

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

They shall grow not old,
as we that are left grow old
Age shall not weary them,
nor the years condemn
At the going down of the sun
and in the morning

We will remember them
Lest we forget

Binyan's Ode

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OCTOBER ANSWERS



1. Name two of the immovable jewels of the Lodge. **The immovable jewels in a Lodge are the Tracing Boards; the rough ashlar; the perfect ashlar.**
2. Freemasonry is supposed to imprint on our hearts three sacred dictates, what are they? **Truth, Honour, Virtue.**
3. The four corners of the flooring represent the four cardinal virtues ? name them. **Temperance, Fortitude, Prudence, Justice.**
4. Explain any two of them to yourself in the mirror? This will surprise you and make you smile. **This is a self-regulated exercise ? try it yourself.**
5. Name two pieces of the Ritual furniture of the Lodge. The Lodge furniture consists of **the VSL, the Square, the Compasses.**
6. You should all know yourselves to be Masons by the regularity of your initiation, what does this mean in modern life? **To explain this in modern life we need to know what it is in masonic terms. You were made a Mason in the body of a Lodge which was Just (because of the open VSL), Perfect (because there were 7 or more Freemasons in attendance - the Master and his two Wardens who conducted most of the ceremony, two Deacons to guide you who in days gone by might have been Fellows of the Craft or Fellow-craft masons, and two Entered Apprentices who might have assisted in some of the verbal work), Regular (because of the Warrant also known as the Charter from Grand Lodge gives the Lodge the authority to make a man into a Freemason). Initially to enter the Lodge you were admitted on the Perfect Points of your entry which means you came 'of' your own free will, you knocked 'at' the door of the Lodge requesting to come in, and you were received 'on' the point of a sharp instrument. In modern life you are expected to be Just by recognizing the spirit of God to guide your actions, be perfect in your acceptance of leadership and management of those superior in position and your peers, and recognize the authority of the law-of-the-land. Be involved only on those activities you are willing to pursue, ask when you need something, and remember the consequences of your actions.**
7. You demonstrate the proof of being a Mason by signs, tokens and the perfect points of your entrance. The signs are all squares, levels and perpendiculars so how should this be used in modern life to demonstrate you being a Mason? **Meet your colleagues on the square by being honest in all your actions and words, conduct yourself carefully being on the level with everyone at all times, be an upright citizen.**
8. Name the perfect points of your entrance. **Of, at, on ? see answer 6 above.**
9. When closing the Lodge in the first degree how many knocks are heard? **After the Master has asked Brethren to assist him in closing the Lodge, in most Lodges the IG gives 3, the Tyles gives 3, the JW gives 3, then after the prayer the Master gives 3, the SW gives 3, the JW gives 3, the IG gives 3, the Tyler gives 3 making 24 in all. However some Lodges differ at the very end IG and Tyler knocks.**
10. What is the last word spoken and who speaks it when closing the Lodge at the end of a Masonic meeting? [Read this question very carefully before answering]. **Some would say that the SW actually closes the Lodge so his last word is "Lodge". Others would say that the closing is not complete until the tracing board is concealed and the VSL is closed and we have asked God to preserve the Craft so the last word would be "Craft".**

With acknowledgement to the Craft Masonry Knowledge Website New Zealand

The Landmarks of Freemasonry

The following is an extract from a text written by V.W. Bro. Kent Henderson PGIWkgs Western Victoria, Australia.

Masonic author Harry Carr defines a landmark as a principle or tenet that has 'always existed' in Masonic practice, and as an element in the form of the Society of such importance that, if removed, Freemasonry would no longer be Freemasonry. These are:

1. **That a Mason possesses a belief in God, the Supreme Being, the Great Architect of the Universe.**
2. **That the Volume of the Sacred Law is an essential and indispensable part of the lodge, to be open in full view when the brethren are at labour.**
3. **That a Mason must be male, free-born and of mature age.**
4. **That a Mason, by his tenure, owes allegiance to the Sovereign and to the Craft.**
5. **That a Mason believes in the immortality of the soul.**

These items, he states, largely date back to the Old Charges, which were the written laws of the Operative Masons. The oldest of these documents dates back to 1390.

