



# The Discoverer

The Monthly Newsletter of The Lodge of Discovery

## Greetings Brethren,

### In this Issue

East 1

An Angle of 60 Degrees 2

Hand over Back 3

Would you want to be a  
Freemason? 5

G.A.O.T.U. 8

Warrant 8

Working Tools of a new  
Father 9

Hele 9

Fidelity or Reverence 10

Famous Freemasons 10 11

Humour 12

This month there are a variety of topics for you to ponder over starting on this page with an explanation of the East.

If anyone has any ideas for inclusion in future editions of the Discoverer please do not hesitate to let me know.

Editor:

W. Bro. Alan Churchill

P.O. Box 235

Port Vila, Vanuatu

Tel: 678 55 64486

achurchill@vanuatu.com.vu

www.LOD8737.org

## EAST

Masonic lodges, in a like manner to King Solomon's Temple, are built 'due east and west' with the east regarded as the focal point of the interior. In many cases, it is not practicable to construct temples on a strict, geographical east / west line but they are still said, symbolically, to have been so built.

Since remote ages, the east has been considered especially sacred as an area of life and light, this being the case in all of the ancient mysteries. The development of this sense of reverence and veneration was to some extent associated with sun-worship, with man acknowledging the sun with a special awe as it made its illuminating appearance in the east to mark the commencement of each day.

The placement of the three principal officers in our lodges has direct reference to the sun with Master, in particular, in the east having the responsibility of opening the lodge and leading his brethren in Masonic endeavours, symbolical of the sun rising in the east to open and enliven the day.

It is also generally agreed that the original positioning of the Master in the east was associated with the fact that the east is honoured as that part of the earth where knowledge and learning originated.

The word 'orient' is synonymous with 'east' or 'eastward' and it has been frequently used in the Masonic area as an alternative to 'east'. Several Grand Lodges, especially in Europe, are named Grand Orientes.

### Membership e-mail address list

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

## AN ANGLE OF 60 DEGREES? WHY?

Few Masons have any definite idea as to why the compasses are opened upon the Volume of the Sacred Law at an angle of 60 degrees.

The explanation may be found in the fact that the equilateral triangle has always been sacred. The sum of all angles of any triangle is equal to two right angles or 180 degrees.

Each of the equal angles of any equilateral triangle is equal to one-third of two right angles (180 divided by 3, which is 60 degrees)'

The compasses thus set at 60 degrees allude to the equilateral triangle and, if the two points were united by a straight line, would form an equilateral triangle.

Our ancient Brethren placed the equilateral triangle itself on the altar.

The compasses opened at 60 degrees have been substituted.

Furthermore, if a circle of any size be drawn, a chord of 60 degrees of that circle will be equal to its radius, and the compasses so set will divide the circle into six equal parts. The points thus made, with the one in the centre, constitute the mystic number 7.

The six external points, if joined by six straight lines, will form the hexagon within the circle, one of the perfect figures. Or, if we unite these six points in another way, we have union with the point within the circle.

This was the most sacred emblem of Pythagoras, known in all ages as the Seal of Solomon by which he bound fast the genii that rebelled against God

If the whole seven points be pointed by straight lines, we get a perfect cube within a perfect sphere. The cube was sacred in all ages.

*From the New Jersey Freemason*

### News from the South

The W. M. conducted a splendid raising ceremony in June with excellent charge work by the Brethren.

Congratulations to Bro. Shaun Gilchrist and his partner, Yael, on the birth of their daughter, Gwendolyn, who weighed in at 7lb 12oz.

Bro. Greg Whitford and wife, Jill, have returned home to San Diego for a few months after another short visit to Port Vila.

W. Bro. Jean-Luc Bador is on vacation for 2 months in La Belle France

## HAND OVER BACK

*Adapted from a paper created by W. Bro. Myles Makortoff, Past Master Langley Lodge #184 Grand Lodge of BC & Yukon (Canada)*

I want to draw to you attention something that we all seem to do, yet take little time to reflect on the consequences, and cause and effect aspects.

