

# The Discoverer

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

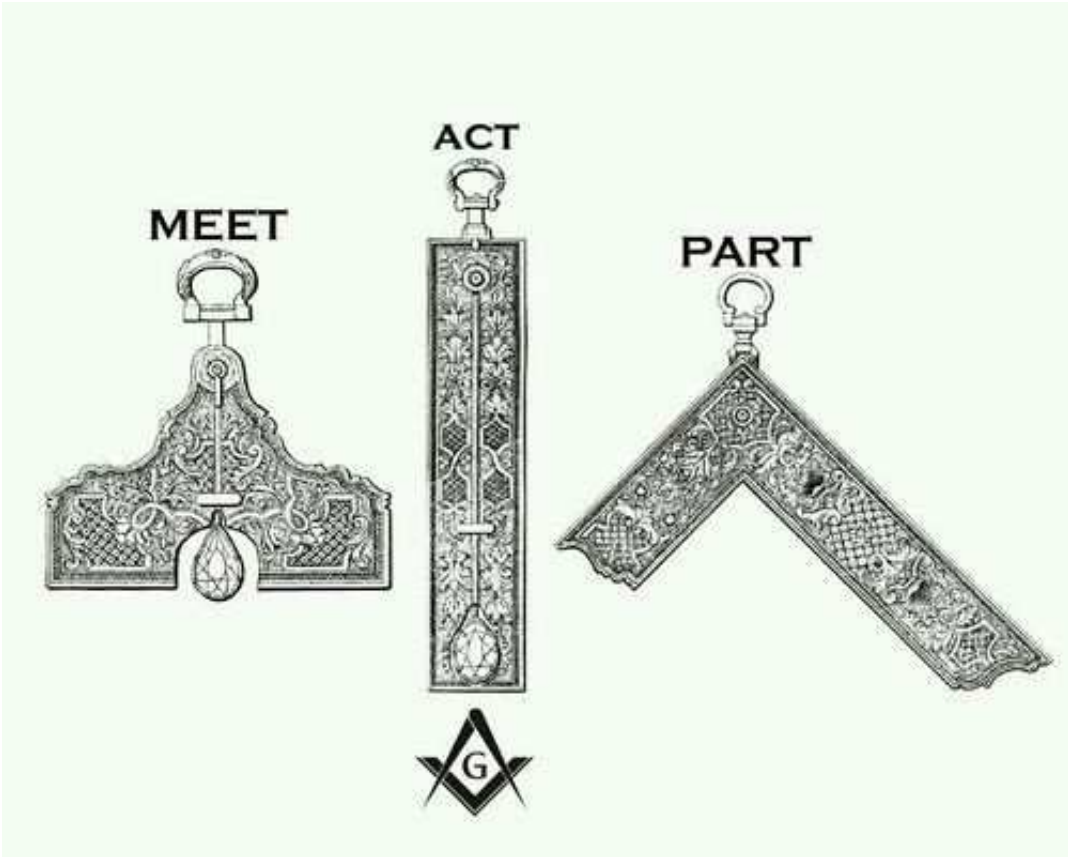
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## Greetings Brethren,

The lead article this month concerns the symbols of the Second Degree.

**CORRIGENDUM**—The Editor apologises for an error last month in the article on Robert Falcon Scott. A learned Brother from New Zealand, who is a member of the Navy Lodge in London, has advised me that the Navy Lodge number is 2612.

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## THE SYMBOLS OF THE SECOND DEGREE

FREEMASONRY is described as being a peculiar system of morality, veiled in allegory and illustrated by symbols. This has its legends and traditions, its furnishings, jewels and ornaments; all of which have their place in its structure and their use in its development.

Instruction in the first three degrees in Freemasonry, is carried out almost exclusively by the use of symbols. Indeed, it might well be said of these degrees - which are known as the symbolic degrees - that they are illustrated by allegory and taught by the use of symbols.

