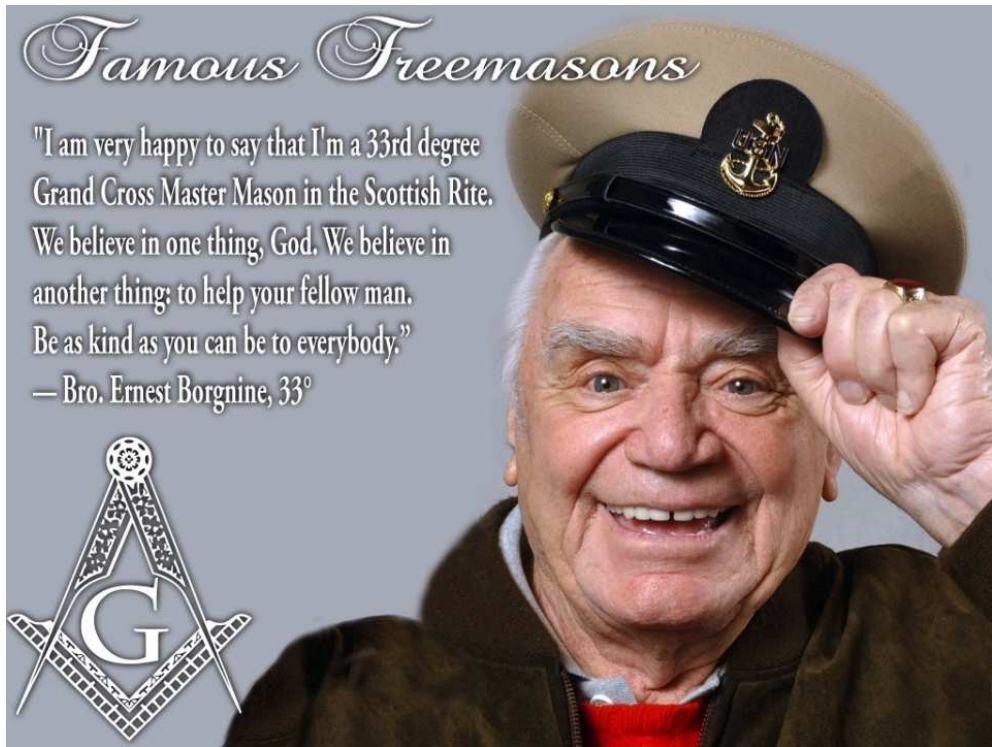


The Discoverer

The Monthly Newsletter of The Lodge of Discovery

| In this Issue | |
|-------------------------------|----|
| Masters & Past Masters | 2 |
| Did You Know? & Stewards | 4 |
| Masonic Lexicon Part 7 | 5 |
| Address to a New Master Mason | 5 |
| Old Past Master | 8 |
| Strength | 10 |
| Humour | 11 |

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

I am very happy to say that I'm a 33 degree Grand Cross Master Mason in the Scottish Rite. We believe in one thing, God, We believe in another thing: to help your fellow man. Be as kind as you can be to everybody.

Bro. Ernest Borgnine, 33 degrees.

MASTERS & PAST MASTERS

The Real Role of these Worshipful Men By Robert G. Davis

We often encounter problems when words describing ancient concepts are translated by the language of today.

The choice and definition of words which were popular a few centuries ago in the interpreting of ideas or rendering meaning to everyday subjects often seem archaic and/or misleading when used in a contemporary/modern sense.

A typical example of this problem in the language which Freemasonry applies to the titles of our principal Lodge officers.

For instance a Master Mason is a brother who has been regularly initiated, passed and raised in a legally constituted lodge of Free and Accepted Masons.

But, in the 15th Century, a Master Mason was a workman who was qualified by training and experience to teach his trade to younger, inexperienced worker. He was a man of approved learning, a scholar of authority.

The Title of Worshipful Master is the term given today to mean the presiding officer of a Masonic Lodge. But in the 1500's such a title meant honourable & reputable; applying to a person who was distinguished in regard to character or rank and **entitled** to that honour & respect.

By the 1700's to call a man worshipful was an honorific and often temporary designation; applying to persons or bodies of distinguished rank or importance.

When the title worshipful became attached to the word Master, the two denoted a man of great honour, integrity & learning who also had control or authority over something or someone.

