

# The Discoverer

**The Monthly Newsletter of The Lodge of Discovery**

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## Greetings Brethren,

This month We have a full set of photographs depicting the new tem of 2018-2019.

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**W. Bro. John Warmington**

**Worshipful Master**



**Membership e-mail address list**

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

**Bro. Shaun Gilchrist**

**Senior Warden**



**Bro. John Patterson**

**Junior Warden**



## WHO'S WHO 2018-2019



**IPM**  
W. Bro. A. Hibgame



**Chaplain**  
W. Bro. G. Clelland



**Secretary**  
W. Bro. A. Churchill  
PGStB



**Treasurer**  
W. Bro. J-L. Bador  
PGStB



**D. of C.**  
W. Bro. C. Kernot



**Almoner**  
W. Bro. R. Kersley  
OGR



**Charity Steward**  
W. Bro. W. Sands



**Mentor /  
Asst. D. of C.**  
W. Bro. R. Burns



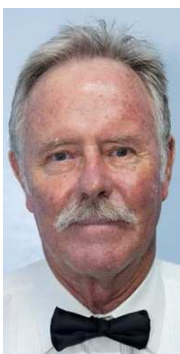
**Senior Deacon**  
Bro. B. Toner



**Junior Deacon**  
Bro. O. Drew



**Asst. Secretary**  
W. Bro. J. Kluck



**Asst. Treasurer**  
Bro. B. Death



**Inner Guard**  
Bro. G. Walton



**Senior Steward**  
Bro. M. Pardoe



**Steward**  
Bro. S. Hibgame



**Steward**  
Bro. W. Lance



**Tyler**  
W. Bro. T. Ryan  
OGR



## MAY ANSWERS



- Q 1. What is the correct form of addressing your Grand Inspector? **Very Worshipful Brother**
- Q 2. According to the rules and regulations in the Book of Constitution are EAs and FCs allowed to present Charges in Lodge during a degree ceremony? **Yes but only up to the degree they have taken**
- Q 3. Should your Master ask Brethren to stand when receiving a Past Master of another Lodge as a visitor? **No**
- Q 4. When your District Grand Master is received into your Lodge and is accorded Honours - how many does he receive 3, 5 or 7? **5 - because he is a VW Bro**
- Q 5. Can EAs and FCs hold office in a Lodge according to the Book of Constitution? **Yes**
- Q 6. What shape is the jewel on the Deacons collars? **A dove**
- Q 7. What is the main difference between a cowan and a mason? **A Mason is qualified by training under a Master Mason and taking examinations in the art and skill of masonry; a cowan is a builder of dry-stone walls and has received on-the-job training from another cowan or learned on his own.**
- Q 8. Name the three lesser lights in Freemasonry.
- Q 9. In which country is the oldest Masonic Lodge still operating?
- Q 10. What was the Goose and Gridiron and why was it important to Freemasonry today? **It was the London coffee house/public house where the first meeting to form a Grand Lodge was held.**

*With acknowledgement to the Craft Masonry Knowledge Website New Zealand*

***“FREEMASDNRV IS NDT ABDUT  
HDW GDDD A MAN YDU  
ARE.... IT'S ABDUT HDW GDDD  
A MAN YDU WANT TD BE.”***

## The Deacons Lament

Oh! I wish I'd looked after me ritual  
I wish I had studied the book  
I might have got through a few meetings  
Without having to take a sly look

At the words printed all neat and tidy  
With capital letters and dots  
And inverted commas and rows of small hammers  
To remind you about all the knocks

If I'd attended a lodge of instruction  
And followed the preceptors plan  
My signs might be more like a mason  
And less like an old tic tac man

For a past master once said with sarcasm  
As he doffed his apron of blue  
You lay five to one, when the lodge has begun  
And evens the field when its through

Time was when I was a deacon  
I was proud of me wand and me dove  
Initiation was due, I was in a right stew  
So I wrote all the words on the glove

Now some candidates are cool and collected  
But not mine he was nervous and hot  
I don't mean to boast but his hand was like toast  
Left me palm an illegible blot

As I thumped the wardens shoulder  
The ink stained his coat a bright blue  
He said who have you there I just stood in despair  
He could see I hadn't a clue

I gazed at me glove for the answer  
At those five tickled fingers of fate  
Then the blots rolled away, left the words plain as day  
St Michael — All cotton — Size eight.