The line of demarcation between allegory and symbolism is somewhat obscure. A symbol could be defined as being a visible sign or representation of an idea, or purpose of action; as for example, the lion is a symbol of courage and the lamb a symbol of meekness. An allegory is defined as a description of one thing under the image of another, on anything which represents by suggestive resemblance.

It is the First and Second Degrees in Freemasonry which will be found to be richest in symbolism, because it is in these two degrees that the main principles and tenets of the system are taught. The Third Degree - and indeed nearly every subsequent degree - employs allegory and tradition to a much greater extent, to complete a structure, without which Freemasonry would lose its identity.

Since Freemasonry has, for reasons which need not be discussed here, elected to adorn itself with these veils of allegory and symbolism, it necessarily follows that true Masonic knowledge and enlightenment cannot be obtained by merely learning, or taking a literal interpretation of its ritual. True Masonic enlightenment can only come with an understanding of its symbolism and an appreciation of its allegories.

Symbols having been defined as the means of suggesting an idea, or purpose of action, it will be obvious that we shall not all give the same interpretation to those symbols. One's interpretations would be, based very largely upon one's conception of Freemasonry as a whole and probably, more than a little influenced by the theories one held regarding the origin and purpose of Freemasonry.

There are many who hold the opinion that Freemasonry took its origin at the time of the building of K.S.T., and that we are now, symbolically, building another temple. Others - perhaps of a more practical nature - believe that our present Freemasonry had its roots in the early trade guilds and to them the symbols are a guide to the carrying out of the Golden Rule. There are others, too, who seem to delight in attempting to prove the extreme antiquity of, Freemasonry; who see in Masonic symbols a resemblance to those used in the Ancient Mysteries.

Thus we find the existence of Freemasonry stated as being anything from 200 to 5000 years, and its origin ascribed to trade masons, churchmen, political intriguers, mediaeval knights, Roman conquerors, Israelitish rulers, the gods of Egyptian mythology; and at least one Masonic writer has the temerity to assert that Freemasonry was in existence for many hundreds of thousands of years before the coming of any of these.

With such a wide diversity of opinion regarding the age and origin of Freemasonry, it is not surprising that there should also be a wide difference in the interpretation of its symbols. Whether, however, Freemasonry is 200 or "200,000 years old, is not a matter of primary importance. The real value of Freemasonry lies in the measure of its influence upon our daily lives, under present conditions and all its symbols must be interpreted as a means towards this end.

In this paper, I have been requested to confine my remarks to the symbolism of the Second Degree, but it must be remembered that in Freemasonry there is a "connection of our whole system" and a "relative dependency of its several parts"; we cannot study any degree entirely as a separate entity.

Freemasonry is a mode of life. The First Degree symbolising birth and the acquisition of knowledge pertaining to the fundamental principles of living; or, as the ritual states, "the entrance of all men on this, their mortal existence", and by inculcating the "useful lessons of natural equality and mutual dependence." The Second Degree, symbolises the acquisition of material and spiritual knowledge; or, a development of the intellectual faculty, which will lead our thoughts "through the paths of 'heavenly science, even to the Throne of God Himself."

The Third Degree is symbolical of death, or a contemplation of the "closing hour of our existence". Viewed from this aspect, it will be seen that the Second Degree is a development and extension of the teachings of the First Degree and also a preparation for the teachings of the Third Degree.

An examination of the Fellow Craft Degree, shows that it is assumed that the candidate is fully conversant with the teachings of the First Degree; indeed, it is required that he shall give proof of his proficiency.

In view of the fact that many candidates are Entered Apprentices for only one or two months, and that not infrequently it is noticed that they have some difficulty in answering the test questions, there may be some doubt as to whether the teachings of the first Degree have been assimilated in such a short time; perhaps the suggestion that a candidate should be an Entered Apprentice for at least 12 months may be worthy of some serious consideration.

