



The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

After two successive raising ceremonies we are looking forward to carrying out successive Initiation ceremonies. Details of our three visitors can be found in News from the South on page 5. I cannot recall having three visitors to a meeting other than Installations before. Our reputation is, hopefully, spreading reaching Australia, New Zealand, Fiji and the United Kingdom.

This month we have an assortment of articles for your education and interest including a good description on how to deliver perfect ritual.

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Stephen Alan McKim

The Victorian Freemason—March 1901

The Editors Note Book

Reference has been made recently in some of the lodges to the careless and indifferent manner the signs are given by brethren. It is high time there was some straight talk on this matter, for many brethren, if they gave the sign in a strange place as they do in the lodge room, would be quickly sent about their business. It is to be regretted that Past G.L. officers and P.M.'s are the greatest offenders in this important matter.

Brethren in large centres have little idea of the long journeys undertaken by members of country lodges to be present at ordinary meetings. Many of them have to travel eighteen and twenty miles to attend lodge. W. Bro. Walker, of the Zetland Lodge, travels fifteen hundred miles each year to attend to his Masonic duties, and it must be acknowledged that a brother who sacrifices so much time and labour in so doing has the true spirit of Freemasonry in him.

The degree factory, says the "London Freemason," is the curse of Masonry today. It makes the conferring of degrees the end and aim of Masonic existence. It afflicts the Fraternity with the blighting spirit of commercialism. It puts a discount on Masonic knowledge, and even makes more difficult of practice our great principles of brotherly love, relief and truth. Its agent is degrading, dishonouring solicitation—a means of advertisement which deserves to be branded as a Masonic crime in every jurisdiction. We are not without hope that the day will come when the lodge that has the temerity to boast of a record in number of degrees conferred will be looked upon as the most unworthy amongst us. A Grand Master, who wishes to render his jurisdiction a notable service, cannot do better than inaugurate a campaign which will end in the abolition of these machines that grind out Masons by the cartload.

A wise woman once said that there were three follies of men which always amused her.

The first was climbing trees to shake the fruit down when, if they would wait long enough, the fruit would fall off itself.

The second was going to war to kill each other, when, if they only waited they would die naturally; and

The third was that they should run after women, when, if they did not do so, the women would be sure to run after them.

I appeal to every right-thinking Mason:—Do the outside people look upon us seriously? Do they respect and appreciate us as a body, in such a manner as our precepts lead us to believe they should do? The fact of being a Mason should entitle one to the highest possible respect and esteem.

Still valid today?

Thanks to W. Bro. Tom Stirling who sent me this article.

INNER GUARD



An officer of a Lodge, according to the English system, whose functions correspond in some particulars with those of the Junior Deacon in the American Rite. His duties are to admit visitors, to receive candidates, and to obey the commands of the Junior Warden. This officer is unknown in the American system.

Source: Mackey's Encyclopedia of Freemasonry

*This is my Lodge. It is composed of men like me.
I make it what it is.*

*I want it to be a Lodge that is a lamp
To the path of Freemasonry, a lamp leading
All members to goodness, truth and beauty.
It will be, if I am.*

*My Lodge will be friendly, if I am.
The chairs will be filled, if I help to fill them.
The Lodge can do great work, if I work.*

*The Lodge can make generous gifts
To many causes, if I am a generous giver.
Many members will come into its fellowship
If I bring them.*

*It will be a Lodge of loyalty, with a noble spirit,
With love and faith.*

*Therefore, I shall dedicate myself to the task of
being*

All of the things that I want my Lodge to be.

CABLE TOW

A cable is a strong, thick rope of hemp or wire strands and a tow is a drag or haul often related to drawing through water. A cable tow is the link between that which is to be towed and the source of power.

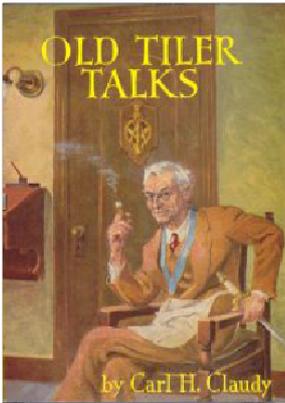
The Masonic cable tow as used in the first degree ceremony has a wider symbolism representing several things, namely, a means of restraint, an attitude of submission or humility, and a state of ignorance.

