



# The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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## Greetings Brethren,

The Lodge is gearing up for the forthcoming Installation ceremony. We are pleased that the Grand Inspector, V. W. Bro. Ross McDonald will be in attendance this year.

Editor:

W. Bro. Alan Churchill

P.O. Box 235

Port Vila, Vanuatu

Tel: 678 55 64486

[achurchill@vanuatu.com.vu](mailto:achurchill@vanuatu.com.vu)

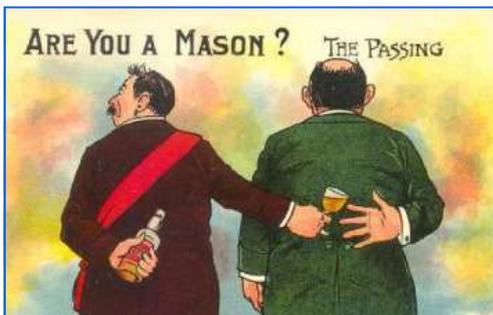
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## The Lodge Where I Belong

Though my Lodge may lack the splendour  
Of a temple or a shrine,  
Or possess the gaudy fixtures  
That are classed as superfine-  
Yet the fellowship it offers  
Is in price beyond compare  
And I wouldn't trade it ever  
For life's treasures- rich or rare!

The hand-clasp firm, the word of cheer,  
Oh, such meanings they impart:  
The mystic ties of brotherhood  
That links us, heart to heart!  
You'd really have to travel far,  
For the friendships quite so strong  
As those one always finds right here  
In the Lodge where I belong.

When all my earthly travels end,  
And at last I'm borne to rest  
Where mortal hands no longer toil  
And I cease life's endless quest  
Why there's nothing I'd like better-  
Should I join the heavenly throng-  
Then to meet with all the brothers  
Of the Lodge where I belong



## Membership e-mail address list

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

## JUST, PERFECT & REGULAR

This is an address on that expression "Just, Perfect, and Regular", which we find in our Initiation into Freemasonry.

The first time it is used is when the candidate takes his Ob. as an E.A. At the end of the ceremony of the First Degree he is given a card of questions, the answers to which he is to commit to memory and repeat in open Lodge before taking his next regular step. One of these questions is "Where were you made a Freemason?" and the answer is "In the body of a Lodge, just, perfect, and regular."

He is given no explanation of this expression or of why it is used. Perhaps in his ignorance he would go to the dictionary and there he would find under:

**JUST**-the definition of "lawful, upright, regular, true, righteous", and he would rightly consider that these meanings would be appropriate to the Degree he had just taken.

**PERFECT**-he would find the meaning-"without blemish, fault or error, in the highest degree, possessing every moral excellence," and again this would coincide with his experience.

In his dictionary under the last word - **REGULAR** - he would find the definition "according to rule, or to law, order, custom, established practice. or mode prescribed" and again he would decide that this would correspond with what he had understood as applicable to Freemasonry.

But, Brethren, although the explanations are appropriate to Masonry, we as Freemasons take these three simple words and invest them with deeper symbolic significance and moral meaning.

In the Second Degree Tracing Board we are told that the Winding Staircase consists of 15 or more steps, and represent the three who rule a Lodge, the five who hold a Lodge and the seven or more who make it perfect.

These three flights also represent the progress of the candidate in Freemasonry. As an E.A. he ascends the first flight of three steps, which remind him of the three Grand Principles on which the Order is founded- "Brotherly Love, Relief and Truth" - another answer to a question which as an E.A. he has to give.

In the Second Degree the candidate ascends the second flight of five steps, representing the five physical senses belonging to our personal being - Hearing, Feeling, Seeing, Smelling and Tasting. The candidate in the Third Degree ascends the third flight of seven steps, which refer to as many regularly made Freemasons, without which number no Lodge is perfect nor can any candidate be legally initiated therein, as we are instructed in the First Degree Tracing Board.

