



# The Discoverer

**The Monthly Newsletter of The Lodge of Discovery**

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**Greetings Brethren,**

The main feature this month is an article entitled—Ashlars - Rough and Smooth Story of A Stone

Editor:  
 W. Bro. Alan Churchill PGStB  
 P.O. Box 235  
 Port Vila, Vanuatu  
 Tel: 678 55 64486  
 achurchill@vanuatu.com.vu  
 www.LOD8737.org



**Rough Ashlar**



**Perfect Ashlar**

**Membership e-mail address list**

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

## Ashlars - Rough and Smooth

### Story of A Stone

An eminent sculptor was once asked: "How do you carve such beautiful statues?" He replies, "It is the simplest thing in the world. I take a hammer and chisel and from a massive, shapeless rock, I knock off all the stone I do not want, and there is the statue. It was there all the time."

In every Masonic Lodge room there is, or should be, the Rough Ashlar and the Perfect Ashlar. These two and the Trestle Board constitute our Movable Jewels. What is their significance? What do they have to do with Masonry? In our monitorial work we are taught that the Rough Ashlar "is a stone as taken from the quarry in its rude and natural state" and that the Perfect Ashlar "is a stone made ready by the hands of the workman, to be adjusted by the working tools of the Fellow Craft." The Rough Ashlar was not a stone that was merely picked up somewhere. It was a stone that has been selected. Some work was done upon it. It was apparently a good stone. It was a stone that showed good prospects of being capable of being made into a Perfect Ashlar. If it had not been a good stone, it would never have been cut out from the quarry.

So it is with our prospective member. He cannot be merely picked up somewhere. He must be selected. Before he is ready to be initiated some work must be done upon him. He must stand certain basic tests. He must be apparently of good material. He must be a man who shows good prospects of being capable of being made into a good Mason. If he had not been a good man, he should never have been proposed for membership.

In changing a Rough Ashlar into a Perfect Ashlar, the workman takes away and never adds to. He chips and chips. He cuts away the rough edges. He removes the visible flaws, he does not create by chemical means or otherwise, a new material. He takes that which is already there and develops it into the Perfect Ashlar.

The stone from which the Venus de Milo was carved by an unknown sculptor of ancient times, lay since the beginning of time in the rocks of the Island Milo. A common, unknown workman may have cut a huge piece of marble from the quarry. But it took a master artisan to carve out the beautiful statue. It took a good piece of marble and a skilled artist to produce the Venus de Milo.

Not many operators in Masonry can make a Perfect Ashlar. So there are not many perfect Masons in our Lodges. In our Ritualistic and other work, we can take away much of the roughness, remove the sharp points and obliterate the visible defects. We can produce as good a Mason as there is within our power to produce. But the essential thing is to have a good material upon which to work.

This statement is applicable to all mankind, but to us as Symbolic Masons, it is pregnant with meaning, for, was not each one, at the commencement of his Masonic career, placed in the North-east corner as an example stone, in the hope that the stone so placed would, in the fullness of time, be wrought into a thing of beauty acceptable to the builder?

*What does the poet say of the stone?  
Isn't it strange that Princes and Kings  
And clowns that caper in sawdust rings,  
And common folks like you and me  
Are builders for eternity?  
Each is given a kit of tools,  
A shapeless mass and a book of rules:  
And each must make, ere life is flown;  
A stumbling block or a stepping stone.*

These are very true words. The kit of tools are those talents with which God has blessed us to enable us to fulfil our mission in life. We are told in the Volume of the Sacred Law that one man received five talents, another, two talents, and yet another, only one talent, so that our duty is for each to discharge his allotted task to the best of his ability, and help those who have not been so well blessed as himself. Thus each will be assisted in carving out the "Grand Design" of being happy and communicating happiness and thereby of being more "extensively serviceable to his fellow creatures."

The shapeless mass is a man's character, and each one of us is his own Architect, Builder and Material, and like our predecessors, the Operative Masons, we each must show our craftsmanship in working out a perfect "Ashlar" fit to be tried by the square of his own conscience.

