

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

In this Issue	
Symbolism of the First Degree	
Working Tools of a Travelling Mason	6
Famous Freemasons—Robert Falcon Scott 8	
Old Tyler Talk	11
Cyclone Pam Relief Fund	13
Humour	14

Greetings Brethren,

A mixed bag of interesting articles for your pleasure this month. Enjoy!!

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



George Washington's Masonic Apron

Membership e-mail address list

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

THE SYMBOLISM OF THE FIRST DEGREE

Freemasonry conveys its teachings, almost exclusively, by the use of symbols; and since the sum and substance of all Freemasonry is to be found in the first three degrees or Entered Apprentice, Fellow Craft and Master Mason, it is these degrees which are known as the symbolic degrees, and which will be found to be richest in symbolism.

An examination of these three early or primitive degrees will show that while the First and Second Degrees are predominately symbolical in character, the Third Degree contains a good deal that is, legendary and traditional. It will not be denied that much of the legendary and traditional in Freemasonry, could be, and is, symbolised, but it must be remembered that Freemasonry is not builded on symbolism alone; its traditions and legends also have an important and necessary place in its structure.

One good reason being that they enable Freemasonry to preserve its peculiar identity. Much of the Masonic structure is based on, and fashioned around, events which befel the Children of Israel after their release from Egyptian bondage.

Their journeys in the desert their entry into the Promised Land, the erection of their tabernacles and temples, their conquests and defeats in war, and particularly their associations with the God of their Fathers, are referred to, in the various Masonic degrees. Some of the so-called "higher degrees" are concerned with some particular event in Masonic or contemporary history, and while it is possible to find some beautiful symbolism in these degrees, their primary object seems to be, to relate these events with a view to perpetuating their memory, rather than to convey any moral teaching by the use of symbols.

The First Degree contains but passing reference to anything of an historical or legendary nature. Its cardinal purpose is to declare the tenets and principles of Freemasonry, by the presentation of its symbols, in such a manner that its teachings will be concealed from the profane and unworthy, but capable of being readily understood by the initiate.

Freemasonry, as we know it to-day, is a progressive speculative science. In what measure it was wholly or in part derived from the Operative Art, is a question upon which opinions differ and much argument has been waged, but there can be no doubt that many of the customs, tools of trade and the materials of the operatives have been symbolised and used as a foundation and framework upon which to build and adorn the speculative science.

The Square is no longer merely an instrument used to "try and adjust rectangular corners", but becomes the symbol of moral rectitude and the Compasses are no longer used exclusively by the architect, but find a wider application as a symbol of restraint, by pointing out the limits of good and evil.

As a Speculative Science, Freemasonry is a mode of living, based on certain fundamental principles which serve to inculcate the Masonic conception of a man's duty to God, his neighbour and himself. It is a life which embraces these three great duties in their proper proportions; each interpreted, not as a separate unit, but rather as a part or a whole system, with recognition of a relative dependency of its several parts.

Of this life, the First Degree represents that period covered by birth, infant nurture and apprenticeship. It is a time of instruction; for it is in this degree that Freemasonry seeks to establish the value of, the moral and social virtues and to show their worth, not only in the promoting of the welfare of oneself and one's fellow creatures, but also as a means of spiritual development; a progress towards those paths of heavenly science which will ultimately lead to the Throne of God Himself.

It is this progression towards spiritual things which is the essence of all Masonic teaching, and which is in evidence throughout its entire structure. Freemasonry enumerates several cardinal virtues, as basic principles of good living, for the guidance of its initiates. Prudence is symbolised by the restraint which is imposed on the candidate when he first enters the Lodge. One must not rashly rush forward with a disregard of laws and regulations and the rules of propriety, or trespass on the rights of others. Nor, on the other hand, should there be any retreating from, or shirking of one's responsibilities, but rather, a prudent and well regulated course of conduct, so disciplined as to make the best use of those talents one possesses.

After the invocation and the Candidate's avowal of his trust in God, he is told 'that as a result of that trust he may proceed with a "firm but humble confidence", and thus another Masonic cardinal virtue is symbolised, namely, Fortitude.

