

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

Another mixed bag of articles for your interest, education and/or amusement this month.

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HOW SHOULD MASONS ACT?

Adapted by V.W. Bro. Norman McEvoy from a paper presented by Morris Goldstein, Grand Orator 1946 Grand Lodge of F. & A.M. of California .

In preparation for this evening I have searched within myself and asked, "What can I say to this impressive assembly of men and Masons, men who know their Masonry; what message can I give in the time allotted that would be a true contribution to the work we seek to do, that would be instructive and challenging?"

One might deal with the history of our fraternity, and interesting indeed it would be. Or one might draw up a roster of distinguished Masons of the past and the present, and thrilling indeed it would be. Or, one might give a recital of the ideals and principles of Masonry, and refreshing indeed it would be.

But is there not something more important to tell, something more vital?

To me it seems that the most important consideration is: **How should Masons act?**

How does Masonry affect your life and mine?

It is an accepted fact, is it not, that Masonry—while it teaches men to be religious it is not a religion, while it stresses democracy and responsibilities of citizenship it is not a political organization, while it practices charity and is not a charity institution, while it indulges in the esoteric is yet only a philosophy.

Masonry, above all, is a way of life. Do we not teach brotherly love, relief, truth, temperance, fortitude, prudence, justice?

Do we not pray: "*Grant that the sublime principles of Freemasonry may subdue every discordant passion within us*"?

Masonry is definitely a way to live. It impresses and perpetuates its teachings by way of symbols—the square, the level, the plumb, the trowel, the compass, the acacia, the common gavel, and so on.

These symbols, of course, need interpreting. Thus, for example, we are taught that the common gavel refers to the necessity of divesting our hearts and consciences of the vices and superfluity of life; or that the plumb admonishes us to walk uprightly in our several stations before God and man.

So far I have said nothing new or startling. But now—here is the basic proposition I would present in this message.

Is it, that these teachings revealed through the symbolism of Masonry are themselves mere word-symbols & they themselves need interpreting.

The plumb, we have noticed, symbolically admonishes us to walk uprightly, namely, to act correctly, to do the right thing. But what is the right thing?

'To walk uprightly"—that phrase is a word-symbol, it is a generality, is it enough to admonish Masons to walk uprightly, to do the right thing . "you must **do** the right thing"?

How far will that get anyone? No one will debate the generality: certainly we all want to do the right thing. Who doesn't; have you ever come across anyone—a normal person, that is—who will say "I want to do the wrong thing"?

Brotherly love, relief, truth: these are our three principal tenets.

It is fairly well defined in detailed terms what we mean by relief.

We mean a Widows' and Orphans' Fund to be administered in specified circumstances, the Masonic Foundation and assisting Brothers and families in difficulty & including hospitals for children.

Is it sufficiently defined what we mean by truth? Scientific truth is one thing, moral truth is another; and esthetic truth is still another. Moreover, much that was thought true one hundred years ago is not regarded as true today. There is a process of evolution in our knowledge or discovery of truth.

It is wrong to "tell a lie." What about a "white lie"? Suppose someone whom you loved dearly was affected with an incurable disease, but did not know it and remained hopeful.

Should you tell that brother, or father, or mother, the truth? How answer that? What is truth? "*On this theme we contemplate,*" says our ritual regarding truth. This is indeed a theme on which to contemplate.

Justice—one of the four cardinal virtues—

"is that standard or boundary of right which enables us to render unto every man his just due, without distinction."

Splendid! But in a specific situation, where there are two alternatives, which shall it be, which is just? Listen in to any one of these TV programs, like Doctor Phil, or the like, which talk of domestic wrangling and arbitration. Both sides of the controversy invariably think they are right, both believe that what they demand is justice. How much can it accomplish to instruct them not to deviate from justice? What they need to know is—what is just in this particular dilemma?