The book of rules is the V.S.L. "That great light that will guide us to all truth, direct our steps in the path of happiness, and thus, point out the whole duty of man."

Let us pause for a moment and earnestly ask ourselves, which are we making—stumbling block or a stepping stone? If a man's life is such that he cannot "join in the grand design of being happy and communicating happiness to others," then he is a stumbling block, not only to himself, but to all those with whom he is associated. If that man is a

Freemason he should study the ritual and discover the inner meaning, so that he can learn to perfect his stone.

Let us trace whence this perfect stone comes. An ancient charge provides that a mould stone shall be given to a visiting Operative Mason to enable him to demonstrate his craftsmanship. The stones were selected individual stones from the quarries to suit the requirement of the material building. As Speculative Masons, we obtain our mould stones from the quarries of life. Thus, when we receive an application for admission to our

Lodge it is our duty to carefully scrutinize all the credentials of the applicant from every angle, so that only approved material is admitted to the Craft.

Freemasonry can and does improve good material, but it cannot make bad material good.

As with the Operative Mason, poor material would have endangered the material structure. So with us as Speculative Masons, a faulty Ashlar will endanger the Spiritual temple we are endeavouring to build.

Having found, by the strictest inquiry, that the applicant, or mould stone, is suitable, we have, by those inquiries, knocked off some of the irregularities which surrounded him, and after his initiation, he is represented as the "rough Ashlar," that is, the stone is no longer the mould stone, but it is approximately a cube which still requires a considerable amount of "dressing" before the "perfect Ashlar" which is within it can be brought to light, and the candidate is given him to "knock off rough knobs and evanescence," of his character.

Later on he finds that, although the common gavel and chisel are suitable for reducing the roughness they are not capable of achieving perfection. As a Craftsman he receives another set of working tools, one of which is essential to perfection, namely, the square, and here he learns that it is only by continual grinding and many applications of the square that the stone can be brought to a true die, or cube.

In his capacity as a Craftsman and as a man of the world, he is continually coming into contact with his fellows and he learns to control his passions and to recognize the rights of others, with the result that the stone he is working upon, namely, his character, is gradually taking shape as a perfect Ashlar.

Later, he is called upon to hand his stone over to the Builder, who cuts a bevelled hole at the top, so that the stone can be attached to a Lewis and be hoisted up ready to be placed on the base assigned to it by the Builder. Thus, he is reminded that the rope, the Lewis, and the crane represent the all sustaining power of God, and that if he has discharged his duty faithfully and in accordance with the precepts laid down in the V.S.L., he may rest assured that when his final summons comes he will find that the great Builder will have prepared a place for him in that "Great Spiritual Temple not made with hands eternal in the Heavens."

Finally, let us consider this "perfect Ashlar" from a geometric point of view. Looking at the perfect "Ashlar," as it stands in the Lodge we notice that it has six equal and exactly similar sides and that no matter how it is placed down, on the level, it must stand on one of its faces and present a similar face to the observer, from any point of view. It is the only geometrical body which requires no support from its fellows, but when placed in line with similar cubes, demands it own space and lines up with the others on top, bottom and sides.

**by J. Fairbairn Smith**

***The eminent Masonic Scholar, J. Fairbairn Smith, Editor Emeritus of the Detroit Masonic World. Raised as a "Lewis" at the age of 18, in the lodge at Hawick, Scotland, in 1925, Bro. Smith has become one of the most respected of Masonic journalists. He is a "mould stone" from the quarry of Masonic life.***

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### He Who Serves

He has not served who gathers gold,  
Nor has he served, whose life is told  
In selfish battles he has won,  
Or deeds of skill that he has done;  
But he has served who now and then  
Has helped along his fellow men.

The world needs many men today;  
Red-blooded men along life's way,  
With cheerful smiles and helping hands,  
And with the faith that understands  
The beauty of the simple deed  
Which serves another's hour of need.

