



# The Discoverer

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

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**Greetings Brethren,**

This month there is a feature on the historic Masonic gavel presented by R. W. Bro. Jock Hannaford. Also our Grand Inspector has presented his original Certificate of Overseas Grand Rank which has been framed and hung in the South.

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**Three rule a Lodge**



**Senior Warden**  
**Bro. John Warmington**



**Worshipful Master**  
**W. Bro. Warrick Sands**



**Junior Warden**  
**Bro. Rick Burns**

**Membership e-mail address list**

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

## The Apron

The apron is the basic badge of the speculative Mason. It is the first symbol explained to a candidate, the first gift given by the lodge, and is the first evidence of admission into the lodge.

It indicates a disposition of innocence of the heart. As a badge it is more honourable than any ever devised by kings, because, while the latter can be prostituted by the caprice of princes, innocence is innate and cannot be adopted.

The apron has long appeared as a symbol of station, pride, honour and preference. In the mysteries of the Persians, the candidates were invested with a white apron. Among the great priests and kings it was a badge and symbol of authority. The Romans wore it during the hour of sacrifice. Among the Israelites the priests wore an "ephod," which was a girdle with an apron front as an investiture of the priesthood. It was a part of the religious ceremonies of many nations, including Greece, Rome, Egypt and Palestine.

The apron is perhaps the oldest of all symbols. After the fall in the Garden of Eden, Adam and Eve made for themselves aprons of leaves, and the apron has since been used as a symbol of profound truths. One example, which should induce you to seek for the further and deeper significations of this symbol, is as follows:

Pulling up the bib you see a triangle with the point upward and a square. The square symbolises matter, physical matter, the earth and the appetites and passions that belong to the physical body. The equilateral triangle symbolises God.

This signifies the search for the wisdom to effect the spiritual over the material, the psychic over the sensual, and how to conform your life by the practices of morality honesty, charity, brotherly love, relief, truth, purity in heart and thought, so that the body may be a fit dwelling place for the spark from the divine fire that God placed there at your birth.

*Compiled by Jack R. Levitt  
Past Grand Master of California*

## BROTHERLY LOVE

Brotherly love relations to the recognition of the whole of mankind as one great family created by a Supreme Being with the intention that all might build their lives on earth, based on the Fatherhood of God and the Brotherhood of Man, in a spirit of unity, harmony, tolerance and understanding.

In its own sphere, Freemasonry aspires to bring together men from all parts of the world, irrespective of colour, class, caste or creed, seeking through its moral teachings to establish a true and satisfying friendship amongst those who, without a universal Masonic presence, may have had to remain at a 'perpetual distance'.

Brotherly love, of course, is one of the grand principles (along with relief and truth) on which the Masonic philosophy is founded.

## Historic Masonic Gavel

At the Installation meeting held in March of this year the Grand Inspector, on behalf of R. W. Bro. "Jock" Hannaford, presented the Lodge of Discovery with an historic Masonic gavel.

The accompanying text is as follows:

MAY 1944; This article was published in an American Masonic publication:

"Guadalcanal Square and Compass Club is the oldest chain of Masonic organisations stretching from Noumea, New Caledonia to the recently-won beachhead on Bougainville, which have been formed by fighting Masons in the Pacific Battle Zone.

The membership card of the Guadalcanal "Lodge" was fashioned by a square block of metal by Navy Chief Machinists Mate Jack Babb, of Jackson Mississippi, a member of Pear Lodge No. 23.

Fighting Masons serving in this battle zone, have laid aside their rifles to form "Square and Compass Clubs", as the military situation permits.

Thus a chain of Masonic Clubs now stretches from Noumea, New Caledonia to the recently-won beachhead at Empress Auguster Bay, Bougainville. Other Clubs are located on Espiritu Santo, New Hebrides, Guadalcanal and the Russell Islands.

The newest among the South Pacific Clubs is that at Bougainville. It was established by Masons of several Seebee units last January. Oldest is the club at Guadalcanal, organised by Seebees in May 1943.