Freemasonry avers that in a Lodge, a man is not esteemed on account of his worldly possessions and that therein, all are equal. This natural equality is symbolised by the condition in which every candidate presents himself for initiation. No matter what his social standing, be he prince or peasant, rich or poor, the same procedure is followed and the same essentials are demanded.

Every candidate enters in that same state of helpless indigence, aided by the tongue of good report. It is a fitting prelude to the Masonic teaching that we are all sprung from the same stock, partakers of the same nature and sharers in the same hope. And upon each one alike, Freemasonry bestows the same reward, the simple yet profound and all embracing title of Brother.

At the same time the Craft realises the necessity of distinctions among men in the community at large, in order to preserve the peace and good order of society, and to this end every candidate is enjoined to be exemplary in the discharge of his civil duties. Hence, as Masons, we meet on the level of natural equality and part on the square of moral rectitude and good citizenship.

When the Candidate observes the first rays of Masonic light his attention is immediately directed to the three Great lights, the V.S.L., the Square and the Compasses. At this stage, they are only summarily referred to, but as the Masonic structure takes shape, their symbolic significance becomes increasingly more apparent.

The V.S.L., is a symbol of universal brotherhood. Freemasonry is not a religion, but in all English speaking Lodges, it does require that its members shall hold a belief in a Supreme Being whose law is acknowledged as the rule and guide of both faith and actions.

Thus, the V.S.L. stands as a symbol of the common Fatherhood of God and the only foundation upon which can be erected a Brotherhood of Men; for there can be no common brotherhood unless there is a common fatherhood. By reason of this simple faith, Freemasonry has been enabled to accept as members of the Craft adherents of almost every religious faith throughout the world; and upon this simple faith, it builds its super-structure and hopes to attain its ideals.

In the Masonic structure, the Square has many appellations; it is one of the Great Lights, a working tool of the Second Degree and the jewel of an Installed Master, but in each case, its teachings are the same, it remains the symbol of morality or right living according to the Masonic line and rule.

The Compasses also cover a wide field of Masonic ritual and ceremonial. They play their part during the initiation of a candidate, and they are also the jewel of the Grand Master. Leaving aside for the moment, their spiritual significance, with which this paper is not immediately concerned, the Compasses are a symbol of restraint and self-control; a constant reminder that we should ever recognise the limits to which our own circle of Masonic attainments can extend without, detriment to ourselves, or trespassing on the rights of others.

Their use in the initiation ceremony during the administration of the O.B.B. should point out that at that circle of Masonic duty and that in the most severe and various conditions the health of the individual and while that centre remains firm, the Mason will be enabled to describe a circle of work which he cannot err.

They serve, not only as a reminder of the world-wide activities of the crafts so vast that his labours are constantly being carried out under the meridian sun, but they are also a guide for the conduct of a Wor. Master. For, as the sun and moon rule the day and govern the night, point the way, regulate the labours and rest of mankind, so, with equal regularity and impartiality the Wor. Master should conduct the affairs of the Lodge and so apportion the hours of labour and refreshment, that profit and pleasure may be the result.

One of the most important symbols of the First Degree is the apron with which the candidate is invested. This apron, which should be of white lambskin, is described as being the badge of innocence and the bond of friendship. In our ceremony it is referred to, as the badge of an Entered Apprentice, but it is this plain white lambskin apron which is the badge of a Master Mason and to which may be superimposed as one possesses rank and Masonic title, has little or no symbolic significance. In all ages, white has been a symbol of purity and the lamb a symbol of innocence, and it is the combination of these two which justifies the Masonic teaching that purity of life and a dedication are essential to gaining admission to the Grand Lodge above.

The apron is undoubtedly a connecting link with our associations with the operative masons. It is part of the dress of a workman.

To-day, Speculative Freemasonry still refers to its labours as 'work'; hence the apron should also be deemed to be a symbol of the dignity of labour and a fitting support to the Master's teaching that "skill without exertion is of little avail", and that labour is the lot of man". This appreciation of physical exertion is, further exemplified by the Working Tools of the First Degree for they do a very symbolic of labour and perseverance.