Justices of the peace, aldermen and mayors, governors and rulers; all carried the title of his worship, or worshipful Master.

A Passed (or Past) Master is a Master Mason who is no longer the Installed Master of a Lodge of Freemasons. He has *passed the chair* as the presiding officer of his Lodge, but in the 16th Century, a Passed Master, was one who had been examined and passed as a Master; and was thereafter considered a highly qualified or accomplished Master of a trade, guild, society or corporation.

Today the Past Masters, Worshipful Masters and Wardens (the traditional gatekeepers or sentinels of the realm, and later the regents who ruled in the King's absence—now vice presidents of the Lodge) in addition to their hierarchical status within the structure of a lodge, also make up the body of the Grand Lodge, or state assembly of Masons, and are given the authority, on behalf of all members of their Lodge, to collectively adopt the rules and regulations which govern all Lodges in his Country : State or Province.

These titled men represent the voice of the Grand Lodge when the Grand Lodge is not in session. This is the reason Lodges can operate independently from Grand Lodges.

Each Lodge is a microcosm of the whole.

This is the hierarchical nature of the fraternity of Free and Accepted Masons and its authority in regard to the function and leadership of each Lodge.

However, titles alone do not address the more important function of these offices in regard to the fraternity's ceremonies of initiation, passing and raising.

There **must** also be a transmission of knowledge, wisdom and insight in order for the new Mason to be transformed by the experience. The officers of the Lodge are the metaphysical agents, thus they are the transmitters.

In this way, the meanings of the ancient titles are carried forth by the honoured men who presently carry these titles to those who are undertaking the process of becoming Masons.

The Entered Apprentice (initiate) must be bathed in the pure and moral motive of the light; the Fellow of the Craft must be passed into an intellectual understanding of LIGHT ;and HOW it can be attained and the Master Mason must be raised by that light to an insight of the truth which transcends rational intellectualism.

This spiritual transmission can only occur through an agent who is capable of knowing and honoring the spiritual sanction and sacred lineage of his office.

Herein is a serious caveat of which we, as Masons, must always be vigilant.

The man who ascends to the East in his Lodge, professing to know Masonry, yet knowing only the words of the ritual without any understanding of his role as the

Initiator for his Lodge, is not capable of transmitting the esoteric & metaphysical attributes of the inner work of the psyche (understanding) to the initiate.

He has neither qualified himself as a Master, a man of scholarly authority in the mysteries, nor as worshipful, a man distinguished by the singularity & application of his personal understanding.

Having offered the above as only a caution, in the traditional sense, I believe the titles of Worshipful Master & Past Master carry much weight when properly understood.

They are, and remain, honorable and not temporal, in that those who have the titles are styled "**Worshipful**" and are therefore invested with the responsibility of being the teachers of Masonry, and carrying the spiritual lineage of the Lodge with them for all time.

Therefore, I think these titles were never intended to be given frivolously, but should be earned by work; study; contemplation, and lasting commitment to the ideal of awaking the consciousness of humankind & the unveiling of mysteries.

This is the reason that only the most qualified and capable of the Master Masons should ever hold these offices.

Likewise, only those who are "*duly and truly prepared*" should strive to become a part of that elect group. To be initiated, passed and raised, one must first be receptive to receive the transmission offered by a Master or Past Master. For, without transmitting and receiving the sacred gift of **Spiritual Light**, nothing much changes for any of us.

DID YOU KNOW?

Question: Masonic dates are written "A L." before figures, which never correspond with the number of the year in which we live: why?

Answer. Freemasonry's practice has followed the ancient belief that the world was created four thousand years before Christ; that when God said, "Let there be light", the world began. Therefore Masons date their doings four thousand years plus the current year, "Anno Lucis," or "In the year of Light." It is but another of Freemasonry's many ties with a day so old no man may name it.

Question: What is a Cowan? What is an eavesdropper?

Answer. "Cowan" is an old Scotch word, meaning an ignorant mason who puts stones together without mortar, or piles rough stones from the field into a wall without working them square and true. He is a Mason without the Word, the Apprentice who tries to masquerade as a Master.

The eavesdropper in ancient times was that would be thief of secrets who listened under the eaves of houses (there was often a space between wall and roof, for the purpose of ventilation). Because to hear he had to get close to the wall under the eaves, he received the drippings, or droppings, from the roof if it rained--hence. Eavesdropper .

