



# The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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## Greetings Brethren,

Another batch of interesting topics for your information and, maybe, education. There is a great deal of information on the internet which I hope will interest you for many more months.

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## MASONIC DECALOGUE

*The following was found in the pockets of a French dragoon who was killed in the battle of Solferino. (Northern Italy June 1859)*

1. Adore T.G.A.O.T.U., who is God. The true worship of God consists in good manners.
2. Ever preserve thy mind in a state of purity, in order that thou mayest worthily appear before T.G.A.O.T.U.
3. Ever listen to the voice of thy conscience. Do no evil. Do good. Do good from a love of good itself.
4. Love thy neighbour. Be the father of the poor.
5. Esteem the worthy, pity the feeble, flee the wicked, hate no-one.
6. Respect women, never abuse their weakness, die rather than dishonour them.
7. Avoid quarrels, prevent insult. Ever keep reason at thy side. Speak soberly with the great, prudently with thy equals, gently with the young, tenderly with the unfortunate.
8. Be content everywhere, and with all. Think that it is not thy condition which honours thee or degrades thee, but the manner in which thou exercise it. Rejoice in justice, be zealous against injustice. Endure without complaint.
9. Read and profit, behold and imitate, reflect and labour. Give worth to the usefulness of thy brethren: thus thou art working for thyself.
10. Do not lightly judge the actions of men. Condemn not forwardly\*. It is for T.G.A.O.T.U. who sounds hearts, to judge of his works.

*(Printed in "The Victorian Freemason" July 7 1883.)*

\* Unreasonable

## Membership e-mail address list

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

**WHY IN CEREMONY DO WE SAY 'AND MOST STRICTLY RESPECT THE CHASTITY OF THOSE NEAREST AND DEAREST TO HIM, IN THE PERSON OF HIS WIFE, HIS SISTER AND HIS CHILD'? WHY DO WE LIMIT THE RANGE TO A MAN'S NEAREST AND DEAREST', WHEN SURELY THIS MATTER OF MORTALITY EXTENDS FAR WIDER THAN IS SAID IN THE RITUAL?**

This is a question, which must surely exercise the mind of many Freemasons in many parts of the world where the 'family' is very wide indeed. We have to recall that this part of the ritual is derived from a British Mediaeval setting in which the apprentice mason came to live, for the period of his service, into the very household of his Master! Unlike the households that many elsewhere in the world may know even today, this family setting would be quite limited; the Craftsman, his wife, his children and perhaps his unmarried sisters placed in this situation, eating, sleeping and spending a few hours relaxation with those in this house, there had to be rules about how he should conduct himself in their company.

Indeed there are still rules laid down to this day for those who become 'formal apprentices' in the Livery Companies of London. These determine where the apprentices shall not spend their leisure time and how they will behave in the hours not at work. In this little piece of obligation, therefore, we see a glimpse of what it was like to be an Operative Mason beginner. Of course he would have to be respectful to all his master's relatives, friends and clients; but the most serious matter was how to behave in close proximity to those he lived with for so long: His Master's Wife, Sister and Child!

The above explanation may prompt you to reflect on the fact that one can derive so very much more from our ritual if it's not just learnt parrot fashion, but after having learnt the words, (hopefully), it is well worth reflecting upon what meaning or story is being conveyed so that emphasis and expression can be used to impress upon the candidate's mind the principles and full meaning of what is being said: and no doubt you would agree this far. However in such a case cited above, the original true reason for it's inclusion in the obligation is not apparent in the words of the ritual. So, some times, only by a questioning consideration of the ritual, can one find a true understanding of what is meant.

**With acknowledgement to the Lodge of Fiji 'Cabletow'**

**Why are some Lodges referred to as Mother & Daughter Lodges?**

On the assumption that offspring can only be born out of the female (science not having yet derived a means whereby the male can give birth), a Lodge that forms another out of its members is called the Mother Lodge and the Lodge thus formed is called the Daughter Lodge. Members who join another Lodge look upon the Lodge in which they were initiated as their Mother Lodge. If a second Lodge is formed out of the original, the two Lodges formed would be called Sister Lodges. What is the family tree of your Lodge?