There are other authors, such as the American authority Dr Albert Mackey, who prescribed a larger range of Landmarks. What is, or is not, a 'Landmark of the Order' is to some extent academic. Clearly, there are quite a number of customs which are observable norms across the gamut of world Freemasonry. These include the division of symbolic craft Masonry into three degrees, the modes of recognition observed amongst members, the legend associated with the Third Degree Ceremony, the necessity of Masons to congregate in lodges, the government of a craft lodge by its Master and Wardens, the government of the fraternity by a Grand Master, and a number of others.

SCRUPLE OR DIFFIDENCE (WITHOUT)

One of the questions asked of every Fellowcraft before his raising seeks to know the manner which our ancient brethren engaged in the building of Solomon's Temple received their wages, and the answer given is 'without scruple or diffidence'.

In response to the succeeding question, "Why in this peculiar manner" , the answer is "without scruple well knowing they were justly entitled to them and without diffidence from the great reliance they placed on the integrity of their employers in those."

To make even clearer, "without scruple" means that the workmen had no doubt or hesitation on grounds of morality or propriety in accepting their wages, knowing that they had given conscientious service. "Without diffidence" means that they had complete faith and trust in their employer and were quite sure that they would be fairly paid for their work.

To Read or Not To Read

It seems that an increasing number of Masons are having difficulty learning and remembering passages from the Blue Ritual Book and I am often asked if it is alright to read from the book during a ceremony. If you watch a mason reading and compare that with a mason delivering from memory you will see several differences. I offer a few observations as follows.

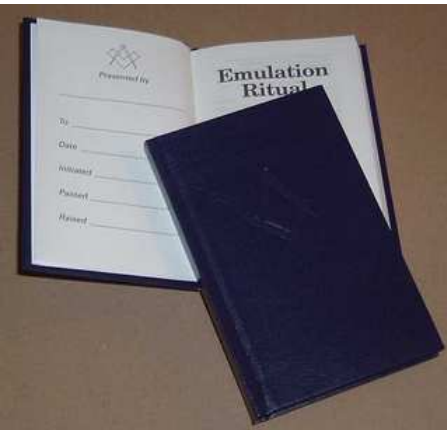
The mason reading will have his head tilted forward as he looks down at his book or notes and his voice will be slightly muffled because his throat is slightly closed. Whereas, the Mason who can hold his head up while reciting a Charge from memory will probably speak more clearly.

The Mason reading his book/notes cannot look at the Candidate with more than a glance for fear of losing his place in the text, whereas the Mason who knows his words can look the Candidate in the eye which makes the Candidate feel more part of the proceedings.

The Mason who reads may lose his place and have to stop and silently look for where he is at, which breaks the flow of instruction to the Candidate. Whereas, the Mason narrating from memory usually makes the story flow and this is also more meaningful to the Candidate.

I feel very uncomfortable watching a Mason making a mess of reading passages of ritual because he has not prepared beforehand and is reading it for the first time in ages. Remember the 5 Ps - Poor Preparation Produces Poor Performance. The best preparation is to learn the work thoroughly.

It is a fact that some people have great difficulties in learning and I have heard men say that they can't learn or find it very difficult. I would ask whether a Mason has spent sufficient time on his learning.



Based on my professional researches into learning in adults over the last 30 years, one main reason for poor delivery in Lodge is insufficient time allowed to do the learning to a proper depth. Learning passages takes much more time than you would think and it takes technique as well. The brain learns to retain information by seeing/hearing/reading and speaking/writing that information over and over and over again, dozens if not hundreds of times. W. Bro. Richard Illingworth started us off with his article on learning charges (see Archive page in drop-down box) and we will be putting up more articles on learning in the weeks and months to come - so, watch this space.