Strong men to stand beside the weak,  
Kind men to hear what others speak;  
True men to keep our country's laws  
And guard its honor and its cause;  
Men who will bravely play life's game  
Nor ask rewards of gold and fame.

Teach me to do the best I can  
To help and cheer our fellow man;  
Teach me to lose my selfish need  
And glory in the larger deed  
Which smoothes the road, and lights the day  
For all who chance to come my way.

### A Member Returns

A member of a certain lodge, who *previously attended meetings regularly*, stopped going. After a few months the *Worshipful Master* decided to visit him

It was a chilly evening and the *Worshipful Master* found his brother at home alone sitting before a blazing fire.

Guessing the reason for the *Worshipful Master's* visit, the brother welcomed him, led him to a comfortable chair near the fireplace and waited. The *Worshipful Master* made himself comfortable, but said nothing.

In the grave silence he contemplated the dance of the flames around the burning logs. After several minutes, the *Worshipful Master* took the fire tongs, carefully picked up a brightly burning ember and placed it to one side of the hearth, all alone. Then he sat back in the chair still silent.

His host watched all this in quiet contemplation. As the lone ember's flame flickered and diminished there was a momentary glow, and its fire was no more. Soon it was cold and dead. Not a word had been spoken since the initial greeting. The *Worshipful Master* glanced at his watch and chose this time to leave. He slowly stood up, picked up the cold, dead ember, and placed it back in the middle of the fire. Immediately, it began to glow once more, with all the light and warmth of the burning coals around it.

As the *Worshipful Master* reached the door to leave, his host said, with a tear running down his cheek, "Thank you so much for your fiery summons, my brother. I'll be back in our lodge next meeting".

#### ***An interesting parable methinks***

***taken from Journal of the Grand Lodge of western Australia***

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#### **A MASON'S WIFE**



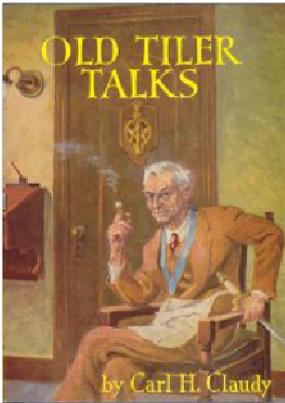
From active Masons, resolute,  
Our wives and families we salute;  
We surely know the price you pay,  
Who sit alone while we're away.

No high degrees on you conferred,  
In Lodge, your name is seldom heard;  
You serve our cause though out of sight,  
While sitting home alone tonight.

Masonic papers list our names,  
Awards are given, fit to frame;  
But yours is absent...you who strive,  
To keep our fortitude alive.

You're part of every helpful deed,  
On your encouragement we feed;  
Without your blessings, how could we,  
Continue acts of charity?

And so, this poem, we dedicate,  
To every Master Mason's mate;  
And offer our undying love,  
Rewards await in Heaven above.



## Old Tiler Talks— ANONYMOUS

The nicest thing happened in lodge tonight," began the New Brother enthusiastically to the Old Tiler in the anteroom. "I don't know when I have been more touched."

"Tell me about it," suggested the Old Tiler.

"Brother Wells said he had received an anonymous letter from some brother of the lodge inclosing a \$5.00 bill, which was to go towards buying a birthday present for Brother Wells' boy. He told us about his boy being injured in an automobile accident and how he has struggled with the doctor's bills. He said he had bought the boy some books with it; and that it would be the biggest part of the lad's birthday. When he thanked the unknown brother, I would have cried, if I wasn't a pants-wearer."

"Why did the unknown brother send his gift anonymously?" inquired the Old Tiler.

"Oh, didn't I tell you? That was the prettiest part of it. The letter said the present wasn't from any one in particular, just from the 'Masonic spirit' and came because the 'agent' – that's what the anonymous brother called himself - he benefited from instructions received from Brother Wells. Wells is always instructing someone, so he can't tell which of dozens of men sent it."

"That was a nice thing to do," agreed the Old Tiler. "Brother Peters' work bearing more fruit."

