

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

From a balmy South Pacific island I bring you a mixed bag of articles for your amusement, interest, education or whatever.

Interesting update on the formation of the Lodge Chapter can be found on page 10.

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Ego vs Soul

W. Bro. Barry Tuck Euclid Lodge No. 158 Parksville. BC Canada.

Brethren. I often seek out motivational speeches, sayings and readings. I would like to one that I recently found, that in my mind can draw a parallel to Freemasonry, or better yet, presents a challenge to Freemasonry and us as Freemasons. It is as follows;

Ego seeks to serve itself
Soul seeks to serve others.
Ego seeks outward recognition,
Soul seeks inner authenticity.
Ego sees life as a competition'
Soul sees life as a gift.
Ego seeks to preserve self,
Soul seeks to preserve others.
Ego looks outward,
Soul looks inward.
Ego feels lack,
Soul feels abundance.
Ego is mortal,
Soul is eternal.
Ego is drawn to lust,
Soul is drawn to love.
Ego seeks wisdom,
Soul is wisdom.
Ego enjoys the prize,
Soul enjoys the journey.
Ego is the cause of pain,
Soul is cause of healing.
Ego rejects God,
Soul embraces God.
Ego seeks to be filled,

Soul is eternal wholeness. Ego is me. Let me first define both EGO and Soul before I present my perspective:

EGO: someone's sense of their own personal worth, "he has a big ego", an overstated sense of self, related to the outside world.

SOUL: a person's feelings or moral nature, defining their place in the world, immaterial essence on which a person can be, from an internal perspective

Then I ask...What does Freemasonry serve...our EGO...or our SOUL??

Well I think Freemasonry presents us with a challenge, a choice if you will.

It is possible one could say Freemasonry feeds the EGO, it suggests by the categories and Three Degrees that we are feeding the Ego...an EA is not considered equal or recognized to be as accomplished as a FC. and indeed a Master Mason is considered to have reached the pinnacle...some Lodges only permit Master Masons to attend a Board of General Purposes...so becoming a Master Mason gives a further sense of self-worth, although in every Degree we are a Freemason? This, I believe, feeds a Brother's EGO.

We wear collars, if we are Officers, we allow the leader of our Lodge to be a Master, that we must obey and give him immense power over everyone .." he" is in charge...we have W. Bro, V.W. Bro, R.W. Bro and Jewels and Aprons are more celebrated and elaborate as you ascend the ranks..can it be said "that" that feeds the EGO?

Does it feed the EGO or become the reason that accomplished Brethren decide that you must be a Principal Officer, WM or PM to have a vote in Grand Lodge???

Well, I hope you get my point with these examples. Freemasonry can feed the EGO.

Equally, however, one could safely say that Freemasonry is known & designed to feed our SOUL.

It has teachings of moral principles that nurture our character, it admonishes immoral behavior, well that could be said to be feeding our Soul by defining and directing our moral compass?

Perhaps it feeds our Soul when after each Degree we are recognized with a more storied and elaborate apron and title, to acknowledge we have done the internal study and work, and progressively advancing our moral character with each Degree?

Possibly the Collars of an Office, or the Jewels, or the Titles, all serve a noble purpose as a reminder to one's self of the discipline and commitment we have as Freemasons pledged to live, to a higher standard...and perhaps the symbolism serves as a recognition that they can be looked to and sought out by other Brethren for counsel as they journey through our gentle craft... and they need and desire guidance?

Well then...yes Freemasonry can and does serve and feed the SOUL.

You might agree, it can be a slippery slope... Freemasonry can serve EGO AND SOUL

So, I believe it then becomes a choice. .your choice Brethren...am I right?

Brethren, for discussion... what is Freemasonry feeding you? Is it feeding your EGO? Or is it feeding your SOUL? ... OR is it a little bit of both...

With acknowledgement to The Educator

The Working Tools of a Golfer

I now present you with the working tools of a Golfer, which are; **The Driver, The Iron, The Putter and The Score Card.**

The Driver is to drive the ball, The Iron is to aid its progress and The Putter is to enable us to follow that straight and undeviating line laid down for our pursuit, and finally to place the ball in its safe and hidden repository over the smooth and prepared surface of the green, While upon the Score-card are recorded the efforts of the Golfer to mark his progress in the science. But as we are not professional golfers, but rather amateurs we apply these tools to our morals in this sense.