At the top of these three flights of Winding Stairs we are told that we enter the middle chamber of K.S.T., where the F.C.'s received their wages. The Middle Chamber then is important in our own lives, because that is where we receive our rewards from T.G.A.O.T.U. according to the manner in which we have conducted ourselves in this life. In each of these three Degrees the steps the candidate takes towards the altar, or the light, correspond with the number of steps contained in the three different flights of stairs making up the Winding Staircase. Three, five, and seven: three numbers which have a deep Masonic significance, dealt with more fully under the respective headings of "Just, Perfect and Regular".

Where does the significance of these words come from, and what are their implications? Let us examine them more fully.

## "JUST"

A Lodge is said to be "Just" when it is furnished with the three Great Emblematical Lights, the V.S.L., the S. and the Cs. In this and all similar English-speaking countries, the First Great Light is the Holy Bible, which we in Masonry call the V.S.L. and the book must be open in every Lodge belonging to a recognised Constitution.

The expression V.S.L. is used to cover the Sacred Volume of a candidate believing in the Supreme Being yet not of the Christian Faith. Thus we find many sacred books under this category. Such a candidate takes his Ob. on the Sacred Volume of his belief, and whenever he is present then his must be opened together with our own.

The other Sacred Volumes applicable are:-

THE KORAN-The Sacred Scripture of Islam, regarded by Muslims as the Word of God.

THE BRAGAVADGITA-usually known as the Gita, the V.S.L. of the Hindus.

THE GRANTH SAHIB-the recognised S.V. of the Sikhs.

THE PALI CANON, THE TRIPITAKA-the collected writings sacred to Buddhists.

THE TALMUD-the Sacred Volume of the Jews, and they also recognise the Old Testament in the Holy Bible.

These six, together with our Holy Bible, just about cover the sacred beliefs of the majority of races on this earth of ours who believe in a Supreme Being. So it would be possible to have seven Sacred Volumes open at one Lodge meeting.

Today the V.S.L. IS Freemasonry, not just an aid. It is exalted in our Lodges as the greatest light and guide s the feet of every true Freemason.

The S., the second Great Light of Freemasonry, is applied in two senses. First, as an angle of 90o, it is used by the operative mason to measure right angles in his work, to see that it is true and square. Second, it is used speculatively when the S. inculcates the lessons of morality, of truthfulness and honesty. The S. is used many times throughout our ritual. To quote just a few: in the First Degree it is presented to the initiate as one of the Great Lights, and he is also told that the Master is distinguished by the S. In the Second Degree he is admitted on the S. It is used as a working tool and its operative as well as its speculative use is explained by the Junior Warden. In his Ob., the F.C. forms a S. with his left arm and again with his left leg.

In the Third Degree he Can only gain admission with the united aid of the S. and Cs. The S. becomes the force of morality and the test we must apply to all our actions.

Thus the Master, whose jewel is the S., must try each action against the moral law in ruling and directing his Lodge. The L. and P.R., worn by the Senior and Junior Wardens respectively, when combined form a S. effectively applying the Divine law to our earthly actions.

Evidence of the operative use of the S. dates back to many hundreds of years B.C. No work of building can be completed without it, so no man can be a true Freemason unless he lives by the Divine and moral law we speculatively ascribe to the S. The importance of the S. cannot be too strongly stressed. So important is it, that it is combined with the Cs. to form our Masonic Symbol, a sign recognised not only by the members of the Craft, but also by the general public as one belonging to the society of Freemasons.

A case fully hearing out this contention is known, where a firm in the United States of America applied to the Patents Office for the use of these emblems to advertise their products, the application was declined because the Judge stated that this sign is recognised by the general public as belonging to the Masonic fraternity and neither the firm, nor its products, were in any way connected with Freemasonry.

The Cs. like the S are used in Masonry in two senses, the operative and the speculative. In the operative sense the Cs. are an instrument used for the measurement of an architect's plans, and to enable him to give those just proportions which will ensure beauty and give stability to his work. Like the S. they were used in ancient times and no work of major building could be completed without them.

In the speculative sense, the Cs. point out that tenor of deportment and standard of rectitude which only can give us happiness here and felicity hereafter. With the aid of the Cs. we are able to inscribe the point within a circle from which a Freemason cannot err, and also the circle itself.

