

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

Another mixed bag of articles this month for your enjoyment.

On Page 2 is an article on Mentoring—a topic for each and everyone of us throughout our Masonic careers.

Remembrance Day on the 11th—we will remember them.

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Lest we forget

Mentoring

What is a Mentor - some lateral thinking?

The word *mentor* derives from the Latin *mens* meaning 'mind' (mental has the same root), so when using this word, we are really considering helping to develop the mind.

In general terms, mentoring is a personal development relationship, often quite close, in which a more experienced or more knowledgeable (wiser?) person over a period of time, helps to guide a less experienced or less knowledgeable person. It usually involves the informal transfer of knowledge and the communication and support needed to assist career, work or development in general. Some common mentoring techniques include:

Accompanying - a commitment to work side-by-side with the learner

Preparation - setting a basis so that the learner has some idea of what new areas of knowledge and behaviour are coming up and hopefully soften the possible shock against the changes that might occur by membership of our order

Demonstration - using ones own examples and experience to bring out aspects of the development process, rather than just 'quote from the manual'

Finding special opportunities - isolating particular situations or occasions relevant to the learning process

In the deep end - as the learner becomes increasingly more comfortable, the mentor may throw the learner straight into an area of change hopefully to spark off a change of values or even a different way of thinking

Review - on a regular basis to examine what is and should have been covered and absorbed and draw conclusions as to relevance, significance and future progress.

We need to be rather more specific for a Masonic mentor!

Masonic mentoring is more than just answering occasional questions or providing on-the-spot help. Nor is it just about keeping an initiate happy. It is surely, about an on-going relationship of education, discussion, meeting challenges from the curiosity of a new mason and encouraging him to search for Masonic truth.

To many, the mentor has responsibility for helping his mentee, apprentice, protégé or whatever to attend lodge and LOI, to make sure he understand the organisation of the lodge and its officers, the importance of the ritual and keep him happy when he has 'retired for a short while' before a ceremony in a higher degree.

But old-fashioned as it now appears, **these are mainly the responsibility of the proposer and seconder** and if this is true, then what is the purpose of a mentor?

The typical 'early life of a mason' these days is something like 'Initiation to MM apron 1½-3 years , Steward 1-2 years, First office not long afterwards'.

As membership shrinks in quite a few lodges, the pressure is always on candidates to progress quickly and this time-span might be even shorter.

There are also pressures against moral development in these times of economic stress, major changes in behaviour and public morality, increasing absorption of different cultural standards and modes of behaviour and thinking.

The young mason is encouraged to attend lodge, where he will see what is going on and by attending LOI, 'he will learn the ritual'. (*In fact LOI is surely a place to practice the ritual within the rehearsal ceremonial – the ritual should already be largely learnt!*)

Lots of training, but where is the Masonic '**education**'?

It seems to me that there are a number of subjects of which a thinking mason should have a working knowledge, including:

- A broad history of the craft and its origins
- A broad history of the development of our ritual
- An overview of the structure of the craft, from Grand lodge down to the private lodge
- An overview of the authority and management of the craft
- The role and responsibilities of all lodge and provincial lodge officers
- How, where and why charity and relief are applied.

Not every mason will want, or be able to handle all of these, but I suggest that a working knowledge of most, can only increase general interest level, encourage further enquiry, perhaps increase the richness of the Masonic experience and help to prevent the loss of young masons who may feel that after coming in, nothing much happens to them for a long time.

After over 20 years of formalising the above 'knowledge set' into a programme that might be followed by a young mason and having failed completely to gain any interest in it, I draw two possible two conclusions:

- A. I am totally wrong and this education is irrelevant
- B. Many masons have little interest or knowledge of the various aspects and therefore cannot or will not support their development.

So what can the mentor do?

