

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

In this Issue	
English Royal Freemasons	2
For Whom The Bell Tolls	4
Emblems of Freemasonry	6
Old Tiler Talk	7
Light	9
All our Yesterdays	10
Humour	11

Greetings Brethren,

It's Remembrance time again, doesn't time fly so quickly?

An assortment of articles this month for your enjoyment.

Editor:
 W. Bro. Alan Churchill PGStB
 P.O. Box 235
 Port Vila, Vanuatu
 Tel: 678 55 64486
 achurchill@vanuatu.com.vu
 www.LOD8737.org



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



English Royal Freemasons

In one of the charges to the new initiate into Freemasonry in the English ritual we are told that; "in every age, monarchs themselves have been promoters of the art, and have not thought it derogatory to their dignity, to exchange the sceptre for the trowel, have patronised our mysteries and joined in our ceremonies".

Such is very true of English Freemasonry, in which no less than twenty three Royal Princes have graced our meetings up to this point in time. Some have had only a small part to play in our history, but others were major figures in the development of English Freemasonry.

The first Royal Brother was initiated and passed to the second degree on the 5th November 1737, some 20 years after the start of Masonry in England. The event took place at the Prince's Palace, Kew, now the Royal Botanical Gardens. He was Frederick Lewis, Prince of Wales, (1707-1751) the eldest son of King George II.

Records around this period are very spare, but we do know that he was very active in 1738 with the printing of the second Book of Constitution. He was responsible for encouraging one of his brothers and three of his sons to join the Craft. He never became King, as he predeceased his father.

The first Royal Grand Master was Henry Frederick, Duke of Cumberland, (1745-1790) 4th son of Frederick Lewis the Prince of Wales. He was very involved in charitable works, in fact in 1789 his dentist suggested forming a school to educate the daughters of poor or deceased Freemasons, both he and his wife gave it their support until her death in 1805. He became Grand Master in 1782, serving until his death in 1790.

He was to bring the next generation of royal princes into Freemasonry, no less than six of the sons of his brother King George III.

Queen Victoria's eldest son, Albert Edward, Prince of Wales, (1841-1910) had a great love of pagantry and ceremonial and was drawn towards Freemasonry, but being somewhat in awe of his mother, was reluctant to join and face her wrath.

An opportunity arose in December 1868, when he was on a private visit to Sweden. The King of Sweden introduced him to all eleven degrees of the Swedish Rite over a period of days. What his mother said is not recorded, but he must have won her round for she was to become Patroness of and regular contributor to the Masonic charities.

In September 1874, the Grand Master at the time suddenly resigned. He had been converted to the Roman Catholic religion, and the Pope having recently issued another anti-Masonic statement, he felt he could not continue in office, although he could not see any conflict with his religious beliefs and his membership of Freemasonry.

Albert Edward was proposed and elected his successor, and in April 1875 in front of 7000 brethren at the Royal Albert Hall he was installed as Grand Master. He was to serve in that position until he came to the throne in 1901 as King Edward VII.

In 1919, another famous royal joined Freemasonry, he was the Duke of Windsor, (1894-1972) later to become Edward VIII. It was often thought that after his abdication he would cease all connection with Masonry, but he retained his membership, kept his regalia until his death in 1972, it

is now on display in the Grand Lodge Museum in London

Then came his brother, Albert, Duke of York who became George VI (1895-1952) in fact for ten years prior to his death, he was the only royal Freemason in England after the death of his younger brother, the Duke of Kent (1902-1942).

The Duke of Edinburgh joined Freemasonry late in 1952, and remained active for quite a number of years.

The present Duke of Kent, born in 1935 was only a boy when his father was killed in 1942 but learned of his father's involvement in Freemasonry and began to show an interest. On 16th December 1963 he became a Mason, going on to become Grand Master at the 250th anniversary on the 24th June 1967 in the presence of over 7000 brethren. He is an active senior member of the royal family, often being called upon to represent the Queen throughout the world and is not able to appear as Grand Master as often as he would like, but he still keeps a close eye on the present and future plans of the Craft.

