

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

Another mixed bag of articles for your education and enjoyment.

The Editor would be very grateful if any of our readers have anything to contribute in the form of articles or photographs.

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Membership e-mail address list

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



JUNE ANSWERS



1. How many master masons must be present to "open" a lodge of entered apprentices? **Answer 5.**
2. What are the three great lights of a lodge? **Answer The V.S.L., the Compasses and Square**
3. Why is the entered apprentice placed in the north-east corner of the lodge? **Answer To signify that he has begun his Masonic life and he needs to embed its principles.**
4. What is a "Token" and why is it issued to an Entered Apprentice Freemason? **Answer A sign, or symbolic evidence, or material object that is used to authenticate a person.**
5. Why was a P. applied to the N.L.B of all initiates? **Answer To remind them of the fidelity expected from all masons.**
6. What is the connection between the phrase ".....from the P. that S. at the L. of the P. or E. of K.S.T. and the first regular step of an entered apprentice? **Answer You are reminded that you always take the first step with the left foot.**
7. State the three (3) reasons why Masonic Lodges ought to be facing due East to West?
Answer 1 the sun rises in the East and sets in the West; 2 learning originated in the East, and spread its benign influence to the West: 3 King Solomon's Temple was East West because Moses was instructed by God to locate the Tabernacle in the Wilderness in that manner.
8. What do the "Three Lesser Lights" represent? **Answer The sun, moon and Worshipful Master**
9. What is the significance of the letter "G"? **Answer A symbol for geometry and a Holier Significance.**
10. What is the main reason you were you divested of all metallic substances at your initiation? **Answer To teach you that a man is not measured by worldly possessions.**

With acknowledgement to the Craft Masonry Knowledge Website New Zealand



DID YOU KNOW?

Question: Why is the Masonry of today called 'speculative?'

Answer: The word is used in the sense that the Masonry of today is theoretical, not practical building; that it is a pursuit of knowledge, not of the construction of edifices. Speculative Masonry began with the practice of admitting to membership in operative Lodge men who were not practical builders, stonecutters, architects, etc., but who were interested in the moral, ethical and philosophical teachings of the Fraternity'

Question: Why are the square and compass more important than other working tools?

Answer: Without a compass no accurate square can be made; without a square no building can be erected. The square and compass are universally the symbol of a Master Mason and of Freemasonry. Symbolists have many meanings into both of these tools of a Master Mason. Both symbols are much older than Freemasonry; Chinese manuscripts give them a Masonic significance (although there was no Freemasonry in that country two thousand years ago). No symbols in Freemasonry offer so many interpretations. But many symbols mean different things to different men; each interprets according to his best light.

In modern Masonic rituals, the compass is "dedicated to the Craft" and is emblematical of the restraint of violent passions. Here "passion" refers to any over-emotional lack of control. It is passions in the larger sense; intemperance, temper, unjust judgement, intolerance, selfishness, that the spiritual compasses circumscribe. The positions of the square and compass in the three degrees are universally symbols of light, further light, more light.

Question: Why do Brethren entering and leaving a Lodge salute the Master?

Answer: Masons entering or leaving a Lodge salute the Master at the altar if the Lodge is at labour—they salute the Junior Warden if the Lodge is at refreshment. This practice ensures the Master that the brother knows on what degree the Lodge is open. A brother making a wrong sign can be instructed immediately. It informs the Master that the brother is a Mason of the degree on which the Lodge is open; if he makes an inferior sign, and cannot, on request, give the right one, the Master can then use other means go ascertain that no Entered Apprentice or Fellow Craft is present in a Master Mason Lodge. The salute is a silent assurance to the Master and through him to the brethren. "I remember my obligations".

Brethren salute on retiring to get permission to leave. No one can enter a Lodge room while a Lodge is at labour without permission. If the Master does not wish the brother who salutes to retire, he tells him so, instead of responding to the salute.

**“Some Drink from the Fountain
of Knowledge, Others just**

Gargle.”



Does your Apron still Fit?