**Lodge Birthdays**

|                        |               |                       |           |
|------------------------|---------------|-----------------------|-----------|
| <b>Ross McDonald</b>   | <b>30 (J)</b> | <b>Geoff Elvy</b>     | <b>10</b> |
| <b>Jean-Luc Bador</b>  | <b>24</b>     | <b>Steve Leeson</b>   | <b>6</b>  |
| <b>Ken Howell</b>      | <b>21</b>     | <b>Dan Garrigan</b>   | <b>2</b>  |
| <b>Maurice Masuino</b> | <b>14</b>     | <b>Ollie McArthur</b> | <b>2</b>  |

## THE LESSON OF THE NORTHEAST CORNER

There are many lessons contained in the Entered Apprentice Degree, but few more dramatic than and as important as those communicated to the Mason when placed in the Northeast corner. Standing between the darkness of the North and the absolute light of the East, the new Mason is instructed as to his importance to the Craft, his future moral and Masonic conduct, and his responsibilities to his Brothers. While frequently a brief part of the degree, this moment is of critical importance and significance.

As noted in earlier educational notes, the North is a symbolic place of darkness, where no light shines. The cold of winter, when life is dormant, represents the lack of reason and intellect so essential to Masonic growth.

From the Northeast corner, the new EA stands upright as a plumb line and faces the Worshipful Master in the East. Here he is made to understand his responsibilities for his future conduct and his Masonic life. He is told his Masonic life now begins and the choices between darkness and Light are his. At that moment in time, he is a true Mason, and spotless cornerstone of his Lodge.

The placement of the EA is to remind us of the most important stone in a building, namely the cornerstone. From both location and quality, the cornerstone always gives stability and direction to the construction of a building. In the past, operative Masons placed such stones with great ceremony and rite, recognizing the cornerstone's importance to the permanence of construction. The determination of lines for a building, namely perpendiculars, horizontals, and directional, was the critical first step in construction. Thus it is that the new EA is expected to construct his spiritual Temple, with an understanding of uprightness, Brotherly love, and improvement. Few charges to our Brothers are as clear in their meaning as at this moment.

It is here that the EA is taught the importance of charity, especially with respect to his Brothers. The symbolism of a metallic substance refers to the unrefined metal and is to remind him of his earthly nature. As the Lodge represents the world and the Heavens, it is by giving up the earthly pursuits that the new EA is to erect his spiritual temple. Likewise, it is through the charity of his Brothers to him and his charity to his Brothers, he can become a true Mason. The frequent use of a coin carries the same message, for its refinement indicates man's attempts to mold nature, but still present are the lessons of the base nature of man and his earthly pursuits. The lesson of charity between Brothers is most evident and easily understood.

Thus we see the placement between North and East is to teach us we will face many choices in the building our Temple. Our direction should be toward the Light, and as our Brothers may help us, we are to help them. Our goal is to be "like a stone" and preparing for that Spiritual home, "that house not made with hands." Such are the lessons found in the Northeast corner.

*From the Grand Lodge of Texas*

## TOAST TO THE VISITORS

TONIGHT I HAVE THE PLEASURE  
TO ALL I MUST CONFESS  
TO GIVE TO YOU THIS TOAST  
TO OUR VISITORS AND OUR GUESTS.

THE FELLOWSHIP YOU BRING TONIGHT  
IS SOMETHING WHICH CAN'T COMPARE  
YOU KNOW WE LIKE TO SEE YOU  
AND GLAD YOUR ALWAYS THERE.

THE HARMONY, THE CHATS & JOKES WE HAVE  
WITH OUR OLD AND NEW FOUND FRIENDS.  
WE WISH IT COULD LAST FOR HOURS,  
AND SOME HOW NEVER END.

BUT.....ALL GOOD THINGS COME TO AN END  
AND WE MUST GO OUR SEPARATE WAY.  
WE HOPE YOU ENJOYED YOURSELF TONIGHT,  
AND RETURN AGAIN SOMEDAY.

AND NOW I ASK THE MEMBERS  
TO RAISE A GLASS IN CHEER  
TO TOAST TO ALL OUR VISITORS  
WHO SUPPORTED US THIS YEAR.

### News from the South

In our August meeting Bro. Rick Burns presented a very professional power-point demonstration of the First Degree Tracing Board.