If Freemasonry is a way of life, and if we take Freemasonry seriously and desire to live that way of life, is it not highly important that we interpret our principal tenets and cardinal virtues and general obligations in terms of day-to-day living—in each situation in which we find ourselves to know how should Masons act ! This is a tremendous challenge. It would require a full-sized book for real analysis—many volumes perhaps.

For the purpose of this message, however, I would like to convey some of the thinking I have done regarding this topic during recent months.

With the objective of translating our word-symbols—the generalities of our teachings—into specific and detailed guidance for Masonic conduct, I would recommend at least five definite ways of knowing how Masons should act:

- 1 Make use of the best knowledge which we inherit from those who have preceded us.

This is not to say former generations were any more brilliant than we. It is to say that a single lifetime is of short duration and that common sense will dictate that we take advantage of all that was learned before our entrance upon the stage of human existence, that we might begin where our predecessors left off instead of going through the tedious process of relearning what they have already learned, of what is readily available to us.

A suitable analogy is that of a young lad trying to watch a parade. He cannot see any too well over the heads of those standing in his way. He asks his father to raise him upon his shoulders. The father does this and now the boy can see remarkably well—farther in fact than his own father, for he has the advantage of his father's height in addition to his own. So we may climb upon the shoulders of the generations that preceded us and begin with the knowledge that was already theirs.

It is for this reason that our Ancient Landmarks in Masonry are so important. These are, in a sense, the shorthand of Masonry, summing up much of the wisdom of that which has gone before.

The Volume of the Sacred Law is given to us as a rule and guide, that we may consult the very best that we have inherited from ages gone by. The VSL is a guide for all mankind but it has its special importance within Freemasonry.

The history of Freemasonry is worth knowing. Valuable books have been written. How many Lodges possess an adequate Masonic library? ([In today's world we are talking websites](#)) It would be well for each Lodge to have its own five-foot bookshelf, on display and accessible.

Would it be too outlandish a suggestion for me to pass along the recommendation that wherever possible a candidate for the degrees of Masonry be not only instructed in the memory work required but in addition be encouraged to read an authoritative and inspiring book on the fuller significance of those degrees? Or the coach may discuss this matter with the candidate.

Why be in such a hurry to move the candidate along from the first to the second to the third degree? As it is true that we live by the light of the stars which shone centuries ago, whose light reaches us only now, so it is true that we receive a good share of our enlightenment today from the human great lights of the past.

2. We each have someone whom we admire—before whom we wish to appear at our best. It may be a parent, a friend, a brother. What would he think of this act I contemplate? If he were in my place, how would he decide? What example would he set for me?

Masonry provides us with magnificent exemplars of conduct. We have our choice. Do we wish to emulate wisdom: there is the ever-available example of King Solomon. Do we wish to emulate courage, fortitude, fidelity: there is the superb example of one illustrious in Masonic tradition. Do we wish to emulate patriotism: there is the undying example of Sir John A. MacDonald and his Masonic co-founders of our great country. (Canada)

Within the circumference of our own lifetime we have men of stature, men of character, men of accomplishment, men known as Masons—some in this very room—who stir our admiration and create within us the desire to be as they are. It has been said:

"It is easy to be different from the masters—see how like them you can be."

Am I willing that my behaviour be in the open, for others to know? The moment that I hesitate to permit public knowledge of a planned course of action, the moment it is clandestine, that very moment I may be fairly certain that I should abandon such procedure.

It is not accidental that a volume telling of subversive conduct in life should have the title "Under Cover."

Those who write anonymous letters know that they are doing wrong, otherwise they would identify themselves with their proper signature.

A man's reputation is of paramount value. It is the result of his known acts and attitudes. How truly this is expressed in the following words:

"Your general good reputation affords satisfactory assurance that you will not suffer any consideration to induce you to act in a manner unworthy of the respectable character which you now sustain; but that, on the contrary, you will ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason."

When in doubt,

Ask: Would I, a Mason, object to having my contemplated act known?