Having satisfactorily answered the test questions; the candidate is entrusted with a P-- W--. This P-- W--, is significant, inasmuch that it was originally used to distinguish between the Giliadites and the Ephraimites at the passages of the River Jordan and thus to ascertain who possessed the required qualifications to go up to Jerusalem. It was in effect, a P-- W-- which enabled the Giliadite to set out on his journey to rebuild the Temple of the Lord. In like manner, it is used Masonically, as a proof that the candidate possesses the necessary qualifications to enable him to set out on that spiritual journey which leads to "those eternal mansions whence all goodness emanates"; a journey which is symbolised by his progress through the Second Degree.

This spiritual progression is further symbolised by the pillar J-. In the First Degree - which is the material degree - the candidate learns of the pillar B-, and is told that B- was the G-G- of D-. But that is not all. B was a farmer; a great hearted generous man of the soil and we have only to read in the V.S.L., of his unassuming and kindly charity to Ruth, to realise that his fame is a fitting symbol for the Masonic conception of benevolence and charity; those material attributes which are so forcibly recommended in the First Degree.

J- was a man of God; a High Priest; whom, Masonic tradition affirms, took some part in the dedication of K.S.T. It was his task to give spiritual instruction to the people and to direct their steps to the everlasting Jehovah. His name directs us to build not only in strength, but in such a manner that the result will be stability; and as the only stable things are the spiritual things, his name is a fitting symbol of the intentions of the Fellow Craft who is preparing to build a character which will enable him to make that journey.

In nearly every degree, the Mason proves himself with the P-S-n, which alludes to the pen of his O.B., but the Fellow Craft proves himself not only with the P- S-, but also by demonstrating his fidelity to God and his belief in the efficacy of prayer, and the three-fold sign thus becomes a symbol of the spiritual progress he is making.

This sign, in common with some other signs and portions of our ritual and ceremonial, is not peculiar to Freemasonry. It has been found to be in use in the rites and ceremonies practiced by primitive peoples in India and Africa, and in the illustrations in the Book of the Dead, the sign is frequently shown during the journey through the Hall of Judgment. This occasional similarity between Masonic signs and ceremonial and those found in the rites of other societies or cults is no evidence that there is any affinity between them. The most that might doubtfully be claimed is that all may have adopted a common allegory or legend; but it is quite certain that this should have no influence upon our present day interpretation of Masonic symbols.

In the ritual and ceremonial of Freemasonry, we are called upon to regard the moral significance or symbolism of its Working Tools, rather than their operative uses.

The Working Tools of the Second Degree might well be said to represent those fundamental principles upon which Freemasonry is founded; for it will be remembered that at a very early stage in his Masonic career, the initiate is informed that all S-, L- and P-R-, are. True and proper signs by which to know a Freemason.

At this particular time, however, there is no attempt made to explain the symbolism of the S-, L-, and P-R-. Freemasonry is a progressive science. Its teachings commence with the elementary principles of good conduct, benevolence, patriotism and many other desirable worldly attributes; and its progress, following the Masonic line and rule, leads to a knowledge and contemplation of spiritual things.

Hence, in the Second Degree, the Square is more than a simile of rectitude of actions; it becomes the symbol of harmony between this life and that Divine Being from Whom all goodness springs.

The Level, originally used to demonstrate to the Entered Apprentice the equality of the whole Masonic fraternity, becomes, to the Fellow Craft, the symbol of immortality; and the Plumb Rule, first employed as an emblem of correct thinking - or, uprightness of mind - now becomes a symbol of the connection between heaven and earth and a constant reminder that we should ever have eternity in view.

This spiritual progression, as symbolised by the Working Tools of Freemasonry, is very clearly shown when a comparison is made of the moral lessons taught by the Working Tools of the First Degree, namely, to acquire knowledge which is grounded on accuracy, aided by labour and sustained by perseverance, to those taught in the Third Degree, which enjoin us to "bear in mind and act according to, the laws of the Divine Creator".

Two symbols which are peculiar to the Second Degree, are the WS-, and the S- S- which is situated in the centre of a Fellow Craft Lodge.