The Common Gavel is a symbol of the voice of conscience, the voice of the law, the voice of a liberal and enlightened education and the 24 in. gage, as a means by which both as a certain how far these activities can be extended in the acquisition of the principles of moral truth. But the knowledge of moral truth of itself, is not sufficient; it is necessary that this knowledge should be able to be applied. Of what use is it for the heart to conceive or for the head to devise, if these conceptions and devices are not put into execution. In the language of the natural knowledge must be aided by labour and sustained by perseverance in order to overcome the difficulties which have to be met with in the preparation of the material and the erection of the edifice.

These efforts, the Apprentice is adjured to spread over the bosom of the day a proper proportion between prayer to Almighty God, labour and refreshment, and to serving a brother in time of need.

Thus these tools all might well be said to be symbolic of those efforts which the Masons should make in the fulfilment of his duty to God, his neighbour and to himself. The labour of a Masonic life is sometimes referred to as the preparation of a stone, fitted to be laid in the structure, and this preparation is symbolised in our Lodges by the Rough and Perfect Ashlars.

The Rough Ashlars, situated in the north-east, the place of the foundation stone, the birthplace or the starting point and the Perfect Ashlars situated in the west, the place of completion, the setting of the sun and the close of life. The Rough Ashlars is described as being a strong rough hewn stone taken from the quarries, but this description is not entirely appropriate in its application to a Masonic initiate.

Freemasonry expects that each candidate - each a rough ashlar - it receives, shall have been wrought sufficiently to show that it is capable of being shaped as near to a perfect cube as it is possible for human efforts to attain.

It is not the task of Freemasonry to teach the elementary principles of good living. Indeed, no one can - or should - gain the right to be proposed as a member, unless he has given very clear proof that his character has been moulded to such an extent that he recognises the necessity of fulfilling his duty to God, his neighbour and himself. It is only by such preliminary testing and the knowledge that the stone will stand up to the heavy blows of the gavel, that it can be confidently expected that it will respond to the repeated efforts of the chisel.

The ritual and ceremonial of Freemasonry plays its part by symbolically demonstrating how one can best use those talents wherewith one has been blessed. to the glory of God and the welfare of one's fellow citizens. But it was never intended to be the instrument by which to teach and instil the fundamental principles of right living, nor will the mere conferring of degrees ever make a Mason, in the true sense of that word.

In the preparation of the Perfect Ashlar, nothing is added to the original stone. Perfection is attained by the removal of imperfections; and although its external appearance may be altered, the quality of the stone remains the same. For this reason, the utmost caution should be exercised in connection with the acceptance of candidates. If on the night of his initiation, the candidate fails to present himself as a "just and upright Freemason", or if he is not sincere in his avowal to make himself more extensively serviceable to his fellow creatures,

if, in short there are faults in the heart of the material, then such a stone can never be fitted to take its place in the intended structure.

The building of the Masonic edifice can only be carried out by individual effort, and the extent of that effort will be governed by the "compass of your attainment", which will be as varied as human nature itself. In recognition of this diversity of human nature, even when confined within the landmarks of the order, Freemasonry does not impose any particular task upon any of its members. It does not demand that each stone shall be of the same size, not brought to the same degree of perfection, but it does demand that the stone presented shall be perfect in its parts and that the effort made shall be honourable to the builder.

Thus the ashlar may be said to symbolise life itself; shaped partly by hard treatment, partly by persistent and oft-times wearisome strivings and partly by personal contacts. For it is that rubbing of shoulders with our fellowmen that will serve to give that fine polish and remove those irregularities which prevent us from fitting into one harmonious whole. And although perfection is always just out of reach, the love of the ideal will always furnish the incentive for sustained effort.

Brethren, since there can be no precise definition of a symbol, it will necessarily follow that there will be many interpretations of our ritual and ceremonial yet no matter how much may be expressed there will always remain that greater part, that real Freemasonry which is the inexpressible.

THE WORKING TOOLS OF A TRAVELLING MASON

I now present to you the working tools of a travelling mason; they are the Tyre Jack, AA Membership Card and the Cell Phone.



The Tyre Jack is the first tool placed in the hands of the travelling brother, to enable him to lift his car and change the tyre, while swearing and soiling his clothes.