Ask: Am I creating by my conduct a favourable opinion of Freemasonry—so that the candidate may honestly answer "yes," when the question is put to him:

"Do you seriously declare, upon your honour, that you are prompted to solicit the privileges of Masonry by a favourable opinion conceived of the Institution?"

Am I seeking to be an exception, or would it be proper for everyone to act as I would choose to do in a certain set of circumstances. This is the well-known Categorical Imperative as enunciated by the philosopher Immanuel Kant.

It does not take much persuading to convince you of the error in the judgment of the driver of an automobile who, rolling up to the crest of the hill on a two-lane highway divided by a double line, regards himself as superior to the requirement to stay on his own side of the highway; that this is a requirement for others but not for himself. We recognize the inevitability of an accident sooner or later if this mistaken notion be followed long enough.

Equally foolish though not as recognizable is the folly of one who believes that there is a double standard of values in life: *"What is right for me; what is right for the other fellow."*

I wonder whether you heard of the man who came to his physician, complaining of constant headaches. The doctor asked whether he smoked too much.

"No." Did he keep late hours, and sleep insufficiently?

"No." Was he stepping out on too many dates?

"No." Whereupon the doctor gave his diagnosis. "

If that's the case, the only thing I can say is: your headache must be caused by your halo fitting too tightly on your head."

Who is so self-righteous as to claim that he goes through life with a halo on his head! Standards we demand for others we must demand of ourselves.

Long ago this was called "The Golden Rule."

In a democracy this same guide of conduct gives rise to the guardianship of minority rights. Each individual is in a true sense a minority.

If I desire free speech for myself I must desire it for everyone.
If I desire freedom of religion for myself I must desire it for everyone.

This fourth guide for conduct is indicated in-my judgment in the phrase which we Masons use so often: **"together, brethren."**

What will my deeds do to me as an individual? In the ultimate analysis, we ourselves determine in great measure the character that we shall have, the happiness that we shall find in life. It has been observed with wisdom that when we violate standards of conduct we do not break the Ten Commandments; rather, the violation of the Ten Commandments breaks us. We have the power to determine whether we shall be integrated useful personalities or walking wrecks.

In other words reward and punishment come not to a person so much as within a person. Is not this the thought of the charge of the first degree which reads:

"And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blest you."

Masonry stresses the responsibility of the individual: the candidate knocks on the door himself, he is individually received, he prays for himself, he travels the road alone; he is individually obligated.

The emphasis in Masonry upon the individual is especially pronounced in the regulations regarding balloting. One black ball—the judgment of one individual—may prevent a candidate from becoming a Mason.

The use of the ballot box is a sacred trust in which each individual must search his own conscience that he err not. On his sole responsibility, a man good and true, may be deprived of that which Masonry could give to him and likewise that which he might bring to Masonry.

Still, the individual Mason stands on his own grounds and follows the dictates of his own conscience.

This stress upon individual responsibility carries with it the meaning that it is not sufficient for a Mason to be a good fellow, pleasant and acceptable though that may be.

It is rather that he be able and ready to stand up and be counted where it counts.

It is, for example, that when he finds himself in a group that is running down some one person or category of persons, in whatever regard it be, that he express his own true judgment and if need be risk whatever popularity he might lose, so long as he makes a stand for the sake of truth and justice.

We in Masonry know that it is often necessary to face ruffians and to be prepared to say **"I will not."** If we have not learned this lesson, then we have indeed learned little in Masonry.

Unlike the times of King Solomon, peace and tranquility do not pervade the world of 2018. A sort of peace—but no tranquility. I am speaking of something real, immediate, here and now.

There is crying need for the influence of one who acts as a Mason.
The world needs desperately men of virtue and courage.

Each one has a station in life to fulfill. Each one has a purpose to accomplish on earth. Though sacrifice be part of the plan, though fortitude be demanded, let each one recognize his individual obligation and with vigour exert that influence for good which is expected of a Mason.