Weekly meetings are held by each group. Programmes are similar and consist of a business meeting, a discussion of Masonic affairs, lectures and entertainment by members. Masonic funerals have been conducted in forward areas. A programme of supplying recreational material to the wounded in base hospitals is a project of clubs outside the combat zone.

Bombs adjourned the first meeting of the Guadalcanal Masons. Ten minutes after the session convened, sirens wailed, and Japanese bombers flew overhead, dropping their lethal loads nearby. Members dived for their foxholes or hugged the ground, but no-one was injured.

The club later met in a mess hall, then in a chapel - its present home. Chief amongst its future plans are the building of a Masonic Temple. Land has been secured by the building committee, and construction will start soon."

*Note: Recent research has revealed that there were more than 300 Masonic Clubs in the Pacific during the war. We know that Masonic meetings were held in both Japanese and German POW Camps during the war also.*

*It is interesting to note that on the front of this gavel is an impression of an RNZAF Airman's cap badge. Heat impressed in reverse of what was probably a piece of aircraft Perspex painted as you see it, then inlaid, indicating that New Zealand troops also attended these meetings. Perhaps it may have been a New Zealander who made this gavel. Maybe we shall never know.*



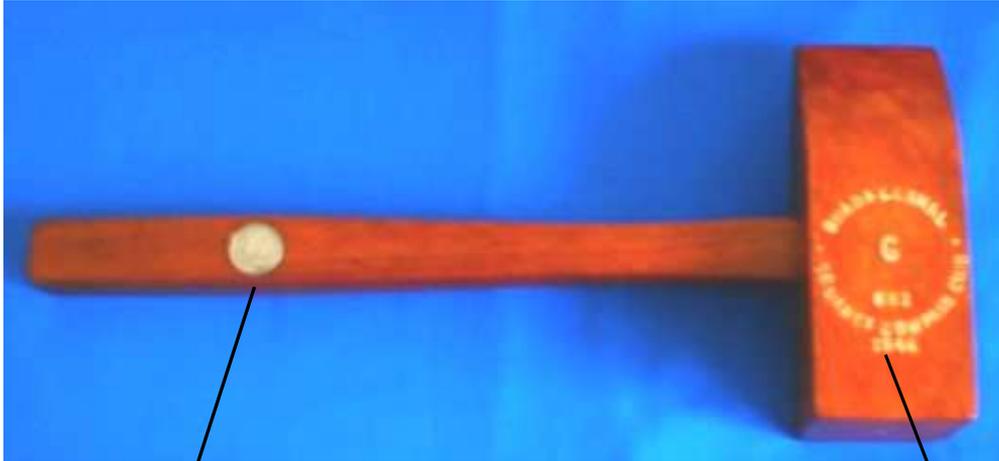
"Jock"

*Editor's note: Thank you Jock for a splendid gift to the Lodge—photographs of the gavel and Jock are on the following pages.*

This is the text as it appears in the lid of the presentation box (which was made by Jock in under 2 hours).



U.S.A. 1 dime coin



**1943 Dime**  
**In God We Trust**  
**Liberty**



**Worshipful Brother Jock Hannaford**  
**Right Worshipful Provincial Grand Master**  
**Royal Order of Scotland, New Zealand Central**





Above is a photograph of the Certificate of Overseas Grand Rank awarded to our Grand Inspector V. W. Bro. Ross McDonald which was graciously donated by him to the Lodge of Discovery and now hangs in the South.

## CORPOREAL AND MENTAL FACULTIES

In the final charge in the first degree ceremony, the initiate is informed that, from a study of the sacred volume, he will be taught the special duty he owes to himself of maintaining his corporeal (physical) and mental (intellectual) faculties to their fullest extent to enable him to apply the talents bestowed on him by his Maker to the glory of God and the welfare of his fellow-man.

The intention goes even further. No brother should feel content with the possession of certain particular qualities, abilities and attributes with which he has been blessed, but should accept the responsibility of disciplining himself, regulating his thoughts and actions and be constantly endeavouring to cultivate and further develop his mind and attitude to life that he may be able to make the greatest possible contribution to the general good of society within his own individual limitations.