The AA Card is a small piece of plastic; meaningless by itself, but powerful when the first tool proves unsatisfactory. Though recognized by various drivers under different class licenses, it yet admitted by them all that no towing can be done without it.



The Cell Phone is an annoying tool, expensive in its use and yet “an evil necessity”. It is calculated to have its battery die just when it is about to be engaged with the second tool, and the mightiest curses have been created by its aid.

But as we are not travelling masons, but more social and local or visiting brethren, we apply these tools to our social graces. In that sense from the Jack we learn that it is more important to lift our brethren up than worry about a soiled trouser or a bit of inconvenience.

From the AA Card we learn that help, support and back up are of vital importance. It is more important to help one another than to try to go it alone. That teamwork is the way to grow. Although the lodge may be strong and the members may be dedicated it is all in vain if we do not support one another.

From the Cell Phone we learn communication is necessary to achieve camaraderie, that devotion is achieved through repeated and caring conversations alone and nothing short of familiarity and support is necessary to induce the virtue of brotherly love, encourage the lodge and raise membership from obscurity.

On the whole we deduce the following moral, that visiting, meant as support, aided by team work and prompted by brotherly love will finally overcome all our hurdles, raise attendance through association and promote contentment in the Lodge of Free Masonry.

This lecture was created as a toast to the visitors in January of 2004 for installation of officers for Lebanon Lodge No. 139. The creator was: W. Bro. Scott McQuillin, P. M., Lebanon Lodge.

The Editor of the SRA76 magazine in sourcing has slightly adapted the article and included the graphics.

Lodge Birthdays

Derek Butterfield	42 (FM HM)
Jock Hannaford	42 (FM HM)
Doug Bailey	15
Jim Woodford	10

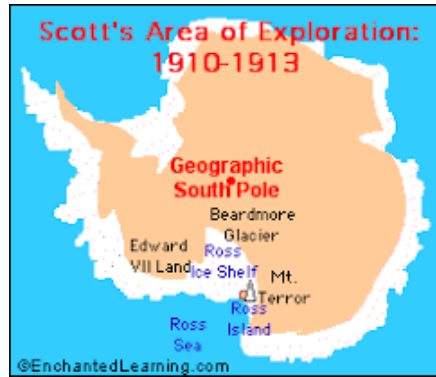
News from the South



Congratulations to W. Bro. Barry Amoss who was installed into the chair of King Solomon—Lodge Doric # 81 in the English county of Suffolk, in January.

W. Bro. Andrew Hibgame was in attendance.

Famous Freemasons - Robert Falcon Scott 'Scott of the Antarctic'



Robert Falcon Scott was born on 6th June 1868 in Devonport, Plymouth. Scott from an early age was destined to join the Royal Navy. He attended a school to prepare him to take the entrance exams to join the Navy, and at the age of 13 he began his naval career by becoming a cadet on the HMS Britannia, and then two years later became a midshipman serving on a variety of ships. In 1888 Scott was promoted to Sub-Lieutenant until 1891 when he applied to take a 2 year specialist course in torpedo training, the navy's latest weapon.

Scott proved to be very proficient in this type of work with the Navy, and was quickly promoted to torpedo lieutenant, serving on a number of battleships. It was while serving on the HMS Majestic that he had a chance meeting with Clements Markham the then head of the Royal Geological Society in 1899, who told Scott of a proposed expedition to the Antarctic that was being put together. Two days after the meeting, Scott applied to command the expedition, and the ship would be the Discovery.

The RSS Discovery was built in Dundee, Scotland and on the 6th August set sail from the Isle of Wight on its voyage to the Antarctic, under the command of Robert Falcon Scott RN. The expedition arrived 5 months later on 8th January 1902 which was the Antarctica summer, and for the next few months they charted the coast took various geographic observations. The mission of the expedition was purely scientific, and as the winter set in, Scott decided to anchor the Discovery at McMurdo Sound, where it would remain for the next two years. The Scientists onboard could carry out the objectives of study and Scott would try and make the first attempt to reach the South Pole.

