



# The Discoverer

## The Monthly Newsletter of The Lodge of Discovery

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**Greetings Brethren,**

And so we start another year—time really does fly by!! The Lodge of Discovery is now thinking ahead to the March Installation. We should be in for a quieter period in Lodge as we've caught up on our degree working for a while. We are ready for some new initiates—if there any out there!

### JUSTICE

The final charge in the Initiation Ceremony recommends every new Brother to allow Justice to be the guide of all his actions.

**JUSTICE** may be described thus -

That station or boundary of right by which we are taught to render without distinction to every man his just due.

This virtue is not only consistent with the Divine and Human Law but is the standard by which civil society is united.

Without the exercise of this virtue, universal confusion would ensue, lawless force would overcome the principles of equity and social intercourse no longer exist and as Justice in a great measure constitutes the really good man, so it ought to be the invariable practice of every Free and Accepted Mason never to deviate from the principles of justice ever having in mind the time he was placed in the North East part of the Lodge, feet in the form of a square, body erect when he received that excellent injunction to be just and upright in all his actions and activities in life.



Wishing you all a Happy and Healthy New Year—  
 from the W.M., Officers and Brethren, Lodge of Discovery

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



## DID YOU KNOW THIS ABOUT FREEMASONRY?

Freemasonry has done far more for me than I can ever do for Freemasonry. My debt is humbly and gratefully acknowledged. I have learned that her lessons, tenets and fundamental principles impressively and inspiringly emphasize that faith in Deity and the practice of truth, morality, charity and brotherly love are essential to the well-being of one's life and also to society in its far reaching complex organizations.

Freemasonry has afforded me the opportunity to have precious friendships. She has required of me only that which is required and expected of every member – to walk uprightly, to do good, and to obey the divine law. As we all know, she never requires a member to violate his duty to God, his country or himself.

I know of no reason for conflict between Christianity & Freemasonry.

I have given my wholehearted support to both of them for the past 40 years and am resolved to continue this support as long as I may live.

Over the years I have heard various statements about Freemasonry. By far, the statements have been complimentary, highly commending the Craft for its moral influence in promotion of truth, honour and good citizenship. It is difficult to understand why any intelligent person would oppose Freemasonry if he were familiar with its fundamental tenets.

The criticisms levelled against Freemasonry invariably originate with the uninformed and occasionally with jealous individuals. Frequently, it appears, the criticisms come from persons who desire to monopolize or control their groups. It is pitiful to hear criticism from the ostrich type. He sees a single mistake which he does not like or understand, made by a Mason or in some area of Masonry – and then buries his head in the sands of ignorance and proceeds to criticize the entire Order. Unfortunately such persons do not desire to become informed.

Nevertheless Freemasonry is big and strong and wise enough to suffer opposition. It is also big enough and wise enough to continue to practice brotherly love. It must be kept in mind that Masonry looks with disapproval upon argumentative refutations in her behalf. However, Freemasons have the right, if they so choose, to make certain declarations about the tenets and purposes of Freemasonry – but always within the bounds of that fundamental principle of Order, TRUTH!

The statements made in opposition to Freemasonry are often amusing. For example:

1. Freemasonry is atheistic
2. It is a church
3. It is anti-Christian
4. It is a secret society
5. It teaches that heaven is obtained by good works and not by faith
6. It has no right to have an altar and a Holy Bible in the lodge room because only the church has that right
7. It denies Christ because it allows members in other lands, whose religious faiths are other than Christian to place their "Volume of Sacred Law" on the altar
8. Freemasons have a divided loyalty which prevents true loyalty to their country and to their church

In answer to these criticisms, believing it to be within the rules and practices of the fraternity, and with the hope that it will be helpful, I venture to state what I have learned to be true from my reading and personal participation and fellowship within the brotherhood.

### ***FAITH IN GOD***

As every Master Mason knows, no atheist can join a Masonic lodge. In American lodges, and probably in other countries too, a man's faith in Deity increases as he advances in Masonic knowledge. As he seeks more light in Masonry his attention is directed to various scriptures. Thus the candidate has opportunity to become informed and to have a personal and well grounded faith in Deity.