The Driver denotes the force of conscience, which should keep down all vain and unbecoming thoughts, which might infringe during the period of time in which we occupy the tee.

The Iron, an important implement of the Science and solid in its form, teaches us that exertion is necessary to success. We are reminded that no game of golf can be completed without its aid and to so high an eminence has its usefulness been raised, that Monarchs' themselves have not felt it derogatory to their dignity to exchange the sceptre for it.



The Putter instructs us to be accurate, and to temper our efforts with restraint, while the Scorecard teaches us that our words and actions are observed and recorded by the All Powerful Handicap Committee to whom we must render an account of our conduct. It reminds us of their unerring and impartial justice in allocating to us our positions in all Club competitions and also we shall be rewarded or punished as we have obeyed or disregarded their commands.

From the whole we receive this teaching, that skill aided by exertion, and exercised with patience combined with a strict adherence to the principles laid down for our guidance in the Volume of the Laws of the Game, will enable us, when summoned from the course to appear before the Club Committee, to do so with the knowledge that we have endeavoured to faithfully follow the precepts inculcated in the Lectures received from the skilled professional.

Making Good Men Better

If anyone asks you about becoming a Freemason, you would do well to print this article, and give it to him.

FREEMASONRY focuses on making good men better through its teachings.

Freemasons are men who profess a belief and place their trust in the Supreme Deity, regardless of the name they associate with that Supreme Deity (i.e., God, Jehovah, Allah, Great Spirit, or any other name used in his religious affiliation). Freemasons apply the image of working tools used in the builders trades as well as the Holy Writings (of their chosen faith) to remind them of the moral and ethical truths. Living these truths serves for the betterment of life and good for mankind. Freemasonry isn't a religious but it has a creed and I here quote from Masonic Scholar Albert Pike, "*It teaches what it deems to be truth in respect to the nature and attributes of God.*"

We Freemasons bind ourselves together with good and like minded men; in a worldwide fraternal organization of brotherhood that transcends all origin, ethnic, cultural, social, religious, economic, political, or educational differences. We actively seek out ways in which to serve God, our family, our fellowman, and our country, all in fellowship with our brethren in this Honourable Order of Freemasonry. We dedicate ourselves to experiencing truth and freedom for others and ourselves through enlightenment, obedience to the laws of the land under whose protection we live, honesty with our fellowman, and integrity in all aspects of human behaviour, and charity to the best of our abilities.

Freemasonry is the world's oldest and largest fraternal organization, an educational and charitable Order of Brotherhood of Man under the Fatherhood of God, dedicating ourselves to moral conduct, mutual respect, relief, and leadership; benevolence and altruism; promoting the welfare and happiness for mankind as our duty. We find clues of Freemasonry's existence in ancient times; but we can't document definite proof of its age as a fraternity. But it's evident that much likeness was in those ancient organizations of men to modern Freemasonry; men enjoying the sharing of fellowship with each other, learning together how to practice the virtues of honesty, tolerance, and integrity in their daily lives.

Freemasons realize that it's a blessing to our minds and our souls to perform acts of kindness and good deeds for others, without feeling it necessary to receive anything in return. Therefore we try to contribute, not always monetarily, but sometimes of time and ourselves. We therefore live our lives in such a manner as to make this world a better place because of the virtuous life we live while on God's earth.

Freemasons know that their choices and means of worship will be respected by their fellows in the brotherhood and we mutually agree to never impose our individually chosen faith on one another. We are expected to have a belief in the Supreme Deity, by whatever our concept or name we have for Him. Freemasonry is not intended to be a religion, a substitute for religion, or a replacement of our devotion to the means and places of worship of our chosen faith. We offer no sacraments, religious doctrines, nor do we make claims to saving of souls. However, we do actively encourage each individual's study of the Sacred Writings pertinent to our individual choice of religious faith.