## THE WAGES OF THE CRAFT

There is a mine of wealth in the verbiage of Masonry. To ordinary observers the surface indications may be slight, but to the thoughtful Mason every word contains a nugget of ore. Often the Senior Warden of a lodge is regarded as a greatly inferior officer, with little authority, and merely a sort of Deputy Master, a lay figure, unless the Master be absent. Not so; and he tells us so, and what he tells is true, and indicates a deeper truth than he tells. The Senior Warden is the paymaster of the craft, now nominally, once really. He is a sort of stranded Masonic official on the shores of time. His vocation is largely gone. But what he now asserts of himself gives as a hint of what he once really was. It proves that he is an historic character, that time, the great leveller, has lessened his authority; that his office was not created in the present or last century, but originated with Freemasonry itself, in the remote past.

The language used by the Senior Warden proves that he is a kind of fossil. When does he ever pay the craft wages now? But he did once—ay, and as long as three thousand years ago, if there is anything in Masonic tradition, or in Masonic philology. This carries us back to the building of King Solomon's Temple. According to the traditions of the lodge, which are fortified in certain respects by the facts and traditions of Mark Masonry as well, there were two classes of stone hewers and squarers, or Fellowcrafts, at the building of Solomon's Temple—first, a superior class of skilled workmen, who were each in possession of an individual 'Mark,' and who always designated their work by this Mark; and, second an inferior class, of probably younger and less experienced workmen, who had no Mark, and probably performed only the rough work of the quarries. The former received their pay in silver; the latter in corn, wine and oil, It was the duty of the Senior Warden of the lodge to pay these wages, and he did it on the sixth day of the week (Friday), at the sixth hour (high twelve), when the craft was called off from labour to refreshment.

Now that the Mark Degree has been severed from the Fellow Craft Degree and made a special degree, the Senior Warden's vocation in the Fellow Craft or Master Mason's Lodge is gone. He has no wages to bestow and no craftsmen to pay. Nevertheless, he retains the old language, which indicates what his duty once was, and thereby testifies to the antiquity of his station and the dignity with which he was once clothed.

But let it not be inferred Freemasons no longer receive wages. Far from it. There is no man who receives better wages than a Freemason, he is a member of that ancient and honourable fraternity which has no rival, whose wealth,—intellectual, moral, social and material—is untold, and which dispenses its wealth with a liberal hand. Let us see what the wages of the craft now are, and to whom they are paid.

'The non-affiliate gets nothing, and merits nothing. He is a backslider, out of all sympathy with his fellows. He comes not near the lodge, and of course can receive no wages. Neither does the habitual absentee from the lodge, who is in good standing, receive any wages. Seeing is receiving, and he never hears. Hearing is receiving, and he never hears. No one receives wages but the brother who is dutiful to his lodge. But what does he receive? Most liberal wages. He is enriched in mind, in body, and in spirit. The sublime truths taught in the craft, by sign and symbol by word and act, are impressed again and again on his memory, so that he cannot forget them.

Every devoted Freemason should be a noble man, He has no excuse for turpitude, He unfailingly knows what is right, and cannot err through ignorance. Beside this, he is enriched in spirit by communion and fellowship with his brethren. He has their sympathy; he sits with them, both at labour amid refreshment. The convivial joys of the banquet room are his. He is enriched also in body. Often the wages are material in form. He partakes of the viands which up-build the body and rejoice the heart—the corn, the wine and the oil of the craft.

His wages often include all of these payments. Can any brother under these circumstances go away dissatisfied? Can he be aught than happy, yea, delighted? Is the fraternity a useless one which can offer such rewards to its initiates—truth for the mind, nourishment for the body, encouragement and inspiration for the spirit, the emotional nature? Ay and its wages are larger still. Does fortune fail, do friends fall away, does penury follow sharply on the heels of misfortune, then heaven-born charity is dispensed by the craft. Then the wages are in shekels, as well as in the corn of nourishment, the wine of refreshment and the oil of joy. The unfortunate brother is paid the wages of both classes of Fellow Crafts, those with Marks and those without; he is paid in specie and he is paid in kind.