Can a Mason be indifferent?

All the darkness in the world cannot put out the light of a single candle.

I have tried to bring to you a realization of the most vital phase of all of Masonry—namely,
How should Masons act?

These five guides to Masonic conduct are only a beginning; much more remains to be said. But within the limitation of time allotted to this address it may possibly indicate the avenue of approach that must be followed.

It is possible to live without being a Mason. It may not be as complete a life, thought I.!!! Likewise, it is possible for one to become a Mason without it greatly influencing his life.

But if one takes to heart the lessons of Masonry, and interprets them in terms of action—interpret not only the symbols but the word-symbols as well—this can lead to a release of energy not unlike the mighty power of atomic energy.

What a force for good might emanate from Masons in this District, this Province, this State and your Country.

You who are here, try it out in the Lodge, set up a chain reaction, like that which sets off atomic power, from one Mason to the other. Devote some meeting, not to routine business or conferring degrees or social planning—all necessary and worthy—but, for a change, try to inaugurate discussion of how specifically we may apply to our daily deeds and the problems of our generation some of our principal tenets and cardinal virtues.

Let me put the question that we put to the candidate, “Are you willing to proceed ?”

Bring to your members the slogan I once heard, which caught my fancy:

“So live that when you die—some preacher won’t have to lie.”

In closing, I ask that Masons take to heart the words of the closing prayer of my Mother Lodge:

“May each one of us practice out of the Lodge those great moral duties inculcated in it.”

May they so conduct themselves that they will be easily distinguished as Masons, not by an emblem worn, nor by a grip, or secret word, but by what they are and do.

Beholding the unmistakable standards of Masonic conduct it will be said,

“That man must be a Mason.”



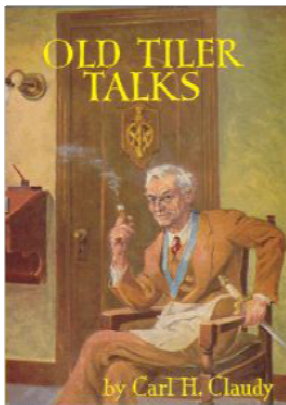
MASONIC LEXICON—Part 3

Enthusiast (From Greek *enthousiastes* '(one possessed by a god)'). In the First Degree, the candidate is urged not to be 'an enthusiast of religion'. This is another word whose meaning has drifted over time. In the 17th century it was used to refer to a group of 4th century heretics who laid claim to special (peculiar?) revelations, and thus to anyone who imagines himself to receive private divine communications. The noun from which it is derived, *enthusiasm*, meant fancied inspiration, or a conceit of divine favour or communication. The Shorter Oxford English Dictionary notes that in the 18th century it often meant ill-regulated religious emotion or speculation, and it is this meaning which was probably in the mind of the person who framed the charge in question. The early Methodists were often castigated as 'enthusiasts', so it is interesting that John Wesley wrote, 'It is the believing those to be Miracles that are not, that constitutes an Enthusiast.'

Fiat This word is pure Latin, meaning 'let there be made', or 'let it be done'. In Latin versions of the Bible we read in Genesis that God said, 'Fiat lux.' (Let there be light.) The theologians tell us that it was only necessary for God to say 'fiat', and whatever it was sprang into existence. So 'fiat' has come to mean in English an authoritative and effective command. In one of our prayers we say 'Almighty God ::: by whose creative fiat all things first were made in allusion to the fact that it was the mere saying of 'fiat' which brought things into existence.