Bro. Shaun Gilchrist has returned to Port Vila after being medivaced to Australia suffering from a stroke.

Bro. Mark Striker and wife Sue are back in Port Vila after touring the USA for some months in their motor-home. Hopefully Mark can make the next meeting.

Our WM has been back in Colorado with his family for 2 weeks.

## THE COMMON GAVEL

Within the Lodge room, we learn of three hammers, namely the common gavel, the setting maul, and the gavel held by the Worshipful Master. Each has a special purpose and application in our ceremonies and rituals. Each carries both an operative and symbolic message.

The gavel held by the Worshipful Master is not a "common gavel", but rather a "mallet" used to preside at the meetings of the Lodge and allows him to conduct its business with decorum and harmony. As the principal officer, the Worshipful Master uses his gavel to represent his authority and position. Through it we are taught to rise, sit, and finalise our business during the course of our labours. The many gavels seen at the annual convocations of grand lodge range in size and frequently are more "mauls" than gavels. Their size would better suit them for "setting" large stones, than governing a meeting, but as symbolic of our Grand Master's power and office, they are considered "gavels".

The "setting maul" carries great significance in our Third Degree and is a symbol of death. In ancient times this maul was a heavy wooden hammer used to "set" stones in the construction of buildings. Through its use, stones were hammered into place to close tolerances and, if needed, small quantities of cement used to unite them. In addition, mauls were used to drive chisels and wedges into stones, breaking them for the builder's use. The setting maul would be a formidable weapon if used as such.

The "common gavel" is in fact a true gavel. Its shape has a "gable" on one end and a flat surface on the other. As noted in the Entered Apprentice degree, its purpose is to break off the rough parts of stone, found on the Rough Ashlar, and preparing it to become a finished stone or Perfect Ashlar, which then can be used in building a structure.

As an Entered Apprentice, we are reminded of our personal "rough and imperfect" state and of the need to gain education, understanding, and control of our many imperfections. It is through reflection and effort each Mason forms the foundation and building of his personal temple. Becoming a better Mason comes through divesting our minds and consciences of the vices, habits, desires, and unnecessary wants so common in our youth. Each of these imperfections appears as a rough point on our character and the common gavel calls us to pay due attention to them and smooth them away, always preparing for the Spiritual Temple in our future.

While a "common" implement of the Mason, the gavel is a constant reminder of our need for self-improvement and watchfulness. Perfection in conduct, like that of a perfectly flat surface or perfect stone, comes through work and constant vigilance. Placed in our hands as Entered Apprentices, the gavel is a symbol of that responsibility and opportunity to be better men and Masons.

*From the Grand Lodge of Texas*

## THE CANDIDATE

It was his dream to become a Mason  
Though he wasn't sure quite why.  
So he made an application,  
Then waited months for a reply.

No committee came to pay a call  
To meet him and his wife,  
No invitation to Mason's hall;  
Nor offer of advice.

Finally a postcard in the mail  
Said, "come Monday night at six,  
And bring us twenty dollars,  
If you want to see our tricks."

He made that solitary journey  
And entered by the door,  
But not one hand was offered,  
As he slowly crossed the floor.

They fed him beans and hot dogs  
And a piece of apple pie,  
Then lead him to a little room,  
With no explanation why.

The work was done with care and skill,  
No one could argue that.  
But, the candidate was forgotten  
As they patted themselves on the back.

He came to the lodge hall two more times  
And was raised to the third degree.  
That was the last time they saw him.  
What could the trouble be?

They scratched their heads and wondered  
As again they cried and moaned,  
"Our time has all been wasted!"  
"We should have stayed at home."

It seems to me that they've missed the point  
But they need to understand.  
It's not just how well you do the work  
It's how you treat the man.

Because you can only be a Mason,  
When you're a Mason in your heart;  
And along with his jacket seams,  
They had burst his dream apart.

So, if you get an application,  
Please, call on that man at once.  
Invite him and his family  
To tour your hall and share some lunch.

Answer all his questions  
Let him share your pride.  
A Mason's work is honest work  
That's not a secret to hide.

And when it's time to present him  
With the gift of a degree,  
Remember, genuine friendship is,  
The true gift of masonry.