Were Freemasons ever better paid than now? Were their wages ever larger? We would rather be a Freemason to-day than to have been one in the days of King Solomon. We would rather enjoy the labour and refreshment of the lodge now than that which our primitive brethren enjoyed. The best times are these times, all that is said about the "good old times" to the contrary notwithstanding. All Freemasons are entitled to receive their wages, and, if they do not, it is owing to the wilful neglect of their duties; it is their fault and not the fault of the craft.

Masonic Record of Western India 1888.

*The Australian Keystone February 1st 1888*

*This article was sent to the newsletter by Bro. Tom Stirling PM from Victoria, Australia. Tom is a member of The Caledonian Masonic Demonstration team.*

"A lodge cannot be measured by the perfection of its work under the ritual,  
Nor by the number of its candidates,  
Nor the frequency and attendance of its meetings,  
Nor by its wealth, its temple or its charity,  
But its true and final measure is the characters it builds."

- Bro. William Cobb, PM

## News from the South

### Lodge Birthdays

W. Bro. Rex Kersley's broken arm is improving, more hardware is required and it'll be another 5 weeks or so before it is healed—Rex, however, can use his computer mouse. Nothing heard about his offending dog!!

<b>Chris Kernot</b>	<b>10</b>
<b>Warrick Sands</b>	<b>6</b>
<b>Rod Neilson</b>	<b>4 (J)</b>
<b>Michael Johnston</b>	<b>3 (J)</b>

Presentation of the Gavel by  
The Grand Inspector.



## OUR MORAL RESPONSIBILITY

We are all aware of the quotation "Blessed is the man that endures temptation, for when he is tried, he shall receive the crown of life". How many of the citizens of this country successfully endure temptation? And of greater importance to us is the question, how many Masons successfully endure temptation?

This question is of vital importance because the strength of our fraternity depends upon the degree of morality practised by its members.

The following comment was made recently: "Morality is one of the more perplexing and controversial problems facing this nation because of individual and collective moral cowardice in society".

We do not have the courage to stand in conflict with the mad rush for material wealth, indulgence and social prestige. Many persons are so preoccupied with selfishness and greed they no longer know – nor care for that matter – where honour stops and dishonour commences. Others are simply confused. Rationalisation and double standards have so clouded moral principles that right and wrong are no longer clearly distinguishable.

The same citizen that expresses outrage at police corruption will slip the parking policeman a present in the belief that his car will not be booked for traffic violations. The son of the nice woman who lives next door has a habit of stealing money from her purse. Students admit cheating at exams because in too many instances it has become a common occurrence.

Without this connivance of moral passivity this cancer which is riddling our society could not be spreading as swiftly as it is. Slowly, but surely, the resistance to and immunity against wrong that a healthy social society builds up by ethics and law and the dictation of conscience have broken down.

And instead of the proper indignation of a citizenry outraged by those who prey upon them, we only hear the usual admission of impotence, "They all do it".

Failure to uphold the law is no less corrupt than violation of the law. The abiding shame of this country is the growing number of people who fail to uphold and assist enforcement of the law simply out of fear, or even worse, apathy. Fear of involvement, fear of reprisal, fear of trouble. A city alderman is aware of a colleague's bribe but does not report it. A pedestrian observes a car strike a citizen but leaves the scene of the accident to avoid an appearance in court. Such instances occur each day.

What is the cause of such behaviour? What started this blurring of what was once a thick black line between the lawful and the lawless? We have become conditioned to headline exposures of massive corruption in private endeavours and in government affairs. What capacity for dismay still exists must surely be aroused by the picture of competitive sports corrupted by bribe taking and the involvement with criminal elements.

Yet, when it is all exposed, only the bribers and fixers are condemned, the athletes who took the bribes (or performance-enhancing drugs) are first deplored and then pitied. Statements such as "He is a nice boy," or "It is a shame" are commonly uttered. Let us consider the activities of such young people, the core and the reason for the fading of the line between right and wrong.