In modern times the eavesdropper is that old man who forges a good standing card, or finds one and masquerades as its owner; the man who has read a so-called "expose" of Masonry and tries to get into a Lodge, in order to ask for charity or help. He is very rare, and few tylers have ever met him! The Cowan, however--the Fellow Craft or Entered Apprentice stopped for cause, the one-time member in good standing who is now dropped for one cause or another-- these not infrequently try to pass the Tyler.

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STEWARDS

Stewards are appointed by the Master in all lodges each year for the stated purpose of assisting the Deacons in carrying out their duties and in helping in the effective organisation of festive board arrangements. Their jewel of office is the cornucopia—the horn of plenty—and is intended to remind Stewards of their principal responsibility of ensuring that every brother is adequately provided or at refreshment in the South.

Freemasonry inherited the office of Steward from the old guilds and, in early times, the office was a relatively high station. Some loss of precedence has occurred since then. Grand Stewards in the United Grand Lodge of England, however, have had a special prominence given to them in that the Grand Stewards' Lodge occupies pride of place as the first lodge on the long register of lodges in UGLE.

One peculiar event which takes place in some English workings is that the Junior Warden, in investiture to that position, is informed that he is 'the ostensible Steward of the lodge', i.e. The officer who is the apparent, but not necessarily the real Steward of the lodge,

MASONIC LEXICON—Part 7

Supplicate (From Latin supplicare `to fall down on the knees before') To beg, or entreat humbly; to present a humble petition. There are several related words: suppliant (or supplicant) { one who supplicates; supplication { the act of supplicating; supplicatory { expressing, consisting of, or containing supplication. They are all related to the idea of asking a favour.

Tenet (From Latin tenet `he holds') A doctrine, dogma, principle, or opinion, in religion, philosophy, politics, or the like, held by a school, sect, party, or person; any opinion held. Its use in our ritual makes it clear that the sense is `a fundamental principle'.

Token I suppose we must now acknowledge that we have a whole generation who have probably never heard of a milk token. Some of us can remember when they were newfangled novelties, when one got one's milk in a billy and paid the milkman money. Moreover, we can remember when banknotes had written on them `::: promises to pay on demand the sum of :::'. By this they meant that, at least theoretically, you could present a \$5 note at the bank and receive _ve real pounds in exchange { perhaps in coins, perhaps, even, in gold. Because the banknote was just a `token'. That is to say, it was a symbol; but a real and effectual symbol. Nowadays of course the banknote has written on it `This note is legal tender for :::', so the banknote is no longer a token representing real money, but is as real as any other money. A token can also mean a symbol certifying something, or conferring some authority or permission. Trains used not to be permitted on single-track sections of line unless the driver was in possession of a physical object - a token - which gave him the necessary permission. Kings gave their legates tokens which showed that they had royal approval. And so we say, for example, `the grip or token of and Entered Apprentice Freemason' because that grip is not just a sign of its possessor's status, but is to be taken as a guarantee of that status.

Transitory This means `passing', in the sense of `impermanent'. So we say `this transitory life' in the Third Degree because the impermanence of our lives is a central theme of that degree.

Address to a new Master Mason

Firstly, we congratulate you on your good fortune in becoming a Master Mason.

You have entered an Order which can provide you with a much fuller life, an opportunity to make more special friends. Many Freemasons today, dread to imagine how narrow and less interesting their life would have been without Freemasonry. We are confident that you will find the same pleasure and satisfaction. However, you must make the effort. The benefits will not come to you.

When you were presented for your Degree you were described as having a 'desire for knowledge'. Your Degrees were merely the entrance to Freemasonry. Now you have to make the effort to gain that knowledge. Just like a person must apply for entry to University. They do the Matriculation exam; and it is only when admitted to the University that the real work and study begins. You can imagine that if someone entered University, but never read a book or attended a lecture there would be no chance of gaining the University Degree.

One might be inclined to ask, "Why did they join in the first place?" We hear some say. "Yes, I'm a member of a lodge, but I don't seem to get much out of it. I go, of course, but I take no part in it. A lot of brethren seem to get much more out of it than I do. I wonder why." That brother could find the answer to his question by looking in a mirror. He is the one who 'belongs' but makes no effort either to integrate himself with masonry, or to become really a part of his Lodge.

