

# The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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## Greetings Brethren,

*The Grand Lodge of Western Australia has issued the following Declaration of Principles of Antient, Free and Accepted Masons:*

### Freemasonry as a Society is.....

**CHARITABLE:** By precept and example, members are exhorted ever to be charitable in thought, word and deed. The prime function of Freemasonry's financial resources is to promote approved avenues of charitable endeavour. These avenues are updated from time to time for the benefit, not just of members and their dependents, but of society in general.

**RELIGIOUS:** It has a religious basis but does not purport to be a religion. It acknowledges a One and Caring Deity, reverence for whom is a feature of its ceremonials. The Volume of the Sacred Law, a great light in Freemasonry, is open in a prominent position whenever a Lodge is in session.

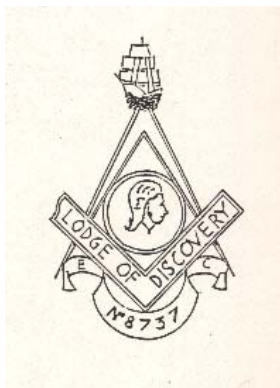
**SOCIAL:** It encourages the meeting together of men for the fulfilment of its primary objective—the Brotherhood of Man under the Fatherhood of God.

**BENEVOLENT:** For centuries Freemasons have engaged in well-doing for the welfare of others.

**EDUCATIONAL:** Its authorised ceremonials teach a system of morality and brotherhood based upon Sacred Law. Offices in a Lodge afford progressive opportunities to extend abilities and to acquire leadership qualities.

**CHARACTER-BUILDING:** Recognising that Society is made up of individuals, it impresses on its members the principles of personal righteousness and responsibility, enlightens them in the ways and means of human welfare and inspire feelings of charity and goodwill towards all mankind, in such ways, character development is continuously being fostered and practical application is given to cherished principles of the fraternity.

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Old Lodge Logo

## Membership e-mail address list

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

**TO THESE SEVERAL ENDS:**

**IT TEACHES:** and stands for the worship of a Supreme Being, truth and justice, fraternity and philanthropy, enlightenment and orderly liberty, civil, religious and intellectual.

**IT CHARGES:** each of its members to be true and loyal to the government of the nation to which he owes allegiance, and to be obedient to the law of any country he may visit.

**IT INSPIRES:** its members to engage in acts leading to the enrichment of community life, the betterment of conditions for the poor and distressed and to the fashioning of a brighter and better civilisation.

**IT BELIEVES:** that the attainment of these objectives is best accomplished by laying a broad basis of principle whereon men of every race, country, sect and opinion, may unite rather than by setting up a restricted platform whereon only those of certain races, creeds and opinions can assemble.

**HOLDING THESE BELIEFS, AND IN THE KNOWLEDGE THAT THE TRUE FREEMASON WILL ACT IN CIVIL LIFE ACCORDING TO HIS INDIVIDUAL JUDGEMENT THE GRAND LODGE OF WESTERN AUSTRALIA AFFIRMS:-**

**ITS CONTINUED ADHERENCE:** to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics or other topics likely to excite personal animosities.

**ITS DEDICATION:** to the basic Masonic principles of brotherly love, relief and truth, and by their consistent practice, the promotion of the true and lasting happiness of mankind.

**ITS CONVICTION:** that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of government officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties.

*As published in Issue No. 11 of Discoverer in June 1984*

## THE FELLOWCRAFT

When the 'Operative Mason' came to the end of his Apprenticeship, and his record was good and had proved his proficiency under test, he was formally released from his bond and became known as 'A Fellow of the Craft'. The term that Freemasons, as 'Speculative Masons' use of 'Fellowcraft' is actually a shortening of the expression, and a Freemason is termed a Fellowcraft after having passed to the Second Degree.

During the ceremony the Fellowcraft assumes its Obligations and is subsequently registered in the records of the Lodge as such, and can now sit in either a Lodge of Entered Apprentices or a Fellowcraft Lodge.

Because the Fellowcraft lies between the Entered Apprentice and the Master Mason Degree, he must not fall into the error of considering it a halfway station, a mere transition from one to the other. On the contrary, it has the same completeness, the same importance and definite purpose as each of the others. Unless the Fellowcraft clearly understand its teachings, he will not obtain a full understand of the secrets and mysteries of the Craft.

The Entered Apprentice represents youth standing at the portals of life, his eyes fixed on the rising sun. The Master Mason is a man of years, already on the further slope of the hill with the setting sun in his eyes. But the Fellowcraft is a man in the prime of his life – experienced, strong and resourceful, able to bear the heat and burden of the day.