- 1 Make sure that the young mason's proposer and seconder are involved in his development, from initiation, through the offices to the chair (and even beyond).
- 2 Offer help and suggestions as to how they can assist him and make him comfortable in lodge, at LOI, at the festive board and at home.
- 3 Make him aware of the importance of the overall scope of the above 'knowledge set'

4 Help him to investigate and gain knowledge as he wants and assist in obtaining sources of information.

The tradition in working man's groups such as trade unions, operative lodges etc was not just to protect the employee against unfair employer practices and keep out untrained competition. There is much evidence that the 'spiritual' side of behaviour was not ignored. The Halliwell Manuscript, the earliest version (about 1390) of our Old Charges contains among much more, the following (in oldish English):

*Look also thou scorn no man
In what degree thou seest him gone
Nor shalt thou no man deprave
If thou wilt thy worship save
For such word might there outburst
That might make thee sit in evil rest.
Close thy hand in thy fist
And keep thee well from 'had I known'*

Our craft is a brotherhood of friends, whose ceremonies and ritual give us an awareness of something more than their basic content. Using stories, word pictures and allegories, it seeks to illustrate the truths under-pinning our society, which are those of life itself.

If the freemason understands the more material aspects of our craft, it is to be hoped that he will more easily appreciate the spiritual aspects, *'devote leisure hours more especially to the study of such of the liberal arts and sciences as may lie within the compass of his attainment, and without neglecting the ordinary duties of his station to consider himself called on to make a daily advancement in Masonic knowledge', leading to 'honour to himself, usefulness to mankind and credit to his lodge'.*

M Gandoff December 2012

Acknowledgment; Article by WM Bro. Martin Gandoff, Montgomerie Lodge 1741 EC. Previously published in the Norfolk Ashlar, The Surrey Mason and the Square. Our Thanks go to Martin for allowing us to use his article about Mentoring.





ANSWERS TO THE OCTOBER QUIZ



Here are some answers to October Quiz but I must point out that different Lodges have different designs of Tracing Board so some answers will vary.

Q 1. How many Masonic symbols are there on your Lodge room 1st Degree Tracing Board? **Some Tracing Boards vary but nearly all show the following: an alter, VSL, Square & Compasses, Point within a Circle; Jacob's Ladder, symbols on this ladder vary with some TBs showing a Cross (Faith), an Anchor (Hope), a Cup or Hand (Charity) while others show Angels; Blazing Star; Sun, Moon, seven Stars; three columns representing Wisdom, Strength and Beauty; workman's Square, Level & Plumb-Rule; Rough and Perfect Ashlar (sometimes suspended from a tripod by a Lewis; Common Gavel, Chisel and 24inch Rule; Black & White pavement; Tracing Board & Plan; Tessellated Boarder around the TB with Tassels in each corner.**

Q 2. On that same Tracing Board how many rungs can be seen on the ladder? The VSL tells us there are 72.

Q 3. At which chapter of the VSL does your Lodge open the book when opening your Lodge in the 1st Degree? This varies with no right/wrong answer but see the beginning of your Ritual Book around pages 29 to 31 for recommended passages.

Q 4. Which chapter of the VSL tell us the dimensions of King Solomon's Temple? Chapter 6 of the 1st Book of Kings

Q 5. Why did King Solomon build the Temple and not King David? Tradition tells us that one of King David's soldiers was a man called Uriah who was married to a beautiful lady called Bathsheba. David arranged for Uriah to be killed in battle so he could marry Bathsheba. They had a son and named him Solomon. However, if you read Chapter 7 of the 2nd Book of Samuel you will see that although King David wanted to build a House for God to live in, it was God's choice to be transported from place to place in a tent, so he told David that it would not be him (David) who would build a Temple but one of his sons.

Q 6. Name King Solomon's mother. Bathsheba - see above.