Free There is much dispute about the meaning of 'free' in the expressions 'Freemason' and 'Free and 'accepted' Mason. One possibility is that it echoes the insistence in the Old Charges that the mason be a free man, that is, free from serfdom, and this sense is echoed in the candidate's declaration at the beginning of the ceremony of the First Degree. Another possibility is that it alluded to the professional standing of an operative mason, who, because of the nature of his employment was, unlike much of the labouring population, free to travel, and free from town regulations. But various writers have listed the use of the term 'free mason' (or its Latin or French equivalents) in old documents, from which it is hard to resist the conclusion that it was a contraction of 'freestone mason'; that is, one who worked the kind of limestone which could be freely cut and carved. This sort of work required more skill than was possessed by the 'rough mason', who worked with stone of inferior quality. It is worth noting that the use of 'freemason' as a single word is comparatively recent. It was originally always written as two separate words, which gradually came to be hyphenated. Even as late as 1813 the Act of Union between the two Grand Lodges in England described those bodies as 'Grand Lodges of Free-Masons'.

Hele (From Old English *helian* 'to conceal, cover, hide') The meaning relevant to its use in our Obligations is 'to hide', but it also means 'to cover', 'to roof', and 'to set a plant in the ground', which sense is now usually spelled 'heel'. In the Obligations it comes as part of a threesome: *hele*; *conceal*; and *reveal*. When this threesome came into the ritual they were pronounced 'hail', 'consail', and 'revail', so that they formed a nice rhyming set. Nowadays they are pronounced 'heel', 'conseel', and 'reveel', so that they still form a rhyming set. Sticklers for the version of the ritual taught in the Emulation Lodge of Improvement in London insist on pronouncing the first word in the old manner, but the other two in the modern manner, thus destroying the effect the composers of the ritual strove for.



Old Tiler Talks— MIRROR LODGE

"How do you like it now you've been a member six months?" asked the Old Tiler.

"I am discouraged, " was the dejected answer of the New Brother.

"Tell me about it," suggested the Old Tiler, leaning his sword against the wall and shifting in his chair.

"Maybe I expect too much. My dad was a Mason and he always thought a lot of it - he was a Past Master and a trustee. He talked much about the friends he made in lodge and the spirit of brotherhood there, and how Masons helped each other. I have found none of that. I come to the meetings and listen to the degrees, of course, but the rest is all talk so far as I can find. I don't know any one in lodge. I am not really a part of it - I just play audience."

"You remind me of a story," grunted the Old Tiler. "A chap came to a wise man and said, 'I'm not popular. People don't like me. They leave when I come around. I like people; I don't like to be unpopular. What's the matter with me?'

"The wise man looked his inquirer over and then said, 'What do you do when you are alone?'

" 'I don't do anything when I am alone,' was the answer, 'I am never alone. I hate to be alone. It bores me. I bore myself. I have to be with people to be happy.'

"The wise man smiled and answered, 'How do you expect not to bore other people if you bore yourself? The man who has no resources to interest himself, cannot interest others. Go, read, think, reflect, get an idea, a personality, a smile, a story, an accomplishment - learn something, do something, be something, amuse yourself, please yourself, interest yourself, and you can please, interest and amuse others!' "

"You mean I find no brotherhood in lodge because I bring no brotherhood to it?"

"You get it!" exclaimed the Old Tiler. "Masonry offers treasure for her children who take it. But it has to be taken. She doesn't stuff her treasures down your throat. Your father was a Past Master. That means he gave years of service to the lodge. He was a trustee - so he was well known, liked, trusted. Men do not get well known, liked and trusted by sitting in a corner listening. They get up and talk, get out and work, do something, serve their fellows, to be known and liked. Your father brought rich treasures of service, interest, ability to his lodge. His lodge gave him back honor, responsibility, respect, love. You sit on the benches and listen! We made you a Master Mason but only you can make your-

yourself a good one. We give you privileges - only you call enjoy them. We give you opportunities - only you can use them. We did all we could for you. Now you must prove yourself.

"Many a man comes into the lodge expecting a special reception committee, crowding around him at every meeting, saying how glad it is to have him there. Many a man is disappointed. You had our undivided attention as a candidate, as an Initiate, as a Fellowcraft, and when we made you a Master Mason.