When the circle and point are fixed, then the operative mason can easily prove his S. The Cs. are I think the most important working tool of the Third Degree and so important are they that they are used by the initiate when taking his great and solemn Ob. While he holds them to his N.L.B. he invokes the name of the G.A.O.T.U. and is thereby reminded by the Cs. of the inviolability of his Ob.

The Cs. together with the S. form the jewel worn in our Lodges by the Deputy Master and as mentioned earlier form part of the recognised emblem of Freemasonry.

In our early rituals we find that the Cs. were part of the furniture of the Lodge but, again in the 1813 Lodge of Reconciliation, the Cs. were recognised as one of the three Great Lights. As the Bible gives us light on our duties to our neighbour, so the Cs. instruct us in the duties we owe to ourselves, by circumscribing our passions and keeping our desires within due bounds.

We are informed that the Perfect Ashlar is a stone of a true die or S., fit only to be tried by the S. and Cs. It is for the workmen to try and to adjust their jewels on, and by this we are reminded that we should regulate our lives by taking perfection as our goal.

To summarise, a "JUST" Lodge is one where the three Great Emblematical Lights are exhibited. As I mentioned earlier, the figure 3 has a great significance to us as Freemasons. There are also three lesser Ls., the Sun to rule the day, the Moon to govern the night and the Master to rule and direct his Lodge. They are represented by three candles, usually placed beside the Senior Warden, the Junior Warden and the Master, the three who rule a Lodge.

## **"PERFECT"**

I now come to the second section of this address, which deals' with the word "PERFECT".

In Masonry, we are told that for a Lodge to be perfect there must be a constitutional number of Masons present and this number is seven or more. We are taught that three rule a Lodge, five hold a Lodge and seven or more make it perfect.

The three who rule the Lodge are the Master and the two Wardens. This dates back to the operative days of Masonry when the three then were the employer, the overseer or superintendent of works, and the foreman. Today, although the Master is paramount in his Lodge, the Wardens are almost as important, and in some Constitutions if the Master dies in office or is unable to conduct the business of his Lodge, then the meeting is called by the Senior Warden who conducts the meeting from his place in the West, although a Past Master occupies the Chair.

The five who hold a Lodge are the Master, the two Wardens and two F.C.s. This takes its rise from the early days of Masonry, long before there was any Third Degree, and today means that whilst a Lodge has five financial members and none of them is eligible to be an Installed Master it can still hold its Charter, although no Degree can be conferred unless a perfect number is present.

I have now come to the figure 5 and a few examples of the use we make of this number in our ritual workings are as follows. We are told of the five Orders of Architecture, the Ionic, the Doric, the Corinthian, the Composite and the Tuscan. In the first Tracing Board the Candidate is shown the Blazing Star or Glory in the Centre, and this has 5 points. In the Second Degree the Candidate advances to the altar by 5 s. .s and in the third the 15 trusty F.C.s. who went to search after the body of our Master split themselves up into three Lodges with five members in each.

Seven or more make a Lodge perfect. The seven are two E.A.s added to the former five. This means that seven or more members must be present, one of whom must be an Installed Master before a Degree can be conferred.

I have already mentioned that seven make a Lodge perfect and I would like to take this opportunity of mentioning other cases where we have used this number. On the First Tracing Board seven stars are exhibited, alluding to as many regularly made Freemasons who make a perfect Lodge. In the ceremonial of raising the method of advancement is by seven s. .s.

We are told that Solomon took seven years and upward in building the Temple. The qualifications of every candidate for Freemasonry are seven in number, i.e. Just, Upright, Free, Men, Mature Age, Sound Judgment and Strict Morals: another answer an E.A. has to give in his questions on the First Degree.

The qualification of mature age is described as 21 years which is three times seven. Then seven again is used for the liberal arts and sciences, Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

The virtues and characteristics of a good Freemason are seven in number - they are Temperance, Fortitude, Prudence, Justice, Virtue, Honour and Mercy.

The two pillars B. and J. at the entrance to K.S.T. were  $17\frac{1}{2}$  cubits high each or  $2\frac{1}{2}$  times seven and conjointly 35 cubits or five times seven. Finally, by taking the sides of two perfect figures, the triangle and the square, we find that the number we have is again seven. We all know that there are seven days in the week and the Sabbath is the seventh day, and so seven is a sacred number as well as one having mystical significance for us as Freemasons.