To start, I get a regular daily e-mail quote on self improvement from a spiritual organisation that will remain nameless.

Recently the particular daily topic was "**Save a Headache**" and the accompanying phrase was:

***"Speaking bad about someone can seem so harmless, yet be so dangerous, on so many levels. Save yourself a headache today. Change the topic. Exit the conversation. Put your spirituality where your mouth is."***

What started me down the road of this particular article, and my desire to write about it, was its similarity to a particular lesson in the Craft.

None of us like to be spoken about by others in a negative, sarcastic or poor context, yet all too often we talk about others in this manner in their absence.

The Volume of the Sacred Law encourages us to "**Do Unto Others As You Would Have Done Unto You**" a simple statement on any subject of life. However, we take little time to reflect on how our simple words can impact not only the person we are talking about but also on another level, **Ourselves**.

Almost everyone is afraid of being judged, criticised, and rejected as unworthy. Cultivating the mental habit that sees our own and others' beauty not only brings happiness to ourselves and others; it enables us to feel and to extend Brotherly Love.

After reading this daily note I reflected on how the Craft teaches the same lesson which lead me to research why humans talk poorly of others.

Briefly there are four key reasons we talk poorly about others.

- 1) Being insecure about yourself
- 2) You are angry with someone
- 3) Jealousy towards others
- 4) Psycho-analysing others implying you have some authority or knowledge of the subject or person

*"Do unto others, as you would have done unto you"*

**V.S.L.**

Simplified they are aspects of **Ego** and represent the **Rough Ashlar** in each of us. In our journey to the Perfect Ashlar and Knowing Thy Self we begin to understand that by judging and hurting others we judge and hurt ourselves.

Touching on the Hidden Mysteries of Nature and Science, Words and Thoughts are living energy. Comments flowing out of our mouth do not simply disappear into thin air. They remain always with each of us, hindering or helping the journey from the Rough to Perfect Ashlar.

When we speak positively and refrain from negative speech, we surround ourselves with more and more positive energy, smoothing our rough edges. Conversely, speaking negatively about others, our words stay with us wherever we go thus roughing the Ashlar.

Therefore it is important to cultivate the habit of seeing what is beautiful, endearing, vulnerable, brave, struggling, hopeful, kind, and inspiring in others. If we pay attention to that, we won't be focusing on their faults. The actions of our joyful attitude and tolerant speech will enrich those around us nourishing contentment, happiness and Brotherly Love.

Seeing faults in others is missing Brotherly Love. It also reflects lack of skill to nourish ourselves with heart-warming interpretations verses feeding ourselves a mental diet of poison.

The habit of mentally picking out the faults of others is also a reflection that we do this to ourselves. It is important to keep things simple and our ability to listen, to smile, to forgive; to help out in small ways will bring back ordinary beauty to the world.

Veiled in Allegory "**Hand over Back**" does not just imply defending someone literally it also alludes that we must focus on the positive in others and **always** express that in positive action and word to those around us.

If beauty is the promise of the future stop talking about people in darkness and make an effort to shed positive light for future harmony.