"Now it's your turn. We are through with your candidacy - you are now a part of the lodge. Every privilege has a duty attached. When you perform those duties, other privileges await you. If you never perform them, you will get no farther. The responsibility we assumed in approving you as a man worthy to be a Master Mason and sit with us must be shared by you. Your responsibility is to be a good lodge member. There are good Masons who are poor lodge members, but they are not the beloved ones. The beloved lodge member, like your father, finds labor and service and takes his pay in the spirit of fraternity, in the love and admiration of other men, in the satisfaction which comes from playing his part."

"But what can I do - what is my first step?"

"You want to make friends in the lodge?"

"I surely do."

"Then be a friend! I am told that the Master read tonight that Brother Robinson is ill. Go and see him. Old Willis is back at work after being sick a year. Call him up and tell him you are glad. Hungerford just returned from the West. He is out of a job and wants help. Ask him to come see you. Maybe you can help him, maybe you can't. But if a brother takes an interest in him, he will be heartened and given courage. Ask the Master for a job - he'll use you, never fear. A sister lodge comes to visit us next month. Offer your car to the chairman of the entertainment committee. Bob always has trouble getting enough for his personal column in the Trestleboard; scout around, learn a few things, tell him them. I understand you play the piano. Offer your help to the choirmaster when he needs someone to take the organist's place. There are one thousand and one ways a chap can make himself known and liked in a lodge. All you have to do is look for them."

"I see . . ."

"Not yet, you don't! But you soon will. When your eyes are opened you'll see the lodge as a mirror. Look at yourself in it and see just what you are. And if the reflection is dejection, dissatisfaction, unhappiness, it is because those are you. When you look in the lodge and see yourself happy, busy, well liked, giving service and taking joy in brotherhood as a return, you will know that you are a real Mason, a real lodge member, a real son to a father who learned that the secret of Masonic joy is to give, that it may be given back to you."

"I'll begin now! Don't you want to get a smoke? I'll stay on the door until you come back!"

I ATTENDED MY MASONIC FUNERAL

I had died, and my beloved Masonic Brothers had gathered to conduct my Masonic funeral service. As I looked around the room there were quite a few of my Brothers I expected to see, a few I was surprised to see and a couple I didn't know. In any event, The Worshipful Master began,

"I now declarexxxxx Lodge #2105 now open to conduct the funeral service of Worshipful Brother"

He continued, thanks for coming this evening and I know that how all of us hate long, drawn out Masonic meetings, so I will try to get through our agenda as quickly as possible."

"To begin, would all Past Masters of rise, introduce yourself, and give your year of service."

Eight Past Masters rose, a few adding some comments that they always added and even though every member had heard them before, they laughed at their comments. Any visiting Brethren also stand and introduce themselves. It also happened that New England's assigned District Deputy had come, so the Master asked him to be escorted to the front of the room and offered him the opportunity to preside over my funeral. He declined but did offer the condolences of the Grand Master, whom he said was in visiting with our Brothers who wintered there. Maybe if I had died in the summer, the Grand Master might have been there in person. Oh well, maybe for the better. It looks like despite what the Master had said about keeping it short; this could drag on.

The Master then proceeded with the next agenda item.

"Brother Secretary, would you read the minutes of the last funeral."

Oh, boy, here we go. Our secretary is a great Mason, but he takes his job very seriously. Minutes to him are a detailed narrative of everything that was said. The secretary proceeded at an agonizingly slow pace and concluded about ten minutes later. That bored me, and I was dead. Just think about my poor family and friends who are not Masons.

The secretary then asked the Master if it was OK to read the correspondence he received.

"Sure, Brother Secretary go ahead, but if you can summarize as much as possible, that would be great."

If the secretary heard "summarize as much as possible," he didn't act like it. Another ten minutes filled with information on spaghetti dinners, pancake breakfasts, fundraisers, requests for donations, and thank cards for the donations we made last time. Well, we are now an hour into my Masonic funeral, and I had yet to hear the service. Even though I was dreaming, I do remember the Master saying this was the purpose we were all here. I guess it's no different than when I was alive.