In this short time, I have just tried to convey a few of the times in which the figure seven comes into our ritual and how it is used to qualify "perfect."

## **"REGULAR"**

The last section of this address deals with the word "REGULAR". A Lodge is regular when worked under a lawful and competent authority. The term connotes the possession of a Grand Lodge Warrant.

The Warrant of Constitution is a document which authorises certain persons therein named to organise and constitute a Lodge and usually ends with something like these words:-

"It being our will and intention that this our Warrant of Constitution shall continue in force so long only as you shall conform to the Laws and Regulations of our Grand Lodge. Given under our hands and seal of the Grand Lodge at ..... this ..... of ..... By command of the MW. the Grand Master. (Signed by the Grand Master)."

The practice of granting Warrants for Lodges dates only from the period of the formation of the Grand Lodge of England in 1717. Prior to 1717 all Lodges had been independent entities with no Supreme Authority and when the Grand Lodge of England was formed it forbade those Lodges accepting its authority to fraternise with any other Lodge which had not received a Warrant from the new Grand Lodge.

Many Lodges willingly agreed to this and acknowledged the supremacy of Grand Lodge by accepting a Warrant or Charter. A few refused but soon became lost in history. A few of the well established Lodges, whilst acknowledging the authority of Grand Lodge, refused to accept Charters and Grand Lodge designated them "Time immemorial Lodges".

At present only a few such Lodges in Craft Masonry exist but the dates given for the formation of the early Lodges are not always correct; many had been in existence for quite a considerable time and the date given is that year in which it accepted the supremacy of Grand Lodge.

Consequently, ever since the adoption of that regulation, no Lodge has been regular unless it has been working under such an authority. The word warrant is appropriately used because in its legal acceptance it means a document giving authority to perform some specified act.

As a Lodge holds its communications only under this authority or Warrant of Constitution, no Lodge can be opened or proceed to business unless it is open and present. In the First Degree the Candidate is told that this is our Charter and the authority by which we act, and it is presented to him.

If the Charter is misplaced or destroyed then the Lodge cannot meet, until dispensation is granted which holds good until the Charter is recovered or a new one granted. If the Warrant of Constitution is taken out of the room during the session of the Lodge, the authority of the Master instantly ceases.

One or two of the Lodges in England have proudly displayed two Charters - one from the Ancients and one from the Moderns - as they had worked under both these Constitutions. When a new Grand Lodge begins and is recognised by other Grand Lodges as being regular, those Lodges forming the new Grand Lodge, as well as any subsequently joining, have to submit their Charters to their mother Grand Lodges to be cancelled; they are then usually returned and displayed alongside the Charter issued by the new Grand Lodge.

In conclusion: very little seems to have been written regarding "Just, Perfect and Regular", but in this address I have tried to give an interpretation which will not only be acceptable, but which will give food for thought to all initiates and try to impress upon them not only the significance, but also the vital importance of strictly conforming to each and all of its meanings.

In the preamble, a dictionary definition was given, which is completely analogous with our teachings; if only these teachings were fully observed then each one of us would be a vital and important living stone in our imperishable edifice - an edifice which could give not only a lead but an inspiration to mankind.



## SPRIG OF ACACIA

The acacia is a shrub or tree of the mimosa family, native of the warm regions of both hemispheres, particularly to be found in Africa, the Middle East and Australia. There are said to be some 550 species of the genus, which is distinguished by small regular globosely-headed or cylindrically spiked yellow flowers. In Australia it is more usually known as wattle, having reference to the fact that, because of its hard, fine grain, its durability and it being heavier than water, it is practically impervious to insects that makes it ideal timber for the construction of huts and fences.

There is so considerable a variety of species of wattle, or acacia, that one could plant a number of trees so selected that at least one would be flowering at any given time in the year. Indeed, at a sheep station near Mount Bryan, South Australia, the driveway to the homestead is lined with trees so selected, as a perpetual memorial to a son killed in action at Gallipoli.

In the Middle East and Northern Africa it was the characteristic tree of the desert wadis, especially of the Sinai and Dead Sea areas, often to be found growing in small clefts between the rocks of the otherwise bare mountainsides. It was this which inspired Thomas Moore to pen the well known lines ...