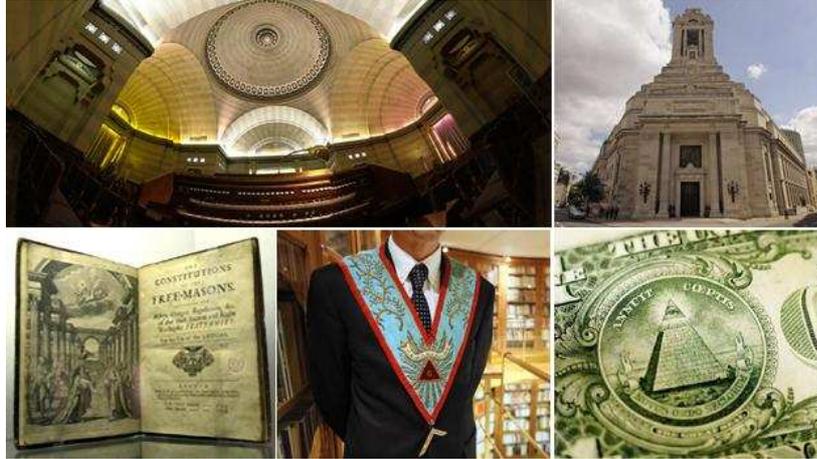


**SKIRRET**

**COMPASSES**

**PENCIL**

## Would you want to be a Freemason?



Dogged by conspiracy theories, Freemasons insist theirs is a modern, open organisation. But can this male-dominated body cast off its secretive image and win over a sceptical public?

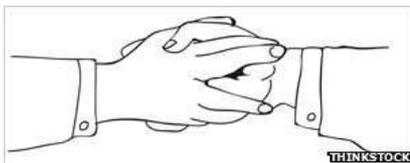
They designed the pyramids, plotted the French Revolution and are keeping the flame alive for the Knights Templar. These are just some of the wilder theories about the Freemasons. Today they are associated with secret handshakes and alleged corruption in the police and judiciary.

But dogged by this "secret society" image, the Freemasons have launched a rebranding exercise.

On Friday, the United Grand Lodge of England, the largest Masonic group in Britain, publishes its first independent report. The Future of Freemasonry, researched by the Social Issues Research Centre, aims to start an "open and transparent" discussion ahead of the group's tercentenary in 2017.

Nigel Brown, Grand Secretary of the United Grand Lodge, says it's time to banish the reputation for secrecy. "We're being proactive now. It's essential we get people's minds away from these myths." For instance, there is no such thing as a secret handshake and professional networking is forbidden under Masonic rules, he says.

Even this is disputed. Martin Short, who wrote about the Masons in his 1989 book Inside the Brotherhood, says the handshake is real. "If you meet a middle-ranking police officer, you'll suddenly find this distinctive pressure between your second and third fingers. The thumb switches position and you feel that someone is giving you an electric shock."



Stereotypes such as the handshake persist

*"We're being proactive now:*

**Grand Secretary**

**UGLE**

The report for the most part dodges such controversy, surveying members and the wider public on Masonic themes such as male bonding, charitable work and ritual. It argues that members value the community of Freemasonry and that outsiders are largely ignorant of how the organisation works.

With 250,000 members in England and Wales and six million around the world, they are a minority, albeit one associated with the levers of power. The first US President, George Washington, and another leading American revolutionary, Benjamin Franklin, were Masons. Today a significant proportion of the Royal Household are members, and the Duke of Kent is grand master of the United Grand Lodge of England.

Masonic rules demand that members support each other and keep each others' lawful secrets, which have led to fears of corrupt cliques developing.

It's nothing new, says Observer newspaper columnist Nick Cohen.

Ever since the 1790s Masons have been "whipping boys" for global conspiracy theorists, he argues, adding that after the French revolution, Catholic reactionaries were looking for a scapegoat and the Jews - the usual target - were too downtrodden to be blamed.

### Freemasons in popular culture



Freemasons Hall in London's Covent Garden stood in for MI5 headquarters in the BBC spy drama, **Spooks** (pictured left) .

An episode of **The Simpsons** charted Homer's attempts to join a fictional secret society called the Stonecutters, and the comic disasters that ensued

Fred Flintstone of the eponymous 1960s cartoon belonged to a club with Masonic echoes - the Loyal Order of Water Buffaloes Lodge, for men only.

It was the Freemasons' turn and the narrative of a secret society plotting in the shadows has never gone away, says Cohen. "You can draw a straight line from the 1790s onwards to the Nazis, Franco, and Stalin right up to modern Islamists like Hamas."

The charter of Hamas - the Islamist party governing Gaza - states that the Freemasons are in league with the Jews and the Rotary Club to undermine Palestine.