## MASONIC DINING

Ladies and gentlemen, this talk will tell the fascinating story of Masonic dining. We call our meals festive boards; in this context a board is a table laden with food, as in the phrase 'bed and board'.

The first recorded Masonic festive boards were held by working stonemasons in the 14<sup>th</sup> century; usually to celebrate religious festivals but sometimes they may have been purely Masonic gatherings. On these special days the Masons would gather in the building under construction or in temporary shelters called Lodges; and feast together on roast meat washed down with spiced ale. A surviving 14<sup>th</sup> century Masonic document laid down how Masons should behave at such festive boards, they should come to the table with clean hands, not speak with their mouths full, and refrain from using the napkins to blow their noses. All still good advice!

Today very few of us are actual stonemasons; but as we use their tools and traditions to illustrate and explain the moral code at the heart of our order, we call ourselves Speculative Freemasons.

The first Speculative Freemasons are recorded in the 17<sup>th</sup> century. They held their meetings in taverns or inns so refreshments were readily available to them. In 1717 the first Grand Lodge met in an alehouse called the Goose & Gridiron near St. Paul's Cathedral in London; possibly attracted there by the much acclaimed charms of Hannah the barmaid, it also had a skittle alley on the roof!

The small rooms in such establishments did restrict Lodge membership; so in the 18<sup>th</sup> century hotels became increasingly popular as meeting places, as they could provide bigger rooms and better facilities.

Today's festive boards are held after the actual Masonic meeting has finished, but in those early days the brethren ate, drank and smoked during the meeting itself; not surprisingly their Masonic aprons quickly became stained or damaged and had to be regularly replaced.

They would drink lots of toasts, usually accompanied by noisy clapping and stamping. One 1760 account records that people sitting below meeting rooms were often frightened that the building might be shaken down about them; we know of at least one tavern that put in extra structural supports. Some lodges would initiate serving brothers solely to be waiters or musicians at their meetings; a Colonel of Royal Scots Fusiliers initiated a whole regimental band to provide the music for his installation as Master of a Lodge in Edinburgh.

Their Masonic rituals were shorter than ours. Instead, for much of the meeting the brethren sat around a candlelit table listening to lectures and taking part in catechisms; question and answer rituals to test their Masonic knowledge.

The lectures were not just Masonic, but included other learned topics such as architecture; one Lodge even dissected a human eye at a meeting.

The Old Kings Arms Lodge held a series of such lectures in the 1730s. One given by Bro. Graeme about intoxicating liquors probably had samples to taste, as the minutes record that the brethren were 'greatly delighted' and asked him to speak again on the same subject on no less than three occasions!

Heavy drinking was commonplace in those days and Lodge accounts record the purchase of ale, wine and spirits; as well as sugar and lemons to make punch. That said, Masons were probably one of the better-behaved elements of society, as they had strict rules to govern behaviour and limit drinking at their meetings. Typical of these rules were the 1760 Bylaws of the Lodge of Antiquity; which stipulated fines for any brother who discussed religion or politics, bet, cursed, was

'disguised in liquor', or hissed at a speaker.

In 1786 a Brother in the Mount Moriah Lodge was fined 6 pence for falling asleep in the Lodge. Even visitors could be fined. In 1783 the Albion Lodge fined a visitor a shilling for swearing; whereupon he challenged the Master to a duel, the Lodge was then closed so the outcome was not recorded.

Such bylaws and fines were not always sufficient to control excess. The Mariners' Lodge, founded in 1799, had a table laden with wine and spirits in their meeting room and for 6 pence members could take drinks whenever they wished. It was a very merry Lodge so soon ran into financial difficulties and it closed down in 1822; but they left us a fascinating record of their history, plus a Masonic jug that apart from the usual Masonic symbols also bears an advertisement for the good beer at the 'Rose & Crown'.