*"Our rocks are rough but, smiling there,  
Th' acacia waves her yellow hair,  
Lonely and sweet, not loved the less  
For flow'ring in a wilderness."*

Various passages in Exodus and Deuteronomy of the Bible refer to the acacia as the shittah tree, source of shittim wood, so eminently suitable for the manufacture of furniture, cabinets, etc., particularly where durability is a desirable factor. It comes as no surprise, then, that this was the timber selected for the manufacture of the Ark of the Covenant, and the boards, tables, etc., of the Tabernacle. Being put to such use a use undoubtedly accounted for the aura of sanctity with which it was surrounded in the minds of our ancient Hebrew brethren.

According to Dr. F. Dalcho, a well known American Masonic author and orator, the ancient Hebrews always planted a sprig of acacia at the head of the grave of a departed friend. He claimed that this custom arose from circumstances associated with their ancient laws, which provided that no dead bodies would be allowed within the walls of their city. As their laws insisted that no priest could actually cross a grave, it was necessary to place some distinguishing mark as a warning. Undoubtedly because of its durability and other factors previously mentioned, a sprig of acacia was chosen for this purpose. However this does not apply in the 21st century.

So, when one adds to the factors already discussed the fact that the acacia is an evergreen and, as such, a fitting emblem of immortality, it is easy to understand why a sprig of this tree is so meaningful to our fraternity and is used in so solemn a manner at a Masonic funeral.



## IMMOVABLE JEWELS

In the 1<sup>st</sup> tracing board lecture, we are told that there are 3 immovable jewels in our lodges, namely, the tracing board and the rough and perfect ashlar.

These jewels are called immovable jewels because they lie open in specified positions in lodge rooms as moralising symbols.

While, many years ago, the tracing board was used by the Master to actually set out moral teaching thereon, tracing boards now are of fairly standard fixed pattern and are used in a symbolic way but with same instructional purpose.

The 2 ashlar are, perhaps, more simplistic with the rough ashlar representing the newly-admitted candidate, and the perfect ashlar representing the ideal state of mind and conduct to be sought by all masons as they absorb and digest the moral teachings presented to them.

Thus, the 3 immovable jewels are emblems which facilitate the communicating to candidates of some of the most valuable lessons in Freemasonry.



### News from the South

Our WM, Doug Bailey, has taken up a post as Sales Manager, Asia-Pacific Region with Baseline-Mocon Inc. which manufactures and markets a full line of advanced gas monitoring instrumentation. The administration, research, engineering, and fabrication facilities are located just north of Boulder in Lyons, Colorado. Doug previously worked with this company in the Research & Development department. As Doug will be doing a fair amount of travelling he may not be able to attend all Lodge meetings. We wish him well in his new appointment.

W. Bro. Andy Donaldson O.G.R. has been given Honorary Membership of the Lodge in recognition of his outstanding service to the Lodge. Andy was the first initiate of the Lodge who progressed to the chair. A well-deserved appointment.

Good news from W. Bro. Don MacQuoid— Don has been suffering with pancreatic and prostate tumours and was receiving experimental treatment in the USA which has now ceased so Don is now in the Beijing Cancer Treatment Centre for continued treatment— the pancreas tumour is gone and his prostate tumour is almost gone— Best wishes for continued success Don.

**Lodge Birthday**

**Charles Kleiman 19 (J)**

## POW CAMP FREEMASONRY

The following talk was prepared by W. Bro Dr. B. Clarke and presented at the Grand Lodge communication of Queensland in December 1945. It was reprinted in the NSW Freemason in October 2000. It is indicative of the spirit of Freemasonry and the will to overcome all difficulties. It is his own story and I have great pleasure in repeating it to you in memory of a great heroic Masonic brother.

I was a member of the 2/13<sup>th</sup> Australian General Hospital staff which was captured on the 13<sup>th</sup> February 1942 two days before the fall of Singapore. It took the Japanese about ten days to put us all behind wire and then it took about two months for us to clean up and put the place in order. The whole of our new area had been heavily damaged during the war.