To become a Freemason you should ask one that is a Mason in good standing (*a current fee paying member of a Masonic Lodge*) to guide you in petitioning a local Masonic Lodge for the degrees of Freemasonry. Or, you may contact the Grand Lodge of your Country of residence for referral to a Lodge close to where you live. Don't wait to be asked to join the Freemasons, as that may never happen. Until very recent years, members were forbidden to solicit new members.

This policy was based on the old and honoured concept that one must come to Freemasonry of his own free and unsolicited will. Many members, especially those with longevity in the fraternity, still believe this policy should be upheld and will never ask you to become a Mason, even though he may believe that you would be an excellent candidate.

There is more to becoming a Freemason than just to pay a few pounds (or dollars) and be a "club member." Freemasonry isn't just a social club; it is truly a way of life. If you think this way of life is what you want for your life, take the time to seek out a current member of this ancient worldwide fraternity of brotherhood and express your interest. Keep asking until you have a petition and it submitted to a Lodge for consideration.

Your request for consideration for membership will probably be put on hold for a period of time so the members of the lodge can become acquainted with you and you with them. After a period of time your petition will be read before the lodge, and you will be asked to appear before an enquiry committee of Lodge members to ask you about yourself. Your petition will then be read before the lodge again and a ballot cast by the Lodge members. You will then be notified by the lodge secretary of the ballot results, and if elected, when to appear for the first of three serious degrees. After each degree the candidate must learn the catechism of that degree with the aid of an appointed coach. When you are properly prepared, you will be required to prove your proficiency to the Lodge and subsequently you will be scheduled for the next degree. The elapsed time between your degrees will depend on how fast you learn and the Lodge's schedules. However there are time restrictions established by Grand Lodge on how long you can take in learning the catechisms.

The three degrees of Freemasonry are often referred to as the Blue (or Symbolic) Lodge. When you've been raised to the Sublime Degree of Master Mason (third degree) you will become a full member of the Lodge and you will be free to join other Masonic Organizations if you wish. However, you should always remember that the Craft Lodge in which you were made a Mason is the foundation of all of Masonry and your allegiance should always be to Craft Freemasonry, as you will have obligated yourself to do so under oath (or affirmation). Good men of all walks of life, from common labourer to Kings, Presidents, and Potentates, have petitioned for the honour of being a Freemason. In Lodge, all Brothers are considered to be equal regardless of their status in the outside world.

With acknowledgement to The Educator.



SLIPSHOD

In the first degree, brethren are informed that 'a slipshod' requirement relates to the fact that Masonic lodges are considered to stand on holy ground; in this regard, a scriptural message is quoted concerning the Lord speaking to Moses from a burning bush as follows: 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground'.

The practice of removing shoes or slippers before entering temples and other sacred buildings has been a custom from time immemorial, especially among members of Eastern religions. At priestly command, it has been regarded as a pious duty of intending worshippers, being a token of humility and reverence.

Reference should also be made to the association of a state of slipshodness with an ancient Jewish tradition that such a condition is appropriate to the confirmation of a covenant. In Freemasonry, it should be seen as being intended to represent a symbolic pledge of good faith and good intentions by candidates.

The significance of the matter is well summed up in the following extract from a poem, 'Aurora Leigh' by Elizabeth R. Browning:

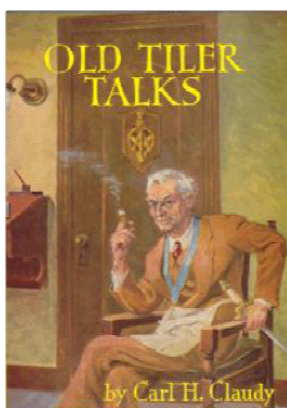
'Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes.'

SOUTH-EAST PART OF THE LODGE

In the first degree, the candidate at a particular point in the ceremony is placed in the north-east part of the lodge to represent—as new initiate—the foundation stone of a building which, according to Masonic tradition, is customarily laid in the north-east corner of the intended structure.

The import of the charge given at this time is that a Freemason, too, has the responsibility of commencing the erection of a building—his own spiritual building or temple.

In the second degree the candidate is placed in the south-east part of the lodge to indicate, symbolically, the progress that he should be making in his spiritual building duty in just the same way as the practical builder moves on from his starting points to other parts of the building as construction continues.