Most 18<sup>th</sup> century Lodges arranged formal dinners to celebrate the Installation of a new Master. In 1753 at the annual feast of the Old Dundee Lodge 33 brethren dined on 2 quarters of lamb, 12 fowls, a 23lb ham and 2 plum puddings, all washed down by an assortment of alcoholic beverages.

After these dinners female relations and lady friends were sometimes invited into the Lodge room or an adjoining gallery, where they might receive gifts of white gloves. In the 19<sup>th</sup> century special ladies dinners and Masonic balls would become very popular; our modern Ladies Festivals developed from those events.

There is a tradition of an early lady Freemason. It is said that in 1711 Elizabeth St. Leger, the 18 year old daughter of Viscount Doneraile, fell asleep in the library of their family home in Co. Cork. Builders had been working on the dividing wall so when she awoke she could see and hear her father's Lodge meeting in the next room. Frightened by the solemnity of the ritual she tried to slip away, but was caught by the guard placed outside the Lodge door. The brethren urgently discussed the matter and decided that the best way to safeguard their secrets was to initiate her as a Freemason. Whatever the truth of this story she did become a much respected patroness of Irish Masonry.

There have also been cases of deliberate eavesdropping. A 1754 print depicts a chambermaid called Moll, who apparently hid in the rafters above a Lodge meeting in Canterbury. Unfortunately she slipped from her precarious perch and as the print shows it was not the secrets of Freemasonry that were exposed! Sometimes less respectable ladies were actually invited in to meetings. In 1757 Bro. Storey of the Grenadiers Lodge was fined 2 pence for bringing a woman into the Lodge; their Junior Warden was also fined 2 pence, but in his case for kissing her!

After the creation of the United Grand Lodge in 1813 Masonic membership grew and the meetings started to change significantly. The rituals grew longer, so meetings became more formal and there was less opportunity for conviviality in the meeting room itself; eventually food, drink and smoking were all banned from Lodge rooms.

Many more dedicated Masonic Halls had started to open around the country, although taverns and hotels were still often used for dining; as formal festive boards after every meeting was becoming the custom. Other dining customs such as loving cups also started to appear around this time, often being copied from the guilds and livery companies.

Although becoming more formal 19<sup>th</sup> century festive boards could still be lively events. In 1806 the Premier Grand Lodge asked their Stewards to ensure that the dining fees covered the cost of

broken glasses and a carpenter to make repairs. Then in 1815 to control over exuberance Grand Lodge banned soda water and nuts from their festive boards; what brethren had been doing with them is not recorded!

Music and singing at festive boards has always been popular and many Masonic songbooks were published. These songs often had toasts built in between the verses and Masonic Fire would be taken with them. Firing is the custom of accompanying a toast with a set sequence of hand gestures, clapping and stamping; including banging your empty glass down hard on the table in imitation of musket or cannon fire, hence the name.

This custom was not exclusively Masonic and probably derived from an old tradition at military or public events of firing cannons or muskets to mark a toast; Shakespeare referred to this practice in Hamlet. There were Masonic instances of such real Firing. At a Masonic Feast held near Sunderland in 1775 the toasts were 'drunk with the discharge of a cannon', hopefully not a full size one; although in 1751 a Lodge in Cork did use a cannon that could be heard across the whole city.

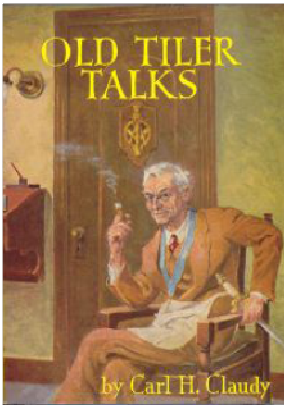
The first detailed description of Masonic Fire was in a 1737 French Masonic exposure, that used information obtained by Mademoiselle Carton of the French Opera in return for her favours. It was described using terms associated with the loading, aiming and firing of a gun; the wine being called powder and the glasses firearms. Glasses would sometimes shatter when set down too hard during Firing and brethren were fined when this happened. Special glasses were made with strengthened bottoms to reduce breakages; but over time most lodges gave up Firing with glasses, instead adding an extra clap to the sequence to represent the sound of a glass banging down.