There were approximately 14,000 Australians and 25,000 British taken prisoner in Singapore. We were sent to Changi, which before the war had been used by the British army, as barracks. Changi is approximately eighteen miles from Singapore city. Soon after our confinement behind the wire, a movement was started amongst the men to see what could be done about holding Lodge meetings.

The prison area was divided into five sections, with the hospital area in the centre. General Percival, the Senior Officer was sounded out and said that although he himself was not a Freemason he offered no objection provided we adhered to certain restrictions. Upon receiving this assurance he permitted us to go ahead. These restrictions were already covered by our own rules and regulations.

Many groups of Brethren began to get together and as the hospital area appeared to be the most stable, and there was less likelihood of the men being moved about suddenly in order to supply the large numbers for the Jap work parties, it was decided to establish the head quarters in the hospital area. Besides myself, there were at the time three other past masters, a Red Cross representative, a Padre and one of the Corporals. Military rank had no bearing on our Masonic activities.

A little later on, we were most fortunate to find the Deputy Grand Master of the Eastern Archipelago, and a Past Grand Senior Warden of England, also in the net with us, and also to secure the services of a most excellent Secretary. After about a week some sixty Brethren in the hospital area had proved their qualifications, and we had our first general meeting.

It was explained that, as we had not any warrant or charter and had not obtained permission of any Grand Lodge, it would not be possible for us to confer degrees etc. But there was no reason why we should not form a Masonic Association, and hold practice meetings and have lectures.

Eventually we called ourselves, Prisoner of War Masonic Association of Changi. A number of rules were drawn up and a small executive body was formed to arrange the necessary details. There was to be a complete change of Officers for each meeting. The Director of Ceremonies however was the only permanent Office Bearer.

There were only three Rituals available and as he knew them backwards, the greatest credit must be extended to him, in the training of all Office Bearers, and the success of all our meetings. For every meeting there were several understudies for each post, so that in the event of illness or transfer of any Officers, the show would still carry on. It was decided to hold the meetings on the fourth Thursday of each month.

There were many skilled craftsmen available, and they made all our necessary fittings and furniture out of what material was available in this camp. It has often been asked what became of the fittings etc.

They were eventually souvenired by the person in whose safe keeping they were left, and in due course they reached home. One of the most beautiful pieces of work was a perfect reproduction of the Three Tracing Boards. This was done by a member of the Royal Engineers.

For the first few months there was some difficulty securing a suitable building for our meetings. However a church which had been badly damaged during the war was repaired and later used by us. Extra precautions were advisable, as the axis views on Freemasonry were not favorable to us.

The outer guard would have as many as eight assistants if necessary, who were armed with wood and stones, their duty was to throw these on the roof in the case of any alarm. We would have to change our proceedings and if necessary sing a well known hymn and it would give the suggestion of a church service. However only once did we have any disturbance, and it passed over without incident.

The movement spread very rapidly to include British and Australians. Later on we had to have two meetings per month, one British and one Australian, and seating accommodation was limited, we could only allow 200 per meeting.

The Japs would not allow more than twenty five men to congregate without guards except for Church Services, in hospital wards or dormitories. So in order to avoid any bunching together of the men, the attendance book was available in the afternoon, so that we could check over who would be in attendance that night and not excite the attention of our hosts.

Dress consisted of whatever we had. Some were without boots, some without shirts and towards the end of our detention the clothing position became more and more serious. We did expect however our Office Bearers to be clad as respectably as possible, and even resorted to borrowing any missing clothes if necessary.

There was a small charge made to each member, part to defray certain expenses and part to provide some comforts for those in hospital. The Japs motto was, no work, no pay, no food. So we did our best to make it up to the sick somehow. About two months ahead of each meeting, invitations were extended to the brethren to apply for some office so that we could train them, together with their understudies, so that the show could carry on even in the case of sickness or transfer of any of the men.

Four or five copies of all our meetings were kept, distributed and hidden. We hoped by that means to take one copy home. However it worked out that all are now safe. We hope to have a complete copy printed in England in due course; I think it would be a most valuable record of Freemasonry under extraordinary circumstances.