Pick him up and take him home.  
Isn't he worth the trip?  
No candidate should come alone.  
Please, don't ignore this tip.

All should rush to greet him  
As he enters by your door.  
Extend your hand in friendship  
That's what a Mason's grip is for.

And remember your obligation  
As you lead him to the gate.  
It's up to you to guide him through  
Not to hurt or humiliate.

Now armed with proper instruction  
Masonry's door will open wide,  
Thanks to you, his best example,  
Of what a Mason should be inside.

And thank him sincerely for coming.  
Invite him back to his new home.  
For a brother will not be a brother  
If he feels unwelcome and alone.

***By: R.W. Alan R. Heath  
& Lodge St. Andrew #518***

## A BROTHER'S DUE

The S.W., in both the opening and closing ceremony, says: 'To close the Lodge by Command of the W.M. after having seen that every brother has had his due.' We know that "due" as a noun is defined in dictionaries as "person's right, legally demandable, what is owed to him." We will consider the operative and speculative meanings of the word "due."

Freemasonry is defined as a peculiar system of morality, veiled in allegory and illustrated by symbols. Thus our teaching is allegorical, being derived from operative masonry. The tools of trade of the operative mason and his customs and principles provide the fabric of our craft.

What was the "due" of the old operative Mason? We recall that these masons were employed on building churches, castles, colleges and other refuges for souls, people and pupils, etc. They were regarded as fellow crafts after having served a seven-year apprenticeship.

They normally had accommodation available to them near to the place of their employment. This accommodation would be regarded as a hostel for the masons. The masons had a supervisor or foreman, often called a warden or clerk of works. His duty was to see that the masons commenced work on time, that they were not wilfully absent or committed faults. All faults were punishable by deductions from the mason's wages.

The warden or clerk of works kept the accounts, and it appears that he paid the masons employed by his master.

The ancient charges of a Freemason as printed in our Book of Constitution and Laws contains the following:- "All masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the master till the work be finished."

The operative Lodge was concerned with the construction of a material building, usually a public building. The people employed had the age-old difficulty of wages and the prices of commodities. Their wages were at times in arrears because their employer did not receive his money for the work performed. This, of course, could lead to the disintegration of the Lodge because the workmen would leave, as without their due they could not live or support their families.

The operatives' wages were always equivalent to those of a skilled craftsman. Wages of the masons were often paid on a piece rate. This is apparent because of the fact that substantial sums were paid to individuals for wrought stone. The result to the individual masons was approximately the same, that is, the piece rates appear to have been so calculated as to yield the usual time rates as quoted above.

What of the speculative Mason? We recall the definition of Freemasonry given above. The term "due" is used of the time of the actual labour in the Lodge. All who attend are either summoned as members of that Lodge or invited as welcomed visitors to that Lodge. Thus, "due" concerns only those present at the opening, during the ceremony, and at the closing of the Lodge.

We leave all mundane matters at the door of the Lodge, so that we may meet in brotherly love and harmony, and like the operative mason we remain in the Lodge till the labour is complete.

The W.M tells the brethren that his duty is to employ and instruct the brethren in Freemasonry. Thus to the brethren present the employment and instruction is their "due."

The normal labour of a speculative Lodge is the initiation, passing or raising of a candidate. Many brethren other than the candidate are present at the ceremony. The candidate is, we may say, instructed in the particular degree through which ceremony he is led. The instruction is not only for the candidate but also for all who are present at the ceremony.

The brethren present are figuratively in the shoes of the candidate. We are shown and taught or instructed in important moral precepts on how to live. Thus a brother's "due" may be to gain instruction from the labour of the evening. The instruction helps him to live up to those important moral precepts which should at all times distinguish a Freemason.

Other matters which can be placed within the orbit of a brother's "due" are his right to exercise the rights and privileges granted by his Constitution and his Lodge bylaws.

These rights and privileges may be listed as follows:-

- the right to speak and vote for or against any proposition coming before the brethren;
- the right to propose or second the name of a candidate for membership of his Lodge;
- the right to apply for a demit from his Lodge if his subscriptions are current; and
- the right to resign his membership of his Lodge.

It does appear to me that a brother's "due" is the instruction in the moral precepts so necessary in the world both of today and the future. The Lodge should not be closed unless every brother present has had, in the opinion of the S.W., opportunity of such instruction. This imposes more than a formal duty on the S.W.