The brief reference given in the First Book of Kings to the W- S which led to the Middle Chamber of K.S.T., has been the subject of much Masonic writing and many varied and inconclusive arguments have been submitted regarding their construction. Differences of opinion have been responsible for fixing the number of steps at various figures from 5 to 36. The foot of the stairs is stated by some to have been in the North, and by others, in the South; and the direction of the stairs has been interpreted by some as a quadrant and by others as a full spiral.

These matters have no great Masonic importance and certainly do not come within the scope of this paper; nor need we tax our credence to accept the Masonic legend that some 80,000 workmen climbed these stairs to receive their wages. It is as a symbol only, that the W- S- have any value to Freemasonry.

As previously stated, the Second Degree is symbolical of the development of the intellectual faculty. It represents that period of life, when, having completed his apprenticeship - or, learned the elementary lessons of life - one sets out on a journey of accomplishment. No matter how favourable the

circumstances this journey is invariably accompanied with some toil and difficulty.

Such a journey is symbolised by the W- S-. The road is an uphill one and the end is not in sight. Progress can only be made by the acquisition of such knowledge as will enable one to study and understand the secrets of nature and to recognise the paths of heavenly science. This in its turn leads to a "contemplation of that most interesting of all human studies, a knowledge of ourselves."

Thus the W- S- might be said to be a symbol of the "intricate windings of this mortal life"; with all its hopes and fears, its successes and failures, its disappointments and its pleasures, but. above all, with its hope of reward; a reward which can be accepted without scruple or diffidence and which will be commensurate with our obedience to, or disregard of, the commands of the Divine Creator.

The S- S- is depicted by the letter -, and in our present-day rituals is said to represent the G.G. of the U. During the years that this symbol has been associated with Freemasonry - probably since about 1730 or 1760 - it has, broadly speaking, been described as representing either the science of geometry or the English equivalent of the Hebrew initial of Jehovah.

As a symbol, it represents the goal of the Fellow Craft; the end of his journey and the fulfilment of his task. The rough ashlar has been brought as near to perfection as human skill can make it; has been tried by the worldly Square and must now be proved by the Divine Compasses.

It is as a Fellow Craft that he elects to be tried and proved by the Square; the highest perfection to which human nature can attain. Although as a candidate, the Fellow Craft has still another degree to take to attain the title of M.M., his Masonic instruction in the art of living, might well be said to end in the Second Degree, for having completed this course, he is put in possession of a P- W- denoting that he is in possession of all that the world can give, and having learned how to live, he is now fitted to go on to the Third Degree to learn how to die.

The teachings of Freemasonry are regulated by the Divine precepts contained in the V.S.L. Here, we are told, we shall be taught our duty to God, our neighbour and to ourselves.

Freemasonry has devised a mode of life which embraces these material and spiritual duties in their proper proportions; it realises that a Mason cannot perform his duty to God, unless and until, he performs his' duty to his fellowmen.

To symbolise this material and spiritual teaching, Freemasonry uses those well known emblems, the Square and Compasses. The Square representing the worldly or material and the Compasses representing the spiritual. It is of interest to consider the application of these emblems in relation to Masonic progress. In the First Degree, which is concerned with worldly or material things, the Square is most in evidence; in the Second Degree the emblems are displayed in equal proportions, indicating that the candidate is making moral and intellectual progress with the aid of spiritual teachings.

This spiritual development continues throughout the Fellow Craft's journey and he only enters a M.M. Lodge when the spiritual has triumphed over the material and the Compasses are uppermost.

Yet although at times, one emblem may be more in evidence than the other, they are never separated and as these emblems lie entwined on the V.S.L. in a Fellow Craft Lodge, they symbolise the harmony which should exist between our daily lives and actions and the Divine plan of the G.G. of the U.

## The Lodge Auditor

The duties of a lodge auditor may appear to be a simple procedure of checking entries in the cash book, but in reality there is much more to it than that if members are to feel satisfied that everything is 'above board' in the administration of their lodge finances. Many brethren find themselves elected to the office of auditor with very little experience to guide them. The following notes are intended to help.