In giving the three Degrees, the lodge has done all it can by giving proper instruction in the ritual, and how to visit other lodges. During the progress of the Degrees you were the focus of attention, you were material being formed, you were a rough ashlar being made perfect. Once raised, and belonging to the lodge, it is up to you to make the lodge belong to you. But you cannot be a good lodge member until you are a good mason; the first part of your difficulty is to find the way to a knowledge of what Masonry really is.

It is many things to many men. To some it is but a pleasant gathering of good friends; to others it is a way of life. To some it is philosophy. To many it is an opportunity for service. But to all it is a brotherhood, and it is obvious that no one can expect others to be brethren to him who cannot or will not be a brother to them. Brotherhood is not one-sided, half hearted, a one-way street.

As already indicated today there are many ways of increasing your knowledge of Freemasonry - reading, internet, etc. - and by learning the symbolism and applying it to your lives you will feel and be better men. Indeed you have probably heard it said that Freemasonry's purpose is to **'make good men better'**.

It is suggested that you pay attention to all that goes on in the ritual of the Lodge, because it is all symbolic. Find out the lesson, the symbolism. Just like the parable of the sower. The story was told, but the meaning had to be explained later.

Each will no doubt have a different interest in the Order. Some may find its long history attractive - the oldest fraternal universal organisation in the world. Others may be impressed by the various Lodge buildings (Temples) throughout the world. They are most impressive, especially if you visit them, but now of course you can read of them and see details on the Internet. When visiting such Lodge buildings (Temples) as in other places throughout the world, you will be really impressed, and also proud to belong to such an organisation.

Freemasonry is a story of Life. Its teaching represents the complete life of man.

The First Degree symbolises Birth. The candidate is ignorant, helpless. He is assisted by others more experienced. He sees the Light. Light and labour are our heritage.

The Second Degree symbolises Life. We seek after knowledge, we ask questions How? What? Who? Where? When? Why? The candidate is encouraged to grow, to find, to learn, to labour, to assist others, to support the Charities. He is full of energy, hopes, and ambitions. But he must make the effort.

The Third Degree symbolises Death. The final problem of the human soul is dissolution of the hopes, assurances, and ambitions of life. The greatest gift Freemasonry can give is the confidence to face Death (as Hiram Abiff did) to assure its members that the Volume of the Sacred Law contains the Will of God. Man must die to reach Immortality. Freemasonry helps man to master the art of living together, whereby men of many races, many faiths, can dwell in mutual respect and goodwill.

Examples of this, is obvious in India where Kipling was a Lodge Secretary. In that Lodge there were several religions, and several volumes of their Sacred Law lay on the Altar. When Kipling joined the Lodge he was entered by a Hindu, passed by a Mohammedan, and raised by an Englishman. The Tyler was an Indian Jew. All laboured together in perfect harmony. Sadly, such relationships do not always exist; but Masons should make greater effort to attain it.

A Mason who looks more deeply into the symbolic structure of the ritual, will find that as he does, so the Craft becomes richer and more relevant until, at last, it provides direction in every aspect of his life.

As a Master Mason we urge you to take advantage of every opportunity to be part of the life of the Order in general and your lodge in particular. Visit other lodges. Take interest sick members or the widows of your lodge, even if you do not know them, that is brotherhood in practice. To visit a sick brother will give him great pleasure and also give you much satisfaction.

Read some Masonic books; this should not be a task, but a pleasure. Even a Masonic encyclopaedia gives much knowledge and reference. Books on such subjects as history, jurisprudence, symbolism, ritual will open a new world of interest. The more learning you have the more you will enjoy your membership, and you will be in a better position to become a vital part of your lodge. Your lodge needs and will be glad of your help in many ways.

But Masonry makes no demands; it provides opportunities, it gives you a key to a door, opens a path to your feet but you are not forced to open the door or follow the path. Freemasonry beckons; you may follow or not as you please.

It is recommended that you take part in Degree work. It will give you great personal satisfaction, as well as being helpful to the lodge. Pay attention to the ritual and working of the lodge, because you are on the way to office, and by the time you reach the Chair you should be familiar with all aspects.