Q 7. What is the difference between the Jewels of the Lodge and the Furniture of the Lodge? There are six jewels of the Lodge, three movable and three immovable. The three movable jewels are the Square on the Master's collar, the Level on the SW's collar and the Plumb Rule on the JW's collar called 'movable jewels' because they are transferred on Installation; the three immovable jewels are The Tracing Board, Rough Ashlar and Perfect Ashlar. The furniture of the Lodge are the VSL, the Square and the Compasses.

Q 8. We lock up our secrets with fidelity - what is fidelity in this context? Fidelity means faithfully true and consistent.

Q 9. What is it that we are supposed to learn from the chisel in the 1st degree working tools? The advantages of being educated.

Q 10. Why does the Master of the Lodge get the Senior Warden to close the Lodge instead of doing it himself? The SW rules the night because he marks the setting sun so it is his job to close the Lodge at the end of a day's work. (btw the JW rules the day because he calls us from labour to have a rest and then back to work - so the JW is represented by the sun and the SW by the moon).

Editor's Note—Whilst browsing a Research lodge of Ruapehu No, 444 document I came across the following article that was published in the NZ Craftsman in January 1898:

THE TRUE STORY OF THE LADY MASON

The well-known legend of Lord Doneraile's daughter, who discovered the dread secrets of Freemasonry, and was compelled in consequence to submit to initiation as a member of the Craft, has just undergone important modifications, says our London correspondent.

The original romantic story represented Miss Bessie St. Leger hiding in an empty clock-case in a room in which the Lodge was being held at Doneraile court. She grew, however, so alarmed at the solemnity of the operations that she gasped, sneezed, and disclosed her presence. The Lodge thereupon insisted on the young lady's initiation.

This has up to now been the accepted version of the affair. But it is not correct. Mr. Edward Conder, of Antiquarian Research fame, has been over in Ireland sifting the story, and as a result we must I fear part with the clock-case.

Apparently the first Lord Doneraile and his friends were in the habit of holding frequent Lodges at Doneraile Court. On one occasion Viscount Doneraile, with others, met for Masonic purposes in a large room on the ground floor of the house, and in front of this room was a small library, divided from it by a partition wall, which, at the time, was undergoing repair.

A portion of the wall had been taken down and the bricks loosely replaced without mortar. Against these loose bricks the oak panel has been temporarily reared. On this particular afternoon Miss St. Leger had been reading at the library window, and the light of the winter afternoon having failed, she fell asleep. The sound of the voices in the next room awakened her, and from her position behind the loosely-placed bricks of the dividing wall she realized that something unusual was taking place in the next room.

She appears to have removed one or more of the loose bricks, and thus was enabled to watch the proceedings of the Lodge. For some time her interest in what she saw was sufficiently powerful to hold her spellbound, and it was not until she realized the solemnity of the responsibilities undertaken by the candidate that she understood the terrible consequence of her action. The wish to hide her secret, by making good her retreat took full possession of her thoughts.

Her passage into the hall was easy, but it happened that the doors of the two rooms were close together. Outside in the hall the Tyler was on guard, and from this point her retreat was cut off. Miss St. Leger realizing that the Tyler, Lord Doneraile's butler, well knowing the condition of the temporary wall, would at once from her frightened appearance grasp the situation, screamed and fainted.

This old and trusty family servant, divided between his affection for his young mistress and the duties he owed to the Lodge, hesitated whether he should call for aid from the household or alarm the Lodge. Fearing, however, to leave the door unguarded, he decided to summon his master.

This course brought Miss St. Leger's father, with her brothers and other members of the Lodge, into the hall. Having carried the young lady back into the library, and she being restored to consciousness, they learned what had occurred. Leaving her in charge of some of the members, they returned to the Lodge and discussed what course, under the circumstances, they had best pursue.

The discussion was prolonged for a considerable time, after which they returned, and, having acquainted Miss St. Leger with the great responsibilities she had unwittingly taken upon herself, pointed out that only one course was open to them.

The culprit at once consented to pass through the impressive ceremonies she had already, in part, witnessed and became a Freemason.