### ***BOOK OF THE LAW***

It is well to remember that the origin of Freemasonry as a symbolic lodge was in England, and that it was oriented under the influence of the established Church of England. In Scotland it was established under the influence of the Presbyterian Church. However, in order to extend the benefits of Freemasonry as a universal brotherhood to all mankind, it was deemed good and wise to grant to people of other religious faiths the right to place their Book of Sacred Law on the altars in their lodges. It was believed that through the bonds of truth, charity, morality and brotherly love they would be led eventually into a fuller and more complete knowledge of God.

### ***NOT A CHURCH OR RELIGION***

It must be remembered that Masonry is not a religion, but it is religious. Primarily, it is a brotherhood built on morality, truth and charity. These virtues, as well as the use of Holy Bible and altars, cannot be monopolized by lodge, church, club or government. It is fundamental in Masonry that each man be afforded his personal right as a free man to worship the Supreme Being of the universe, using the name which he has been taught to use for Deity according to the dictates of his own conscience and in the light he has received it.

Although I am zealous for the Order, I keep in mind the fact that Freemasonry is not a church. It does not seek to usurp the ecclesiastical functions of the Church. Each Master Mason is encouraged to be reverent and obedient to the laws of God and to respect the religious convictions of his brethren.

Freemasonry is not a secret society, but it has a secret. In fact, Masonry is well known. Masonic temples and halls, the time of meetings and the names of the principal officers are listed in newspapers. Membership in Masonic lodges is proudly admitted. Masonic charities and hospitals are favourably known among non-Masons.

Every Mason knows that his obligation to the fraternity does not interfere with the duty he owes his country, his family or his God. Masonry encourages each member to put forth his best endeavour intelligently, loyally and devotedly for the welfare of his country, his family and the church of his choice.

### ***NOT ANTI-CHRISTIAN***

The attention of the misinformed, who think or say that the faith and practice of Freemasonry is anti-Christian, is directed to the words of Jesus as recorded in the Gospel of St. Mark 9:38 "Whoever is not against us is for us." Free and Accepted Masons are taught to do the will of God, and in a spirit of brotherly love to give assistance to worthy, needy people. It can be said that if Freemasonry is anti-Christian, the Old Testament is also anti-Christian.

Freemasonry is founded upon the sublime principle of faith in the fatherhood of God and the brotherhood of man. Masonry deploras and strongly opposes bigotry, selfishness, cheating, conceit, wicked ambition, falsehood and the slanderous tongue, religious snobbery, misrepresentation and degradation of character.

### **BE A LIVING EXAMPLE**

Freemasons recognise the fact that all men are subject to error and that all Masons do not achieve the same moral and spiritual stature. However, every true Master Mason strives to so live that his life will reflect his faith in thoughts, words and deeds. This is in accord with the word of the apostle James: **"Faith without words is dead."**

It is also in harmony with the words of Jesus in his sermon on the mount:

**"Let your light so shine before men, that they may see your good works and give glory to your Father who is in Heaven."**

We cannot combat opposition by argument, but we can overcome unjust criticism by living a moral and upright life, by practicing brotherly love and making it real, and by bearing enthusiastic witness to the benefits and work of the Order. Do not sell the lodge short. We have good news. Many await our witness.

*Adapted from an address given by REV. NOAH L. BESS before the Wisconsin Conference for  
Masonic Unity Royal Arch Magazine – Winter 1966*

## **A Mason and a Man**

My Brother, Masonry means much more  
Than the wearing of a pin  
Or carrying a paid-up dues receipt  
So the Lodge will let me in.

You may wear an emblem on your coat  
From a finger flash a ring  
But if you're not sincere at heart  
This doesn't mean a thing.

It's merely an outward sign to show  
The World that you belong  
To this great Fraternal Brotherhood  
That teaches right from wrong.

What really counts lies buried deep  
Within the human breast  
'Till Masonic teaching brings it out  
And puts it to the test.

If you practice out of the Lodge  
The things which you learn within  
Be just and upright to yourself  
And to your fellow men.

Console a Brother when he's sick  
And assist him when in need  
Without a thought of personal reward  
For any act or deed.