### TIME TO REALISE

|               |                          |   |
|---------------|--------------------------|---|
| To realise... | the value of a sister    | Ask someone who doesn't have one                        |
| To realise... | the value of ten years   | Ask a newly divorced couple                             |
| To realise... | the value of four years  | Ask a graduate  |
| To realise... | the value of one year    | Ask a student who has failed an exam                    |
| To realise... | the value of nine months | Ask a Mother who gave birth to a stillborn              |
| To realise... | the value of one month   | Ask a Mother who has given birth to a premature baby    |
| To realise... | the value of one week    | Ask an editor of a weekly newspaper                     |
| To realise... | the value of one minute  | Ask a person who has just missed a train, bus, or plane |
| To realise... | the value of one second  | Ask a person who has survived an accident               |

***Time waits for no-one...***

Treasure every moment that you have...

You will treasure it even more when you can share it with someone special...

To realise... the value of a friend or family member    LOSE ONE....

***Author Unknown***

## THE PAVEMENT

In the address of the Working Tools in all of the three Degrees, it is shown Masons meet not as operative, but as Free and Accepted, or Speculative Masons, and the various tools must be looked on as symbolic representations.

In the same way there is a meaningful symbolic interpretation to be derived from a study of the Lodge Pavement.

Historically, the Pavement was used in Egypt, Greece and Rome for beautifying temples, porches and other important buildings. There is a reference to the Pavement in the New Testament in the Gospel according to St. John (Chapter 19, Verse 13) "... And Jesus was brought before Pilate and placed in the judgement seat, in a place that is called the Pavement".

In the Talmud mention is made of a Pavement which was located in the Conclave where the Great Sanhedrin held its sessions. In Masonic tradition the Temple of King Solomon was decorated with a mosaic pavement of black and white stones. It is also possible that the mosaic pavement was used in ancient times as a sundial to indicate the time of day. The pavement was considered to have the additional benefit that a more accurate estimate of the time could be made because of the squares adjacent to the shadow made by the sun when shining on a column.

The Pavement is a Lodge Ornament and one of the most beautiful and impressive aspects of our Temples. The symbolic meaning of the Pavement can be interpreted in relation to the cosmological beginnings of the Lodge – a compromise between the parallelepipedon and the square of the Sanctum Sanctorum.

Philosophically, the Pavement may be taken to represent HOLY GROUND with the associated presence of the Great Architect of the Universe. The overhanging "G" serves to complement this representation.

The black and white squares depict numerous and diversified objects of nature. In another sense, they represent the chequered existence of man, his changing fortunes and vicissitudes of life; or in other words, the prosperous and happy times compared with the disappointing and sad occasions.

The Blazing Star in the centre of the Pavement portrays the sun which gives life to everything on earth. The Indented or Tessellated Border was common in ancient buildings. In the Lodge, it is the surrounding skirt work to the Pavement and represents the remainder of the Solar System which gives the earth its physical existence. The earth, of course, forms part of this Solar System.

At the four corners of the Pavement are Tassels which represent the four cardinal virtues of man – Prudence, Temperance, Fortitude and Justice.

Freemasons are given the opportunity of reflecting as men of honour on the necessity, of practicing and supporting goodness and virtue and resisting the forces of evil and vice, from the visible black and white squares of the Pavement combined with the four Pendant Tassels. Overall, the Pavement, in all its colourful beauty, should serve as constant reminder of the presence of the Creator and the duty owed to HIM and our fellow men.

## Famous Freemasons – Part 12

**Sir Robert Menzies** - the 12<sup>th</sup> Prime Minister of Australia. His second term saw him become Australia's longest continually serving Prime Minister, at sixteen years. He had a rapid rise to power as Prime Minister at the 1940 election. A year later, his government was brought down by MPs crossing the floor. He spent eight years in opposition, during which he founded the Liberal Party. He was re-elected Prime Minister at the 1949 elections and dominated Australian politics until his retirement in 1966. Menzies was renowned as a brilliant speaker, both on the floor of Parliament and on the hustings; his speech "The forgotten people" being an example of his oratory skills.