Evening Post

DIGNITY

Have you ever stopped to think what your dignity means to you, how important it is that you guard?

Dignity is a curious thing. Try as you will you can't acquire it by itself. When you try, you only succeed in becoming pompous if not ridiculous.

As certain chemicals, when put together with others, produce a lovely iridescence which none alone can give, so dignity is the result—the happy by-product—of a combination of certain traits of character.

Self-respect, humility, respect for others are the main ingredients. With them are blended kindness, sincerity and a quiet poise.

The oddest thing about dignity is that, while animals are born with it, man—God's noblest creation—has to acquire it for himself. Perhaps this is the test.

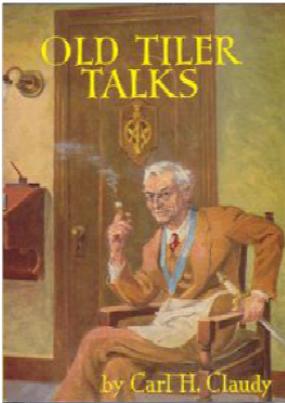
At any rate, about the kindest thing you can do for a person is to help him to develop his dignity.

To rob him of it, or to encourage him to dissipate it, comes pretty close to treason to the human race.

Freemasonry is a subject that presents more features of interest and more channels of thought for student investigation than any other topic in the world.

Masonic Herald 1923.

Freemasonry is not about how good a man you are It's about how good a man you want to be.



Old Tiler Talks— ON FINDING OUT

"I'm sore!" announced the New Brother to the Old Tiler.

"Where?" demanded the Old Tiler. "I'm no doctor, if it's your teeth or your back."

"It isn't. It's my feelings."

"That's different. As a soother of sore Masonic feelings I am the best doctor in captivity!" smiled the Old Tiler. "Pull out your symptoms and let's look at them."

"It's being jumped on, if you must know," began the New Brother. "I asked a friend to give me his petition to the lodge and Brother Smith heard it and walked all over me. How was I to know we didn't go around asking for petitions? At lunch a man I know made slighting remarks about Masonry and I defended it, and a brother took me to task afterwards and told me I shouldn't discuss Masonry with the profane. How was I to know it wasn't done in the best Masonic circles? Just this evening I answered the telephone and a feminine voice asked for Brother Jones and I said he wasn't here. The Master walked up and down my spine for giving out information as to who was and who wasn't present. How was I to know that was a secret?"

"How do you usually find things out?" asked the Old Tiler.

"But I think I ought to be told these things! I think I should be instructed what to do and what not to do. I think."

"I don't think you think," interrupted the Old Tiler. "I think you think you think. Really, you just react. Now answer a few questions, like a good patient, and I'll cure your pimpled feelings, relieve the congestion in your inflamed emotions and reduce the swelling in your cranium and you'll feel a lot better. In the first place, what's your business?"

"Why, I am in the hardware business-I own the store at the corner of Main and Oak Streets-what's that got to do with it?"

"When you went into the hardware business, did you know all there was to know about it?"

"I'll say I didn't and don't now. But what. . ."

"I'm doing the question asking!" snapped the Old Tiler. "Did all the other hardware dealers of this town give you good advice? Did they all surround you day and night with counsel and assistance? Or did they let you paddle your own canoe?"

"Just that. I learned what I know by asking questions and reading, by listening to others who knew the game, by. . ."

"Exactly. You hung up a sign and launched out for yourself, and they accepted you at your own value -as a competitor, a man, a business agent, able to fight your own battles. That's what we do in the lodge. We make you a Master Mason. We give you instruction in Masonry. We make

you one of us. Then we turn you loose and expect you to act as if you were a man and a Mason, not a school child. If we spent all our time telling every new brother all we know, we'd have no time

to practice brotherhood. We expect you to open not only your ears but your mouth. There are seventy-six men in that lodge tonight, any one of whom will answer any question you ask, and if they don't know the answer they will find some one who does. But to expect the seventy-six to force information on you is unreasonable. They don't know what you know; they have natural reluctance to put themselves in the position of teachers, when they don't know if you want to learn or what you want to learn. Ask a question and you'll hear something. Stick around with your mouth shut and you won't.