There were representatives of about twelve Grand Lodges and 600 daughter Lodges amongst us. There were a great many nationalities in the camp: Americans, Dutch, Javanese, and Chinese etc. and after the Italian surrender in 1943, Nippon presented to us some 800 Italians.

Naturally we had to exercise great care. We had been told a great deal about continental Freemasonry, which appeared to savour of politics, and was widely different from British ideals. Some talks about the Orient Grand Lodges of Europe were most illuminating as regards their political ramifications, and we were aware of the axis views on Freemasonry.

During the first year of our activities approximately twelve meetings were held and in addition, there were many fine lectures.

Personally, I learnt a great deal more about Freemasonry in that short period than in all my previous experience. We were given lectures on its history, and on the explanation of many of our customs. I wonder how many know why it is necessary to sign the attendance book before gaining admittance.

In 1944 a big move of the POW's took place and we could not find a suitable building. At this time the area was very small and there were 18,000 of us in a mile square. During this time only a few lectures were held.

After our meetings a festive board was held if possible. A cup of tea, without milk or sugar, perhaps a little coffee and a little rice saved from our meals. Of course throughout the whole time all food had to be declared to our own camp authorities to prevent hoarding etc. Throughout most of the time we were always short of food. We had to take precautions against thieving from our own food dumps.

About this time we were informed that the Japs had discovered an attendance book belonging to one of the old Singapore Lodges, so further meetings were abandoned until our big thanksgiving service, held on 3<sup>rd</sup> September 1945, the day the Union Jack and the Stars and Stripes were hoisted on the pole of the Changi Gaol, and the Japanese flag hauled down.

Early in 1945 the Japs had located one man in the internment camp whose name was mentioned in that attendance book. They treated him badly, and subjected him to many of the oriental methods of torture, in an endeavour to extract information from him. He maintained throughout that British Freemasonry was a charitable institution. In the end they threw him in the Outtrim Road Gaol and gave him a long period of solitary confinement.

After a while his health broke as a result of Jap hospitality. He was returned to our camp and I am pleased to relate that he had recovered by the time we were to leave. I came to the conclusion that Freemasonry is more than symbolic, it is definitely practical from the word go.

The Freemasons in the camp were always trumps when it came to trouble. We had a pretty tough spin and members of the craft and their friends were always on the scene when their help was wanted. It was a pathetic sight when the remnants of "F" force came back from the Burma Thailand railway at the end of 1943. They were living skeletons and 700 of them had to be carried into the hospital. They were suffering from a great variety of illnesses, mainly due to starvation and neglect.

On occasions we had to stop our men giving their own food rations to these hospital patients because if they did they would, in a very short time, be reduced to the very same state, and there would have been no one to look after the sick. Many of the brethren did wonderful jobs by bringing medical supplies to the camp. There were ways of acquiring these supplies from the Jap dumps while they were out on working parties.

I remember one man who brought me enough medical supplies to last over two months. He banked on the assumption that the Japs would not worry about searching the sick men. Had he been discovered, he would have lost his life.

At the end of 1944 for various reasons, especially the Japs discovery of the attendance book, we decided to close down rather than have Freemasonry dragged through the war criminal trials and atrocity investigations. Our records were all very carefully kept.

At Changi there was a tree some 150 feet high, which towered well above the Malayan jungle. It had been used for many years as a shipping landmark. During the war it was hit by a shell about 70 feet above the ground and badly split. The Tommies wired it up and it began to grow again, and by the time we left, it was flourishing.

Our motto is based on that tree, "Broken But Recovered."

*With acknowledgement to The Educator*

## Famous Freemasons – Part 18

**Anthony Trollope** (1815 - 1882) was one of the most successful, prolific and respected English novelists of the Victorian era. Some of his best-loved works, collectively known as the Chronicles of Barsetshire, revolve around the imaginary county of Barsetshire. He also wrote penetrating novels on political, social, and gender issues, and on other topical conflicts of his day.