The attempt to reach the South Pole was to be made by Scott, along with the Doctor and Zoologist Edward Wilson and Scott's third in Command Officer, one Ernest Shackleton. The three men along with their dogs, left the Discovery on 2nd November 1902, and from the very beginning they ran into problems. The food for the dogs turned bad, and as none of the party had any experience of working with sledge dogs, they were forced to turn back on the 31st December. However, they had travelled further south than anyone before them, by some 300 miles. Even on their return trip, problems beset them, Shackleton contracted scurvy and had to be supported by Wilson and Scott, and through grit and determination, worn out by exhaustion, the party finally reached the Discovery on the 3rd February 1903, having travelled with sledges and dogs, 960 miles. Shackleton was sent home on the relief ship.

The Discovery remained in the Antarctica for another year and arrived back in England on 10th September 1904, Scott was greeted to a hero's welcome as the expedition had been considered a success. When Scott reported back to the Admiralty in London, he was promoted to Captain, and given leave in order to write the official expedition account. However, Scott wanted to return to the Antarctic as soon as possible and soon began a campaign to raise funds to put together another expedition, this time he planned on reaching the South Pole. So Scott left the Royal Navy and began planning the expedition that would see him being the first man to reach the South Pole.

Scott had learned from his first attempt, he knew that trying to march to the South Pole would not work, and as there was no machines at this time that could travel on snow, he decided that he would make the attempt using horses and dogs, the expedition would be named, "Terra Nova Expedition," after the ship that would take them to the Antarctic. Scott worked tirelessly to secure private funding for the trip, and began to make the preparations. He selected a crew of sixty-five men and on the 15th June 1910, the Terra Nova set off, arriving at Antarctica on 4th January 1911. But on the voyage the ship stopped off at Melbourne, Australia and Scott received a telegram stating that Norwegian explorer Roald Amundsen was heading south in order to reach the South Pole. This news increased Scott's efforts in planning the journey to the South Pole.

On arriving at Antarctica, work began on putting up the pre-fabricated hut, and on completion, a small team was ordered to explore the area and carry out scientific studies, and by early September 2011, Scott had finalized his plan. Fifteen men would accompany him on the journey, split into three groups, but only one of these groups would make the final push to the South Pole, the other two acting as the support groups. These support groups would lead, creating supply depots along the route to the pole, so in October Scott and his groups started out for the South Pole.

The first team left on 24th October, the second and third teams left on the 1st November and met up with the first group three weeks later. The progress was slow caused by the bad weather, and then on the 4th of December a blizzard struck, which confined the men to their tents for five days, thus causing their rations to become smaller. In fact, and the blizzard subsided, horses were killed for their meat, and the party continued on with the journey.

By the 23rd December, the original expedition team of 15 had been reduced to just 8 as the rest had been sent back to base with orders to bring the dogs to meet up with Scott and his team on the return journey from the Pole on March 1st 1912. These orders never got through as a breakdown in communications occurred somehow, for the dogs never arrived. On the 9th January Scott and his team had now reached the Antarctic plateau, and although weakening, they continued onwards and finally 'sighted' the South Pole on the 16th January. The 'sighting' was a Norwegian flag planted by Amundsen a month earlier, Scott wrote of this;

"The Pole. Yes, but under very different circumstances from those expected"

The next day, Scott and his group left the Pole to begin the 833 mile journey back to base. They made good time on the first part over the Plateau and the weather was kind to them, but this would change as soon as the team hit the Beardmore Glacier and before long the conditions took a turn for the worse. Scott and his men were suffering from starvation, exhaustion and frost bite, and Edgar Evan was the first to succumb to the elements, he collapsed and died on 17th February whilst descending the Glacier.

Still the group continued onwards, and once they reached the Ross Ice Shelf, the weather turned worse, and for the next few weeks, the worst weather ever recorded in the area battered Scott and his group.

By the 15th March, team member Lawrence Oates decided he could not carry on. He tried to persuade Scott to leave him in his sleeping bag and the rest of the team to carry on, Scott refused and they continued. That night the team set up camp, and in the morning noticed Oates awake and preparing to go outside. He had decided to sacrifice himself for the sake of the group, as rations were running perilously low. Scott describes this event in his diary:

"He was a brave soul. This was the end... It was blowing a blizzard. He said, 'I am just going outside and may be some time.' He went out into the blizzard and we have not seen him since."