"The fraternity has certain customs and usages. Those who denounce it in public can do it no harm, but defense can harm it. If a man gets up in public and says he thinks the public school is useless, the church is a bad influence, and the government a failure, banks a hindrance to business and the automobile a blot on civilization, do you defend the school, the church, the government, the bank, the automobile? Every thinking human being knows the public school has made this country what it is, that the church makes men and women better, that this is the best of all governments and that the automobile is the greatest of time savers. These things are self-evident. The man who denies them makes himself, not the thing he criticizes, ridiculous. Criticism of Masonry hurts the man who utters it, not the Craft."

"All that is true. I admit it, but I didn't know it!"

"No, and you didn't know you were not supposed to say whether Brother Jones was here or not. That's his business. But I'm telling you because you asked me. I thought you knew all this. How was I to know you didn't? You never told me you didn't!"

"Well, er-I thought-I mean-"

"You thought you thought but you thought wrong!" smiled the Old Tiler. "Just remember, don't do, don't say, don't think Masonry while you are new until you have asked. We are old, old; we have ideas, ways of doing and thinking, which have grown up through the years. You will learn them gradually as you attend lodge and talk with well-informed Masons. Don't be afraid to open your mouth. No one will laugh at you, all will help. But don't ask questions outside the lodge and don't talk outside the lodge until you know what you are talking about."

"I know one place outside the lodge where I can, do and shall talk! defended the New Brother.

"In spite of what I say?" demanded the Old Tiler, somewhat tartly.

"Yep, in spite of what you say! And that place is right here in the anteroom," smiled the New Brother. "And thank you."



NOVEMBER QUIZ



1. The Earth constantly revolving on its axis around the sun - does the Earth revolve from East to West or from West to East?
2. In which country was Hiram Abif born?
3. In one of our prayers we use the term 'supplicate' - what does this mean?
4. Only two of our original Grand Masters were kings, one was Solomon King of Israel, the other was Hiram, King of Tyre - in which modern country is Tyre?
5. Think of the three grand principles on which our Institution is founded - what is the middle one and how would you demonstrate it in modern life?
6. How would you describe 'a cowan' to a non-masons?
7. We know that the three immovable jewels were big and heavy, but why are the movable jewels so called?
8. What constitutes the 'Ornaments' in a Lodge?
9. What is the lowest Grand Lodge rank that entitles the holder to be called Right Worshipful Brother?
10. What does the word 'inculcate' mean?

With acknowledgement to the Craft Masonry Education Website New Zealand

News from the South

Lodge Birthdays

Mark Striker	18
Mark Stafford	13

We had a welcome returning member in October — W. Bro. Brian Mott - who gave an excellent rendition of the Second Degree tracing Board. Brian was back in Vila for a week's holiday with wife Pat, daughter Alison and 5 year-old grandson Daniel.

W. Bro. Russell Chilton, as a token of his thanks for the friendship and trust he has been given, presented the W.M. with silver square and compasses which will be placed on the VSL.

MASONIC CHARITY

CHARITY has been called the cornerstone of Freemasonry, and there is no doubt that charity has been a distinguishing characteristic of the Craft from time immemorial.

It was the vital principle that first brought the Craft into existence, and which, if taken from it, would leave it a monument of clay. In the sense in which we use the word, charity must not be understood as the mere giving of alms, the feeding of the hungry, the clothing of the naked, or the care of the widow or orphan, the aged and infirm. All these are the necessary and logical results of charity, but are not charity itself.

Charity is kindness, affection, universal love, the motive power which moves us towards these results. It possesses a heart that can feel for the sufferings of another and a desire to relieve them at the expense of some self-denial.