Walk the world in such a way  
That the world can see  
That only the best can meet the test  
Laid down by Masonry.

Be always faithful to your trust  
And do the best you can  
Then you can proudly tell the world  
You're a Mason and a Man.

## Modern Working Tools of a Master Mason

The **SKIRRETT** is used to draw a line to define the limits of the proposed structure. Today a laser is used in a similar manner. So I offer a laser theodolite to sit near the Master's desk.

The **PENCIL** drawing on paper plans has been replaced by computer-aided design or CAD as it is commonly called. The computer cannot be placed on the Master's desk but the mouse uses a laser beam. Some interesting morals could be deduced from a computer mouse. Can we therefore place a computer mouse near the Master's desk?

This only leaves the **COMPASSES**, the one tool I have not found a laser replacement for these, so let's leave the present compasses on the Master's desk.

## Modern Working Tools of a Fellowcraft

The **SQUARE** has several innovations. My skill saw has a laser beam so I can check that the cut is square before starting. However, as a tool for the Master's desk I offer an intersect gauge. It draws square lines on the object.

Many **LEVELS** now include a laser so it can lay a level line around the room. Should we have one of these close to the Master's desk?

## SO MOTE IT BE

'So mote it be' is used in Freemasonry at the end of prayers, odes and exhortations with the meaning of 'so may it be'; the word 'mote' is derived from an Anglo-Saxon word, 'motan' meaning 'to be allowed'.

The Masonic expression differs from 'Amen' which means 'verily' or 'certainly'; in other words,, 'Amen' is spoken as a token of agreement with what has been said.

In early speculative days, there was a practice of a Master or other senior brother ending a passage with 'Amen' with the brethren then giving their endorsement by saying, in unison, 'So mote it be'. The use of the 'Amen' has fallen away over the years, although the above procedure is still employed in some American jurisdictions.

### Lodge Birthdays

<b>Adrian Carpenter</b>	<b>26</b>
<b>Keith Fawcett</b>	<b>26</b>
<b>Gavin Struthers</b>	<b>9</b>
<b>Kevin Green</b>	<b>5</b>
<b>Jorg Schwartz</b>	<b>1</b>

### News from the South

In the December meeting we raised Bro. Dan Garrigan with the IPM W. Bro. Bernie Cain in the Chair as the WM was spending Christmas with his family in the USA. This was the last Raising ceremony for some months - we have completed a record 5 raisings in this current Masonic year.

## Modern Working Tools of an Entered Apprentice

I now present the Working Tools of an E.A. Freemason: they are the measuring gauge, the common gavel and the chisel.

The **MEASURING GAUGE** is used by the operative mason to measure the size and extent of the work. He would now have a much easier task. The Gauge is now an electronic box with a laser beam. I don't need to climb ladders or walk distances to get results. All I have to do is hold the box at one end and point the laser beam at the other end.

At this time the **GAVEL** or hammer is still an important tool of the tradesman. The hammer is used for two purposes. It can be an aid to the construction or to demolish the construction. Lasers to demolish a structure are not in the tool kit of the tradesman, but watch this space. One of these could be an asset on the Master's desk when struggling with a difficult brother, or one that has not learnt his part of the ceremony correctly. Blat and he has gone.

The **CHISEL** is a cutting tool. Today a laser can be used to cut the hardest of metals with a clean, un-burnt and swathe-free cut.

## Two Horses

Just up the road from my home is a field with two horses in it. From a distance, each looks like every other horse. But if you stop your car, or are walking by you will notice something quite amazing.

Looking into the eyes one horse will disclose that he is blind. His owner has chosen not to have him put down but has made a good home for him. This alone is amazing.

If nearby and listening you will hear the sound of a bell. Looking around for the source of the sound, you will see it comes from the smaller horse in the field.

Attached to her halter is a small bell. It lets her blind friend know where she is so he can follow her. As you stand and watch these two friends you'll see how she is always checking on him and that he will listen for her bell and then slowly walk to where she is, trusting that she will not lead him astray. When she returns to the barn each evening, she stops occasionally, and looks back making sure her friend isn't too far behind, to hear the bell.