When a new Entered Apprentice Mason is initiated the Worshipful Master grants the Senior Warden the authority to invest the newly-initiated brother with "the distinguishing badge of a Mason". Taking pride in his duty, the Senior Warden makes sure that the new apron fits the invested Brother just right. It is snug, square and neat.

The Brethren of the Lodge stand in admiration of this newly-initiated Brother who is proudly adorned in his perfect fitting "Badge of Honour". Upon his Third Degree, the newly-raised Master Mason takes pride in putting away that apron as he heads home, elated and happy, if not somewhat overwhelmed by the lessons he has learned about his new apron and the Craft.

Then what happens?

For some the study of Freemasonry, the practice of its rituals, and the contemplation of the lessons learned become a lifelong pursuit. The badge of with honour which they were invested is but the beginning of a long and wonderful Masonic journey for them.

Some Brethren keep the same apron for the rest of their lives doing their best to make sure they always fit the apron. By helping whenever needed, being good men and upright citizens, exemplary husbands and Masons ensure that they always fit the apron.

Some truly dedicated craftsmen seem to fit the apron so well that other, more colourful, aprons start to seek them out. These are the Masons that other Masons revere as our leaders and who, by following their example, become better men.

This type of dedicated Mason fits every apron they will wear.

For some however that "Badge of Honour" once so proudly worn and carefully put away after each meeting, begins to get a little loose on them. They stop attending Lodge for any number of reasons or they do not want to do the important duties they were charged to fulfil when they were first given their apron.

Perhaps they only joined for the apron, or the right they say they belong to the Masonic Fraternity. This type of Brother will pay his dues to keep up his membership thinking he is doing his part, but sadly will do nothing more. It is often said "we get more out of Masonry than we put into it," which is obvious to those many members who get so much out of Freemasonry and yet put little or nothing back. One cannot continuously make withdrawals from the Bank of Freemasonry without be willing to make at least the occasional deposit.

These members do not fit their aprons.

Most of us know how well our apron fits when we put it on. Sometimes the apron belt needs to be stretched, but sometimes we need to stretch too. The question should not be how well does our apron fit, but how well do we fit our Masonic apron.

Brethren, how do you fit your apron?

Continued on next page.....

If you are finding it a little too loose these days, then change what you must in order that you may fit the apron once again. Stretch yourself a bit instead of stretching the belly.

Does your apron still fit?

*Sourced from the Pathways of the craftsman by William Thomas
and SRA 76*

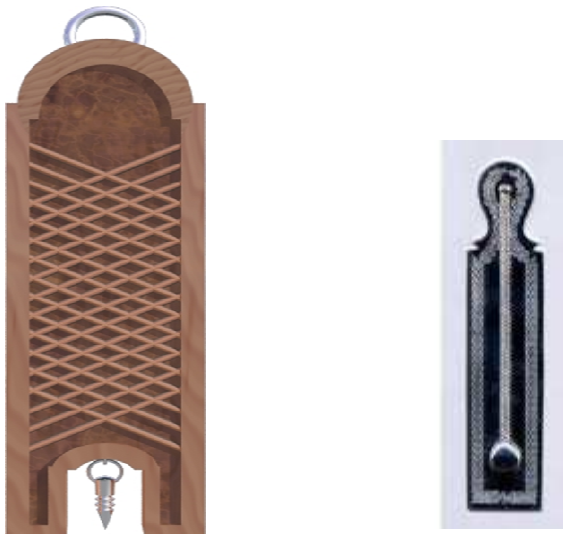
PLUMB RULE

For thousands of years, operative masons have used the plumb rule or line in the erection of perpendicular lines to ensure that all building structures are fixed on proper bases.

