



The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Membership e-mail address list

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

Greetings Brethren,

Featured articles this month include an article from the Pro Grand Master on the 'Mentoring' scheme and two articles on the Hall Stone Jewel.

Not forgetting a biography of Worshipful Brother Allan Sands O.G.R. - third on the list of current members.

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WHY DO WE ASK A CANDIDATE IN THE FIRST DEGREE TO STAND WITH HIS LEFT FOOT ACROSS THE LODGE AND THE RIGHT HEEL IN ITS HOLLOW?

In olden days, the rough and smooth ashlar were placed in the NE and SE corners of the Lodge respectively and not in front of the Wardens' pedestals as is the custom in most Lodges today. The candidate would be taken to the North East corner of the Lodge by the Deacon and placed with his feet either side of the rough ashlar, namely left foot across the Lodge with the right heel in its hollow. This would signify to the candidate that he was laying the foundation stone of his Masonic career. In the second degree he would be placed in the South East corner of the Lodge with his feet either side of the perfect ashlar, namely right foot across the lodge with the left heel in its hollow.

Certainly this is a 'surviving practice', probably from prior to 1813, when it was customary to have the rough and smooth ashlar on the floor of the Lodge in the NE and SE corners and not at the Wardens' pedestals as they are today.

At the appropriate moment, when the Candidate was placed at the corner concerned, he was then instructed to place his feet to embrace two sides of the Ashlar; a symbolic action, as when we enter the Craft 'we are participating in the dedication of our own spiritual foundation stone'; what better position then, than this.....if the Ashlars are there?

This stance is still very widely used despite the absence of the ashlar laid at the North East and South East corners. Indeed, are we not masters of the art of preserving inherited practices even when the reason for them is removed and or lost in the mists of time? When we look more closely we find many things in Freemasonry have changed, and will continue to do so, as we continue to adapt to the times and society of which we are such an important part.

UNDERSTANDING THE LIGHT TOUCH

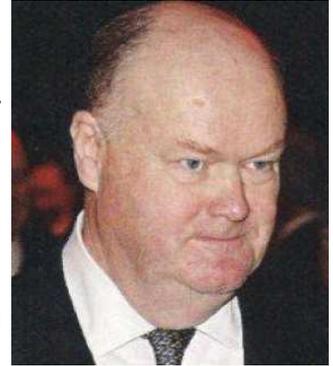
This is an extract from the current edition of Freemasonry Today in which the Pro Grand Master Peter Lowndes takes the opportunity to give clarity and perspective to what mentoring means to Freemasons.

Mentoring, initially, is especially for candidates—the next generation—during the three degrees and then to encourage them to continue their progress into other side degrees.

We all have our own ideas about what mentoring is and, for that matter, what it is not. Indeed, some believe there is no need for mentoring and some believe they are already mentoring perfectly satisfactorily. These sentiments are understandable without an explanation of what we actually mean by mentoring and what we are trying to achieve. In an ideal world, mentoring would happen naturally, everyone would be looked after as a matter of course, and this, in turn would take care of issues such as recruitment, retention and retrieval—the three 'Rs'.

Whatever your idea of mentoring might be, one of the aims we should all keep in mind is the promotion of an environment of belonging, understanding, involvement and enjoyment within the lodge. The skill will be to achieve this with a 'light touch'.

'In an ideal world, mentoring would happen naturally, everyone would be looked after as a matter of course'



THREE STAGES OF MENTORING

But first, let's look at the word 'mentoring', which is translated in so many ways—rather like our masonry. Let me be quite clear: mentoring is not just about the Lodge of Instruction, valuable though that is for advancement in Masonic ritual. Rather, it is mostly about pastoral care: seeing that the candidate is looked after, kept informed and that that support and care remains throughout each member's Masonic life.

In terms of the mentoring scheme, I see pastoral care being 80% of what mentoring is all about.

Put simply, the real test is how you would like to have been welcomed when you first joined and how you would like to have been supported from then onwards. I do not want to have a complicated or onerous scheme but rather one that is as natural as possible yet, at the same time, allows consistency of advice and support.

Mentoring has essentially three stages. The first two are straightforward as they cover logistics, basic ritual meaning and developing a sense of belonging. The third—how to talk about our Freemasonry to the non-mason—needs more explanation as it links in with our overall communication strategy that supports an external-facing organisation and underpins our new ambassadors' scheme.