Like the owner of these two horses, God does not throw us away just because we are not perfect or because we have problems or challenges. He watches over us and even brings others into our lives to help us when we are in need. Sometimes we are the blind horse being guided by the little ringing bell of those who God places in our lives.

Other times we are the guide horse, helping others see. Good friends are like this. You don't always see them but you know they are always there. "Be kinder than necessary, for everyone you meet is fighting some kind of battle".

## THE GRIP

The World at Large knows that the Freemason's grip has caused much jesting, but this grip is not so strange since the mere fact of shaking hands as a gesture of faith and confidence was used in the symbolism of Roman law and has been continuously observed by all civilised people to the present day.

Some writers consider that a tangible object such as a piece of metal or coin should be employed, but this need not necessarily be so as the word comes from old German meaning to 'indicate' or 'to point out'. The grip or token was and is used as recognition of skills obtained.

*Sourced from Why? 'Coming to Terms with Freemasonry' by Bro. John Cane PPG Supt Wks (Surrey)*

## THE ANCIENT USE OF THE CABLE-TOW

What do we mean, when in our lodges we talk of "the length of their cable tow"? Many centuries ago any yarn, fibre or string was called "tau". Sometimes people would use several pieces of "tau" and weave or twist them into a rope. This process was then known as cabling. The result was a "cabled-tau". The builders of the great cathedrals used "cabled-tau" for walls of cathedrals where an early form of scaffolding was built. In those days there were, of course, no occupational health standards, and climbing flimsy scaffolding with heavy tools or mortar would not be safe. Lifting tools with a "cabled-tau" would be much safer. The length of a worker's "cable-tau" determined how high he could climb before hauling up his tools. The length of one's "cabled-tau" limited the height to which a worker could safely climb. An inexperienced workman would have a very short "cabled-tau" until he learned his trade well and could climb higher. A builder, then, could not work beyond the length of his "cabled-tau" and the length of his "cabled-tau" might serve as a mark of a working man's ability.

## RAY'S OF MASONRY - "An Affirmative Outlook"

It is true that we adopt a popular idea and later find disappointment because it does not "hold water." "Look at the bright side of everything," are words which have resulted in the opposite of the intended objective. Faith must carry with it the elements of knowledge and perception.

There must be a foundation. At some point in our thinking we use Faith to span the unknown, but understanding must carry us to an analogy between the Seen and the Unseen.

To take an affirmative attitude toward the ultimate solution of all problems is different from the casual "looking at the bright side of everything." To study, to contemplate, to see all sides, but to retain a hopeful viewpoint is the soundest philosophy.

Masonry teaches such a philosophy. The candidate is directed to two paths, and by the very nature of symbolism is given the opportunity to choose. He is also given the best thought of the ages.

Let us have an Affirmative Outlook based upon study, understanding and Faith.

*Dewey Wollstein 1953.*

## THE TRACING BOARDS

It is accepted by Masonic historians and authorities that the tracing boards which adorn modern Lodge rooms are the present-day equivalent of a very old practice.

Freemasonry, in its early days, was not conducted in specially appointed Masonic Temples or other rooms that could be readily adapted for Masonic purposes, but in any room which was convenient and available. Lodges did not possess the furniture which is essential for Freemasonry today, and only an empty room of sufficient size was needed which could be securely tyled.

Generally, such rooms consisted of a bare or cleared wooden floor, with sufficient chairs and tables for the brethren present. These tables could serve the dual purpose of defining the limits for ceremonial work, and the setting for the refreshments which were taken late in the same room.

The common symbols necessary for the working of the ceremonies were not in the possession of Lodges as material objects, but were drawn in chalk, charcoal and clay on the wooden floor in the centre of the room. Afterwards they were mopped up, usually by the candidate.

The line of evolution from such floor drawings to the present-day tracing board is not difficult to determine, nor the reasons behind such development. The Tyler was the original delineator of the symbols and not all Tylers would have been artistically inclined. Over the years, a degree of permanency for an accepted design became desirable and, gradually, the symbolic drawings found a place on pieces of cloth which were eventually mounted and framed.