"Peters? Peters? I don't think I know him. . . ." the New Brother considered thoughtfully.

"He's dead ten years," explained the Old Tiler. "You never saw him in lodge, but he started the idea. He made a talk once in lodge about lodges not being Christian or Jewish or Mohammedan, just Masonic. He didn't see why Masons shouldn't observe the lovely things in any religion. He didn't want to inject religion into the lodge, he would like to see brethren take part in the generosity taught in all religions.

"Brother Peters had a comfortable income; could afford it. But it cost him some effort. And gradually we found out about it by comparing notes and asking questions. Brother Peters had made himself the lodge benefactor. He learned which brethren were poor and had children, and he sent them all birthday gifts. He always had a list of the sick, and they all had flowers and visits. If a widow didn't have much she got a ton of coal or a cord of wood, or some man appeared and told her he had been hired by the Masonic Society to clean off her snow. But no one knew, until his talk started us to investigating, that he was the individual who had made this lodge a Giver with a capital G. He'd draw a square and compasses on the package, or just a letter G, beside the address. He had a lot of fun out of it. When he died, he had the biggest funeral this town ever saw.

"The anonymous five dollar bill must have come from Brother Peters - someone else was indeed the agent, but it was Brother Peters' idea here. Of course it wasn't his originally.

"It's a pretty idea, too – using Masonry to make someone happy. Some brother who doesn't expect a visit from you – you go and see him on his birthday, just to let him know you are thinking of him; think of the joy he'd have. Half a dozen boxes of flowers sent to as many hospitals marked for birthdays would give sick people a lot of pleasure. A few small greenbacks, sent like Brother Wells received his, without a name, but with a letter; can you imagine anything more joyful?"

"There is no taint of alms about a birthday gift – the proudest of the poor might be happy to be so remembered. I recall one old lady who got money from someone in this lodge once - there was nothing in the envelope except the ten spot and the card saying 'Birthdays should be merry; the lodge hopes yours will be.' I knew her - she insisted I find out who did it, so she could thank him. Of course I couldn't. But I have always thought that whoever he was and is, he and Brother Peters found out more about how to have a good time than most of us know."

"There isn't any patent on the idea, is there?" demanded the New Brother. "I can do that if I want to, can't I?"

Of Course you can," responded the Old Tiler.

"Will you find out and tell me where to send them?"

"I will not. If I did the work, you wouldn't have the fun. Besides, I supervise no brother's gifts. The Master will tell you. . . "

"You said it wasn't Brother Peters' idea originally. Whose idea was it, in the very beginning?"

"Someone who said, 'Inasmuch as ye do it unto the least of these, my brethren . . . ' "

"Oh!" said the New Mason. And again, "Oh!"

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## **MONEY AND METALLIC SUBSTANCES**

Candidates for Freemasonry are deprived of all money and metallic substances of value as part of their preparation for the initiation ceremony. In olden times, metal was regarded as having a polluting influence and, indeed, in Exodus xx, 25, it is written: 'And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool on it, thou hast polluted it'. This theme is referred to in the ritual in relation to the divesting of candidates of metallic substances.

In particular, however, the deprivation requirement is used as a means of impressing new members with the need to be prepared to afford relief to brethren who may require help, while also indicating that all brothers in Masonry are considered to be on an equal footing, no cognisance being taken of a man's wealth or circumstances in life. In other words, the divestiture of money or metallic substances of value is primarily intended, in a practical sense, as a means of teaching initiates lessons of charity and humility.

As surely as each lodge produces new Masters, it also turns back to the Craft the usual number of Past Masters, brethren who have served their fellows faithfully. They are not to be discarded like a worn-out machine or a relic of the past, but should be looked upon as the elder statesman whose judgement should be sought when needed. They have ruled their allotted time to make way for others. The experience of Past Masters is worth much to their individual lodges. To the brother who steps from the East, the best wishes of his lodge go with him, and the members have extended to him the highest honour within their power to grant, but he must not go into retirement, and should continue to be a most regular attendant.