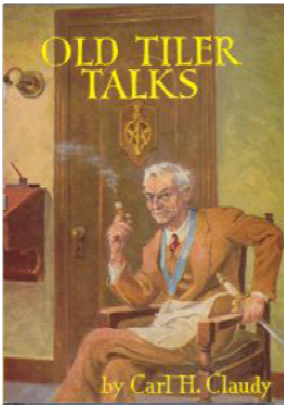
In the speculative order the plumb rule is one of the working tools attached to the Fellowcraft degree. It is to be applied in the sense of being the standard of rectitude and truth and teaching justness and uprightness of life and actions.

It can be said that the Mason who seeks to practice uprightness of conduct in life should not allow his principles to be swayed by the uncertain dictates of self-interest or passion, should not bend in the fact of adversity nor yield to the temptations of prosperity, but be a model of honour and integrity in all his dealings with his fellow man.

The plumb rule also features in speculative Masonry as the jewel of office of the Junior Warden, representing here, too, an emblem of uprightness.



The Plumb Rule



Old Tiler Talks— WHY MEN LOVE MASONRY

The New Brother sat near the Old Tiler in the anteroom, crossed his legs and took out his cigar case.

"Have a smoke and unpuzzle me."

The Old Tiler accepted the proffered cigar with a smile.

"I am often puzzled, too," he sympathized. "Tell me."

"I am quite crazy about Masonry. I love it. So do a lot of other men. And I don't know why. I can't find anyone who will tell me why. Old Tiler, why do men love Masonry?"

The Old Tiler got up and crossed the room to a bookcase, extracted a volume and returned. "I read that question in this little book, 'The Magic of Freemasonry,' by Arthur E. Powell. Let me read to you—"

The Old Tiler fluttered the pages. Finding his place he sat and began:

"Why do men love Masonry? What lure leads them to it? What spell holds them through the long years? What strand is it that tugs at our hearts, taut when so many threads are broken by the rough ways of the world? And what is it in the wild that calls to the little wild things? What sacred secret things do the mountains whisper to the hillman, so silently yet so surely that they can be heard above the din and clatter of the world? What mystery does the sea tell the sailor; the desert to the Arab; the arctic ice to the explorer; the stars to the astronomer? When we have answered these questions mayhap we may divine the magic of Masonry. Who knows what it is, or how or why, unless it be the long cable tow of God, running from heart to heart.' "

The Old Tiler closed the book and waited.

"The cable tow of God," repeated the New Mason. "That's a beautiful phrase."

"It's more than a phrase, I think," the Old Tiler answered. "As I see it, the heart of Freemasonry by which all manner of men are attracted and held, is just that—the longing for communion with the Most High."

"Oh, you must be mistaken. Men who want God go to church."

"Do you go to church?"

"Er, oh, well, sometimes."

"Yet you never miss coming to lodge."

"No, I don't, but-"

"Never mind the 'but.'" The Old Tiler smiled: "A lot of Then come to the lodge who do not find heart's case in the church. The lodge is not a substitute for church. Masonry is not a religion, although it has religion. If the church fails, occasionally, it is because all human institutions must fail at times. No minister or church can satisfy all men. Some men find communion with the Most High in Masonry a greater satisfaction than in a church. I think that is the real reason some men love Freemasonry so much."

"You give me credit with being a lot more religious than I do," retorted the New Mason.

"Men are incurably religious," asserted the Old Tiler. "Many don't know it and refuse to call it by that name, like you, for instance! In a church, men are told various things about God. In a lodge they are allowed to tell themselves what they will. In a church you are taught a creed, a dogma. In a lodge there is neither. In a church you are quiet and respectful and whisper if you speak at all. It is kept high, unspotted from the world. A lodge is more intimate, personal. You can be jolly in a lodge, except during a degree. Here are just other men, brothers. They think as we do; they believe in the one God, as we do. They repeat the same words, think the same Masonic thoughts, do the same Masonic acts, as we do. We feel at home with them in consequence.

"Through years of simple, profound degrees, we weave the Mystic Tie. We cannot say of what it is composed. We cannot put a name to it. St. Augustine, asked of God, answered, 'I know until you ask me-when you ask me, I do not know.' In your heart you know, and I know, what the Mystic Tie is-what Freemasonry is. But you cannot say it, nor can I. It is too deep for words. It is the reason we use symbols, for words cannot express it.