The first stage is for each candidate to understand the basic logistics that are involved in becoming a Freemason. Essentially, they should get a proper welcome. A candidate should never feel under-briefed and should be made aware of financial and time commitments. During this stage the personal mentor answers any questions the candidate may have for him to gain a sense of belonging. In other words, there should never be any surprises.

COMMON UNDERSTANDING

The second stage is to understand the basics of the ritual, especially after initiation and the passing and raising.

But this understanding should be about the ability to answer questions about the myths non-masons have. Right from the start, members can counter the questions about the so-called funny handshakes, the nooses and trouser leg being rolled up. The questions need to be answered accurately and without embarrassment _ I am not talking about an in-depth knowledge, but more a common understanding. The mentor can, of course, point them in the right direction for this additional and important information as they require it. It is not, however, part of the new mentoring scheme.

We all understand the need to look after candidates, but it is the third stage of giving them the confidence from the very outset in order that they can speak to family and friends about Freemasonry. This is valid to ensuring our future. A candidate needs to understand how to talk to the non-mason about what Freemasonry means and we aim to have as many members as possible being ambassadors for Freemasonry. An ambassador is not a rank or office, it is a mode of behaviour. On the fundamental understanding that we recruit only people who live up to our principles, an ambassador will not only understand the basics of ritual but will also talk to others about their Freemasonry.

To quote the Grand Master: 'Talking openly about Freemasonry, as appropriate, is core to my philosophy, central to our communications strategy and essential to the survival of Freemasonry as a respected and relevant membership organisation.' It is with these three stages in mind that the Grand Secretary's working party is producing succinct mentor guidelines. I see mentoring as a 'light touch' resulting in everyone enjoying their Freemasonry even more and feeling comfortable in talking to their family and friends in an informed and relaxed way.

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NEWS FROM THE SOUTH

In May the new team of Lodge officers conducted the first of back-to-back Raising ceremonies.

We were graced with 4 visitors in May—a return of W. Bro. Hugues de Laillom (from Hong Kong) and Bro. Brenton Terry and 2 new visitors—W. Bro. Joe Leung (from Hong Kong) and Bro. Bill Howard, Senior Warden, Lodge Toowoomba No. 132H, UGLQ—who, when asked the significance of the 'H' in the Lodge number gave us a potted history—hence the longer articles in this month's Newsletter. When did we last have 4 visitors at a regular meeting other than Installations?

THE HALL STONE JEWEL

Soon after the end of the First World War, the United Grand Lodge of England decided to establish a memorial to the Brethren who made the supreme sacrifice during that terrible conflict. It was further decided that this memorial should be the erection of a new headquarters for the Craft and an appeal was made to every member for contributions to a fund which became known as the Masonic Million Memorial Fund. Members' contributions to this fund were entirely voluntary and were recognised by three special commemorative jewels.

The first of these jewels was a personal breast jewel to be worn by any member of a Lodge under the English Constitution who contributed ten guineas (£10.50) or Lodge contributing an average of ten guineas per member. A second jewel, a gold medal on a light blue collarette, was presented to be worn by successive Masters, such Lodges to be known as Hall Stone Lodges, thus giving the jewel its name. 1,321 Lodges were thus qualified and their names and numbers are inscribed at Freemasons' Hall in London. In addition, the Province of Buckinghamshire and the Districts of Japan (now defunct) and



Burma (in abeyance) had the distinction that every one of their Lodges - 40 in Buckinghamshire - contributed an average in excess of five hundred guineas (£525.00). In recognition of this achievement, a third jewel, a gold and coloured enamel jewel on a dark blue collarette, was presented to be worn by successive Provincial and District Grand Masters.

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THE HISTORY OF THE HALL STONE LODGE—Queensland

The story is closely allied to the erection of the Memorial Centre at 133 Ann Street Brisbane.

Shortly after the establishment of the United Grand Lodge of Queensland, R.W. Bro. F.W. Buckham suggested it was timely "to erect a significant building to house the Headquarters of the United Grand Lodge of Queensland." A site was chosen at what is now 133 Ann Street, when Most Wor. Bro. Alexander Gorrie was the Grand Master in 1921-1922. His successor R.W. Bro. Charles Stumm, who was Grand Master from 1922 until his death in 1929, was the real force behind the erection of the new Centre, being ably assisted by the Grand Secretary R.W. Bro. C.H. Harley. These worthy Gentlemen came upon an idea to raise the monies required for the erection of this building.