There is also a later reference in the ritual to brethren being required to answer all lawful signs and summonses if within the length of their cable tows. The 'length of a cable tow' is seen as a symbolical allusion to a regulation of operative times requiring medieval masons to attend their formal assemblies if working within a certain distance of the assembly location. The distance laid down, however, was not of a standardised nature and, apparently, could vary from 3 to 50 miles.

Nowadays, all that is intended is that brethren are expected to attend their lodge meetings and other functions if within their power to do so or, in other words, if practicable depending on their availability and other personal circumstances.

GAUGE

Gauge (also spelled "gage") has an uncertain ancestry. Early French and English peoples had gauger, gagen, etc., which referred to the measuring of wine casks; some believe our "gallon" and "gill" to have been thus derived. Its meaning became enlarged to include any kind of measuring, literally or figuratively. The instrument used to do the measuring came to be called "the gage." Among Operative Masons it was used to measure a stone for cutting to the required "twenty-four-inch gage" is such a measuring rod or stick marked off into twenty-four inches.



Old Tiler Talks— Keepers of the Door

"Darn the luck! I am assigned on a petition again and I am going fishing tomorrow!"

The New Brother looked dolefully at his notification slip.

"Why not see the applicant the next day?" asked the Old Tiler.

"Because he is going out of town. I got to see him tomorrow or else. And I want to go fishing. This committee stuff makes me tired, anyway. Say, if I get the Master to change my name to yours, will you do it for me?"

"Why, of course," answered the Old Tiler. "I am always proud to be one of the Keepers of the Door." "Now that," said the New Brother, "sounds both interesting and dangerous. It's interesting, because I don't understand it, and experience has taught me that when I come at you below the belt, as it were, I usually get kicked pronto and unexpectedly. Please explain the door which you like to keep, where the honour is, what me and my committee work have to do with it, and remember that I am a poor orphan child alone in the wild anteroom with a raging Old Tiler, and not to be too hard on me?"

The Old Tiler did not smile. "I would laugh," he confessed, "only it's Masonry you are jesting about and it's not a jest. Yes, I will tell you about the door. I wish I could speak the word in capital letter.

"Masonry is a structure of brotherly love, relief and truth, cemented with affection, erected on a square to God, and towering miles high above puny humanity, its foibles and its failings. Masonry is a structure of which we, its humble builders, are proud, because we know that we have built better than we knew. We have so built, partly because we have had help from so many men of so many past ages, and partly because we have had help we could neither see nor understand.

"Some look at our temple of Masonry and wonder. Some look, shrug shoulders and pass by. Some look at our temple of Masonry and see it not; others gaze on it and seek to enter.

"In this country there are nearly 16,000 doors to our temple of Masonry, through one of which a man must pass who would see it from the inside. There are so many doors in order that any man who desires, and who is fit, may find the door which is easy for him to enter. It is not true that it is 'hard to be as Mason.'"

"We only ask that an applicant be free-born, of age, a man, and of good character. He may be high or low, rich or poor, great or obscure, famous or unknown. If he is a good man we want him to see our temple from the inside as soon as he expresses a desire to do so.

"So we have 16,000 lodges -doors- to our temple of Masonry, that no man can say he came not in because he could not find a way.

"Certain things a man must do, inside our temple, and in a certain way he must live. If he lives the life, the temple is stronger. If he does not live the life, the temple is weakened.

"Hence, Keepers of the Door. Like any other symbol in Masonry, they are three; three brethren to keep each door safe, sacred and undefiled from the footsteps of evil men, self-seekers, the wicked, the blasphemous, the immoral. Those three who keep each door are not assigned to it for any length of time.

"Not theirs a service which may become onerous from time-taking and effort. The Master appoints three Keepers of the Door for every man who tries to enter. Today there is you and John and Jim. Tomorrow it will be George and Jack and Will. The next day another three will keep the door, if any man raps upon it.