Old Tiler Talks— INDICTMENT

"Why don't men practice what they preach?" demanded the New Brother of the Old Tiler, walking up and down in the anteroom.

"I dunno, why don't they?" The Old Tiler hooked a chair nearer to his own. "Sit down, son, you remind me of a Marathon.

"I don't want to sit down! I want to know why men profess brotherhood and act like selfish beasts. I want to know why Masons agree to uphold each other in trouble and forget they have any brethren when trouble comes. I want to know why we preach charity and practice personal isolation from the other fellow's woes. I want to know . . ."

"Don't you also want to know why Masons preach toleration and broad-mindedness and then walk up and down the anteroom like caged lions, spouting intolerance and narrow-mindedness?" inquired the Old Tiler, mildly.

"That was right pat, for you," laughed the New Brother, "but we do prate a lot of charity and while we give money enough, we don't do enough personal work!"

"Vague indictment," countered the Old Tiler. "You have something on your chest beside your vest. Suppose you unload?"

"I was put on a sick, committee last week," began the New Brother. "And among our sick was a chap named Brown. We found him in Mercy hospital. In a ward, he was, with a dozen or so other patients. He was so pleased to see us and so appreciative of our visit, it was pathetic. Said if it wasn't for the visits of his brethren he'd go crazy. Said some of us had been to see him every two weeks for several months. Then he pulled me down over his bed and said, 'Look here, brother, you look like a regular guy; lemme tell you I am not the only Mason here. There are seven brethren in this ward, all from foreign jurisdictions, and no one visits them!'

"I hunted these chaps out, and I conferred with the committee, and we bought fruit and flowers and took them to all these seven, and five of them cried! And, damn it, I cried, too! Here they were, four of them hardly more than boys, in a strange town, in a strange place, and not a single Mason had hunted them up or said a word to them until we did it. I say we are pikers not to go and see them, and I'm going every week, and the lodge can pay the bills, or I will, but those chaps are going to think at least one brother believes in charity and . . . I don't mean it as charity, I mean brotherhood and common decency. We preach such a lot and do so little and we ought to be ashamed of ourselves and . . ."

"Whoa!" the Old Tiler grinned. "Back up, son! Your sentiments do you credit. It is true Masonic spirit to comfort the sick, but don't be too hard on the lodge. A lodge is not omniscient, you know. Neither the Master nor the committee on the sick can know of every sick Mason in town. If those seven Masons had written to their own lodges and told the facts, those lodges would have written to us here, and we would have been on the job. Nine times out of ten when a strange brother, in a strange town is sick and no Masons visit him, it's because they don't know he is there.

"Now You have discovered these brethren, you need not keep a monopoly of their care. Tell your story in lodge and you'll start a whole procession of Masons toward Mercy Hospital. We are often apparently careless because we don't know, but that we preach charity and practice its neglect I will not agree. Are you a better Mason than any in our lodge?"

"Why, of course not!"

"Well, are you a better man than any in our lodge?"

"I don't think so!"

"You certainly do talk so!" responded the Old Tiler. You have been to Mercy Hospital. Your feelings have been touched by visible evidence of suffering and the need for Masonic visits. You are going to give what is needed. But you never did, before you went there. If you took the lodge out there wouldn't they all feel the same way?"

"I suppose they would!"

"Then why damn them because they haven't had your opportunity? You didn't have to wait until you were drawn on a sick committee to go to Mercy Hospital. You just never thought of it. Now you have seen for yourself, you are moved to action. So would any of the rest of the Masons in this lodge be. Be charitable to them, too, as well as to the boys in the hospital. Go inside and tell your story; you'll have plenty of company when you go to the hospital next time."

"How do you know?"

"I visit Mount Alban Hospital every week," said the Old Tiler, a little shyly, "and tell the boys, and I know what they do."

"There are times," answered the New Brother, "when I think you should be framed and put on a wall! You are too perfect to be real."

"Oh, don't say that!" cried the Old Tiler, "or I'll think you are trying to borrow a cigar instead of just about to give me one!"