The qualification of a Hall Stone Lodge was a voluntary contribution, which may have include a donation from the funds of the Lodge, but irrespective of the Levy, of a minimum of £2 per member, excepting Country Members which was to be £1 each. The total was calculated on the members at the end of the quarter in which notification of intention to qualify was received by the Grand Secretary. The minimum amount for which a Hall Stone Jewel could be obtained was £50.

Brethren belonging to more than one Lodge who subscribed not less than £2 in respect to one of their Lodges were to be counted at the £1 rate in respect of any other Lodge of which they were members. Subscriptions to the Hall Stone Lodge Fund could be spread over five years if desired.

Every Lodge qualifying as above was to be recorded in a suitable manner in the new building as a Hall Stone Lodge, and was entitled to a special jewel, to be worn as a collarette by each successive Worshipful Master during his year of Office. Hall Stone Jewel Lodges were to be noted in any printed list of Grand Lodge by a special symbol.

Hall Stone Jewels were presented in Grand Lodge by the M.W. Grand Master, or his representative, to the Masters of Lodges, which had paid to the Grand Secretary of this United Grand Lodge the necessary amount to qualify them.

It was anticipated that a number of Brethren would also avail themselves of the opportunity of furthering so worthy an object as the erection of a Masonic Temple for Queensland by contributing voluntary sums towards it. The Board of General Purposes trusted that the amount received from voluntary contributions would be considerable.

In total, there were 117 Hall Stone Jewels presented, resulting in £73,760 (\$114,500) being raised in this manner. Lodges holding a Hall Stone Jewel are permitted to add the letter "H" after their Lodge numbers. Some of these Jewels were awarded to Royal Arch Chapters. The colour of the ribbon is sky blue, and the Jewels are numbered and are inscribed with the name and number of the Lodge holding same, Jewel No. 1 going to Prince of Wales Lodge No.3 "H".

The Memorial Temple, the Parliament of Freemasonry in Queensland, was officially opened and dedicated on Wednesday December 10th, 1930.

The Masters of Lodges granted Hallstone Jewels were among the Official guests at the dedication of the Temple on the 29th December, 1930. No further Hall Stone Jewels could be struck after this date.

Consider and wear with pride your Hallstone Jewel. Their present material value is over \$3000 and are no longer replaceable. Their Masonic worth is beyond price.

A FOREVER FRIEND

Sometimes in life you find a special friend.

Someone who changes your life just by being part of it.

Someone who makes you laugh until you can't stop.

Someone who makes you believe that there really is good in the World.

Someone who convinces you that there really is an unlocked door just waiting for you to open it.

This is a Forever Friend

When you're down, and the world seems dark and empty

Your forever friend lifts you up in spirit and makes that dark and empty world suddenly seem bright and full.

Your forever friend gets you through the hard times, the sad times and the confused times.

If you turn to walk away, your forever friend follows.

If you lose your way, your forever friend guides you and cheers you on.

Your forever friend holds your hand and tells you that everything is going to be ok.

And if you find such a friend, you feel happy and complete, because you need no worry.

You have a Forever Friend for Life and Forever Has No End.

Helen Steiner Rice

WHAT ARE THE LANDMARKS OF FREEMASONRY?

The Landmarks are those essentials of Freemasonry the removal of any one of which would destroy its innate character. There has never been complete agreement as to what features are, or are not, to be regarded as landmarks, though some may be said to have universal acceptance, such as the necessity for every candidate acknowledging the G.A.O.T.U., or for the V.S.L. to lie open on our altars when the Lodge is at labour.

Our modes of recognition, the obligation to meet in a tyled Lodge, and the equality of Freemasons as children of one Father may be considered landmarks having practically universal acceptance.

Just as in ancient times properties were defined by erecting pillars of stone along the boundary, so the landmarks of Freemasonry are those marks which distinguish Freemasonry from other human institutions. In either case the removal of a landmark would leave the property or institution ill-defined. Some landmarks are easier to recognise than define.

Research Lodge of Otago, New Zealand 1949

Meet the Brethren—W. Bro. Allan Sands O.G.R.

Allan was born in Brisbane on New Year's Eve 1941 and educated at Pinkenba State School, Nundah State School, and for his last 2 years at Banyo High School.

His first job was with the Queensland Housing Commission in 1957, followed, in 1960, at REPCO.

Allan left Australia in 1964 for a 2-year contract in the Territory of Papua & New Guinea but managed to stay there for 19 years. He says; "It took that long to get used to the place."