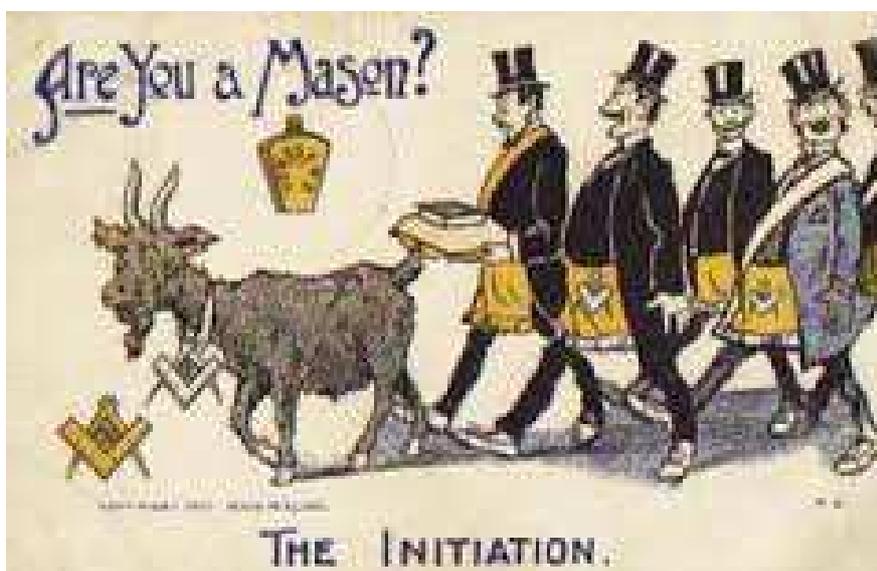
In the 1970's he instituted a major examination of Masonic charities. In 1984 when English Freemasonry came under attack by the media, he moved the major policy change to answer the critics and counter the nonsense appearing in the media.

In fact he is the first English Grand Master to be interviewed live on national radio, giving his full support to an institution he is proud to lead.

It must have given the Grand Master great pleasure in 1974 when his young brother, Prince Michael of Kent, born in 1942, joined Freemasonry. Like his late father, he has involved himself in other orders reaching the Thirty Third Degree, and becoming an honorary member of Supreme Council.

Today, English Freemasonry is privileged to have the active support of two Royal Brothers who are keen to do as much as possible to ensure that the basic principles of Freemasonry survive into the future. History has shown that, particularly with the royal Grand Masters, with their unique social position, they had the vision and the authority to carry through policies which were necessary, to ensure Freemasonry survived.

Prepared by; Bro. Brian Mackander OAM 15th July 1999.



For Whom the Bell Tolls

With few exceptions Lodges throughout the world are suffering from a diminution in membership numbers. In the state of New South Wales in Australia where I live, I am told that 30 years ago there were 130,000 Freemasons. Today there are around 15,000. Lodges that used to boast 100, 150 and more members sit today with maybe 25 members and the vast majority of these members are over 70 years of age.

The ageing factor is mostly cited as the leading cause of the decline in membership. The average age of my own Lodge is 69 years and takes into account two members who have not yet reached the age of 20.

In visiting Lodges throughout the State I have witnessed hundreds of presentations of 50 year, 60 year and even 70 year jewels and certificates. Having the opportunity of talking to these long-serving members I have found almost invariably, that none of them have read or explored any of the research material that is readily available to the Craft. What does this tell us?

Age is seen as a barrier to the growth of Lodges and the Craft but is that strictly true?

Who was Harland Sanders? Yes, he was a Freemason, but who was he? Most people will more readily recognise him as Colonel Sanders. Of course he is the famous Colonel Sanders who founded the Kentucky Fried Chicken Empire.

Did you know that he was 67 years of age when he first walked around from restaurant to restaurant offering his recipe on a 50/50 basis and he had eventually called on over 3,000 restaurants before he found one that was prepared to take a chance?

You see, Brother Colonel Harland Sanders had vision. Vision is not seeing things as they are, but as they will be.

Another distinguished Masonic Brother Dale Carnegie said "Most of the important things in the world have been accomplished by people who have kept on trying when there seemed to be no hope at all."

Destiny to me is not a matter of chance, but a matter of choice.

So brethren, do we choose to accept our apparent inevitable destiny of extinction because we are an ageing society? Do we hear the bell tolling? And is it tolling for us?

Three years ago one of the Lodges in our district had 38 members. Today it is over 100. This Lodge, whilst accepting that change is necessary due to the changes in lifestyles over the past 20 years, does not accept that the age factor will bring it to its knees. This Lodge certainly hears the bell tolling, but it isn't tolling for them.

This Lodge is all about 'get up and go', making every meeting special, providing the necessary equipment to enable speakers to be more interesting and effective, seeking out presentations that are markedly different from the normal.