"With due humility, but infinite pride, I am the Guardian of the Locked Door. As Tiler I suffer none to pass within who have not the right. But the open door no one man may guard; it takes three.

"You were appointed tonight as one of those three. Some one has rapped at the door and now it stands ajar. To you it has been said, 'Keep thou the door; keep thou the faith; keep thou this thy temple pure and undefiled.'

"You do not want to labour. You want to go fishing. You ask me if I will do your work for you and I answer you, gladly, if so the Master shall find me worthy of the honour."

"I shan't ask him," he answered low. "I am ashamed. I didn't understand. I am not, I know, worthy of the honour, but as well as I know how, I will keep the door.."

"I thought you might," smiled the Old Tiler. "After all, no one will catch all the fish; there will be some left for you some other time."

"Not if it interferes with being Keeper of the Door," answered the New Brother vigorously.

Lodge Birthdays

Rex Kersley	16
Ian Martin	13
Barry Amoss	12 (J)
Greg Whitford	9
Bryan Death	5
Andrew Hibgame	3

News from the South

In the September meeting we were graced with 3 visitors—V. W. Bro. Brian Coleman (see photo opposite—in full regalia which, unfortunately we didn't see), W. Bro. Rob Gillett and Bro. Jeff Allen. A fourth potential visitor—V. W. Bro. David Norgate suffered a change of cruise ship scheduling and, unfortunately, didn't make the meeting, however, he, on behalf of the Grand Master UGLQ, presented a Book on 150 Years of Queensland Freemasonry to the Lodge.



The Orders of Architecture

The study of Classic Architecture – that is, the architecture of ancient Greece and Rome – is one of the most fascinating in the whole history of art.

It is difficult to grasp the importance of the times when classical art was born. It provided the inspiration for many other styles which followed. Architecture has been described as the Mother of the Arts, and it was appropriate therefore that classic art produced the formal “Orders” of architecture known as the Doric, Ionic, Corinthian, Tuscan and Composite.

The architecture of the early Greeks was considerably influenced by the work of the Egyptians, the Assyrians and the Phoenicians. The Phoenicians were the artists and the craftsmen who produced King Solomon’s Temple. However, the Doric which was the first of the classic orders resulted from the somewhat unlikely combination of the cultures of the artistic Greeks and the crude Dorians who descended upon the Greeks from the North. A blending of these two races took place, and eventually produced the Doric style which expressed both the refinement of the Greeks, and the ruggedness of the Dorian invaders.

The energetic Dorians also established colonies in other parts of the Mediterranean, including Tuscany which is in Italy. It was this area that gave name to the Tuscan Order – a refined version of the original Doric.

Columns of the Tuscan Order are traditionally seven diameters high, and without any vertical flutings.

The Greek Doric columns are heavy and squat-looking members, relieved only by the vertical flutings. The peak of perfection for the Doric Order was reached when the Parthenon was constructed. Its remains can still be seen in Athens.

The Doric Order was followed in Greece by the Ionic, a more graceful style with distinctive rounded volutes in the capitals and columns approximately nine diameters high with vertical flutings.

The next stage of development was the appearance of the Corinthian Order, which was the richest of all Orders. Its columns were more slender still, being ten diameters high; the capitals were adorned with two rows of carved leaves and eight volutes supporting the structure above. The Corinthian capitals were therefore considerably larger than both the previous styles.

The Romans, used all the three Orders which had been developed in Greece, and using modifications of their own, added the Tuscan and Composite.

The Composite was the last of the five classic Orders and was composed from parts of the other Orders. Its capital for instance, was adorned with two rows of leaves like the Corinthian and also had the curved volutes of the Ionic, together with a quarter-round, reminiscent of the Tuscan and Doric Orders.

There are many references to the Orders of Architecture in Masonic literature and ritual. The best known are those occurring during the installation of the Master and investiture of the Wardens.