Brethren also tried their hands at formulating standard designs and they tended to include symbols which appealed personally, as well as those symbols which were prominent in Freemasonry at the time. The Grand Lodge in England never set a standard design, and Lodges are left free to make their own arrangements, although, it is obvious that an implied restriction existed. The design which is now the most prominent is known as the "Harris" board.

The tracing board lecture in the 1<sup>st</sup> Degree informs us that the tracing boards "is for the Master to lay lines and draw designs on". Freemasons are strongly advised to closely examine the tracing boards and endeavour to discover the symbolism underlying each of their separate parts. No Mason is well informed until all the symbols have been fully evaluated.

There are symbols on each of the boards which are not stressed, or mentioned during the ceremonies. They have either drifted out of prominence in our modern version of the teachings of Freemasonry, or because the compiler of the board considered that the symbols had an important message to convey.

The lines have been drawn on the boards for Masonic instruction, but it is the duty of each individual Mason to draw his own design upon the tracing board of his own life. The 1<sup>st</sup> Degree tracing board lecture informs Masons that these lines and designs are displayed "the better to enable the brethren to carry on the intended structure with regularity and propriety". It must be continually kept in mind that the "intended structure" in Freemasonry is not a material building, but the development of our own body into a Temple of the Supreme Being.

The tracing boards must be considered as an essential and integral part of Masonic teachings. It must be fully understood that although they are generally placed at the outside borders of the Lodge room for convenience, they are a central part of the Lodge, its teachings and ceremonies.

To sum up, the tracing boards in each degree are important, and worthy of future study. Instruction regarding them should not be considered as being completely interpreted by the lecture of each Degree, but a continual process undertaken by individual Freemasons.

## CHISEL

All are aware that a chisel is a hand tool having a sharp cutting bevelled end designed to cut or shape wood, stone or metal under the impulse of a blow from another tool such as a mallet or some other type of force.

One of the oldest of hand tools, the chisel was an essential tool used by operative masons in the smoothing and preparation of relatively shapeless stone. This tool is included in the portrayal of the Masonic message as one of the working tools of the entered apprentice; in our lodges, the symbolism involved is mainly demonstrated by reference to the rough and perfect ashlar.

Emblematically, the chisel is intended to point out the benefits of discipline, together with education and cultivation of the mind to the fullest extent to best fit brethren to take their place in the community structure, this being considered a duty to God as well as Man.

## CORNUCOPIA

The cornucopia, which has a literal meaning of 'horn of plenty', goes back to ancient times having a link with both Grecian and Roman mythology. To the artist, the cornucopia is an ornamental vessel in the design of a goat's horn overflowing with flowers, fruit and corn.

The cornucopia is used at Masonic Consecrations and Dedications as a receptacle containing corn which is carried by the Deputy Grand Master and handed to the Grand Master during the ceremony for him to scatter corn on the floor of the lodge room as a symbol of plenty and abundance.

This emblem is the jewel of office of the lodge Steward who has the particular responsibility of ensuring that all brethren are well provided for at the festive board. The cornucopia is also the dominating feature of the jewel of office of a Grand Steward.

## CUBIT

The cubit is an ancient measure of length, related to the distance from a man's elbow to the extremity of his middle finger.

It has been described simply as the length of a forearm but there is a complication here in that the length of a forearm can also be defined as the distance from the elbow to the wrist.

In any case, forearms differ in length depending on the stature of man and there is no such thing as a uniform or standard measure.

Mackey, for example, in his 'Lexicon of Freemasonry' refers to two cubits – the sacred equal to 36 inches (92.16 cm) and the profane measuring 18 inches (46.08 cm), while the Oxford dictionary gives the length of a cubit as from 18 – 22 inches (56.32 cm).

The word derives from the Latin 'cubitum', one meaning of which was 'elbow' and another 'a measurement of length, in Rome, not quite 1½ foot'.

## Famous Freemasons – Part 16

**Peter Sellers** (1925 - 1980) was an English comedian and actor. Perhaps best known as Chief Inspector Clouseau in The Pink Panther film series, he is also notable for playing three different characters in Dr. Strangelove. Sellers rose to fame on the BBC Radio comedy series The Goon Show. His ability to speak in different accents (e.g., French, Indian, American, German, as well as British regional accents), along with his talent to portray a range of characters to comic effect, contributed to his success as a radio personality and screen actor and earned him national and international nominations and awards. Chelsea Lodge No. 3098, London, UK.