"Deep in us is something which understands what brains cannot think; something which knows what our minds cannot comprehend. Masonry speaks to that something in its own language. If we must put it into words, God is the only syllable which seems to fit. But when we say God we mean no special deity, but all that is beautiful in life, in friendship, in charity, in brotherhood.

"So, my brother, there is no reason for you to be puzzled; no man can answer your puzzle. Freemasonry is loved by men because it strikes deep into the human heart, and supplies the answer to the question, the food for the hunger, which the tongue cannot express...

"Unless it is the tongue of a wise, wise Old Tiler," finished the New Brother thoughtfully. "And thank you. I am not puzzled now."



QUALIFICATIONS OF A CANDIDATE

One of the questions asked of an initiate before his passing to the Fellowcraft degree is, 'Who are fit and proper persons to be made Freemasons?' The answer to be given is 'just, upright and free men of mature age, sound judgement and strict morals'.

Basically, a candidate for Freemasonry—who must make his application to join the Craft of his own free will and accord—is required to be, in Masonic parlance, a 'man of good report'. This qualification is satisfied by his having a proposer and seconder supported by a number of references who are prepared to testify, if required, that he is of good reputation and integrity.

There is age qualification requiring the candidate to be of the age of 21 years, except that he may be admitted from the age of 18 years (as a lewis) if the son of a Freemason. Not all constitutions have such a provision in their regulations. An applicant for Freemasonry is also required to express or affirm a belief in the existence of a Supreme Being in whom he puts his trust.

Before a proposition of any new candidate is placed before a lodge, the gentleman concerned must be interviewed by a lodge committee of enquiry who will report on his character and fitness for admission into the order.

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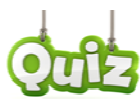


Lodge Birthdays

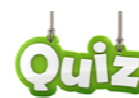
Tony Owen	30
David Blackwell	17
John Warmington	13
Mark Raffles	9
Garry Jordan	7
Brenton Terry	6(J)
Scott Manley	5
John Patterson (Rejoinder)	6
Shaun Hibgame	1

News from the South

At last month's meeting we welcomed two visiting yachties —R. W. Bro. Tony Love PJGW & W. Bro. Andrew Noble both of Lamington Lodge #110 UGLQ.



JULY QUIZ



Here are some answers to our May Quiz but I must point out that different Lodges have different designs of Tracing Board so some answers will vary.

- Q 1. How many masonic symbols are there on your Lodge room 1st Degree Tracing Board?
- Q 2. On that same Tracing Board how many rungs can be seen on the ladder?
- Q 3. At which chapter of the VSL does your Lodge open the book when opening your Lodge in the 1st Degree?
- Q 4. Which chapter of the VSL tell us the dimensions of King Solomon's Temple?
- Q 5. Why did King Solomon build the Temple and not King David?
- Q 6. Name King Solomon's mother.
- Q 7. What is the difference between the Jewels of the Lodge and the Furniture of the Lodge?
- Q 8. We lock up our secrets with fidelity - what is fidelity in this context?
- Q 9. What is it that we are supposed to learn from the chisel in the 1st degree working tools?
- Q 10. Why does the Master of the Lodge get the Senior Warden to close the Lodge instead of doing it himself?

With acknowledgement to the Craft Masonry Knowledge Website New Zealand

WISDOM

It is clear that "wisdom" is not a thing of itself, but rather a use of other means and materials gathered over a lifetime. Wisdom is using the resources of knowledge, of experience and of god judgement. It is, therefore, the action, the proper use of the tools of the mind, brain and soul. The desire to learn is the beginning of wisdom and so it is very significant that we speak of becoming wise, for wisdom is a creative energy, and its fruits are temperance, fortitude, prudence and justice. The human heart is like a bottomless well; it is always thirsty and searching for the quietude that comes only after the heat and turmoil of living has been overcome. Is wisdom there is an intelligent, lucid and holy spirit; wisdom is knowledge, but not knowledge for its own sake, but knowledge which helps to widen the horizon and deepen the communication between man and man. Masonry may be termed a progressive science but it is also a reflective science, a place to think, to become human, to consider one's fellow man, not as an integer, but as flesh and blood, and, above all, as a stepping stone to wisdom.