### THE WARDEN



Traditionally the word Warden began as the fine old Anglo-Saxon word 'Weard,' which meant to watch, so that the warden was a guard, a watchman, a custodian of something, as when a watchman of the timber was called a 'wood warden,' so was the watchman of hay, called a 'hay warden.' The two Wardens in a lodge watch or oversee the activities which centre in their station and both of them assist the Master to rule and govern his lodge. Traditionally the Senior Warden oversees (watches over) the Craft while at labour and the Junior Warden oversees the Craft during the hours when at refreshment. Traditionally the latter is a constitutional lodge officer whose duty is to arrange for social affairs, parties, entertainments and at one time he had stewards to assist him; why his duties were made over to special and standing social committees, no historian can explain.

*The New Zealand Craftsman 1962*

### NOTHING

**From nothing, comes nothing:-  
nothing gets done, nothing pro-  
ceeds, nothing is achieved.**

**Do not substitute your Lodge for your  
church. Freemasonry is religious, but is not  
a religion. The one is entirely dependent  
upon the other. Without a belief in the  
G.A.O.T.U. the whole fabric of Freemasonry  
would collapse.**

## The Back Nine of Life (author unknown)

You know ... time has a way of moving quickly and catching you unaware of the passing years. It seems just yesterday that I was young, just married and embarking on my new life with my mate. Yet in a way, it seems like eons ago, and I wonder where all the years went. I know that I lived them all. I have glimpses of how it was back then and of all my hopes and dreams.

But, here it is... the back nine of my life and it catches me by surprise... How did I get here so fast? Where did the years go and where did my youth go? I remember well seeing older people through the years and thinking that those older people were years away from me and that I was only on the first hole and the back nine was so far off that I could not fathom it or imagine fully what it would be like. But, here it is!!...my friends are retired and getting grey...they move slower and I actually see and recognize an older person now.

Some are in better and some worse shape than I... but, I see the great change... Not like the ones that I remember who were young and vibrant...but, like me, their age is beginning to show and we are now those older folks that we used to see and never thought we'd become. Each day now, I find that just getting out and going for a walk is a real target for the day! And taking a nap is not a treat anymore... it's mandatory! Cause if I don't on my own free will... I'll just fall asleep where I sit!

And so...now I enter into this new season of my life all the aches and pains and the loss of strength and ability to go and do things that I wish I had done but never did!! But, at least I know, that though I'm on the back nine, and I'm not sure how long it will last...this I know, that when it's over on this earth...a new adventure will begin!

Yes, I have regrets. There are things I wish I hadn't done, things I should have done, but indeed, there are many things I'm happy to have done. It's all in a lifetime. So, if you're not on the back nine yet...let me remind you, that it will be here faster than you think. So, whatever you would like to accomplish in your life please do it quickly!

Don't put things off too long!! Life goes by quickly.

So, do what you can today, as you can never be sure whether you're on the back nine or not! You have no promise that you will see all the seasons of your life...so, live for today and say all the things that you want your loved ones to remember...and hope that they appreciate and love you for all the things that you have done for them in all the years past!!

"Life" is a gift to you. The way you live your life is your gift to those who come after. Make it a fantastic one.

***LIVE IT WELL! DO SOMETHING JUST FOR FUN! BE HAPPY!***

"It is health that is real wealth and not the pieces of gold and silver.

## ATTITUDE IN MASONRY

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, and they largely determine our policies and practices. They are the very foundation of our many decisions, decisions which affect us personally, our families, and 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 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 of immeasurable importance to us. We cannot 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 of good.

Do we ever stop to ask if our attitudes are proper and wholesome? If they are influenced by our prejudices or if they are tempered by intolerance are they based upon unwarranted conclusions and insufficient knowledge of the 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, 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 are steeped in the notion of luck as a substitute for industry of chance rather than planning. They often are influenced by the growing desire among us to cultivate the idea of getting something for nothing. They are influenced by the prevalent notion that it is necessary to eliminate the struggle from life to acquire happiness. When we reflected 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. There is a continued notion now apparently gaining ground that it is the business of Government to provide prosperity for all.