Years ago there was an emphasis on each Freemason's responsibility to learn the work of his Office so he could perform his duty competently. Ritual books were not allowed in Lodge on the assumption that time spent learning the work lead to better understanding of Freemasonry and was part of a daily advancement in Masonic knowledge. I know that times have changed over the years with more in our lives today than in times past and the attitude to the word 'responsibility' has changed as well. To make Freemasonry great again requires that extra mile.

V.W. Bro. George Allan G Lec K.L. Chair of Masonic Education

TO TRY AND AJUST

The word try is often misinterpreted in Charges given from our Freemasons ritual book. There are a number of different meanings to the word 'try' such as:

try to reach a target – try meaning to make an attempt

try a jacket on – try meaning see if it fits.

try and break it – try meaning have a go

a man was tried in court – try meaning investigate and decide

try me and prove me – try meaning test me and see what happens.

It is this last one that we mean in,

“The square is it try, and adjust rectangular corners ...”

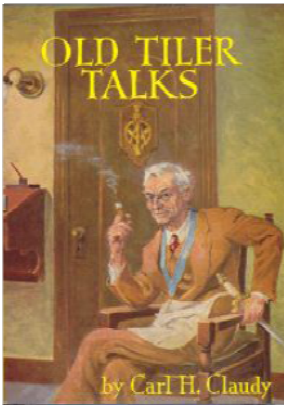
The corner is tested to see if it is exactly 90 degrees – and if it is not it is adjusted by mallet and chisel until it is exactly as required.

An operative stone-mason would try his square periodically on the perfect ashlar which was known to be exactly square, i.e. test his square for exact squareness.

So, when giving a Charge, pause after the word try to emphasis that you are not trying to adjust but you are testing and afterwards adjusting as necessary.

By the way - another place in our ritual where people make a mistake is when saying just upright and free. Pause after the just (there is a comma in most ritual books) to give the meaning 'just' as in upright and trustworthy - not "just upright" meaning about to fall over.





Old Tiler Talks— KINDS OF MASONS

"I am almost through!" The New Brother displayed a sheaf of cards to the Old Tiler. "Soon I will have joined them all and become every kind of Mason there is."

"What do you know about the kinds of Masons there are?" asked the Old Tiler, interested. "You have not been a Master Mason long enough to gain all that knowledge!"

"That's not hard to gain, with all the brethren poking petitions at you. There are Scottish Rite Masons and York Rite Masons and Templar Masons and Chapter Masons and council Masons and..."

"Oh!" the syllable said much. The Old Tiler added, "I didn't understand. I thought you couldn't have learned yet."

"Learned what? Are there some more kinds of Masons?"

"Indeed, yes! answered the Old Tiler. "A great many kinds. But seven you haven't mentioned stand out more prominently than others."

"Do tell me! I thought I had joined most of them..."

"You don't join these. You become one, or are made one, or grow into one of them. For instance, there is the King Solomon Mason. He thinks that everything that Solomon did as a Mason is right and everything he didn't do is wrong. To him Masonry was conceived, born and grew up in the shadow of King Solomon, and every word of the legend is literally true, much like the man who refuses to believe the earth is round, because a verse in the Bible refers to the 'four corners of the earth!' The King Solomon Mason lives his Masonry according to his light; perhaps it's not his fault it is so dim.

"To the ritual Mason the importance of Masonry is the form of its words. A good Mason in his belief is one who can repeat a lecture from end to end without a slip. A man may do battle, murder, or cause sudden death, commit arson or run away with a neighbor's wife; if he knows his ritual letter perfect, it 'was all a mistake!' The man who doesn't know his ritual letter perfect is not, in this man's eyes, a good Mason; not though he give to charity with both hands and carry love for his fellowman in both head and heart.