The function of an auditor is to see that the financial affairs of the lodge are in good order, that mistakes have not been made, and that there has been no misappropriation of funds. Masons are human beings and subject to error; they also get into trouble and succumb to temptation. This does not often happen, but the occasional suspension of a brother for unmasonic conduct shows that it is quite possible for a brother to fall by the wayside. The auditor's job, then, is to see that the finances of the lodge are kept straight and that opportunities for defalcation are kept to a minimum. No one likes to suspect a member of a lodge of deception or misappropriation, but we certainly have careless brethren—men who pocket monies quite innocently and forget to pay them into the lodge bank account, or who get subscriptions received in the street mixed with their own cash. No system, however watertight, is so good that someone will not find a loophole, and if it is believed that the auditing will be a perfunctory job then it is a temptation to a weak official to fake some entries. It has happened, but it will be less likely to happen if it is known that a competent auditor will be examining the records.

It is the first duty of the auditor to familiarise himself with the lodge system and see that it fits the requirements. It need be no elaborate set of double-entry books, but it will be well within the auditor's province to ensure that the system in use is one that will present no difficulties for him. Some secretaries and treasurers have ideas of their own and their methods may not correspond to any accepted pattern. This can lead to friction at auditing time.

Lodges differ in their administrative ideas according to the taste and fancy of the current officers. Some secretaries keep the books of account and restrict their treasurers to signing cheques. Others hand over the whole of the financial affairs to the treasurer and refuse even to issue a receipt. Generally, however, the work is shared between them and runs along smoothly. The auditor is often elected just before the financial year ends and has very little say on the way the books are to be kept. He then becomes a figure-checker, but in his report to the lodge he can make any comments he likes if he feels that what he has found indicates inefficiency. He must be tactful of course, and not step on the corns of faithful but unreliable officers. When the auditor is elected and he finds things that could be improved, it is up to him to make recommendations to the lodge.

The auditor's first duty is to check the receipt books. This means not only the books in use but the reserve stock so as to ensure that no one has been issued a receipt from a book not yet in use. The practice that some lodges have, in the interests of economy, of buying their receipts book from a chain store or a stationer can lead to difficulty because no one has any check on them. If they are printed for a lodge by a printer, each receipt is numbered and can be checked. This is the only way of ensuring that no fiddling has taken place.

He will then proceed to check the entries in the cash book with the carbon copies in the receipt books, so as to ensure that they agree. He will then check the totals in the cash book. If it is a columnar cash book his task is confined to ticking the entries with a coloured pencil. (*Professional auditors use green ink.*)

All monies should be recorded in the receipt book. Where receipts are made out 'for collections ' and other odd amounts the receipt should not be torn out but left in the book for the auditor to cancel. Care should be taken to ensure that a used receipt cannot be altered and re-issued and that if a receipt has been made out in error it should be cancelled but left in the book, pinned to its duplicate.

The advantages of the columnar cash book will also be obvious because it simplifies checking and the construction of the Receipts and Payments Account.

Payments by the lodge should always be made by cheque and these will be entered in the other side of the Cash Book. All payments should first be checked with the Minute Book to show that they have been authorised by the lodge. Some lodges adopt the vague custom of passing accounts ' subject to being found correct'. The auditor will then look for the signature of the certifying officer on the statement. If he does not find it then he should mention the matter in his report because it indicates laxity.

Every payment should be covered by a receipt from the person receiving the cheque. These receipts should be scrutinised and cancelled so that they cannot be used again. Tylers and organists are paid by cheque and there should be receipts from them as well.