The Junior Warden is entrusted with the care of a pillar of the Corinthian Order, which is emblem of beauty, and is intended to point out that he should adorn the work with enthusiasm, enterprise and energy.

The Senior Warden is entrusted with the care of a pillar of the Doric Order. The pillar, appropriately, is presented as an emblem of strength which is an inspiration to the Senior Warden to use all his strength of mind, will and intellectual capacity in the work ahead.

The Worshipful Master is entrusted with a pillar of the Ionic Order, which combines the strength of the Doric and the beauty of the Corinthian. It represents the wisdom to be used by the Master when carrying out his responsibilities.

The Orders of Architecture instruct Masons in relation to history, art and architecture and in the Masonic sense in regard to ritual and philosophy.



Beauty



Strength



Wisdom

Our Attitudes

Our attitudes are like our shadows, they follow every thinking individual in his total activities. They are impelling forces in action, they shape our purposes.

They largely determine our policies and practices.

They are the very foundation of our many decisions, decisions which affect us personally, our families, our relations to others in society and our actions as citizens.

They are to human conduct what gunpowder is to shot, yet how many times do we give them much thought?

Hardly, if ever, do we bother to ascertain what our attitudes are, how we acquire them, or where they are leading us. That we acquire them is a certainty. We acquire many of them unconsciously from the four corners of our existence and are not aware of them unless we are confronted with a problem or a decision.

They are crystallized in our minds on the basis of what we hear, see, feel and learn by contact with our fellow man.

They result from our studies and our search for knowledge. Many of our attitudes are by necessity, transitory, temporary, and fleeting.

Many are inherited from friends, parents and associates.

Others are created by our environment, some are fundamental and permanent, permeating our entire existence. They stay with us for life, and shape our acts, our thoughts and react upon our personality for good or bad.

They may constitute our philosophy whether we realize it or not, and their existence is a part of our approach to every problem or activity we confront.

They are of vital importance and of immeasurable importance to us, however, we cannot possibly conceive the influence they have upon us and those surrounding us.

While we cannot trace their source we can and should at least, to some extent, attempt to analyze our attitudes toward life and direct them in paths that will be most productive for good.

Do we ever stop to ask if our attitudes are proper and wholesome?

Are they influenced by our prejudices, or are they tempered by intolerance?

Are they based upon unwarranted conclusions, and insufficient knowledge of facts.

It is of course impossible to catalogue all the ingredients of a proper wholesome attitude, but we can point to a few positive qualities that should be a part thereof.

They should be the result of careful thought, and they should be tempered by moderation and tolerant understanding.

They should be composed of the benevolence that readily concedes that practically every human problem has two sides and consequently at least two viewpoints.

They should be permeated by morality and seasoned by the spiritual teachings of our religion. On the other hand our attitudes are often a matter of indifference and complacency.

They could be steeped in the notion of luck as a substitute for industry and of chance rather than planning.

They may be influenced by the growing desire among us to cultivate the idea of getting something for nothing.

They may even be influenced by the prevalent notion that it is necessary to eliminate the struggle from life to acquire happiness.

When we reflect that, as exercise is necessary to the muscles to acquire physical strength, struggle, or degrees of it, are strengthening influences in the development of personality and character.

Strength and struggle go together physically and spiritually. In that connection it has occurred to me that we are attempting, (to a greater degree than is good for us), to eliminate struggle from life.

While the attitude of average individuals may not change the course of great events, they are greatly important.

Many great examples could be cited to show that the attitude of one man or woman has effectively changed not only the course of that individual's life, but the course of life for his fellow-men, for his or her state, or nation.

Attitudes defy description, they are as varied as the thoughts of men, yet they are ever present and determinative of our actions.

The assertion, or expression of an attitude, no matter how worthy of attainment sometimes is delayed for years while it takes roots in the hearts of men. But an individual attitude if pervaded by conviction, born of truth, based on morality and right will ultimately prevail.

I know of no more important job in our lives than developing attitudes.

The moral and spiritual aspects of these attitudes do not only influence us individually but they affect our marriage, our business successes, our ability to rear families and have an influence our friends and our neighbours.