Allan had been 'going out' with Beverley (Bev) Toll for 4 years before going to PNG and they then got married in Brisbane in 1965, producing 3 sons whilst in PNG—one son, Warrick, is our current Senior Warden.

Allan's work in PNG covered Steamships Trading Co.—1 year, Civil Aviation (Australian Government) - 3 years, New Guinea Goldfields as an Accountant for 3 years and the Cooperative Wholesale Society (Coop), Lae as General Manager for 12 years. Allan became a Member of the Australian Society of Accountants and a Member of the Chartered Institute of Secretaries and Administrators (U.K.). All & Bev travelled extensively throughout PNG on work commitments with regular trips to Asia.

Allan & Bev moved from PNG to Vanuatu in June 1983 and founded Vanuatu Agricultural Supplies Ltd. (VAS as it's known to many) in September of that year, initially with a partner (Webby) but bought him out in September 1992—"saying it was the best thing to ever happen!".

The economy of newly-independent Vanuatu was so far down in the pits, in 1983, that it could only go up. However, times were tough as it took 6 to 7 years to start moving and he opened a branch in Santo in 1988.

Allan joined the Lodge of Discovery in November 1986 being initiated by W. Bro. Andy Donaldson. Rising through the ranks Allan was installed as Master in 1992—the same year as buying out his former business partner. Quote—"what a year!!". Allan was awarded Overseas Grand Rank in April 2005.

Allan's says his hobbies are work and travel (something he does extensively all around the world and Allan & Bev love cruise ship travel), sport—plays golf badly (too modest, methinks!) and played squash and tennis in PNG.

Allan's future—quote— *"more Lodge, more work, more travel"* - not a bad philosophy.



A youthful Master in 1992

Questions to be Answered when Appointed Stewards

- Q. How were you first prepared to be made a Steward?
- A. My coat sleeves, shirt sleeves and vest sleeves were rolled up and a cork screw was thrust in my hand.
- Q. What is a corkscrew?
- A. An instrument fashioned like winding staircase which our Brethren ascended to receive their beer.
- Q. Where did they receive it?
- A. In a convivial room next to the chamber.
- Q. How did they receive it?
- A. In bottles or tankards
- Q. Why in this particular manner?
- A. In bottles well-knowing they could be replenished; or in tankards from the great reliance they placed in the mildness of the brew in those days.
- Q. Name the two advertisements that hang on the door or entrance to the room.
- A. That on the left was Tusker that on the right was Nambawan.
- Q. What is their separate and conjoint significance?
- A. The former denotes Green Death and the latter Bitter, and, when conjoined, instability.
- Q. What is beer?
- A. A peculiar product of chemistry, veiled in mystery, and illustrated by labels.
- Q. How is it depicted?
- A. By a couple hops near a barrel of water.

MASONIC BIRTHDAYS

Geoff Clelland	12
Bernie Cain	9
Bob Jackson	6
Ken Locke	3
Shaun Gilchrist	2

Freemasonry Is Many Things

Freemasonry is a Story of Life; with all its joys, its heartaches, its failures and its final triumph over all earthly things. Anyone can read it, in countless books. Its teachings, its symbols, and its ambitions, are open for general observation. They are practised in the light, and held up for all the world to see.

Freemasonry is not practised in the dark, neither are its teachings the dogma of some forbidden cult. We, as Freemasons, are required to reflect the light; to practice its teachings and love by their direction. No greater thing can be said of Freemasonry than that it is an ideal way of life.

'Freemasonry is an ideal way of life'

No other fraternity offers such profound lessons in its Ritual or Work as does Freemasonry. Each word and each act in the ceremonies of the Lodge carries a true lesson to each of us, if we will but open our eyes to see, our ears to hear and hearts to accept.

We can study Freemasonry for years, as we attend its meetings, and each time we stop to think on the things said and done, we get a new meaning and inspiration from them. There is a never-ending source of pleasure in the various shades of meaning that can be read into each line of our work. Each new meaning and interpretation that we put into some word or act will make that passage live for us, and we will begin to see Freemasonry for what it is intended. Great men have devoted many years of study and meditation to the cause of Freemasonry and when their work is finished they realise that they have only begun to see the light and that they have only started to uncover the true meanings of the work.