Two Great Dangers That Await You

The following article is taken from the Editorial of Northtalk" – the news letter of District No. 1 Northland New Zealand prepared and published by W. Bro. John MacDonald.

Two Great Dangers - In the first Degree every newly initiated Brother is told, after being brought to light, that he has just escaped two great dangers. There are two other dangers that beset us as Freemasons of which we receive no warning, yet are as equally deadly to Freemasonry as an organisation: they are COMPLACENCY and APATHY. The Oxford Dictionary defines these two words thus:

Complacency (n) A feeling of smug or uncritical satisfaction with oneself or one's achievements.

Apathy (n) Lack of interest, enthusiasm, or concern.

Translated into "Kiwi" English: complacency = look how good I/we am/are now or were back then. apathy = "she'll be right" or "someone else will do it".

After the post WW 2 boom our Lodges were full to overflowing with Brethren and candidates. With standing room only it was quite common for new Lodges to be formed to accommodate the numbers. For example Lodge Wainuiomata No 379 founded in 1954 spawned a daughter Lodge Orongorongo No 440 in 1972. Both Lodges met in the same small town, same building, but on different nights. Both these Lodges are now closed as are all but one of the Lodges that used to meet in the Lower Hutt area.

Complacency and apathy have played a significant part in the closure of Masonic Lodges and indeed all "men only" organisations. These two factors, complacency and apathy, are probably more to blame than the changes in social attitudes to serving and consuming alcohol which for hundreds of years were the dominant attraction in these societies. Most had a public focus on member personal development, family care, community service, or sport - which are all laudable objectives even in the self-opinionated world of today. Achievements were ticked off by the number of photos in the newspapers, plaques on walls in public places, and long service badges pinned on lapel jackets, proudly worn on every possible occasion. All meetings, including AGMs, were well attended and there were often queues for the position of President and Vice President. Society rules usually even insisted that Presidents and Committee members had to stand down after serving 3 years.

CHAPTER OF DISCOVERY

News from the South

The Chapter plans are progressing well. A petition is going to be hand-delivered to Grand Chapter in June requesting the establishment of the Chapter of Discovery. The Companions in Auckland Chapter have been very generous with their support and have committed to assisting us through our formative years by maintaining senior roles in the Chapter as required for it to be established. The Grand Inspector is also generously assisting and providing his time as well and will be taking a senior role at its establishment. Tony Mansfield of Auckland Chapter has been very proactive in collecting surplus regalia and material for the formation and deserves a special mention. W. Bros. Hibgame, Kluck, Warmington and Bro. Patterson have all made the trip to Auckland to be exalted into the Chapter and will be founding members along with another group of Companions that will be coming to the consecration. If all is approved by London, the consecration will be just before the Installation in March so that any visitors will get to be a part of both ceremonies.