The recording of members' subscriptions and other debits is done in various ways but the auditor will mainly check to see that credits have not been inserted without going through the cash book. He will check off the members' accounts with the Members' Register to see that all have been correctly debited and that there has been proper differentiation between Full and Country members. His job here is to see that the lodge is getting the money that it is entitled to and that no one has been missed. A frequent source of fraud is to credit a customer's account with money that has not passed through the cash book. In most cases where this occurs it is because the member pays the officer in the street or the anteroom; the officer pockets it, converts it to his own use and, to delay discovery, inserts a credit in the ledger. To guard against this all ledger credits should be checked back through the cash book.

Generally speaking most lodge accounts are so small that it is not worth anyone's while to tamper with them, added to which is that the discovery can be a shock to all concerned. Still, the auditor has to watch for these things. The writing off of bad debts (i.e., unpaid subscriptions) can only be done with the authority of the lodge. This should always be checked with the Minute Book.

If the lodge accounts are down compared with a previous year then it is a sign that something has gone wrong and the auditor should find out. One of the puzzling features of the present day is that despite unparalleled prosperity there are more dues owing to lodges than ever before. As a result lodges are troubled to balance their books. Small items of expense such as postage and duty stamps are paid from Petty Cash recorded in a Petty Cash Book which is refreshed by the drawing of a Petty Cash cheque either for a fixed amount each time or for the total of the expended items. The auditor cannot be expected to vouch these pettier and all he need do is to compare the petty cash total with that of the previous year. Any increase should be investigated.

Provided the records are properly kept the audit of the average lodge can be done in two to three hours but if the vouchers are missing, if the Secretary has forgotten to obtain the Bank Statement, if receipts have been issued from several books and there are errors, erasures and untidiness, the business of auditing can become a horror stretch for the auditor. He may not like to report to the lodge that the Secretary (or Treasurer) is inefficient but he should certainly have a word with the Senior Warden so that the unsatisfactory officer is replaced in the following year.

His report, which should be attached to the Annual Statement of Receipts and Payments, should be fully informative. If there are irregularities he is failing in his duty if he does not take some action. He should also draw the lodge's attention to trends which can affect the future, such as rising costs, falling membership, etc. He should not hesitate to suggest improvements to the keeping of the books if, in his opinion, they can be bettered. The auditor is not a rubber stamp, to approve the work of the regular officers, but is the watchdog or guardian of the lodge finances. He is entitled, nay, expected, to make such recommendations as he thinks fit.

*Reprinted from the South African Masonic Journal and sourced from the 1973 GLOS year book, with thanks. Acknowledgement to SRA76.*

## DID YOU KNOW?

**Question: What do the references to the Golden Fleece and Roman Eagle mean in our Apron Charge?**

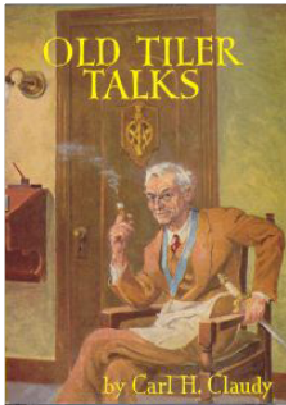
**Answer:** The Order of the Golden Fleece was one of the most illustrious Orders of Knighthood in Austria, Spain and Flanders, founded by Philip the Good, Duke of Burgundy and the Netherlands in 1429. The insignia, or Jewel of the Order is a golden sheepskin with head and feet, resembling a whole sheep hanging the middle from a gold and blue flintstone emitting flames. The Eagle was to the Romans the ensign of Imperial power. In battle it was borne on right wing of each Roman legion. It was held in veneration by the soldiers and regarded as affording sanctuary. We cite the Golden Fleece and Roman Eagle to illustrate the respect and veneration that we owe to the simple white lambskin Apron.

**Question: Is Freemasonry a religion or has it a religion?**

**Answer:** No, to both questions. "A" religion connotes some particular religion. Freemasonry is non-sectarian. Before its altar Christian, Jew, Mohammedan, Buddhist, Gentile, Confucian, may kneel together. If the question be phrased "Is Freemasonry religious" then the obvious answer is that an institution "erected to God" which begins its ceremonies and ends its meeting with prayer; which has a Holy Book upon its altar; which preaches the fatherhood of God and the brotherhood of man, of course, has a religious character, although, let it be emphasized again, wholly nonsectarian. All Grand Lodges require their initiates to express a belief and trust in God. No atheist can be made a Mason.