**Harry S. Truman** - A U. S. Senator from Missouri (1935-45), his personal integrity helped him get re-elected in 1940 despite the exposure of the Missouri machine's corruption. He came to national attention heading what was called the Truman Committee, which investigated government wartime production and saved taxpayers millions of dollars. He became vice-president in 1944. Truman became the 33<sup>rd</sup> President of the United States with the death of President Franklin D. Roosevelt, another Mason; he would go on to win a close election in 1948. He served as Grand Master of Masons - the highest position in Freemasonry - in Missouri 1940-1941. When he visited lodges all over the country, he preferred to be introduced as a Past Grand Master rather than as President. Belton Lodge No. 450, Belton, Missouri. Grand Master of the Grand Lodge of Missouri, Knights Templar, 33 deg. Scottish Rite and Shrine Potentate. Honorary Grand Master of DeMolays.

**Mark Twain** - American writer (Samuel L. Clemens). Polar Star Lodge No. 79, St. Louis, Missouri.

**Francois Marie Arouet Voltaire.** French writer and philosopher. Lodge Les Neuf Soeurs or Nine Sisters Lodge (accompanied by Ben Franklin).

**Jack Warner** - One of the brothers who created the American motion-picture production company known as Warner Brothers. They were the first to use sequences of sound in a silent feature film. Mount Olive Lodge No. 506, Los Angeles, CA

**George Washington** - As General of the Armies of the colonies, he led the revolution which created American independence. As the first President of the United States, his leadership was crucial to establishing the 'tone' for the United States. His love of Freemasonry is documented by his close reliance upon other Masons in the execution of his duties. Following his death, his widow sent locks of his hair (a common practice of the time) to Masons throughout the country and such revered treasures were the object of great appreciation. To this day, a lock of his hair sent to the Grand Lodge of Massachusetts is carried in a golden urn preceding the entry of the Grand Master at the Annual Meeting of the Grand Lodge. Fredericksburg Lodge, Virginia.

**Dr. James Watson.** Friend of Sir Arthur Conan Doyle and member of Phoenix Lodge No. 257 UGLE in Southsea. Inspiration to Sherlock Holmes famous side-kick.

**John Wayne** - "The Duke" - One of the most popular film stars of recent years. His 'manly' roles helped define a generation. 33<sup>rd</sup> Degree, Marion McDaniel Lodge No.56, Tucson, AZ. He came through the system from DeMolay.

**Captain Matthew Webb,** English swimmer. First man to swim the English Channel (1875). Neptune Lodge No. 22.

**Arthur, Duke of Wellington** - British soldier and statesman who defeated Napoleon at Waterloo. Irish Lodge No. 494, Trim, Ireland.

## Humour

### COMMITTEES - but surely not ours!!

Oh! Give me your pity, I'm on a Committee  
Which meets from morning to night,  
We attend and amend and contend and defend  
Without a conclusion in sight.

We confer and concur, we defer and demur,  
And reiterate all of our thoughts.  
We revise the agenda with frequent addenda  
And consider a load of reports

We compose and propose, we suppose and oppose  
And some points of procedure are won,  
But though various notions are brought up as motions  
There's terribly little gets done!

We resolve and absolve but never dissolve.  
Since it's out of the question for us,  
What shattering pity to end our Committee  
Where else could we make such a fuss???

Do you know that when a woman  
wears a leather dress, a man's heart  
beats quicker, and his throat gets  
dry, he gets weak in the knees, and  
he begins to think irrationally?

Ever wondered why?

It's because she smells like a new  
Golf Bag!

Ha Ha Ha!



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### Why does my computer crash!

Well if the label on the cable on the table at your house  
Says the network is connected to that red bit on your mouse.  
But if the copy of the floppy is too sloppy, there's a risk  
That no drive detects the driver 'til you deselect that disk.  
Don't get down and dejected, or your spool start state will stall,  
And your project gets rejected by the printer in the hall.

Then if a packet hits a pocket in a socket on the port,  
It will lock it up and block it, and distort it and get caught,  
While a minimum of memory makes your macro mode abort  
So the socket packet pocket has an error or report.

When your printer picks a programme folder followed by a dash,  
If you click the blinking icon, "fatal function" starts to flash  
So your data gets corrupted, 'cos the host hub hasn't hashed,  
And then all your tasks are trashed,  
So your system's sure to crash.

Will you fix it if you flick it? If you whack it, you might crack it,  
So think quick, before you kick it, and contact the help desk back.