addressed to the Lodge Secretary and the secretaries of all the appendant bodies in which you have membership. Put a sheet of paper in each envelope with your Masonic history (if you have been a member of more than one Lodge, be sure your list reflects the correct names and locations of all Lodges in which you have held membership in case you have transferred your membership) and a place for your survivor to write the date of your passing and such other information that might be of interest to the Lodge and/or appendant bodies. Attach to the envelopes a sheet of paper with detailed instructions that explain to your next of kin the importance of notifying each Masonic body of your passing. If you are uncertain what the correct address is, look at the return address on your latest dues notice. Also, include with these important papers a sheet of paper with instructions on whom to contact to request a Masonic funeral service. The Master of your Lodge is always an appropriate person to contact when requesting a service. If he is unavailable, contact your Lodge Secretary.

Masonic grave headstone

It would be a good idea to write a draft of your obituary so that those things that were important to you, in your life, will be known to others. It also insures your Masonic memberships, titles, and honors are spelled accurately. Include the full name of each body as well as the complete title of each office you have held. Be sure to also include specific instructions on the disposal of your Masonic ritual books, pins, aprons, and related items.

If you have been a collector of Masonic books, pamphlets and other such items, be sure to suggest proper disposition of these articles. This may be to a Masonic relative who is interested, to the Lodge for their library, or a brother who you know will keep and treasure your books as you did. Alternatively, you may want to donate your books to the Lodge with instructions to sell them and use the money earned for upkeep of the Lodge hall or for a Lodge charity. Whatever your personal wishes, make timely plans and leave clear instructions. It is sad to go to a flea market or yard sale and see someone's Masonic book collection lying in a neglected heap on a dusty table.

Now for a look at the worldly side of the issue of death. As in disposition of your Masonic belongings, it should be a priority with every brother to make final plans. You should contact a funeral director and ask him or her for assistance in preplanning your funeral and burial. Your funeral director can assist you in developing a "pre-need plan." This plan can be purchased and paid for at any time. The funeral director will help you select your casket, service, vault, grave plot, and grave marker or guide you if your wish is cremation. Also, they will make suggestions on the type of service and what will be included in the service, such as visitation times, minister/spiritual leader, songs, casket bearers, Masonic emblem on the service folder. The funeral director should be instructed to remind the family that it is customary for the apron to remain in the casket.

The funeral director will counsel you on the financial aspects of your service and will help you to select a casket, burial site, etc., that is within your financial range. He will suggest options for paying for your pre-need, which can include CDs, insurance policies, etc. An advantage of prepaying is that the cost can be frozen to protect against inflation and save your family members these expenses when the service is needed.

Flowers on Bible

The funeral director can give you a book that guides you in providing the information needed. You should complete this book carefully and completely. Be sure to include a copy of your obituary and a copy of the list of Masonic bodies you belong to as was suggested earlier in this pamphlet. If you are a veteran be sure to include pertinent information about your service record. This should include branch of service, rank held, medals awarded, date of entry, date of discharge, service serial number and a copy of your discharge papers.

You should visit your attorney and have him draw up a last will and testament. This will ensure your wishes are legal and binding, and will leave no doubt as to the disposition of your property. Such arrangements will raise a big burden from the shoulders of your survivors at a very traumatic time in their lives.

Therefore, Brethren, do it now, for as the Masonic funeral service says we, none of us, know when that time will come. Be prepared and be considerate of your loved ones and your brothers and, most of all, be prepared yourself, first in your heart and secondly in your affairs.

With acknowledgement to The Wandering Master

Humour

ANAGRAMS

Someone out there must be "deadly" at Scrabble.

PRESBYTERIAN: When you rearrange the letters: **BEST IN PRAYER**

ASTRONOMER: When you rearrange the letters: **MOON STARER**

DESPERATION: When you rearrange the letters: **A ROPE ENDS IT**

THE EYES: When you rearrange the letters: **THEY SEE**

THE MORSE CODE: When you rearrange the letters: **HERE COME DOTS**

VIMTO: When you rearrange the letters: **VOMIT**

DORMITORY: When you rearrange the letters: **DIRTY ROOM**

SLOT MACHINES: When you rearrange the letters: **CASH LOST IN ME**

ANIMOSITY: When you rearrange the letters: **IS NO AMITY**

ELECTION RESULTS: When you rearrange the letters: **LIES - LET'S RECOUNT**

SNOOZE ALARMS: When you rearrange the letters: **ALAS! NO MORE Z 'S**

A DECIMAL POINT: When you rearrange the letters: **I'M A DOT IN PLACE**

THE EARTHQUAKES: When you rearrange the letters: **THAT QUEER SHAKE**

ELEVEN PLUS TWO: When you rearrange the letters: **TWELVE PLUS ONE**

AND FOR THE GRAND FINALE:

MOTHER-IN-LAW: When you rearrange the letters: **WOMAN HITLER**

Just read that 4,153,237 people got married last year; don't want to cause trouble but shouldn't that be an even number?

Today a man knocked on my door and asked for a small donation toward the local swimming pool. I gave him a glass of water.

I want to die peacefully in my sleep like my grandfather, not screaming and yelling like the passengers in his car.