The three remaining members of the team were able to make it another 20 miles before the weather snowed them in. They were just 11 miles from their destination. The three died from exposure, it is believed because of the position of the bodies that Scott was the last to die. His last entry in diary dated 29th March 1912 was:

Since the 21st we have had a continuous gale from W.S.W. and S.W. We had fuel to make two cups of tea apiece and bare food for two days on the 20th. Every day we have been ready to start for our depot 11 miles away, but outside the door of the tent it remains a scene of whirling drift. I do not think we can hope for any better things now. We shall stick it out to the end, but we are getting weaker, of course, and the end cannot be far. It seems a pity, but I do not think I can write more.
R. SCOTT.

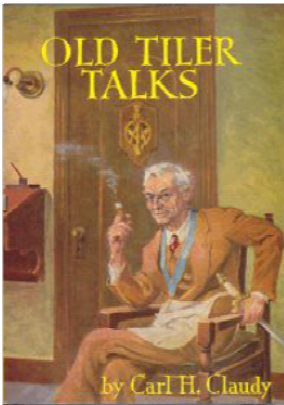
Scott died shortly afterwards, along with Edward Wilson and Henry Bowers. Their frozen bodies were found on the 12th November by a search party from Base Camp.

The three men were given a funeral and a cairn of snow was erected over their graves. To this day Scott, Wilson, Bowers, Oates and Evans' bodies still lie within the ice of Antarctica.

Robert Falcon Scott was a member of several lodges including his home lodge of Drury Lane Lodge No. 2127, London, which he joined in 1901. He was also a member of St. Alban's Lodge No. 2597, Christ Church, New Zealand, and Navy Lodge No. 2613, of England.

(Incidentally, Shackleton was also a member of the Navy Lodge No. 2613, but he is a story for another day, the Editor.)

This article has been assembled by the editor from various sources the principle of which were, Scott of the Antarctic by Ben Johnson Historic UK Website, Masonrytoday.com website, Freemasons and the Antarctic, and Wikipedia, to who go my grateful thanks to all and to SRA 76.



Old Tiler Talks— THE HALLOWED HALL

"Old Tiler, let's start a campaign to buy new jewels and furniture."

"I have heard that before," answered the Old Tiler to the New Brother. "What's the matter with our jewels and our furniture?"

"So old-fashioned!" returned the New Brother, disgustedly. "I visited Corinth Lodge last night, in their beautiful new temple. All new paint, new mahogany furniture, new leather, bright and shining new jewels and all. It rather made me ashamed of our outfit."

"But Corinth is a new lodge," protested the Old Tiler.

"And this is an old one," retorted the New Brother. "Why should we let the new lodge beat us?"

"We don't. We have them beaten seven ways," returned the Old Tiler, puzzled. "Our old jewels are beautiful in themselves, and are hallowed with age and memories."

"Don't you believe in lodges making progress and getting new things? Can't we outgrow our temple?" asked the New Brother.

"We can. I doubt if we have. But a new temple is one thing, and new fittings quite another. The only beauty in modern fittings is their newness. There is no musk of age about them; no feeling of these having watched Masonic sights which have been worth seeing. We may have a new temple someday but when we give up our hundred-year-old Master's chair and the crude jewels our officers have worn for more than a hundred and twenty years I want to see it from the Great Beyond."

"Well - I never thought of it that way.

"You are not the only one," retorted the Old Tiler. "Let me tell you a little story. In 1789, I think it was, a lodge in Trenton, N. J. - Trenton No. 5 - built a temple. It is two stories high. Below is one big room, probably a refreshment room. Above is a lodge room. Atop that, an attic. Built of stone it was, and built to last.

"Trenton Lodge grew much too big for the little lodge room. In 1867 the old building became a school. Later it was used for commercial purposes. The brethren of Trenton Lodge, in those days, were too close to their old home to know what they were doing to it. They let it go.

"Years passed, and sentiment grew. Trenton began to make parks and change its streets. The old Masonic building was to be torn down to make room for a street. By now sentiment was all to the fore. So the Grand Lodge picked up the old building, lock, stock and barrel, and moved it to land it owned, and laid another cornerstone with impressive ceremonies in 1915. Now the old building is a house of Masonic and patriotic relics, carefully and lovingly restored. Much of the old furniture was recovered. The East, a niche in the wall, had been boarded up to make a square room. That sacrilege was removed. The ceiling had been papered; when it was depapered, they found a sculptured sun, with radiating rays, directly above the Altar and seven stars, and moon. They have been lovingly restored.