Now we have an arsenal of excuses to absolve the individual from responsibility for his actions. A person commits a crime because he is basically insecure. A boy takes a bribe because it is said that his mother did not love him, or his brother was a bully. A policeman robs a store because his salary is not sufficient. An alderman accepts a bribe because it is the customary thing to do. Members of minority groups, racial or otherwise, commit crimes because they are socially estranged or economically deprived.

The words, 'right' and 'wrong' are foreign to such language. So is the definition of ethics as a moral philosophy or responsibility. So is conscience as an inward monitor of our actions. In today's type of behaviour conscience has an outmoded or archaic sound. This indifference to morality is a most serious matter. It concerns the welfare and future of our nation. It involves all of those previously mentioned, the examination cheater, the expense account padder, the undercover lobbyist, the delinquent who steals, the seller of pornography and many others.

They may be a minority, but when the majority of our citizens exempt themselves from responsibility by accepting graft and corruption as something natural in society, our nation is bordering on chaos.

If the line between right and wrong is finally obliterated, there can be no defence against the anarchy of evil. Before this occurs, it might be well for the schools of our nation to require a daily lesson in ethics and responsibility that would fortify the conscience of our children.

It might be well for every Master Mason to advocate the principles of our order in every daily endeavour. We must realise that corruption is not something to be read in the papers and left to the courts of the land. Every citizen is a defendant.

The usual definition of a hypocrite is a person who pretends to be better than he really is. But there is another kind, persons who are better than they pretend to be. They are people who dislike to be observed with their virtues showing. As a consequence they pretend to agree with the thinking of those with whom they associate. They let themselves be influenced, instead of attempting to do some influencing themselves. It has been truthfully said that men are more often bribed by their loyalties and ambitions than by money

To show your true colours it is not necessary to be unkind or create dissension. But we find that there is tremendous strength in decency, fairness and honesty. It sometimes requires backbone and tact to take advantage of this strength, but people who recognise and utilise this power, can truly be themselves, and can look their conscience and fellow citizens in the face without lowering their lids.

We are the agents of Freemasonry. Our order can only show true strength and influence in proportion to the efforts we exert to practice morality. Our greatest challenge is to actually practice Freemasonry, and be proud of it.

The author of this paper on the weakening of morality is, unfortunately, unknown.

*With acknowledgement to The Educator*

## Bro. Walter Lindrum, OBE

Walter Albert Lindrum (1898-1960) was born in Kalgoorlie, Western Australia, on 29<sup>th</sup> August 1898. The family moved to Sydney and he received his education at St Francis's Boys School in Darlinghurst. Walter Lindrum's great-grandfather, grandfather and father were all Australian billiards champions, his brother Horace was world snooker champion and another brother, Fred, was world billiards champion. It was no surprise to anyone when young Walter, a left-hander, became a professional billiards player at the age of twelve.

He went to England in 1929 and, during the following five years, broke all records for speed of scoring and size of breaks. His cue used in the record break of 3,262 in 7<sup>th</sup> December 1929 was found at the 729 Club in Sydney in August 1991. Lindrum became world champion in 1932 after his devastating win over Joe Davis. He broke his own world record with a score of 4,137, made in 175 minutes. Davis' best break was only 1,247. The London Correspondent for the Melbourne 'Herald' reported that when the record breaking shot was played 'a great roar of applause' broke out, and 'cooees' and shouts of "Good old Walter", such as might have been heard in a crowded stadium'. Lindrum's score included 15 sequences of nursery cannons, a very difficult shot which was his greatest asset.