Without some self-denial there can be no genuine charity, and the man whose charity is not strong enough to move him to deny himself something for the good of his fellow-men is merely a charlatan, masquerading in a garb that does not fit him, and which, while it may sometimes deceive himself, will seldom deceive others.

Masonry itself may be described as an institution, the vital principle of which is the desire of its members to do good to their fellow-men, even at the cost of some sacrifice to themselves, and although it is not in the common acceptance of the term a charitable or benevolent institution, and its members in all ages have cultivated the social virtues and been boundless in their fraternal hospitality, they have never forgotten this vital principle.

At the present time the Masonic charities of Great Britain are the wonder and admiration of the world, while in Canada they are doing much practical work of a genuine charitable character.

NZ Craftsman July 1899 / Masonic Sun

THE SECRETARY –or the woes of

If a Secretary sends a letter, it's too long.
If he sends an email, it's too short.
If he doesn't send anything, he's too lazy.
If he attends a committee meeting, he's butting in.
If he stays away, he's a shirker.
If he dongs a member for dues, he's insulting.
If he fails to collect them, he's slipping.
If he asks for advice, he's incompetent.
If he doesn't, he's bull-headed.
If he writes his minutes complete, they're too long.
If he condenses them, they're too short.
If he talks on a subject, he's trying to run things.
If he remains silent, he's lost interest in the meeting.
Ashes to ashes, dust to dust,
If the others won't do it, the Secretary must.



Humour

EPITAPHS

Harry Edsel Smith of Albany, New York: Born 1903--Died 1942.
Looked up the elevator shaft to see if the car was on the way down. It was.

=====

In a Thurmont, Maryland, cemetery: Here lies an Atheist, all dressed up and no place to go.

=====

On the grave of Ezekial Aikle in East Dalhousie Cemetery, Nova Scotia:
Here lies Ezekial Aikle, Age 102. Only the good die young.

=====

In a London, England cemetery:

Here lies Ann Mann, who lived an old maid but died an old Mann. Dec. 8, 1767

=====

In a Ribbesford, England, cemetery:

Anna Wallace

The children of Israel wanted bread,
And the Lord sent them manna.

Clark Wallace wanted a wife,
And the Devil sent him Anna.

=====

In a Ruidoso, New Mexico, cemetery: Here lies Johnny Yeast. Pardon him for not rising.

=====

In a Uniontown, Pennsylvania, cemetery:

Here lies the body of Jonathan Blake, Stepped on the gas instead of the brake.

=====

In a Silver City, Nevada, cemetery:

Here lays The Kid,

We planted him raw.

He was quick on the trigger,
But slow on the draw.

Humour

A lawyer's epitaph in England: Sir John Strange. Here lies an honest lawyer, and that is Strange.

=====

John Penny's epitaph in the Wimborne, England, cemetery:
Reader, if cash thou art in want of any, dig 6 feet deep and thou wilt find a Penny.

=====

In a cemetery in Hartscombe, England: On the 22nd of June, Jonathan Fiddle went out of tune.

=====

Anna Hopewell's grave in Enosburg Falls, Vermont:

Here lies the body of our Anna,
Done to death by a banana.
It wasn't the fruit that laid her low,
But the skin of the thing that made her go.

=====

On a grave from the 1880s in Nantucket, Massachusetts:

Under the sod and under the trees,
Lies the body of Jonathan Pease.
He is not here, there's only the pod,
Pease shelled out and went to God.

=====

THIS ONE IS EXTREMELY WELL WRITTEN:-

In a cemetery in England:
Remember man, as you walk by,
As you are now, so once was I.
As I am now, so shall you be,
Remember this and follow me.

To which someone replied by writing on the tombstone: To follow you I'll not consent, Until I know which way you went.

And the final one...

On a tombstone in Boothill Cemetery, Tombstone, Arizona:
Here lies Lester Moore
Four slugs from a 44
No Les, No more