Masonry is a progressive science, and you may at some time extend your knowledge to the other Orders in Freemasonry including the Royal Arch which contains the next 3 degrees.

We hope that you will continue to be enthusiastic in Masonry, and that you will find some of its aspects of great interest. An example is numbers; Numbers in Masonry generally use odd numbers. The study of numbers through the ages is interesting and we find that odd numbers are used in masonry because even numbers denoted earthly or material things, while odd numbers were revered as of divine or heavenly truths - such as we have in masonry. The study of numbers through Hebrew and Greek history maintains this principle. Hence we find Roman Temples and religious buildings were always approached by an odd number of steps.

In our everyday language the influence of Masonic symbolism can be found. For example we refer to a 'square deal', 'upright character', 'on the level'. Also we talk about our chequered existence - referring to life as represented by the black and white squares on the chequer board and on the floor covering of most lodge rooms - representing the joys and sorrows, the successes and failures, the happiness and sadness of life.

Whatever your interest we appeal to every brother to become involved; Masonic activity is voluntary, but the pleasure is very rewarding.

You are a newly-raised Master masons and we hope you will have an enjoyable time in the craft, attend and take an active part. Be aware of what is happening in the Masonic community and become involved as and when time permits.

Finally, as already stated, it is your choice; you must decide for yourselves.



The Old Past Master— ANCIENT LANDMARKS

"I bought me a Masonic Manual today," announced the Very New Master Mason to the Old Past Master. "Into what strange paths I am about to venture I don't know, but I am going to try..." rather shyly..."to learn some of the work.

"That is very commendable" agreed the Old Past Master. "You will find it a fascinating study."

"But there are a lot of things in it I don't understand," went on the Very New Master Mason. "For instance, in the charge to a Master Mason the Master says, 'the ancient landmarks of the order, committed to your care, you are carefully to preserve and never suffer them to be infringed' and so on. But nowhere can I find any explanation of just what the ancient landmarks are!"

"Well, that is a problem, isn't it?" smiled the Old Past Master. "If you will get Mackey's Jurisprudence you will find a list of twenty five, Roscoe Pound has a list of seven in his book of the same name, Brother Joseph Fort Newton considers five is the number and several Grand Lodges have lists up to fifty or sixty!"

"Do you mean to say there are no universally known and understood list of ancient landmarks?" demanded the Very New Master Mason.

"I do. There is no such list."

"But... but... but then how can we 'carefully preserve them' and 'never suffer them to be infringed?'"

"Well, it really isn't as difficult as it sounds!" smiled the Old Past Master. "There is none, or hardly any, disagreement among Masonic authorities on the fundamental Masonic law. The ancient usages and customs of the fraternity are the same the world over and generally recognized as such by all Grand Bodies. But a 'landmark' is something that cannot be changed, according to our understanding of it. Therefore, different authorities have thought differently about our ancient usages and customs, some saying that such and thus, while ancient and honorable, is not a landmark, and therefore can be changed, while others hold that the same custom is a landmark and cannot be changed.

"The old manuscripts which give us so much light on our Masonic forbears; the Regius, the Harleian; the Antiquity, etc., have various charges, rules, regulations and laws. These are all very old, yet many of them could hardly be considered a landmark; for instance, one such old regulation forbids Masons to indulge in games of chance except at Christmas! That would hardly do for a Masonic landmark, would it? So just because a rule or custom is old does not make it, per se, a landmark.

"On the other hand, much that is beautiful in our fraternity is new; that is, it is less than three and often less than two hundred years old. There was no Grand Lodge before 1717, and Masonry was not divided in three degrees at that time, I believe. Yet many authorities consider the division of the work into three degrees as a landmark.

"So where doctors disagree, only the patient can decide!"

"There are a certain body of laws, usages and customs which are universally recognized and regarded. From these, different authorities select certain ones which in their judgment are landmarks. Other authorities say 'no, thus and such is a law, statute, rule, judgment, agreement or custom of the fraternity but isn't a landmark!' Brother Shepard has just brought out a book on the subject which gives the ideas of many authorities, writers and Grand Lodges. What strikes me on reading it, is not the difference in the lists of what are called landmarks, but the fact that all so well agree as to what is fundamental in Masonry!