## Old Tiler Talks— WHAT IS MASONRY?

"I've been a Mason six months now and I ought to know something about Masonry. But there are more secrets in the fraternity I don't know than those I have been told!"

The New Brother was puzzled. The Old Tiler laid down his sword, picked up a half-smoked cigar and lit it, and settled back in his chair.

**"Get it out of your system," he invited.**

"Is Masonry a religion," continued the New Brother, "or a system of philosophy, or a childish getting together of men who like to play politics and wear titles? I have heard it called all three. Sometimes I think it's one and sometimes the other. What do you think?"

**"It isn't a childish getting together for the love of titles and honors," answered the Old Tiler. "Men would soon invent a much better organization for the satisfaction of such purposes. In fact, he has invented better ones. Men who want to play politics and be called the Grand High Cockalorum of the Exalted Central Chamber of the Secret Sanctorum can join these. If Masonry were nothing but play, it wouldn't live, and living, grow.**

**"Masonry isn't a religion. A religion, as I see it, is a belief in deity and a means of expressing worship. Masonry recognizes Deity, and proceeds only after asking divine guidance. But it does not specify any particular deity. You can worship any God you please and be a Mason. That is not true of any religion. If you are a Buddhist, you worship Buddha. If a Christian, Christ is your Deity. If you are a Mohammedan you are a worshipper of Allah. In Masonry you will find Christian, Jew, Mohammedan and Buddhist side by side.**

**"Masonry has been called a system of philosophy, but that is a confining definition. I don't think Masonry has ever been truly defined."**

"Or God," put in the New Brother.

**"Exactly. A witty Frenchman, asked if he believed in God, replied, 'Before I answer, you must tell me your definition of God. And when you tell me, I will answer you, no, because a God defined is a God limited, and a limited God is no God.' Masonry is something like that; it is brotherhood, unlimited, and when you limit it by defining it you make it something it isn't."**

"Deep stuff!" commented the New Brother.

"Masonry is 'deep stuff,'" answered the Old Tiler. "It's so deep no man has ever found the bottom. Perhaps that is its greatest charm; you can go as far as you like and still not see the limit. The fascination of astronomy is the limitlessness of the field. No telescope has seen the edge of the universe. The fascination of Masonry is that it has no limits. The human heart has no limit in depth and that which appeals most to the human heart cannot have a limit."

"But that makes it so hard to understand!" sighed the New Brother.

"Isn't it the better for being difficult of comprehension?" asked the Old Tiler. "A few days ago I heard an eminent divine and Mason make an inspiring talk. I hear a lot of talks; nine-tenths are empty words with a pale tallow-tip gleam of a faint idea somewhere in them. So when a real talker lets the full radiance of a whole idea shine on an audience, he is something to be remembered. This speaker quoted a wonderful poem, by William Herbert Carruth. I asked him to send it to me, and he did; please note, this busy man, president of a university, and with a thousand things to do, didn't forget the request of a brother he never saw before!"

The Old Tiler put his hand in his pocket and took out a much-thumbed piece of paper.

"Listen you," he said, "'till I read you just one verse of it:

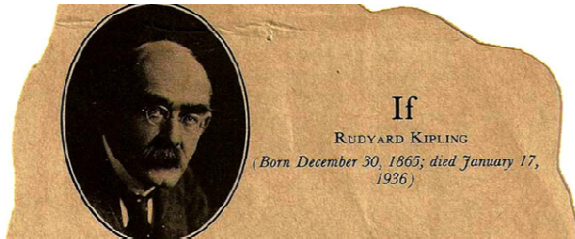
*"A picket frozen on duty;  
A mother, starved for her brood;  
Socrates drinking the hemlock,  
and Jesus on the rood;  
And millions who, humble and nameless,  
The straight hard pathway plod;  
Some call it consecration  
And others call it God."*

The New Brother said nothing, held silent by the beauty of the lines.