The Degree is the opportunity for the Fellowcraft to equip himself so that he may prove to be adequate for the tasks of adulthood, which life will lie before him. The ceremony gives him at least three answers. The first is that the Fellowcraft must gain experience from contact with the realities of life that surrounds his existence.

A man gains such experience only with the passage of time. Each day he comes into contact with facts, year after year, until at last, through his senses of seeing, hearing and touching he comes to understand the world around him, and how to deal with it.

The second answer is education. This is symbolised in the Second Degree by the liberal arts and sciences. Perhaps during the ceremony the Fellowcraft is surprised to hear what is said about grammar, rhetoric, logic, arithmetic, geometry

music and astronomy and wonders what such school-room topics have to do with Freemasonry.

The explanation of these subjects, like so much in our Order, is that they are actually symbols signifying all that is meant by the word 'education'. It is our training by others in skill and knowledge, to do or to understand the world about us.

The third answer is wisdom. Experience gives us awareness of the world at points of immediate contact; knowledge gives us competency for tasks in the arts, professions and all callings and vocations. However, a man's life is not confined to his own immediate experiences, which is so conspicuous in passing through the Second Degree. Throughout, the ceremony is a symbol of wisdom. By the experience of his various senses, combined with the knowledge gained of the liberal arts and sciences, the candidate is called to advance up the winding staircase to a position that is the balanced wisdom of life in which the senses, emotions, intellect, character, habits and soul of a man knit together in a balanced unity.

Such are the secrets and mysteries of the Degree of a Fellowcraft that a man discovers that he need not shirk from his toil, nor faint from the heat and burden of the day, because he has learned that his competency as a human being will be equal to the demands made upon him.

The striking and important allegories peculiar to this Degree lead the Fellowcraft to act the part of a man approaching King Solomon's Temple. He is led into the outer precincts, passing between the two pillars. He climbs the winding staircase and at last enters the Middle Chamber, the place where our ancient brethren received their wages. It is here that the Fellowcraft's attention is drawn to making the liberal arts and sciences his future study. It will soon become clear to the Fellowcraft that the underlying lesson to be learnt is the development of maturity and manhood through the acquisition of knowledge and constructive work. This is why the scientific facts and the theories of art that are so beautifully contained in the explanation of the Second Tracing Board, but more importantly, in the various sections of the Second (or Middle Chamber) Lecture that should become the vital source of his future study.

Ignorance is one of the greatest evils to mankind, enlightenment is one of the greatest goods. It is this reverence for knowledge and its moral teachings and usefulness which are the real secrets and mysteries of the Second Degree. The ritual stresses the need for studying and for learning throughout the period

of manhood. It illuminates the idea that you must search for knowledge about the liberalising ideas of morality and brotherly love.

A brother thus far in his journey through the Craft of 'Speculative Freemasonry' has reached the stage when, if he does pursue his studies, he can truly become a Master engaged in building "a house not made by earthly hands". He will then have learnt and understood the meaning of achieving a universal tolerance and understanding of the world around him. Such is the meaning of the symbolic entrance into King Solomon's Temple as a candidate for the Second Degree. As knowledge and understanding grows of this remarkable Degree, the whole becomes a living power by which to shape and build our lives, not only in the Lodge room, but also into the world of human experience of which the Lodge room itself is a symbol.

The first duty of a Fellowcraft is to live according to the Obligations of the Degree, to be obedient to the Master, his Wardens and the officers of the Lodge, and to learn to observe the rules, regulations and laws of the Fraternity.

The ideals and the teachings of the Second Degree, as with the other degrees of the Craft, continue always to be binding. If a Mason is to understand and to possess Freemasonry in its entirety, it is necessary for him to have a full grasp of Fellowcraft Masonry, and to begin in earnest to make a daily advancement in Masonic knowledge.

Running through all degrees in Freemasonry are the privileges of fellowship, goodwill, kindness, brotherly love, benevolence and charity that we all try continuously to cultivate and develop in our own character. The method of teaching in Freemasonry is unlike that of schools, colleges and universities. Instead of employing teaching staff and textbooks, our lessons take the form of ritual, expounding its teaching in words and actions, almost like a play.

Our stories are full of symbolism and what we call allegories – these are stories or fables in which the characters are in fact symbolic. This is not as easy to follow as 'the school room method', but it has a unique advantage.

It makes a Brother study and learn for himself, forcing him to search out the truth, even compelling him to take the initiative, as a grown man should, so that the very act of learning becomes of educational value.