"Lafayette and Washington trod the boards in that floor. The old building was made when memories of Washington crossing the Delaware were fresh. The old jewels of the lodge are carefully preserved. If you were a member of Trenton Lodge No. 5, would you want to see all this thrown away for a new outfit?"

"Well, er - no. But does Trenton Lodge meet there?"

"No. They meet in a new temple immediately adjacent to the present site of the old building. Trenton Lodge has a vast pride in this ancient possession; it is a Mecca for the visiting Mason. Perhaps our old lodge will become such someday.

"I am in old man, and I love old things. I try to be progressive; I am accustomed to electric lights and steam-heat. But I could never be reconciled to diamond-set jewels for Master and Wardens. The Bible on the Altar our first Master gave us four generations ago is hallowed to me. I believe in progress, in comfortable meeting places and settings worthy of Masonry. But let us not discard the old merely because it is old. Let us cherish the hallowed old; when great history, patriotism, sacrifices, accomplishments are woven into the old, then should we cherish them.

"Such a lodge is this lodge. To wear the jewel a hundred Masters have worn is an infinitely prouder joy than to wear for the first time the newest and most elaborate jewel. To take an obligation on a Bible on which thousands have been obligated is holier, though not more binding, than to do so on a new Book.

"Let us have a new temple when we must; let us even have new carpets and new lights. But let us keep our old and time-worn jewels; let us stick to our old Bible; let us keep our memories and those objects around which memories cling, for of such stuff are the dreams of men. When a man thus dreams, his Freemasonry touches the heart because it comes from the heart."

"You ought to have been - why, Old Tiler, you are a poet!" cried the New Brother.

"Humph!" snorted the Old Tiler. But he fingered his old sword, not unpleased.



Cyclone Pam Relief Fund—update

In collaboration with the Ministry of Education (Education Recovery Project) the Lodge of Discovery contributed approximately 3 million Vatu towards the rebuilding of Votlo Primary School on Epi island.



The project will be completed by local staff—painting—in readiness for the start of the new academic year.

Humour

"Lexophile" describes those that have a love for words, such as "you can tune a piano, but you can't tuna fish", or, "To write with a broken pencil is pointless." An annual competition is held by the New York Times to see who can create the best original lexophile. This year's winning submissions are posted below.

No matter how much you push the envelope, it'll still be stationery.

If you don't pay your exorcist you can get repossessed.

I'm reading a book about anti-gravity. I just can't put it down.

I didn't like my beard at first. Then it grew on me.

Did you hear about the crossed-eyed teacher who lost her job because she couldn't control her pupils?

When you get a bladder infection, urine trouble.

When chemists die, they barium.

I stayed up all night to see where the sun went, and then it dawned on me.

I changed my iPod's name to Titanic. It's syncing now.

England has no kidney bank, but it does have a Liverpool.

Haunted French pancakes give me the crepes.

This girl today said she recognized me from the Vegetarians Club, but I'd swear I've never met herbivore.

I know a guy who's addicted to drinking brake fluid, but he says he can stop any time.

A thief who stole a calendar got twelve months.

When the smog lifts in Los Angeles U.C.L.A.

I got some batteries that were given out free of charge.

A dentist and a manicurist married. They fought tooth and nail.

A will is a dead giveaway.

With her marriage, she got a new name and a dress.

Police were summoned to a day-care centre where a three-year-old was resisting a rest.

Did you hear about the fellow whose entire left side was cut off? He's all right now.

A bicycle can't stand alone; it's just two tired.

The guy who fell onto an upholstery machine last week is now fully recovered.

He had a photographic memory but it was never fully developed.

When she saw her first strands of gray hair she thought she'd dye.

Acupuncture is a jab well done. That's the point of it.

Those who get too big for their pants will be totally exposed in the end.

=====

Some very true statements.

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

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

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

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

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

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

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

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

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

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

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