These theories are "clearly mad", says Cohen, but attacking the Masons has become a staple for anyone suspicious of a New World Order.

There's also the sense that Freemasons are "weird", says James McConnachie, author of the Rough Guide to Conspiracy Theories.

Initiations include rolling up one's trousers, being blindfolded with a rope round one's neck, and having a knife pointed at one's bare breast. "They offer a progression to a higher level of knowledge," McConnachie says. "It's alluring and cultish."

Grand Secretary Brown argues that the initiations are allegorical one-act plays. They give people "from all walks of life" the chance to stand up in front of an audience, conquer their fears, and make friends, he says.

"People don't associate fun and enjoyment with Freemasonry but it's the common thread for us. It's about camaraderie and making lasting friendships."

Another vexed issue is its male-only image. There are women's orders in Britain with 20,000 members, but Freemasonry is overwhelmingly male. The UGLE does not recognise or approve mixed lodges.

The report talks of a "quiet revolution". But some information should be withheld from public view, Brown says. "Keeping a bit of mystery is good news. If people joining know absolutely everything, where would the excitement be?" The centuries-old veil of secrecy is falling away

The Masons are walking a difficult tightrope, says brand consultant Jonathan Gabay. For the rebrand to be effective, they have to demonstrate they are serious about being open and transparent. And yet, in the process, they risk alienating members who value the "cachet" of secrecy and tradition, he says.



People join the Masons not because it is a community group raising money for charity but for its "snob factor" and history, argues McConnachie. If this is overtaken by a transparent, inclusive approach then the organisation would be indistinguishable from many other dining clubs. "You'd have to ask - why would you want to be a Freemason rather than a Rotarian?"

Distrust remains strong. Last year, the Archbishop of Canterbury Rowan Williams controversially named a Freemason as the next Bishop of Ebbsfleet. He had previously said that Freemasonry was "incompatible" with Christianity. In August 2010 it emerged that a new national Masonic lodge had been set up by senior police officers.

Former Home Secretary Jack Straw tried to address the issue of Freemasons working in the criminal justice system. In 1999, new judges were required to publicly disclose whether they were Masons.

But after a ruling from the European Court of Human Rights, the requirement was dropped in 2009. Police officers have a voluntary requirement to disclose - but only to their superiors.

Researching his book in the 1980s, Short found that "corruption in the police was enhanced and shielded by the Masonic lodges." It's difficult to know whether anything has changed as the Freemasons do not make their membership list freely available, he says. Brown responds that to do so would breach data protection rules.

Given all the suspicion, it's hard not to feel sorry for Freemasons, says Cohen.

"Researching them, you do become rather sympathetic. If people want to say Freemason lodges are nests of corruption then fine. But they've got to prove it. It's no good just saying it." However, there is something amusingly peculiar about Masonic ritual. It is this rather than the historical baggage that is their biggest obstacle to getting a fair hearing, he argues. "Rolling your trouser leg up is quite funny. If they do want to rebrand then perhaps they should drop the trouser leg rolling."

"Masonic legends associate geometry with ancient Egypt, and so buildings sometimes have a distinct Egyptian flavour," says Professor James Stevens Curl, author of *Freemasonry & the Enlightenment: Architecture, Symbols, & Influences*.

"Columns often appear 'distyle in antis', meaning a pair of columns set between two walls to form a porch or some other element in a building [examples in top images]. However, many examples of 'distyle in antis' feature classical columns based on Greco-Roman exemplars, so this can sometimes be a subtle way of alluding to the lost Temple of Solomon.

"The letter G often appears in Masonic buildings [pictured bottom right]. Some have said this is the deity, but if that were so, the French would use D instead of G. The use of this symbol seems first to have been associated with geography, but later with geometry."



*By Tom de Castella – BBC News Magazine*

### GREAT ARCHITECT OF THE UNIVERSE

Lodges are opened and closed in the 1<sup>st</sup> degree in the name of the Great Architect of the Universe.