"The practical Mason looks at life from a utilitarian standpoint. He prefers electricity to candles for Lesser Lights because they are simpler and prefers candles to electricity because they are cheaper. He thinks a choir impractical because it produces nothing permanent, and would rather spend the money for printed matter or a new carpet. He is at his best when raising money for a new temple and at his worst when asked to express himself upon the spirit of Masonry. His hand is in his pocket for charity, but never for entertainment. He is usually on the finance committee, and recommends a budget in which rent and heat and light are bigger than relief.

"The heart Mason is the opposite. He is full of impractical schemes. He wants to start a new temple which will never be built. He talks much of the Fatherhood of God and the brotherhood of man, but is absent when the hat is passed and the committee on funds needs a few workers to go out and gather in. The heart Mason is the lodge sob-sister; he usually seconds any motion to spend any amount of money for flowers or to send a brother away for his health, and always makes a little tear-filled speech about the fatherless loved ones, even if the dear departed died a bachelor.

The business Mason belongs because he thinks it helps his job. He usually sits next to the solid businessman in lodge and likes to tell people what he does. If he is a Past Master, he never comes to lodge on time, so that he can get a special welcome at the Altar. His favorite speech is about the man who tried to advertise his business in lodge and how evil this was; in the speech he always mentions his own business. He wears an extra large sized pin and prints squares and compasses on his letter-heads.

"We dominate another kind by the expressive term of belly Mason. He is most faithful in attendance at lodges where there may be a feed. He will cheerfully spend twenty cents carfare and a long evening to get a fifteen-cent sandwich. If there is to be a sit-down meal he will sit up all night to be on time. If the affair is in another lodge and needs tickets he will take time off from his job to hunt a brother who has a ticket and doesn't want it. He usually manages to cross the lodge room while the cigars are passed so he can dig into the box twice. If the crowd is small, he is the last man to get a smoke, so he can take all that are left. If the crowd is large, he is among the first, to make sure he doesn't get left.

"And then there is the regular Mason- the fellow who does his best with the time and brains he has. He is the great bulk of the fraternity. He pays the dues and fills the chairs and does the work. He is seldom a fine ritualist, but he is usually an earnest one. He is not very practical, and would spend more than we have if it wasn't that he is too sentimental to permit the charity fund to be robbed. He passes the sandwiches and coffee, and if there is any left he gets his; but he doesn't care so long as the evening is a success. He isn't a student, but something in the heart of Masonry has reached deep into his heart, and so he comes to lodge and does his best. He is not learned, but he is not stupid. He is not hidebound, and yet he is conservative. He loves his lodge, but not so much he cannot see her faults. He is most of us."

"And what class of Mason am I?" asked the New Brother, uneasily looking at his sheaf of cards.

"You have cards enough to be considered a Mason for almost any reason," answered the Old Tiler.

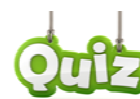
"But I'll take your word for it. What kind of Mason are you?"

"I don't know for sure, but I know what kind I am never going to be!" answered the New Brother, putting his many cards away.

*A MASDN IS NOT NECESSARILY A MEMBER OF A LODGE IN A BRAD SENSE,
HE IS ANY PERSON WHO DAILY TRIES TO LIVE THE MASDNIC LIFE, AND TO
SERVE INTELLIGENTLY THE NEEDS OF THE GREAT ARCHITECT.*



NOVEMBER QUIZ



1. How many master masons must be present to "open" a lodge of entered apprentices?
2. What are the three great lights of a lodge?
3. Why is the entered apprentice placed in the north-east corner of the lodge?
4. What is a "Token" and why is it issued to an Entered Apprentice Freemason?
5. Why was a P. applied to the N.L.B of all initiates?
6. What is the connection between the phrase "...from the P. that S. at the L. of the P. or E. of K.S.T. and the first regular step of an entered apprentice?
7. State the three (3) reasons why Masonic Lodges ought to be facing due East to West?
8. What do the "Three Lesser Lights" represent?
9. What is the significance of the letter "G"?
10. What is the main reason you were you divested of all metallic substances at your initiation?