Whenever ritual is worked, the Brethren handling the charges deliver these charges with emphasis and meaning rather than a monotonous rattling off parrot fashion.

But more importantly, the cement of Brotherhood is very strong and holds every member together in an unbreakable bond of friendship and comradeship. What is this concept of brotherhood?

To me, Brotherhood symbolises the feeling experienced when Brethren share common beliefs and aspirations. It endeavours to impart that special relationship that exists between all Freemasons, a relationship that a member is able to recognise as being one where a Brother can rely absolutely and without question on another member, no matter what the consequences or the risk. It illustrates that special security which can never be found anywhere else in life – a security that will endure for our entire life.

Brotherhood is the cement that binds the structure together, joining every Brother in an unbreakable chain.

Thus I believe, that where a Lodge exerts itself to do better; that includes in its activities the spreading of meaningful knowledge of our symbols and ceremonies; and which practices Brotherhood in the way it used to be in time immemorial, then that Lodge will only hear the bell tolling for those that do not copy its example.

The above article was found in issue no. 1 of *Masonic Notes* published by Brother Keith Stockley, the Education Officer of Lodge Wahroonga no. 674, in March 2010.

V. W. Bro. Robert Taylor.

The Entered Apprentice

They made me an Entered Apprentice; they gave me my first degree;
They gave me a base for an honest pride, and took some conceit from me.
I thought I should have attendants whose station and rank were high,
That they who should give me instructions would cater to such as I-
So they made me an Entered Apprentice; and good were the words they said;
Their speech was the speech of wisdom, the lore of the heart and head.

And one was an humble person, a man of the everyday,
Whom oft I had passed by proudly on meeting him in my way.
He spoke, and my bigness dwindled, and out of the circling sky
There seemed to come down a message for me to be measured by.
I got me a newer learning, an inkling of some great plan-
They made me an Entered Apprentice in the building of a man.

And one was a kindly scholar whom many a day I'd seen,
With speech that was firm, yet gentle, and a countenance all serene;
He taught me a wealth of learning that never yet was in schools
And showed me the grief they garner that walk in the way of fools.
The simple, eternal precepts they put in my mind and heart-
They made me an Entered Apprentice and bade me to do my part.

They made me an Entered Apprentice- I was not so proud a man,
A pride that was deeper, newer, that all meaner things must ban
Took place of the old vainglory, and all for my soul's own good,
As dimly the patient teachings began to be understood.
They made me an Entered Apprentice; they gave me my first degree;
They gave me the base for a decent pride, and took some conceit from me.

THE EMBLEMS OF FREEMASONRY

The First Degree

The Tessellated Border

The Tessellated Border, which is one of the Ornaments of the Lodge, refers us to the planets which, in their various revolutions, form a beautiful border or skirt-work round the grand luminary, the Sun. It may be likened also to the Ocean which skirts the Land, and, by indenting it, adds to the beauty of the earth. And as the Sun and the Ocean are both great agencies for good in the economy of the world, the Tessellated Border emblematically represents the many blessings and comforts with which this life is endowed, and which are earnest of those which Freemasons hope to enjoy hereafter.

Tassels

The Tassels pendant to the four corners of the Tessellated Border remind the Freemason of the four cardinal virtues which are Temperance, Fortitude, Prudence, and Justice, all of which, according to Masonic tradition, were constantly practised by a vast majority of the ancient members of the Craft.

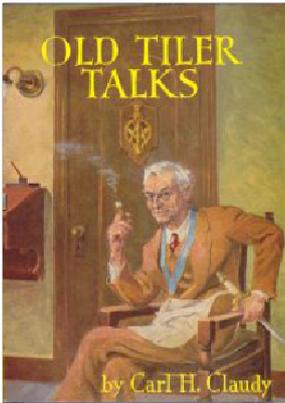
The Four Principal Points

The four principal points in Freemasonry refer to the ceremony of initiation, and are denominated from so many parts of the human body, and are called Guttural, Pectoral, Mental, and Pedal. Like the Tassels they allude to the four cardinal virtues

Temperance

Temperance is more peculiarly the virtue of prosperity, as she guards the soul against those insidious allurements by which its nobler feelings are too often corrupted. But her influence is not confined to the hour of prosperity alone: she forms the mind to a general habit of restraint over its appetites, its passions, and even its virtues; any of which, if allowed to acquire exclusive influence over the soul, would concentrate the faculties in a single point, absorb its feelings, and confine its energies, insensibly producing intolerance of sentiment, and degenerating into an excess scarcely less pernicious than vice itself. Temperance may, therefore, be styled the crown of all the virtues. Her influence, like the masters of the ancient lyre, can modulate the varied chords of lively sympathy, or generous feeling, till each acquires its due tone and vibration, and the whole becomes blended in one sweet accordant harmony.