Let's take a hard look at our own personal attitudes, they are much more important than we think.

The attitudes we develop as we proceed through life can either become stumbling blocks or great building materials.

ATTITUDES ARE CONTAGIOUS – IS YOURS WORTH CATCHING ?

From The Educator

If It's Worth Saying, Its Worth Saying Well

I picked up an article published in Freemason, the official magazine of the United Grand Lodge of New South Wales and the ACT about the importance of those given the responsibility of delivering charges to prepare well for their task.

V.W. Bro. Adam Whitby, a professional voice artist, said in the article that Masons are fortunate to have an ancient and fascinating ritual to recite in our ceremonies. "So if you combine lazy speech patterns, poor breathing, talking too quick and speaking to the floor, few will hear it and few will benefit from the instructive lessons or the theatre of the charge". Sounds familiar? It certainly does with me because I am as guilty as the rest in committing these speech blunders.

He added: "To put these techniques into practice, first learn the ritual to the best of your ability. The only way to learn and deliver is by practicing aloud. Practicing aloud prepares you for difficult words or phrasing. We never slip up when reading a book. But if you were to read aloud to people there would be a different outcome."

Bro. Whitby offers these tips to help us in our charges:

First, if you know your work, the nerves are already better off

Second, remember that everyone in the Lodge is your friend and brother and they want you to do well. This will play in your subconscious and help you perform well and enjoy the spotlight .

Third – Breathe!! Deep, relaxing breaths just before you begin will help whilst calming you and expanding your diaphragm.

Lastly, take your time when you practice or deliver your ritual in your Lodge room. If your delivery pace reflects that of your practice pace, your memory finds it easier to recall. No one wants to hear a charge delivered at a snail's pace or like a horse race, so ensure that the pace is that of a good storyteller. Look at those brethren who have captivated you with their ritual; they are the ones who tell a story.

With acknowledgement to the Lodge of Fiji Cabletow

HIGH TWELVE

The Latin nonus referred to the ninth hour of the day, that is, nine hours after sunrise. In the Medieval church it referred to the middle hour between midday and sunset, that is, about three o'clock P.M. In the course of time it came to refer to any part of the middle of the day, and finally to twelve o'clock. The origin of our "High Twelve" is uncertain, but it is probable that it goes back to a time before "noon" was generally used for twelve o'clock; the "high" doubtless refers to the sun, which at that time was at its highest point in the sky.

Source: 100 Words in Masonry

Humour

If Bro. Tommy Cooper were alive today:

This lorry full of tortoises collided with a van full of terrapins. It was a turtle disaster.

I told my girlfriend I had a job in a bowling alley. She said 'Tenpin?' I said, 'No, permanent.'

I went in to a pet shop. I said, 'Can I buy a goldfish?' The guy said, 'Do you want an aquarium?' I said, 'I don't care what star sign it is.'

I bought some Armageddon cheese today, and it said on the packet. 'Best before End'

I went to buy a watch, and the man in the shop said 'Analogue.'

I said 'No, just a watch.'

I went into a shop and I said, 'Can someone sell me a kettle.'

The bloke said 'Kenwood' I said, 'where is he then?'

My mate is in love with two schoolbags. He's bi-satchel.

I went to the doctor. I said to him 'I'm frightened of lapels.' He said, 'You've got cholera.'

I met the bloke who invented crosswords today. I can't remember his name, its P something T something R.

I was reading this book today, The History of Glue. I couldn't put it down.

I phoned the local ramblers club today, but the bloke who answered just went on and on.

The recruitment consultant asked me 'What do you think of voluntary work?'

I said 'I wouldn't do it if you paid me.'

I was in the jungle and there was this monkey with a tin opener.

I said, 'You don't need a tin opener to peel a banana.'

He said, 'No, this is for the custard.'

This policeman came up to me with a pencil and a piece of very thin paper. He said, 'I want you to trace someone for me.'

I told my mum that I'd opened a theatre. She said, 'Are you having me on?'

I said, 'Well I'll give you an audition, but I'm not promising you anything.'