While other titles alluding to the Supreme Being are also included in the ritual, the one customarily used is the Great Architect of the Universe, often abbreviated as T.G.A.O.T.U.

Men of many religions in many countries are brothers in Masonry and it is necessary, therefore, to have an all-embracing name covering the God of all religions. The use of the word 'architect' in the generally accepted title is appropriate in view of the fact that Masons believe the word to have been created in ordered form, and the prominence placed on the life of a particular architect in the presentation of the Masonic message.

### WARRANT

A lodge cannot operate unless it has been issued with a warrant (or charter) from Grand Lodge.

The warrant is an instrument written on vellum signed by the Grand Master of the constitution concerned and his deputy, countersigned by the Grand Secretary and verified by the Lodge Seal. It is originally granted to the first Master and Wardens of a lodge and to their successors in office.

Each year, the warrant of a lodge is committed to the custody of the Worshipful Master of the lodge at his Installation and he is solemnly pledged to see that its requirements are fully maintained and that it remains pure and un sullied until transmitted to his successor.

A lodge can only hold meetings under the authority of a warrant and no lodge can be opened or proceed to business unless the warrant is exhibited in the lodge room.

The Lodge of Discovery was without a warrant for a time, it being lost in the fire damage at the original lodge rooms at Agathis. Application had to be made to United Grand Lodge of England for a replacement – initially a small, temporary warrant was issued which is still displayed in the lodge, until a full warrant was granted.

## WORKING TOOLS OF A NEW FATHER

*Especially for Bro. Shaun Gilchrist*

I present to you the Working Tools of a new father:

They are:

The Baby Powder

The Napkin

The Safety pin

The **Baby Powder** is the first article placed in the hands of a new father to enable him to soothe and comfort all irritations before placing the Napkin and Safety pin on their proper base.

With the **Napkin** he is enabled, with accuracy and precision, to cover the faces and angles of his work and thus keep rude matter in due form.

The **Safety Pin** enables him to secure and fasten all coverings and thus provide against unfortunate accidents.

You are not, however, called here as a speculative, but rather as a fully operative and experienced father and to you these tools are delivered as vehicles for further instruction.

Thus the Baby Powder teaches us comfort

The Napkin prevention, and

The Safety Pin security

And so by soothing irritations, preventing accidents and securing fastenings, we trust that you may rest in those blankets whence all pleasure emanates.

## HELE

The word 'hele' appearing in each of the 3 degrees obligations is derived from the Saxon word, 'helan' meaning to cover up or to hide. It is still used in some parts of England in a restricted way, the putting on of roofs being still called healing.

It is likely that 'hele' is used in addition to 'conceal and never reveal' for purposes of placing emphasis on the serious nature of Masonic obligations, with the further thought that it may have been introduced to form a sequence, called a rhyming assonance, which might be expected to make a special impression on the minds of the candidates.

The use of this word does, of course, help to attach a sense of antiquity to the ceremonies.

While the pronunciation of 'hele' in olden times was 'hail', modern day Masonic practice is to pronounce it as 'heel', rhyming with 'conceal' and 'reveal' as referred to above.

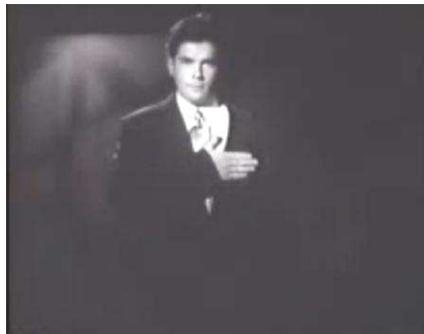
## What is the difference between the Sign of Fidelity and Sign of Reverence ?

In many Lodges there is confusion as to which sign is used where and indeed, the difference between the two signs, which adds to the confusion.