As a result of Lindrum's overwhelming success, the authorities who controlled the game made several changes to the rules, including a restriction on the use of the nursery cannon, in an attempt to curb his scoring rate and give his opponents an even chance. It was the equivalent of the introduction of bodyline bowling by Bro Douglas Jardine in an attempt to restrict another Australian champion, Bro Don Bradman. In Lindrum's first game under the new rules, he scored 3,905. The world championship lapsed after 1934 as it became difficult for Lindrum to obtain opponents. Each of his matches was virtually an exhibition and huge starts, up to as much as 7,000 were offered to enable him to play. Even so, he had run out of opponents. In a game of 1,000 in 1940, for example, he made an unfinished break of 1,002 at his first turn at the table. His opponent did not score.

He retired undefeated world champion in 1950 and spent the remainder of his career giving exhibition matches in aid of charity. During this time he raised some \$6 million and in 1958 he was created an Officer of the Most Excellent Order of the British Empire for his work. Walter Lindrum died, age 62, on 30 July 1960. The top of his grave in the Melbourne Cemetery is a representation of a marble billiard table with pockets, bronze billiard balls and a bronze cue. The headstone bears the Masonic square and compasses. Bro Walter Lindrum was initiated in Crimea Lodge No 432 Victorian Constitution on 8 October 1934. He was passed on 8 November 1937, the delay probably being due to his absence overseas. He was raised on 25 March 1938 in Felicity Lodge No 431 Victorian Constitution and remained a member until his death. On 18 February 1981, Australia Post issued a 60 cent stamp depicting Walter Lindrum. It was one of a set of four showing sporting personalities and, as if to rub salt into the wound, 60 cents was the airmail rate to England.

The above article was prepared by GH Cumming for the Masonic Historical Society of NSW and published in The NSW Freemason, October 1993 issue. V.W. Bro. Robert Taylor.



## Humour

King Arthur was attending a Lodge meeting with his Knights at another Castle within his realm and on this particular night Queen Guinevere insisted he be home before midnight or else she would raise the drawbridge and he would have to spend the evening with one of the serfs. The meeting finished late and King Arthur was hurtling towards Camelot and the time was fast approaching midnight when he was in sight of the drawbridge which was slowly rising. Unable to make such a huge leap with his trusty steed he uttered the words as he dived into the watery mess, "Ah! So mote,(moat) it be"

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

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Q. What kind of car did King Solomon's father drive?

A. According to Scripture, the roar of David's Triumph was heard throughout the land.

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Q. Who is the most enlightening person in the Lodge?

A. The Director of Ceremonies, because DC power is electrifying.

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I was stealing things in the supermarket today while balanced on the shoulders of a couple of vampires. I was charged with shoplifting on two counts.

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I was driving up the motorway and my boss phoned me and he told me I'd been promoted. I was so shocked I swerved the car. He phoned me again to say I'd been promoted even higher and I swerved again. He then made me managing director and I went right off into a tree. The police came and asked me what had happened. I said 'I careered off the road'

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President Barack Obama is visiting a Glasgow hospital. He enters a ward full of patients with no obvious sign of injury or illness, he greets one - Hi.,. The patient replies:

"Fair fa your honest sonsie face, Great chieftain o the puddin' race, Aboon them a ye take yer place, Painch, tripe or thairm, As lang's my airm."

President Obama is confused, so he just grins and moves on to the next patient.

The next patient responds:

"Some hae meat an canna eat, And some wad eat that want it, But we hae meat an we can eat, So let the Lord be thankit."

Even more confused, and his grin now rictus-like, the President moves onto the next patient, who immediately begins to chant:

"Wee sleekit, cowerin, timorous beastie, O the panic in thy breastie, Thou needna start awa sae hastie, Wi bickering brattle".

Now seriously troubled, Obama turns to the accompanying doctor and asks, 'Is this a psychiatric ward?' 'No,' replies the doctor, 'this is the serious Burns unit.'

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A young Entered Apprentice was being tested on his proficiency. After going over the signs and passwords, he looked at his tester and asked, "I noticed several of the older members sticking their fingers in their ears and whistling. What does that sign mean?" "That's not a sign," his tester said, "Those are Past Masters adjusting their hearing aids."

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I met this bloke with a didgeridoo and he was playing Dancing Queen on it. I thought, 'That's Aboriginal.'