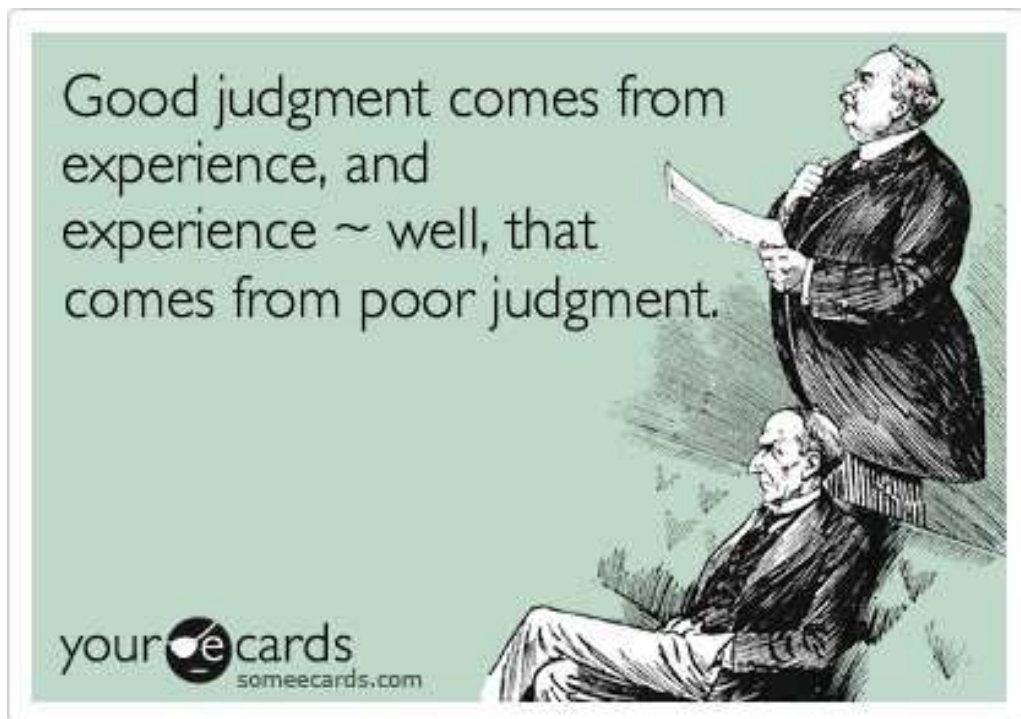
Lodge Birthdays

Geoff Clelland	19
Bernie Cain	16
Bob Jackson	13
Shaun Gilchrist	9
Owen Drew	5

Secretary's post office boxes were full of new member applications and committee meetings had time devoted to approving these after suitable scrutiny in the approved fashion set out in the By-Laws. New members were welcomed in with a free drink at the bar which was then added to by the proposer, seconder, and various other friends and neighbours who made sure that they were present for the occasion. The "new member" was often "poured into" a car and driven home to his long suffering wife who had a meal sitting on the stove on top of a pot of steaming water with the pot lid over the plate.

After the complacency came the apathy. With everything "humming along" and W. Bro Ivanhoe doing a great job as Secretary and W. Bro Scrooge McDuck doing a great job as Treasurer why would anyone else want to take the job at the next election of officers. W. Bro Woodchop has been Tyler for 25 years and knew every face in the District, so why would anyone want to be the Tyler while he was happy to do it? Did anyone ask him if he would like to be in the Lodge room during meetings on a cold winter's night rather than preparing the tables in the refectory? How often did the Lodge hold a clean-up Saturday? You couldn't see the cobwebs if you didn't look up or the dust lying everywhere. Because there were not many social functions, how often were the toilets given a proper cleaning? What about building maintenance? Getting a bit short of money in the bank so let's defer that for a while shall we? Cracked window facing the street? Yeah! We must get around to getting that fixed shortly? And then of course there is always some delightful, well know person "Mr Sum One Else" who will come to our aid when all else fails. Sorry. Not today he won't. He is not politically correct anymore.

Are these two dangers present in your Lodge? If they are do something NOW because they very quickly become terminal illnesses.



NINE WORDS WOMEN USE

(1) Fine: This is the word women use to end an argument when they are right and you need to shut up.

(2) Five Minutes: If she is getting dressed, this means a half an hour. Five minutes is only five minutes if you have just been given five more minutes to watch the game before helping around the house.

(3) Nothing: This is the calm before the storm. This means something, and you should be on your toes. Arguments that begin with nothing usually end in fine.

(4) Go Ahead: This is a dare, not permission. Don't Do It!

(5) Loud Sigh: This is actually a word, but is a non-verbal statement often misunderstood by men. A loud sigh means she thinks you are an idiot and wonders why she is wasting her time standing here and arguing with you about nothing. (Refer back to # 3 for the meaning of nothing.)

(6) That's Okay: This is one of the most dangerous statements a woman can make to a man. That's okay means she wants to think long and hard before deciding how and when you will pay for your mistake.

(7) Thanks: A woman is thanking you, do not question, or faint. Just say you're welcome. (I want to add in a clause here - This is true, unless she says 'Thanks a lot' - that is PURE sarcasm and she is not thanking you at all. DO NOT say 'you're welcome', that will bring on a 'whatever').

(8) Whatever: Is a woman's way of saying F-- YOU! < /I>

(9) Don't worry about it, I got it: Another dangerous statement, meaning this is something that a woman has told a man to do several times, but is now doing it herself. This will later result in a man asking 'What's wrong?' For the woman's response refer to # 3.