Sourced from The Ontario Mason Fall 2013 & SRA76

PILLARS

No doubt because of its association with the science of architecture, Freemasonry makes such symbolic use and attaches considerable importance to pillars. Pillars have been treated as most significant emblems since ancient times when it was customary to perpetuate remarkable events or to exhibit gratitude for providential favours by erecting pillars or obelisks or similar monuments.

Two separate sets of pillars are referred to in the Masonic ritual—one set of three and another of two.

The former group consists of pillars of the Ionic, Doric and Corinthian orders of architecture and are located close to the pedestals of the Master, Senior Warden and Junior Warden respectively in our lodges.

The other two pillars are those which are referred to in 1 Kings vii as having been constructed and placed at the left and right hand sides of the porchway at the entrance to King Solomon's Temple. The ritual informs us that these pillars were erected at the entrance to the temple, being a 'most proper and conspicuous situation', to be a lasting memorial to the children of Israel of the miraculous pillar of fire and cloud which facilitated the deliverance of their forefathers from their Egyptian bondage. They are said to represent B*** and J*****. There has been some confusion as to which are the left and right sides of the temple porchway. However, it is now generally agreed that this aspect is related to the standpoint of a person within the temple looking outwards through the entrance.

IONIC



Wisdom

DORIC



Strength

CORINTHIAN



Beauty

LONDON MARK MASONS—Cyclone Pam

W. Bro. Geoff Richards (formerly Lodge of Discovery 2005-2013) writes that he joined Mark Masons a few years ago meeting up in a Lodge in their main building by St James Park in Central London, by Green Park station. They have a display cabinet exhibiting items regarding the rebuilt Library and he sent these photographs of it.



Humour

Why Teachers DRINK

The following questions were set in last year's GED examination.

These are genuine answers (from 16 year olds)

- Q. Name the four seasons A. Salt, pepper, mustard and vinegar.
- Q. How is dew formed. A. The sun shines down on the leaves and makes them perspire.
- Q. What guarantees may a mortgage company insist on
A. If you are buying a house they will insist that you are well endowed.
- Q. In a democratic society, how important are elections
A. Very important. Sex can only happen when a male gets an election.
- Q. What are steroids A. Things for keeping carpets still on the stairs.
(Shoot yourself now, there is little hope)
- Q. What happens to your body as you age
A. When you get old, so do your bowels and you get intercontinental.
- Q. What happens to a boy when he reaches puberty
A.. He says goodbye to his boyhood and looks forward to his adultery. (So true)
- Q. Name a major disease associated with cigarettes. A. Premature death.
- Q. What is artificial insemination A. When the farmer does it to the bull instead of the cow.
- Q. How can you delay milk turning sour A. Keep it in the cow. (Simple, but brilliant)
- Q. How are the main 20 parts of the body categorized (e.g. The abdomen)
A. The body is consisted into 3 parts - the brainium, the borax and the abdominal cavity. The brainium contains the brain, the borax contains the heart and lungs and the abdominal cavity contains the five bowels: A,E,I,O,U (wtf!)
- Q. What is the fibula? A. A small lie.
- Q. What does 'varicose' mean? A. Nearby.
- Q. What is the most common form of birth control
A. Most people prevent contraception by wearing a condominium. (That would work)
- Q. Give the meaning of the term 'Caesarean section' A. The caesarean section is a district in Rome.
- Q. What is a seizure? A. A Roman Emperor. (Julius Seizure, I came, I saw, I had a fit)
- Q. What is a terminal illness A. When you are sick at the airport. (Irrefutable)
- Q. What does the word 'benign' mean? A. Benign is what you will be after you be eight (brilliant).