With acknowledgement to the Craft Masonry Knowledge Website New Zealand

Lodge Birthdays

Mark Striker	19
Mark Stafford	14

News from the South

Timeline for the setting up of the "Chapter of Discovery" is October 2019 with the first installation in March 2020.

SECOND OR FELLOWCRAFT DEGREE

Following a candidate's initiation he moves at a later time to pass through the second or Fellowcraft degree.

Whereas the first degree relates to man at the beginning of his existence, the second degree teaches the basic concepts of education and advancement. It points out the need for Freemasons to contemplate and study the wonders of nature, science and art in a constant search for enlightenment and knowledge.

Emphasis is laid on Fellowcrafts seeking to develop their talents and abilities with the aim of enriching and ennobling their minds, so enabling them to make the greatest possible contribution to the wellbeing of the society in which they live.

In the second degree, brethren are enjoined to act at all times in accordance with the principles of morality, equality and uprightness as represented by the working tools of the degree, namely, the square, level and the plumb rule.

It should be noted that in early speculative times there was only a two-degree system of working and the Fellowcraft ceremony completed the admission of a brother into the order.

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SECRETARY

The Secretary, who may be a Past Master or Master Mason, is one of the regular officers of each lodge. It is his responsibility to record the proceedings of the lodge in the form of minutes, handle all correspondence maintain all records of brethren with particular reference to the dates of their having taken their different degrees, and to generally act as the administrative officer of the lodge.

This officer is invested with his collar and jewel of office, the crossed pens, at each Installation. The investiture charge reads in part; "The crossed pens are an emblem of silent communication. The pen should never be used in the cause of oppression but the fluid should flow freely from it in defence of a brother's character when assailed, and it should be eloquent in the cause of the destitute and oppressed." The substance of this charge is that the secretary should never write in an unfair or vindictive manner but should always act with diplomacy, understanding and charitableness in his dealings with brethren, especially those facing difficulties in life.

Secretaries are usually exempted from the payment of lodge dues under the by-laws of lodges and, in many cases, receive honorariums for their service.

A Grand Secretary is normally appointed in each Grand Lodge to control all administrative and secretarial functions in their particular jurisdictions.



Bro. Euan Munro, who attended our last installation sent me these photographs from Glasgow— with his twin brother having just had their diamond jubilee presentation with certificate, medal and diamond pin in the Provincial Grand Lodge of Glasgow. The Master in the photograph below is the nephew of Euan.



Hearty good wishes and congratulations from the Lodge of Discovery.



Humour

Rough Stuff

- Q. How did the ruffians try to steal the Master Mason's secrets?
A. They served Hiram Abiff in the temple.

The AGSW and the Funeral

- Q. What does an Assistant Grand Superintendent of Workings have in common with a body at a funeral?
A. The show wouldn't be the same without them, but nobody expects them to say very much.

The Fellowcraft and the Tiger No.1

- Q. What would you get if you mixed a Fellowcraft and a tiger?
A. A tiger.

The Fellowcraft and the Tiger No.2

- Q. What happened to the Fellowcraft?
A. He's gone into the middle chamber.

The Grip

- Q. Why do Masons have a secret handshake?
A. So they don't mistake each other for penguins.

The Illuminator

- Q. Who is the most enlightening person in the Lodge?
A. The Director of Ceremonies, because DC power is electrifying.

The King is Dead

- Q. What did the Israelites say when their first King (before David and Solomon) died?
A. That's Saul folks.

The King's Limo

- 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.

The Staircase

- Q. Why did the Worshipful Master fall down the stairs?
A. Because the Entered Apprentice had taken the first step.

Tongue in Cheek

- Q. What did the recalcitrant EA say before he was slain?
A. Se sells seasells by the seasure.

To Order

- Q. Why do Freemasons Stand to Order?
A. Because if they sat down the waiter might not notice them.

Tyler Tiler

- Q. What is the difference between a tyler and a tiler?
A. One tyles lodges and the other lodges tiles.