The purpose of secrecy is not to keep the candidate in the dark, but to stimulate him to seek the light. The symbols and emblems of our Order do not conceal the teachings – they reveal them – but in such a manner that a man finds truth for himself. It is only when this happens to the individual that such findings will remain with him as a cherished permanent possession.

A Fellowcraft should ask his Proposer, Seconder or Lodge Mentor to provide him with a copy of the Second Degree ritual, including the Tracing Board – he should not have to wait until after taking the Third Degree.

The Fellowcraft may find that the former explains very little, and the later only adds to his confusion – take it slowly, try to understand, and do not be afraid to ask questions. It will not be until the Fellowcraft has extended his personal research to read and understand the Second Degree Lecture – often called the Middle Chamber Lecture (it runs to 40 pages) that he will be able to fully comprehend the secrets and mysteries of the Second Degree.

From what appears to be at first view but a 'stepping stone' from the First to the Third Degree, will surely become a spectacular learning experience.

by Raymond Hollins

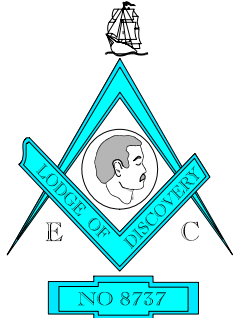
Published in MQ MAGAZINE - OCTOBER 2005

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## The Bucket Philosophy

*The following poem is dedicated to those deluded individuals who have a very high opinion of themselves and their importance.*



Sometime when you are feeling important  
Sometime when your ego's in gloom  
Sometime when you take it for granted  
You're the best qualified in the room

Sometime when you feel that you're going  
Would leave an unfillable hole  
Just follow this simple instruction  
And see how it humbles your soul

Take a bucket and fill it with water  
Put your hand in it up to the wrist  
Pull it out and the hole that's remaining  
Is a measure of how much you will be missed

You may splash all you please when you enter  
You can stir up the water galore  
But stop and you will find in a minute  
That it looks quite the same as before

The moral in this quaint example  
Is to do just the best you can  
Be proud of yourself but remember  
Here is no indispensable man.

*With acknowledgement to the Cabletow,  
Lodge of Fiji*



Many writers and thinkers have tried to define Freemasonry but it really defeats definition. It is too complex, too profound in conception, to easily be expressed in words. Perhaps the simplest and best definition of all is the phrase "the brotherhood of man under the fatherhood of God." Our Masonic forefathers had an understanding of human needs and human aspirations. They may never have dreamed of the mindless computer which governs our lives, or the fission of matter which threatens our lives, but they understood human nature and what motivates the spirit of man. Thus from a simple process of using stone and mortar for building they progressed to the most important of life's functions, the building of character. - **Louis L. Williams**

Freemasonry is 'veiled in allegory and illustrated by symbols' because these are the surest way by which moral and ethical truths may be taught. It is not only with the brain and with the mind that the initiate must take Freemasonry but also with the heart.—**C. H. CLAUDY**

## Meet the Brethren—Peter Wilson



**Peter—2011**



**Pete's Burgers**

It's not often that a respected and successful builder is stopped in the street by people remembering his delicious food years after his burger business closed. But such is the case with Peter Wilson and he is still amazed that people not only remember him, but associates him with Peter's Burgers – one of Port Vila's 'in' places in the second half of the 1970s. But then there are many memorable things that this genial Aussie-born Kiwi will be remembered for in Vanuatu. It may surprise people but Peter was born at Kangaroo Point in Brisbane on the last day of 1937. "My parents were New Zealanders and we left Australia when I was two on a Qantas flying boat," he said.

The eldest of six children, Peter grew up in Te Awmutu, about 30 kilometres south of Hamilton. His father was in the car business and Peter described his childhood and youth as 'normal and uneventful'. "My wife Aileen came from Te Awmutu as well and our life there was always pretty good," he recalled. Peter and Aileen celebrate their 50<sup>th</sup> wedding anniversary this year and he still speaks of her with great affection.

Having completed his 10,000 hours as an apprentice builder, Peter started his working life in the trade on the princely wage of two pounds, 17 shillings and sixpence. But he saved enough to spend 1964 and 1965 travelling in Europe and, when he returned to New Zealand and Beazley Homes, his former employer, they offered him the chance to run their construction business in New Caledonia. "I spoke no French but I had about 50 Kiwis working for me there and there was plenty of work," he said. "In the early 70s, still with Beazley Homes, I was asked to build three apartments in Mele, Vanuatu, for a client who wanted them to be the same as ones he'd seen in Auckland."