This monthly feature is taken from William Harvey's book, "The Emblems of Freemasonry" 1918.



Old Tiler Talks— ON A LODGE BUDGET

It is an outrage! That committee should be indicted for defaming the fair fame of Masonry!" The New Brother was indignant.

"Sounds terrible to me," agreed the Old Tiler, sympathetically. "What committee and what did it do?"

"That committee on the budget. They brought in a report which is to lie over a month before discussion, and I am just seething with indignation!"

"Seethe out loud. Maybe I can seethe, too, and then there will be two of us!" suggested the Old Tiler without a smile.

"Oh, You'll seethe all right!" assured the New Brother. "The committee averaged our income from past years to find what we can expect this year. Then they laid aside a fund of \$1,000, subtracted the fixed charges from what is left, and apportioned the remainder among our other activities."

"Isn't that all right?" asked the Old Tiler.

"You don't understand! This committee has dared to say that we should spend only so much for entertainment, only so much for relief and charity, only so much for education!"

"I must be stupid or something," puzzled the Old Tiler. "That sounds reasonable to me!"

"Reasonable to decide beforehand that we can't spend more than a certain amount for charity? For entertainment? For education? Masonry is built on the thought of relief! Now can we function if we must circumscribe our charities?"

"Softly, softly!" countered the Old Tiler. "You forget that Masonry is founded not only on relief but also on brotherly love and truth. If we spend all our resources on relief, where do we get the money to spend on truth and on cementing the ties of brotherly love?"

"Fine words!" derided the New Brother. "But this report says that only such and such a percentage of our receipts can be spent in charity . . ."

"Wait a minute!" the Old Tiler spoke sharply. "Either you didn't listen or you couldn't understand the report. Evidently you don't know that the Master did me the honour to make me a member of that budget committee, so I know all about it. The budget committee says nothing about confining charity to the amount stated. It said that the average expended for charity during the past five years was so-and-so much, so that we could reasonably look forward to spending a similar amount in the coming year. The figure was given to allow a basis of comparison and a decision as to how much could be spent for other purposes.

"Running a lodge without a budget is like running an automobile without gasoline. By the budget we determine how and where and when we are to function. Without a budget we overplay our hand, spend too much in entertainment, not enough in relief. Without a budget we may rob our future brethren by encroaching upon our capital assets. A budget is an adviser constantly saying, 'Go slow!' Not all worthy projects are within our means."

"You still don't explain what we can do when our charity calls exceed the average of the past five years." The New Brother spoke less excitedly.

"We will meet them, of course," snapped the Old Tiler. "No Masonic Lodge refuses a call for charity when it has the means. But if the calls for charity are twice as big as expected, then we cut down on entertainment. If we have no budget line to which to hew, we spend as much for entertainment as before, and so come out at the end of the year a loser."

"But this budget cuts down on so much. We must use less or cheaper printed matter, and only a certain sum for ladies' night instead of . . .

"Instead of giving a committee of three authority to loot the lodge treasury of all that's in it to provide free entertainment for wives and sweethearts! You said it! No man loves his wife more than I love mine, yet I am content to have the lodge entertain her once a year with a sandwich and a cup of coffee, and undertake her entertainment on more elaborate lines myself. Don't forget, my brother that our primary purpose is neither charity nor entertainment, and that when we make either or both the principal parts of our Masonic activities, we work against the best interests of the fraternity.

"Masonry is a cultivation of love between man and man; it is education, as between heart and heart. It stands for patriotism, for freedom of thought and conscience, for a simple devoutness, for reverence, as well as for fun and frolic. Our ancient brethren found 'refreshment' necessary, but only when the 'work' was done. The 'pay as you please' system of too many lodges always skimps something, and it's usually the work, not the refreshment. So I'm for the budget, and for it strong!"

"So am I!" agreed the New Brother, in a very small voice.

LABOUR

When the lodge has been opened and is working, brethren are said to be at labour, and when the business of the meeting has been completed they cease labour and retire from the lodge room usually to partake of refreshments at the festive board. This carries on in the speculative order the same type of proceedings as obtained in operative days.