Freemasonry has been talked of and written about by countless men in every country of the world. Its members have been persecuted in all lands at one time or the other, but it still grows and flourishes as no other fraternity on earth today. There must be something good and great in Freemasonry, for it to stand through the years as a beacon of light to its members and as a symbol of the true way of life for all to see and follow. Its greatness is not due to its secret teachings, its mysteries or fanfare of its deeds, but rather to the profound lessons taught to its members and to the comfort, inspiration and enlightenment brought to all who will but study.

Freemasonry frowns on advertising its good deeds, preferring to let those who benefit from them reflect its goodness, that others might have hope and desire the better things of life. Freemasonry offers comfort to those who sorrow, hope for those who despair, wise counsel for those who err, and the joy and contentment of life to all.

From Masons of Texas Website

Famous Freemasons – Part 9

Nat Jackley. English actor, comedian and TV personality. Chelsea Lodge No.3098 UGLE

Andrew Jackson - 7th resident of the United States (1829-1837) and first Westerner to be elected President. A national military hero for his actions in the Battle of New Orleans during the War of 1812, His term addressed many of the significant issues in the formation of the country but was marked by political partisanship so common in that time. He left a legacy of a strong presidency. He was Grand Master of Masons in Tennessee two terms (1822-1824). Harmony Lodge No 1, Nashville, Tennessee. Royal Arch Mason, 6th Grand Master of the Grand Lodge of Tennessee.

Reverend Jesse Jackson - Baptist Minister, American civil rights leader and politician. His concerns for the oppressed and his dramatic oratory have attracted a large grassroots constituency called the Rainbow Coalition. Harmony Lodge No. 88, PHA, Chicago, Illinois.

Dr Edward Jenner (1749 - 1823) was an English scientist who studied his natural surroundings in Berkeley, Gloucestershire. Jenner is widely credited as the pioneer of smallpox vaccine, and is sometimes referred to as the "Father of Immunology"; his works have been said to have "saved more lives than the work of any other man". Faith and Friendship Lodge No. 270, Berkeley UK.

John A. "Jack" Johnson. American world heavyweight champion boxer 1908-1915. Lodge Forfar and Kincardine No. 225, Dundee, Scotland.

Lyndon B. Johnson - 36th President of the USA. Johnson City Lodge No. 561, Johnson City, Texas.

Al Jolson - American vaudeville and film performer, whose trademark became minstrel-style singing in blackface make-up. He starred in 'The Jazz Singer', the first important motion 'talking' picture with synchronized sound. St. Cecile Lodge No. 568, New York City.

John Paul Jones - Scottish born seaman, he became a naval hero and 'Father of the U. S. Navy'. He later commanded Russian naval ships in their war against the Ottoman Empire. St. Bernard Lodge No. 122, Kirkcudbright, Scotland.

Melvin Jones – American businessman, co-founder of Lions International, the international service organization. Garden City Lodge No. 141, Chicago, Illinois.

Graham Kennedy - was an Australian radio, television and film performer and "The King" of Australian television. Kennedy was a pioneer of Television in Australia, hosting the variety programme "In Melbourne Tonight" for thirteen years. He then went on to host the game show, "Blankety Blanks", still one of the world's highest rating game shows. He was King of Moomba, inducted into the Logies Television Awards Hall of fame in 1988 and is fondly remembered by many as "the King of Television".

Duke of Kent, Prince Edward Augustus, father of Queen Victoria and last Grand Master of the Ancient Grand Lodge of England in 1813.

Duke of Kent His Royal Highness Prince Edward. Present Grand Master of the United Grand Lodge of England.

His Majesty Hibabullah Khan, King of Afghanistan from 1901 to 1919. Lodge Concordia No. 3102 E.C., Calcutta, India.

Humour

The 47th Problem

On the Great Plains an Indian Chief took for himself three wives.

For the 1st wife he made in one corner of the tepee a bed of the skin of a wolf.

For the 2nd wife he made in another corner of the tepee a bed on the skin of a deer.

For the 3rd wife he made a bed of the skin of a hippopotamus in another corner of the tepee.

Lo & behold some 9 months later the miracle of life unfolded, the wife whose bed was that of the wolf skin, gave birth to a son. Also the wife who slept on the skin of a deer gave birth to a son.

But all things were not equal, for the wife on the skin of the hippopotamus gave birth to twin boys.

This proves that Ancient Freemasonry was started by that Indian Chief. For here you have Pythagoras's 47th Problem of Euclid, that the sons of the squaw on the hippopotamus are equal to the sons of the squaw on the other two hides.

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!"

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