Peter and Aileen arrived in Port Vila on 17<sup>th</sup> November 1971. "I had a six month contract but I really liked the people and the lifestyle, so we stayed, and here we are today," he said. Late 1972 saw Peter involved in the resort construction at Hideaway Island. "I built all the bungalows and even a squash court and a small shop," he said. The squash court and the small shop, which sold items like T-shirts and pareos, were Peter and Aileen's and he clearly remembers that at one stage his fledgling squash club boasted 111 members. In that era Peter was also ranked Vanuatu's number one squash player, claiming, wistfully, to have 'retired undefeated'.

During that time Peter spent weekends, public holidays and cruise ship days at Hideaway, even driving the ski boat. But despite his building successes, he was on the lookout for new ventures and, with that in mind, he bought three small shops on the main highway in the centre of town, where the ANZ bank now stands. Peter's Burgers and Pierre's Bijoux were born in Port Vila. "I knew nothing about cooking hamburgers – it was just something I wanted to try, and I had help from the crew at Hideaway," he said.

Peter's Burgers was the first place of its kind in Vanuatu, which is not doubt partly why it is still so fondly remembered, and Peter admits that it was lots of fun as it quickly became one of the meeting places for the young in Port Vila.

"The French, who always considered themselves to be so serious about their food, used to try and hide their faces when they came in as they didn't want it known among their own that they were seen in a hamburger joint," he said, laughing at the memory. But despite Peter's Burgers being a fun place, it was also a serious business, as is testified by the opening hours. "Monday to Thursday we opened from 6am to 8pm, Friday and Saturday nights we closed at midnight and 9m on Sundays," said Peter. "I had a lot of staff and we sold a lot of hamburgers, although not at 6am. We did a lot of coffees at that time of the day. "The 70s in Vanuatu was just a terrific era and there were always great things happening and lots of exciting things to try. I had to build the footpath outside my business because we were the only place in Port Vila at the time selling ice cream by the scoop and on cruise ship day, when boats like the Fairstar were in town, they would be three or four deep at the counter and I actually got blisters on my hand from using the ice cream scoop." Peter also remembers his best selling hamburger – the lot burger – which included eggs, bacon, beetroot and salad for a budget-breaking Vt 110.

But Peter the entrepreneur did not stop with the shop itself and he even had a nine-horse merry-go-round installed on the foreshore behind his business, "I'm not talking about a merry-go-round where the horses went up and down but a serious one where they flew out to the side, and it proved to be a real hit," he said. Throughout this period Peter became heavily involved with the Kiwanis, a popular service club in Port Vila, and these days he is a life member with some 37 years' service to this American-founded group. Often President of the Kiwanis, Peter Wilson became the face of and one of the main driving forces behind their highly successful, internationally famous July Race Day, which he says was never meant to be anything more than a fun race day for charity. "Nowadays it has private boxes, though I believe its still loads of fun and over the years we have raise a lot of money that has been put to very good use in Vanuatu," he said.

During much of this time Peter also formed a highly successful business partnership with the late Roger Ovens, which spanned 20 years and was all conducted on a handshake. In 1992 this mighty Port Vila duo decided to go into the hardware business and ended up with the biggest hardware store in town, Wilco, with its name derived from Wilson and Co. "Roger was the brains behind the scene and looked after all the books and I was front of house where we sold a piece of hose by the foot or metre, and nails by the pound," he said. Despite their burgeoning hardware business there were still numerous building projects undertaken in many corners of Vanuatu, from homes and apartments all the way to major government and international projects.

Peter and Roger sold the Wilco business in 2003 to the current owners who, as Peter says, have expanded it out of sight. But whether it's Hideaway, squash, hamburgers or hardware... Peter Wilson's legacy in Vanuatu is a firmly entrenched part of its modern history.

Peter was initiated into the Lodge of Discovery on 13<sup>th</sup> December 1983, and passed and raised in 1984. Because of Peter's long absences from Vanuatu he reverted to a country membership but still retains a keen interest in the Lodge.

**Peter, Aileen & Joanne (date unknown)**



***With acknowledgement to The Independent***

## Famous Freemasons — Part 2

**Bonaparte** - Jerome, Joseph, Louis & Lucien. All 4 brothers of Napoleon were Masons but not the great Emperor himself.

**Ernest Borgnine** - Film and television actor. In 1955 received the Oscar as Best Actor for the film Marty. He was known to a generation of television fans for his role as the Skipper in McHale's\_Navy. He actively serves Freemasonry and is presently the Honorary Chairman of a programme to support the Scottish Rite Childhood Language Centre in Richmond. Abingdon Lodge No. 48, Abingdon, Virginia.