Let's leave Masonic Fire there and return to the development of the festive board as a whole, as the 19<sup>th</sup> century closed they had reached their zenith as elaborate dining events. Having become formal dinner-suited affairs, with up to ten course meals, many wine takings during the meal, and long toast lists with Firing afterwards. The music and singing were often provided by professional entertainers, classical pieces and sentimental ballads were especially popular; Mozart, Gilbert & Sullivan and Nat King Cole were all Freemasons.

Some 19<sup>th</sup> century dining customs continued into the early 20<sup>th</sup> century and can still be found at festive boards today; but social change and modern tastes, coupled with rising costs, have progressively led to less formality, shorter menus and fewer toasts. A popular feature of our modern festive boards is the charity raffle. The prizes are generally wine or chocolates but some Lodges are more adventurous. At the Aldgate Ward Lodge in London many of the prizes were seafood, including bags of cockles; but the strangest prize I have come across was at a meeting of the Wiltshire Lodge of Agriculture in the 1980s. The winner was handed a long white ribbon which led out of the door, when he wound it in there was a live goose on the end for his Christmas dinner! Perhaps the most extraordinary festive board ever was held at London Olympia in 1925 to raise funds for a new Freemasons' Hall in London. Over 7000 brethren paid 17 guineas each to dine. They were seated at over 3 miles of tables and served by 1360 waitresses using 86,000 plates and glasses. The waitresses were 'Nippies' from the Joe Lyons teashops, who were coached in from as far away as Leeds. More bizarrely, in 1946 a Masonic journal advertised the sawing of a woman in half as a festive board entertainment; hopefully this was the time-honoured conjuror's illusion rather than some dire penalty for a woman being present!

The festive board remains a very important part of Freemasonry, lifelong friendships grow from the good companionship and fun they generate. However, let me assure the non-Masons amongst you that they are now very much more sober and respectable than some of those I have described. Thank you for your kind attention and I hope that you have enjoyed this talk.

*This paper was taken from A Medley of Masonic Talks by Brother Clive R. Moore of Kent, England.*



## Old Tiler Talks— MASONRY'S FAILURE

"Why does Masonry fail so much?" puzzled the New Brother, dropping into a chair beside the Old Tiler in the anteroom.

**"I didn't know it did," commented the Old Tiler. "But then, I'm an old man and my eyes are not very good. Maybe I don't see clearly any more. Tell me about it."**

"Oh, you see well enough! You just don't want to admit that the order to the service of which you have devoted so much time and thought is just a failure!"

**"Is that so!" The Old Tiler seemed surprised. "You interest me! But pity my foibles and tell me your side of it!"**

"Masonry fails because it doesn't interest men sufficiently to make them practice what they preach. I was at Jones' house tonight. Went to bring him to lodge in the car. After we had left he said: 'Of course you know I'm not really going to lodge! Got a lien on! Nice fat 111' poker game. Want to sit in?' I told him I didn't. But I took him to his 'nice fat 111' game!' Now, there is a man who tells his family lie is going to lodge, and then plays poker. I say Masonry has failed with him. It hasn't even taught him to tell the truth!

"Remember Roberts? He was arrested last week for forgery. He has been a member for several years. Yet Masonry couldn't teach him to be honest. There was Williamson, who tried to kill his doctor; and Burton, who has been defending an ugly divorce suit . . . they are lodge members, but Masonry didn't teach them to be what they ought to be. And say . . . did you hear about Lawson? Well . . ." the New Brother lowered his voice. "It's being whispered about that . . ." He leaned over to talk in the Old Tiler's car. "Now, that isn't Masonry . . . it's a violation of all his obligations. So I say Masonry has failed with him. What do you say?"