"I am no poet," continued the Old Tiler, "and I know this isn't very fitting, but I wrote something to go with those verses, just to read to brothers like you." Shyly the Old Tiler continued:

*"Many men, banded together  
Standing where Hiram stood;  
Hand to back of the falling,  
Helping in brotherhood.  
Wise man, doctor, lawyer,  
Poor man, man of the hod,  
Many call it Masonry  
And others call it God."*

"I don't think it makes much difference what we call it, do you?" asked the New Brother.



He was initiated a **Freemason** in Lodge Hope and Perseverance, No. 782, E.C., at Lahore, on the 5th of April, 1886. Being under 21 years of age, a Dispensation for his initiation was procured from the District Grand Master.

## **IF, by Rudyard Kipling**

If you can keep your head when all about you are losing theirs and blaming it on you,  
If you can trust yourself when all men doubt you, not make allowance for their doubting too;

If you can wait and not be tired by waiting, or being lied about, don't deal in lies,  
Or being hated, don't give way to hating, and yet don't look too good, nor talk too wise:

If you can dream – and not make dreams your master;  
If you can think – and not make thoughts your aim;  
If you can meet with Triumph and Disaster and treat those two impostors just the same;  
If you can bear to hear the truth you've spoken Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to, broken, and stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings and risk it on one turn of pitch-and-toss,  
and lose, and start again at your beginnings and never breathe a word about your loss;  
If you can force your heart and nerve and sinew to serve your turn long after they are gone,  
And so hold on when there is nothing in you Except the Will which says to them: 'Hold on!'

If you can talk with crowds and keep your virtue,  
'Or walk with Kings – nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforgiving minute with sixty seconds' worth of distance run,  
Yours is the Earth and everything that's in it, and – which is more – you'll be a Man, my son!

**Lodge Birthdays**

**News from the South**

**Charles Kleiman 25 (J)**

Hearts and minds are now focused on the upcoming Installation

## Humour

### SOME IMPORTANT QUESTIONS

1. Ever wonder about those people who spend \$3.00 a piece on those little bottles of Evian water?  
Try spelling Evian backwards: NAIVE
2. Isn't making a smoking section in a restaurant like making a peeing section in a swimming pool? (My sentiments exactly!)
3. OK...so if the Jacksonville Jaguars are known as the 'Jags' and the Tampa Bay Buccaneers are known as the 'Bucs,' what does that make the Tennessee Titans?
4. If 4 out of 5 people SUFFER from diarrhoea does that mean that one enjoys it?
5. There are three religious truths:
  - a. Jews do not recognize Jesus as the Messiah.
  - b. Protestants do not recognize the Pope as the leader of the Christian faith
  - c. Baptists do not recognize each other in the liquor store or Hooters.
6. If people from Poland are called Poles, why aren't people from Holland called Holes?
7. If a pig loses its voice, is it disgruntled?
8. Why do croutons come in airtight packages? Aren't they just stale bread to begin with?
9. Why is a person who plays the piano called a pianist but a person who drives a race car is not called a racist?
10. Why isn't the number 11 pronounced onety one?
11. If lawyers are disbarred and clergymen defrocked, doesn't it follow that electricians can be delighted, musicians denoted, cowboys deranged, models deposed, tree surgeons debarked and dry cleaners depressed?
12. If Fed Ex and UPS were to merge, would they call it Fed UP?
13. Do Lipton Tea employees take coffee breaks?
14. What hair colour do they put on the driver's licenses of bald men?
15. I was thinking about how people seem to read the Bible a whole lot more as they get older; then it dawned on me they're cramming for their final exam.
16. I thought about how mothers feed their babies with tiny little spoons and forks, so I wondered what do Chinese mothers use. Toothpicks?