"Now it is a fact that we agree that the 'ancient landmarks' are fixed and unalterable. It is also a fact that Masons themselves have altered their own unalterable landmarks! The very fact that Grand Lodges were invented, or discovered, or created, is a change in an old, old custom, made necessary by change in times and people. The issuing of diplomas was a change; for ancient brethren had only the 'Mason word' to prove themselves Master. We do not prepare a man to be made a Mason as was done two centuries ago, nor is our ritual the same, nor our obligation the same; antiquarians have even discovered where parts of our obligations came from, and it was not from a Masonic source that all of them were derived!

"But let not your heart be troubled! Masonry herself says of herself that she is a progressive science. How can she progress and stand still? Brother A. S. McBride than whom no more spiritually minded or common-sense writer ever spread Masonry before the Craft for their better understanding, asks the literal-minded Mason who says nothing can be changed in Masonry, why not work in Hebrew, since Solomon and his workman used that tongue? And does Masonry suffer because the English of today is not the English of the 17th century?

"I personally believe that the ancient landmarks which cannot suffer change are few in number; a belief in Deity, a belief in a future life, a book of Law on the altar, a secret mode of recognition, that only men, of good character, can be made Masons; these and one or two more seems to me to be real landmarks. Other landmarks so prescribed seem to me... and to many deeper Masonic students... to be common law, custom, usage, rather than landmarks.

"But I only think these things. I do not try to convince anyone I am right, for those who decide have authority and scholarship behind them. I follow where they lead. Bit Masonry teaches a man to think, and so I do her no injury if I do think. And if my Grand Lodge says forty-seven laws are landmarks, I keep them like Kipling's Mason 'to a hair.' That I choose to disagree with my Grand Lodge in my heart doesn't make me a law-breaker; only a minority. And there is no harm in being a minority as long as one conforms!

"Therefore, read your manual, learn your ritual, consult your Grand Lodge records, and abide by the laws, resolutions and edicts you have sworn to uphold. And when you have done that, tolerant charitable Masonry says to you 'my brother, having done as you pledged you would, you may now think whatever you want is right!'"



STRENGTH

Strength is said to be one of the three great symbolic pillars supporting our lodges, but as there is no order of architecture with that name, Freemasonry employs, in that capacity, the Greek Doric pillar which is the most robust of the orders.

The pillar is located in our lodges by the pedestal of the Senior Warden. This is appropriate as, in practical terms, the Senior Warden has the responsibility of supporting and strengthening the authority of the Master of the lodge by an active and attentive superintendence of lodge activities.

The Doric pillar is also representational of Hiram, King of Tyre, for his strength and support in providing King Solomon with great physical assistance in the form of men and materials for the building of the temple at Jerusalem.

Brethren will be familiar with the word, being the name of the great grandfather of King David, which is described as meaning 'in strength'. Strength can also be seen in our lodges in the lewis and also the Deacons wands which are used as a symbol of power and authority.

The Masonic message to brethren in this area is the necessity of developing a strength of mind and character to be exercised in a consistent manner in all life's dealings.

Lodge Birthdays

| | |
|--------------------------|-------------------|
| Derek Butterfield | 43 (FM HM) |
| Jock Hannaford | 43 (FM HM) |
| Doug Bailey | 16 |
| Jim Woodford | 11 |

News from the South

W. Bro. Barry Amoss and Amanda were back in Port Vila to be with family for the festive season. Barry told me that he is staying in the chair as Master of the Lodge Doric # 81 in Suffolk, England for a second year. The new Chapter furniture is being readied for shipment to Port Vila along with a good selection of Masonic books that are surplus to requirements in New Zealand—thanks to Tony Mansfield for coordinating the same.

Humour

David Letterman's Top Ten Reasons **Why Golf Is Better Than Sex...**

#10... A below par performance is considered damn good.

#09... You can stop in the middle and have a cheeseburger and a couple of beers.

#08... It's much easier to find the sweet spot.

#07... Foursomes are encouraged.

#06... You can still make money doing it as a senior.

#05... Three times a day is possible.

#04... Your partner doesn't hire a lawyer if you play with someone else.

#03... If you live in Florida, you can do it almost every day.

#02... You don't have to cuddle with your partner when you're finished.

And the **NUMBER ONE** reason why golf is better than sex.....

#01... When your equipment gets old you can replace it!