**"Yes, Masonry failed to make an impression on these men to suit you, even as Masonry has failed to make an impression on you to suit me!" snapped the Old Tiler. "That last remark you made was unadulterated scandal! Does Masonry teach you to talk scandal? But never mind that! Let me dig a few weeds out of the scrubby, ill-tended, and unwatered garden you miscall your mind and see if we can't get it ready to grow one straight thought!"**

**"I know Jones. He is a member of the city club, the country club, Dr. Parkin's church, and a luncheon club. Neither church nor luncheon club teach deception or foster lies. Both instruct in morality, one by precept, the other by practice. By what right do you blame Masonry for Jones' failure to tell the truth, any more than the church or the luncheon club? Is Jones' mother to blame because she didn't teach her boy never to tell a lie? How about his Sunday School teacher and his wife?"**



**Are they to blame? If not, why is Masonry to blame?**

**"Roberts has been accused of forgery. I don't know whether he is guilty or not. Williamson seems to have had some real justification for feeling enmity toward his doctor, although nothing justifies murder, of course. Burton may be sinner or sinned against . . . I don't know. As for Lawson, it will take more than your whispers of scandal to make me believe ill of a brother until I know something.**

**"But let us suppose Roberts a forger, Williamson a murderer, Burton a Don Juan. All of these men grew up, went to school, got out in the world, joined clubs, societies, orders, became Masons, members of a church . . . Why pick on Masonry as the failure when these men go wrong? Is it just? If the church of God can't keep a man straight how can Masonry be expected to?**

**"It is rankly unjust to blame Christ for the failures of those who profess to follow Him. Was it Christ's fault that Peter denied Him and Judas betrayed Him? Was it the fault of the religion they professed? Or was it the fault of the man, the character, the up-bringing, the times?**

**"Men fail, and fall, and rise and try again . . . or fall and stay in the mud. To those who rise Masonry has a helping hand to extend. To those who fail and stay fallen, she has charity. Not hers the fault that humanity is frail. She holds the torch; if they close their eyes to its radiance and refuse to see the narrow path that torch illumines, will you blame the torch? "Masonry does not fail men. Men fail Masonry. Masonry has the teachings, the thought, the ennobling influence, the example to set, the vision to show those who have eyes to see. If they close their hearts to the ennobling influence, will not profit by the example and shut their eyes to the vision, is that the fault of Masonry?**

**"You, my brother, have just talked scandal without proof; a whispered slander against the good name of a Mason. Has Masonry failed with you that it has not taught you tolerance, brotherly love, reticence, charity of thought? Or is the failure in you as it may be within these men you mention?"**

The Old Tiler waited. The New Brother hung his head. At last he spoke.

"I am most properly rebuked. How shall I make amends?"

**"A great teacher said to you and all like you and to me and all like me: 'Go, and sin no more!' " answered the Old Tiler reverently.**





## JUNE QUIZ

1. How many master masons must be present to "open" a lodge of entered apprentices?
2. What are the three great lights of a lodge?
3. Why is the entered apprentice placed in the north-east corner of the lodge?
4. What is a "Token" and why is it issued to an Entered Apprentice Freemason?
5. Why was a P. applied to the N.L.B of all initiates?
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?
7. State the three (3) reasons why Masonic Lodges ought to be facing due East to West?
8. What do the "Three Lesser Lights" represent?
9. What is the significance of the letter "G"?
10. What is the main reason you were you divested of all metallic substances at your initiation?

*With acknowledgement to the Craft Masonry Knowledge Website New Zealand*

### Lodge Birthdays

<b>Geoff Clelland</b>	<b>18</b>
<b>Bernie Cain</b>	<b>15</b>
<b>Bob Jackson</b>	<b>12</b>
<b>Shaun Gilchrist</b>	<b>8</b>
<b>Owen Drew</b>	<b>4</b>
<b>Russell Chilton</b>	<b>4 (J)</b>

### News from the South

The photographs on Pages 1 and 2 are courtesy of W. Bros. Rex Kersley & Russell Chilton.