The sign of Fidelity is given by placing the right hand across the chest with the thumb raised in the form of a square. This is a recognised Masonic sign used as a mode of recognition and a mark of respect.

Gradually in the 19th century it would seem that the sign was used as a general posture for prayers and during the obligation, but that it was modified by the loss of a digit (the thumb being kept parallel with the fingers during prayers). Whilst there are detailed instructions for the posture of candidates during obligations, there are no similar instructions for the Brethren in many workings. Interestingly, in Emulation Ritual, the Brethren are instructed to stand to order with the sign of the degree being conferred.

In the book entitled *The Freemason at Work*, the author Harry Carr states quite categorically that the Sign of Reverence is not a Masonic sign and is a development of the Sign of Fidelity as mentioned above, or a lazy attempt at the Fidelity Sign as already mentioned. He quotes several authoritative sources in this respect, yet in the Emulation Ritual it clearly states that Brethren should stand to order with the sign of Reverence during prayers. However, one thing is quite clear, namely that the sign of Reverence IS a recognised sign, but its use and that of the sign of Fidelity, depends on the particular ritual being worked.



**With acknowledgement to the Lodge of Fiji 'Cabletow'**

### Why do we cross wands over the Candidate?

There appears to be no direct symbolism attached to the tradition of holding the wands over a candidate when he takes his obligations. Many old Masonic reference books make mention of the Deacons having wands, but make no mention of specific use for them, other than holding them as a mark of office. Again in the Emulation working, the Deacons are specifically told by the WM at installation that their wand is a badge of office, but no mention other than that is made. The idea of forming a kind of arch, crossed wands, staves or swords, as a symbolic covering or protection on special occasions has been used from time immemorial, in many circumstances; in Freemasonry at the vital moment of the candidate taking his obligation, the action of the crossed wands emphasises the importance of that very special part of the ceremony.

**With acknowledgement to the Lodge of Fiji 'Cabletow'**

## Famous Freemasons – Part 10

**Sir Charles Kingsford Smith** - Aviator who made the first trans-Pacific flight from the United States to Australia. He also made the first non-stop crossing of the Australian mainland, the first flights between Australia and New Zealand, and the first eastward Pacific crossing from Australia to the United States. He also made a flight from Australia to London, and set up a new record of 10.5 days. The major airport of Sydney, located in the suburb of Mascot was named Kingsford Smith International Airport in his honour.

**Rudyard Kipling** (1865 - 1936) was an English poet, short-story writer, and novelist chiefly remembered for his celebration of British imperialism, tales and poems of British soldiers in India, and his tales for children. Kipling received the 1907 Nobel Prize for Literature. He was born in Bombay, in the Bombay Presidency of British India, and was taken by his family to England when he was five years old. Kipling is best known for his works of fiction, including *The Jungle Book* (1894) (a collection of stories which includes "Rikki-Tikki-Tavi"), *Kim* (1901) (a tale of adventure), many short stories, including "The Man Who Would Be King" (1888); and his poems, including *Mandalay* (1890), *Gunga Din* (1890), *The White Man's Burden* (1899) and *If—* (1910). He is regarded as a major "innovator in the art of the short story"; his children's books are enduring classics of children's literature; and his best works are said to exhibit "a versatile and luminous narrative gift". Hope and Esperance Lodge No. 782, Lahore, India.

**Field Marshal Earl Kitchener of Khartoum** (1850 - 1916) was an Irish-born British Field Marshal and proconsul who won fame for his imperial campaigns and later played a central role in the early part of the First World War. Kitchener won fame in 1898 for winning the Battle of Omdurman and securing control of the Sudan, after which he was given the title "Lord Kitchener of Khartoum"; as Chief of Staff (1900–02) in the Second Boer War he played a key role in Lord Roberts' conquest of the Boer Republics, then succeeded Roberts as commander-in-chief – by which time Boer forces had taken to guerrilla fighting and British forces imprisoned Boer civilians in concentration camps. His term as Commander-in-Chief (1902–09) of the Army in India saw him quarrel with another eminent proconsul, the Viceroy Lord Curzon, who eventually resigned. Kitchener then returned to Egypt as British Agent and Consul-General (de facto Viceroy).