We gathered as Masons to improve ourselves, understand the lessons of Masonry, encourage and assist each other in applying those lessons. But we always focused the meeting on introducing each other and conducting organizational business and other things as if that was our purpose.

"Worshipful Master, may I speak?" A Brother had risen to be recognized. The Master acknowledges, and the brother begins.

"I know this isn't on the agenda, but could we take a moment to discuss the roof on the lodge building? For a year now I have been saying we need to have someone look at it. We haven't done that, and pretty soon it's going to start leaking and then we have big problems."

"My Brother," the Master replied, "I appointed a committee last month to look into it. We will be hearing from them our next meeting, so there's no need to go into it right now."

"But how would we pay for a new roof?" The Brother asked.

"Brother, we don't know if we will need an entire roof, or can we make do with some repair. The committee will tell us that along with the cost. We will all find out next meeting."

"Worshipful Master," another Brother shouted from his seat. "I can tell you now about the roof; we have already met with a roof guy."

No wonder I woke up in a cold sweat, this wasn't a dream, It was a nightmare. I guess I thought that by the time I died, we would have recognized that meetings like this were not helping to improve ourselves. Little had I thought that they would be so ingrained in us that we would feel compelled to use our meeting agenda in funerals.

Over my lifetime, I certainly read enough articles written by educated and smart Brothers, who pointed out our Masonic meetings were not supporting our purpose. When I die, I'm going to look this Brother up and tell him there were plenty of us carrying on with his message. For my Brothers still in the trenches. Those who are chipping away at the rough ashlar of the fraternity and doing the hard work that needs doing. Those Brothers who are challenging the status quo, proposing educational opportunities for improvement based on expertise and proven theories, seeing to it that new ideas are executed, even if it means they have to do it themselves. Keep doing it my Brothers, keep doing it!

Tolun F. Savut posted in WANDERING MASTER

News from the South

Lodge Birthdays

| | |
|-----------------------|-----------------|
| Rex Kersley | 22 |
| Ian Martin | 19 (HM)1 |
| Andrew Hibgame | 9 |
| Mike Piggott | 6 |
| Greg Walton | 4 |

Following on from the recent celebration dinner of our 500th meeting there has been a surge in men seeking to be Freemasons—we interviewed 2 potential candidates who, all things being clarified will be initiated in November and December—with others likely in 2020.

Sad news this morning as Bro. Bryan Death has passed to the Grand Lodge above. Bryan was a member for 11 years. Our sincere condolences to Val. REQUIESCAT EN PACE

Humour

EVEN GOD ENJOYS A GOOD LAUGH!

There were 3 good arguments that Jesus was Black:

1. He called everyone brother
2. He liked Gospel
3. He didn't get a fair trial

But then there were 3 equally good arguments that Jesus was Jewish:

1. He went into His Father's business
 2. He lived at home until he was 33
 3. He was sure his Mother was a virgin, and his Mother was sure He was God
- But then there were 3 equally good arguments that Jesus was Italian:

1. He talked with His hands
2. He had wine with His meals
3. He used olive oil

But then there were 3 equally good arguments that Jesus was a Californian :

1. He never cut His hair
2. He walked around barefoot all the time
3. He started a new religion

But then there were 3 equally good arguments that Jesus was an American Indian :

1. He was at peace with nature
2. He ate a lot of fish
3. He talked about the Great Spirit

But then there were 3 equally good arguments that Jesus was Irish:

1. He never got married.
2. He was always telling stories.
3. He loved green pastures.

But the most compelling evidence of all - 3 proofs that Jesus was a woman:

1. He fed a crowd at a moment's notice when there was virtually no food.
2. He kept trying to get a message across to a bunch of men who just didn't get it.
3. And even when He was dead, He had to get up because there was still work to do. AMEN !!