**John Boswell** - Laird (Lord) of Auchinleck. The earliest recorded non-operative Mason recorded anywhere - 1600 AD, Edinburgh.

**Sir Donald Bradman** — was an Australian cricketer, acknowledged by many as the greatest batsman of all time. Later in his career he was an administrator and writer on the game. Bradman is one of Australia's most popular sporting heroes and one of the most respected past players in other cricketing nations. His career Test batting average of 99.94 is, by many measures, the greatest statistical performance in any major sport.

**Bernard Bresslaw** - British actor and comedian. Chelsea Lodge No.3098 UGLE

**Robert Burns** - The National Poet of Scotland. His lyrics, written in dialect and infused with humour, celebrate love, patriotism, and rustic life. Freemasonry was more important to him than any other institution in Scotland! St. David's Lodge No. 174, Tarbolton.

**Sir William "Billy" Butlin** - was a British, South Africa-born entrepreneur whose name is synonymous with the British holiday camp. Although holiday camps such as Warner's existed in one form or another before Butlin opened his first in 1936, it was Butlin who turned holiday camps into a multi-million pound industry and an important aspect of British culture.

**Malcolm Campbell** - was an English racing motorist and motoring journalist. He gained the world speed record on land and on water at various times during the 1920s and 1930s using vehicles called Blue Bird. His son, Donald Campbell, carried on the family tradition by holding both land speed and water speed records. Old Uppinghamian Lodge No. 4227, UGLE and member of many Masonic bodies.

**Sir Donald Campbell** - was a British speed record breaker who broke eight world speed records in the 1950s and 1960s. He remains the only person to set both world land and water speed records in the same year (1964). Grand Masters Lodge No. 1 UGLE Also RAM

**Christopher "Kit" Carson** - Frontiersman, scout and explorer. Montezuma Lodge No. 109, Santa Fe, New Mexico.

**Giovanni Casanova** - Italian adventurer and philanderer. Made a Mason in Lyon, France.

**Walter P. Chrysler** - American automobile manufacturer who founded the Chrysler Corporation. 32<sup>nd</sup> degree AASR, Salina, Kansas. Member of the Isis Shrine Temple at Salina, Kansas.

**Lord Randolph Churchill**—was a British statesman. He was the third son of the 7th Duke of Marlborough and his wife Lady Frances Anne Emily Vane (1822–1899), daughter of the 3<sup>rd</sup> Marquess of Londonderry. He was the father of Winston Churchill, the future wartime Prime Minister, who wrote his father's first major biography.



## Humour

A small Lodge had had a string of bad luck. It was preparing to initiate a candidate on a steamy evening in February and its air-conditioner had stopped working. After sweating their way through part of the work, the Master asked the candidate what he most desired. The candidate replied " a beer!". At this juncture the WM, being startled, whispered "light" to the candidate. "OK", the candidate replied. " a lite beer!"

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The WM of our Lodge found a bottle with a Genie in it. In accordance with custom, the Genie offered to grant him a wish. "OK," said the WM, "I've always wanted to go back to New Zealand, but I hate the long flight. So my wish is for you to build a bridge so I can drive to NZ." "I can't do that!!!" exclaimed the Genie. "Don't you know that's impossible? No Genie could do that. It's too far, the water is too deep, it's just totally beyond anybody's power. You will have to make another wish." "OK," said the Master, "I wish that at our next Lodge Committee Meeting all the PMs would just get along, not have to tell us how they did it in their year, not complain about the ritual, not put down the current officers.....just sit on the sidelines and agree!" "Hmmmmmm," said the Genie. "Do you want that bridge with 2 lanes or 4??"

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A new initiate returns home to his wife who is naturally curious to know what went on. The conversation goes like this:

Wife: Well, how'd it go?

Initiate: Very well, most interesting

Wife: What did go on?

Initiate: I'm not really sure if I can tell you about it.

Wife: Well, is there anything you "can" tell me?

Initiate: Well, it seems there are 3 classes of men in the Lodge—walkers, talkers and Holy men.

Wife: What do they do—if you can tell me?

Initiate: The walkers walked me round the Lodge. The talkers talked to me and to the walkers as I was led around.

Wife: And the Holy men? What of them?

Initiate: They seem to be a special class of men—all in dark blue and gold aprons and gauntlets. They just sit on the benches around the Lodge with their heads in their hands chanting repeatedly—"Oh my God, Oh my God".

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Q. What do Masonic Lodges and bars have in common?

A. The longer you stay the more enlightened you become.

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