In 1914, at the start of the First World War, Lord Kitchener became Secretary of State for War, a Cabinet Minister. One of the few men to foresee a long war, one in which Britain's victory was far from secure, he organized the largest volunteer army that Britain, and indeed the Empire, had seen and a significant expansion of materiel production to fight Germany on the Western Front. His commanding image, appearing on recruiting posters demanding "Your country needs you!" remains recognised and parodied in popular culture to this day. He was blamed for the shortage of shells in the spring of 1915 – one of the events leading to the formation of a coalition government – and stripped of his control over munitions and strategy.

He died in 1916 near the Orkney Islands when the warship taking him to negotiations in Russia was sunk by a German mine. Throughout his adult life Kitchener was a dedicated and very active Freemason, being a Founder Member of numerous Masonic Lodges and having several Lodges named after him.

After his death Kitchener was often dismissed as a great poster but not a great administrator. He was criticised by Lloyd George - who may have taken credit for some of Kitchener's achievements in the field of munitions - in his *War Memoirs* and by others. After many years' experience of commanding relatively small forces in imperial campaigns, Kitchener had made his reputation worse by his habit of secrecy, unwillingness to explain his actions to his colleagues, and reluctance to organise and delegate. *(continued on next page)*

## Famous Freemasons – Part 10 (continued)

However, since 1970, new records have opened and historians have to some extent rehabilitated Kitchener's reputation. His strategic vision in World War I is now praised, especially his laying the groundwork for the expansion of munitions production and his central role in the raising of the British army in 1914 and 1915, which provided an army capable of meeting Britain's continental commitment.

British Union Lodge No.114, Ipswich, England. District Grand Master of Egypt, Sudan and the Punjab. Junior Grand Warden of the UGLE in 1916.

### Humour

**There is this Guy out at sea in a small boat, rough weather and it overturns,** as he's bobbing about a life boat appears, as they called out, he said its ok I am a Royal Ark Mariner God will look after me, and refused their help, after a short while a helicopter is overhead lowering a rope and again the guy says its ok I am a Royal Ark Mariner God will look after me, the guy refuses their help. Shortly after he drowns, as he is met by God at the pearly gates he says I thought you would look after me I am a Royal Ark Mariner. God said "I sent you a life boat and a helicopter what more did you want?"

**Two experienced Master Masons were enjoying a flight in a hot air balloon** when suddenly a thick cloud formed between them and the ground. Being without instruments, after half an hour they realised that they were well and truly lost. A short time later there came across a large hole in the cloud and espied a gentleman below walking his dog across a field. They had time to exchange pleasantries and found that he too was a member of the Craft. The chaps in the balloon inquired of him as to their location and received the reply, "About 200 feet up in a balloon." Just then the cloud closed the hole and they were alone again. One turned to the other and said, " I bet he's the Secretary of his Lodge!" "Why do you say that?", the other asked. "Well what he has told us is absolutely true - but in our present predicament is totally useless!"

**Two candidates were elected to enter on the same lodge night,** one was a butcher and the other a sales rep. on the night of initiation the butcher went in first, when it came to the charge at the north east corner it was discovered that he had a quarter pound of liver in his pocket that he was going to deliver on his way home, obviously this had to be taken away the JD took this to the Tyler and said this is the butchers liver and to this day we haven't seen the sales rep.

#### Masonic Birthdays

<b>Tony Owen</b>	<b>24</b>
<b>David Blackwell</b>	<b>11</b>
<b>Stuart Jamieson</b>	<b>8 (J)</b>
<b>John Warmington</b>	<b>7</b>
<b>Mark Raffles</b>	<b>3</b>
<b>Garry Jordan</b>	<b>1</b>