The difference is that the labour of operative stonemasons was directed towards the erection of material edifices whereas Freemasons engaged in the building of human superstructures of virtue and morality standing on the foundation of the basic principles of the order.

The Senior Warden in our lodges acts in a superintending capacity in relation to work being carried out, and he has a column on his pedestal which he keeps in an erect position during labour as a symbol of that authority. This officer lowers his column to a horizontal position when labour ceases thus indicating that he has passed his authority to another brother (the Junior Warden) during the brethren's absence from the lodge.

LIGHT

Light was the object and its attainment was the end of all the ancient mysteries.

In Freemasonry we symbolically enter the Craft in a state of darkness and begin the search for light. This light could be described as the eternal light of the word and spirit of the Most High, a spiritual light of wisdom, truth, knowledge and understanding.

One of the most impressive moments in the presentation of the Masonic message, occurring in the initiation ceremony, relates to a candidate's wish for light. The granting of this wish means the restoration of material light; it does not represent an immediate transformation to a state of spiritual excellence but rather provides him with, what could be called, the light of opportunity to learn.

A quest for light must be sought from deep within us and the point is made, most tellingly, to the candidate that the heart must be made to conceive before the eye can be permitted to discover.

There is dramatic emphasis on light again at a particular point in the raising ceremony of the third degree.

Finally, in the address to the Master at his Installation, he is informed that, in just the same way as the sun diffuses light on the world, it is his responsibility to communicate light and instruction to his brethren in relation to the practice of their Masonic duties and the beneficial nature of the order.



News from the South

Lodge Birthdays

Allan Sands	30
Mark Striker	17
Mark Stafford	12

Belated congratulations to W. Bro. Jock Hannaford on reaching his 80th birthday.

The following photograph of W. Bro. Jock Hannaford's 1988 Installation was found in the effects of the late Bro. Ross Wilson



W. Bro. J.W. Hannaford	Worshipful Master
W. Bro. B. Mahon	I.P.M.
Bro. A. Simmons	Senior Warden
Bro. W. Savill	Junior Warden
Bro. A. Carpenter	Chaplain
Bro. K. Fawcett	Treasurer
Bro. P. Wilson	Secretary
W. Bro. A. Donaldson	Director of Ceremonies
Bro. T. Hannam	Senior Deacon
Bro. A. Ritchie	Junior Deacon
W. Bro. B. Mahon	Almoner
Bro. C. Phelps	Asst. Secretary
Bro. A. Sands	Asst. Treasurer
Bro. J. Carle	Inner Guard
Bro. R. Christie	Steward
Bro. C. Bowley	Steward
Bro. R. Wilson	Steward
Bro. R. Dears	Steward
Bro. R. Weller	Steward
	Tyler

Oxymorons

1. Is it good if a vacuum really sucks?
2. Why is the third hand on the watch called the second hand?
3. If a word is misspelled in the dictionary, how would we ever know?
4. If Webster wrote the first dictionary, where did he find the words?
5. Why do we say something is out of whack? What is a whack?
6. Why does "slow down" and "slow up" mean the same thing?
- 7.. Why does "fat chance" and "slim chance" mean the same thing?
8. Why do "tug" boats push their barges?
9. Why do we sing "Take me out to the ball game" when we are already there?
10. Why are they called "stands" when they are made for sitting?
11. Why is it called "after dark" when it really is "after light"?
- 12.. Doesn't "expecting the unexpected" make the unexpected expected?
- 13.. Why are a "wise man" and a "wise guy" opposites?
14. Why do "overlook" and "oversee" mean opposite things?
15. Why is "phonics" not spelled the way it sounds?
16. If work is so terrific, why do they have to pay you to do it?
17. If all the world is a stage, where is the audience sitting?
18. If love is blind, why is lingerie so popular?
19. If you are cross-eyed and have dyslexia, can you read all right?
20. Why is bra singular and panties plural?
21. Why do you press harder on the buttons of a remote control when you know the batteries are dead?
22. Why do we put suits in garment bags and garments in a suitcase?
23. How come abbreviated is such a long word?
24. Why do we wash bath towels? Aren't we clean when we use them?
25. Why doesn't glue stick to the inside of the bottle?
26. Why do they call it a TV set when you only have one?
27. Christmas - What other time of the year do you sit in front of a dead tree and eat candy out of your socks?