W. Bro. Russell Chilton has become a joining member of Eden Lodge #1530, Auckland.

On 19th May W. Bros. Warmington, Hibgame & Bador and Bro. Patterson from LOD visited the Lodge Lautoka Installation.

## OUR JOURNEY

Something I came across that reminds us that Freemasonry is a journey of self, each with an individual path but for a common good:

*It is often stated, but not so often understood, that Freemasonry is a journey; a journey towards self-knowledge and Truth along a route which provides insight and understanding.*

*We begin this journey the moment we freely present ourselves at the door of the Lodge, symbolically dressed as one poor in substance and blind in spirit. But before we are allowed in we must answer to the Master who demands to know whether we are free and whether we are mature.*

*At its most basic level this is an enquiry to prove that we have come to the Lodge of our own free will and accord. For the journey can only truly begin when it represents all that we are longing for. It is then that we humbly present ourselves as one needing help and guidance to progress further towards knowledge of the spirit within.*

*While our rituals follow set patterns, the journey in the Lodge – and indeed in the world beyond – is one in which we take the steps in our own manner and at our own speed. For it is our journey, not someone else's.*

*It is important to understand the spiritual or deeper message – the philosophy of Freemasonry and its hidden meanings. We are told that our Order is founded on three Grand Principles – Brotherly Love, Relief and Truth. One of the keys to the philosophy of Freemasonry is found in the last principle – Truth.*

*So what is Truth?*

*In the context of the Masonic degree it refers to that truth which allows us to progress from darkness to light. But in the world beyond the Temple doors, what constitutes Freedom? Freedom must have limits. Freedom is not a licence. Freedom involves a morality and discipline, freely chosen and maintained during life.*

*It is the knowledge of yourself and through that knowledge you are able to discover your own potential and prepares your mind to reach a higher level of spiritual consciousness. Initiation is the start of that journey to awaken those hitherto dormant, higher faculties and enables a candidate to recover those genuine secrets that are buried within the centre or the innermost part of the soul.*

*Our potential is the real nature and is something beyond words, judgements or intellectual analysis. Even if we studied the words in the ritual for years we would not arrive at this state of knowledge and understanding. Through words alone it is difficult to enter into real knowledge. We need experience. That experience comes from our ceremonies and we are thus able to translate its symbolism and connect with its deeper meanings. Too often today, our ceremonies are just a set of mumbled words, at best delivered without deviation from the script.*

*If we do not 'spiritualise' our ceremonies, then Freemasonry will continue to become more and more of a philanthropical and social organisation, just like Rotary or Round Table. The difference between us and them is the three degrees and we should learn to value and understand the nature of that difference and not forget that as a person awakens 'Truth' within themselves, then the other grand principals of Freemasonry – 'Brotherly Love and Relief' will flow naturally.*

## Humour

### Ballot

- Q. What is it called if a Lodge ballot returns two black balls?  
A. Electile dysfunction.

### Boaz

- Q. What kind of man was Boaz before he was married?  
A. Ruthless.

### Brewery

- Q. What time was it when the Lodge visited the brewery?  
A. High time.

### Bright Freemasons

- Q. What's the first thing most Freemasons do in the morning of a lodge meeting?  
A. Wake up.

### Crocodile

- Q. Why did the crocodile refuse to eat Freemasons?  
A. Because they would lodge in its throat.

### Cross the Road

- Q. Why did the Freemason cross the road?  
A. He was following the landmarks of the Order.

### Drawbridge

- Q. What did the Freemason say when he tripped and fell off the drawbridge?  
A. So moat it be.

### Festive Board

- Q. What did the Junior Warden say when the Steward was about to serve double helpings at the Festive Board.  
A. Halve it and begin.

### Finders Keepers

- Q. Where do you find Freemasons?  
A. It depends where you lost them.

### Freemason or Not?

- Q. When is a Freemason not a Freemason?  
A. When advancing to the East in the Second Degree, he turns into a winding staircase.

### Freeway

- Q. How are freeways and Freemasonry alike?  
A. They both provide a pathway to where you want to go.