**Sir Ernest Shackleton** (1874 - 1922) was an Anglo-Irish explorer who was one of the principal figures of the period known as the Heroic Age of Antarctic Exploration. His first experience of the Polar Regions was as third officer on Captain Robert Falcon Scott's Discovery Expedition, 1901-04, from which he was sent home early on health grounds. Determined to make amends for this perceived personal failure, he returned to Antarctica in 1907 as leader of the Nimrod Expedition. In January 1909 he and three companions made a southern march which established a record Farthest South latitude at 88°23'S, 97 geographical miles (114 statute miles, 190 km) from the South Pole, by far the closest convergence in exploration history up to that time. For this achievement, Shackleton was knighted by King Edward VII on his return home. Navy Lodge No. 2612.

**Jean Sibelius** - Finnish composer whose symphonic poems reflect a romantic and intensely nationalistic approach to music. One of his most famous pieces is the tone poem, *Finlandia* (1899). Brother Sibelius composed a whole ritual music covering all degree work in Craft Lodges (Opus 113, Musique Religieuse) and is the only complete ritual music for organs and vocalist. Suomi Lodge No. 1, Helsinki.

**Richard B. "Red" Skelton** - Comedian and TV star. Vincennes Lodge No. 1, Vincennes, Indiana. A famous Shriner.

**John Philip Sousa** - U.S. composer and Marine Band leader from 1880 - 1892, he wrote numerous marches including the US's 'national march', "The Stars and Stripes Forever". Hiram Lodge No. 10, Washington, DC.

**Lord Frederick Arthur Stanley** - Governor General to Canada. He donated the Ice Hockey Stanley Cup. Royal Alpha Lodge No 16, London, England.

**Charles "General Tom Thumb" Stratton** - American entertainer and circus performer, he reached 3 feet 4 inches in height at maturity.

**Sir Arthur Sullivan** (1842 - 1900) was an English composer of Irish and Italian ancestry. He is best known for his series of 14 operatic collaborations with the dramatist W. S. Gilbert, including such enduring works as *H.M.S. Pinafore*, *The Pirates of Penzance* and *The Mikado*. Sullivan composed 23 operas, 13 major orchestral works, eight choral works and oratorios, two ballets, incidental music to several plays, and numerous hymns and other church pieces, songs, and piano and chamber pieces. The best known of his hymns and songs include "Onward Christian Soldiers" and "The Lost Chord". Grand Organist. UGLE.

## Humour

**Have you heard the story about that fellow who wants to go hunting?" He needed a dog and consulted a Brother. The Brother who sold dogs gave him one called JW.**

**"It's a very good dog," he said "he knows a lot about hunting and you can truly rely on him."**

**Our fellow took that dog. One week later, he returned.**

**"It's not too bad but he doesn't seem to be very experienced. Haven't you another dog?"**

**"Sure I have," replied the Brother. "this one, for example, is called SW and he's a bit more experienced. Try him and if you don't like him, feel free to come back."**

**Indeed, our fellow returned the dog two weeks later. "He's quite good actually, but he's not what I'm looking for. Still I need a dog which is more experienced."**

**"Well," said the Brother, "I can offer you a really experienced dog. He's called PM and you'll have a good time with him."**

**So our fellow took the animal. Just one day later he returned.**

**"What's wrong with him," asked the Brother, "I haven't got any dog that is more experienced than this one."**

**"Well," said our fellow, "he might be experienced, but all he's doing is sitting there and barking."**

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**Helping a neighbour's son who was having a few difficulties with his computer, the lad told Jock that his mother had been complaining about the mouse.**

**"It wasn't working properly," she was reported as saying.**

**Jock continued to examine the mouse for a couple more minutes and assured the lad that nothing was wrong with it.**

**He then said that his mother was thinking of getting a wireless mouse to which his father replied in a stern voice,**

**"I don't know why she wants a wireless mouse, she never listens to the radio in the front room."**

**Jock and the lad fell about laughing.**

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