**Jackie Milburn** - also known to fans as **Wor Jackie** and 'the first World Wor' in reference to his global fame, was a football player for Newcastle United and England. ("Wor" in the Geordie dialect means "our"), and remains United's 2nd highest Top Goal Scorer of all time with a total of 200 goals.

**Edgar D. Mitchell** - US Astronaut who flew on the Apollo 14 mission.

**Reginald Joseph Mitchell CBE.** Designer of the Supermarine Spitfire of Battle of Britain fame. Jasper Lodge No. 3934 UGLE.

**Tom Mix** - Champion rodeo rider, soldier and cowboy, he starred in over 400 western films. Utopia Lodge No. 537, Los Angeles, California.

**John Molson** - Founder of Molson Breweries. St. Paul's Lodge, No. 374, UGLE, Montreal. Past Provincial Grand Master.

**Bob Monkhouse** - English actor, compare and comedian. Chelsea Lodge No.3098 UGLE

**Jacques Etienne Montgolfier** – French inventor - co-developer with his brother of the first practical hot-air balloon. Lodge Les Neuf Soeurs, Paris.

**Wolfgang Amadeus Mozart** - (1756-1791) Austrian composer considered among the greatest and most prolific composers in history. Of his more than 600 compositions, the finest works, including his last three symphonies (1788) and the operas Don Giovanni (1787) and The Magic Flute (1791) were written in the last five years of his short life. Lodge Zur Wohltatigkeit, Vienna.

**Audie Murphy** - Most decorated American Soldier of WWII, he also achieved fame as an actor in movies (Westerns). An autobiographical movie was made of his heroic combat exploits. He was active and interested in Freemasonry. 32<sup>nd</sup> Degree, AASR, KCCH, Dallas, Texas.

**James Naismith** - Canadian-born American sports educator who invented the game of basketball.

**Harry S. New** - Postmaster General of the United States who established Airmail

**David Nixon** was an [English magician](#) and [television](#) personality. At the height of his career, Nixon was the best-known magician in the UK.

**Sam Nunn**- Respected former U.S. Senator from Georgia. For seven years, he chaired the Armed Services Committee.

## THE WORKING TOOLS OF AN E-MASON

Dear Brethren,

I now present to you the working tools of an e-Mason. They are the mouse..., the keyboard..., and the modem....

The mouse is an instrument used by operative e-Masons to move within the desktop, the keyboard to input the data, and the modem to publish the data to cyberspace.

But as we are not, however, here assembled as Computer Nerds, but rather as Speculative e-Masons, and to us these tools are downloaded as vehicles of moral significance and to show us the meaning of e-Masons.

The **Mouse** teaches us to keep within bounds of the screen—a square wherein we must all meet.

The **Keyboard** to show us that communication will lead us to a better understanding of each other, and the rest of mankind.

And the **Modem** to teach us that even when we are alone on the most remotest part of the globe, we may meet and gain moral sustenance from each other, and thus learn more of the wonderful works of the GAOTU.

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There is this lodge located in the backwoods of a small southern town where the brethren are faithful masons but lack knowledge of receiving brothers from other jurisdictions. During one of the meetings, the JD informs the WM that there was an alarm at the door where upon the WM replied "Attend the alarm and report your findings ". The JD opens the door and sees to his amazement, a brother impeccably dressed with an elaborate apron and jewels about his chest. The Tyler being somewhat slow to answer for the visiting brother, the visitor states; My name is John Smith, PM of my lodge, Past District Deputy of my district, Past Grand Master of my Grand Lodge, Past Sovereign Grand Commander of the Scottish Rite, York Rite Legion of Honour, Past Imperial Potentate of the Shrine of North America, who humbly requests an audience with the WM. The JD upon hearing these words from the visiting brother and the elaborate apron and jewels upon his chest, immediately closes the door, returns to his post and informs the WM: "Worshipful Master, The Great Architect of the Universe is at the door"!!!

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A drunk staggered up the hall of a business building and knocked on the door of an office. When the door opened he asked, "Ish Thish the Alcoholicsh Anonymoush ashociation?" Upon seeing the drunk's condition, the man who opened the door said, "Yes it is, would you like to join us?" "Hell no," said the drunk, "I just want to resign."

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**A wedding ring is like a tourniquet; it stops your circulation.**