While the attitude of average individuals may not change the course of great events, they are greatly important. A great many examples could be cited to show that the attitude of one man or woman has changed not only the course of that individual's life, but the course of life for his fellowmen 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.. History points to hundreds of examples. We are most fortunate in this country that the great leaders who laid our foundations, were men whose attitudes were sound and founded on great truths, moral principles and cognizance of the worthiness of the humblest of men. Their attitudes were founded first in the grace of God, and second in the inevitability of human progress. The early leaders of this fortunate land assumed that a part of God's divinity actually resulted in man and that he and he alone was fit to govern itself. We gained early the idea of Government by contract and consent, and that is still the basic premise upon which we proceed in all our Governmental actions. Eventually these attitudes implied and expressed under the democratic way of life, have become an integral part of freedom and we enjoy Government by the consent of the governed. How many peoples of the world yearn for that today?

Who can say in this country that the attitude of equality is not progressing? Wealth is no longer an indication of undue prominence. The wealthy and the average individual may wear identical clothes; the wealthy man drives the same type of automobile as the ordinary citizen. There is a tendency among our people, observable all around us that distinction of wealth and class are fast disappearing. People in our land treat each others on the basis of equality whatever their station in life. It is the result of a continuing attitude which we inherited and are carrying on. We should thank God for its presence and do our utmost to preserve and further it. We have come as close as any people have ever come to a classless society.

I know of no more important job in our lives than developing attitudes. The moral and spiritual aspects of these attitudes not only influence us individually but they affect our marriage, our business successes, and our ability to rear families and influence our friends and our neighbours. Let's look at our 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. Which shall they be? With God's help we can make them wonderful building materials.

*By Bro. Carl Brigg*

#### Lodge Birthdays

<b>Ross McDonald</b>	<b>33 (J)</b>
<b>Jean-Luc Bador</b>	<b>27</b>
<b>Maurice Masuino</b>	<b>16</b>
<b>Geoff Elvy</b>	<b>13</b>
<b>Dan Garrigan</b>	<b>5</b>
<b>Ollie McArthur</b>	<b>5</b>

#### News from the South

The Suango School project is now well underway—see photographs on Page 13. Other agencies and organizations who are involved in restoring other parts of the school, together with the Lodge of Discovery, are aiming for a formal handover ceremony of the entire restoration to be in November—more on this next month.



## CHARITY

### *THE MASTER'S BOOK By CARL H. CLAUDY*

Every Lodge is--and should be--a law unto itself in its methods of charity and relief. Some have special charity funds; others have a Committee on Relief; others leave such cases in the hands of the Master; still others want to act in stated meetings on every case. The essential thing from the Masonic standpoint is speed. No charity call should be put off; if a Lodge has "called off" for the hot months (common practice in many Jurisdictions) it is obvious that a widow who has lost her job and needs food cannot wait for the Lodge to decide whether to spend five or ten dollars for flour and eggs! The Master may decide or call a special communication to consider the case. Whatever he does should be done as soon as possible.

Freemasonry is NOT a relief society, and no brother, or his dependents, is promised charity by the lodge. But Masons are charitable, and he belongs to a poor Lodge indeed who goes hungry or shelterless while his Lodge is in funds. Here, as in the profane world, "he gives twice who gives quickly."

It is not here presumed to give advice to Lodges; the statement which follows is merely the result of nation-wide experience. Lodges which loan money to their members usually get in difficulties. Relief as an outright appropriation rather than a loan is in the end far more satisfactory to a Lodge. A generously inclined Lodge, which might be willing to "loan" a brother a hundred dollars, may hesitate to "give" more than twenty-five. Many Grand Lodges frown decidedly on a Lodge acting as a private bank.

Whatever the attitude of Grand Lodge, the Master's position will be sound if he personally investigates relief calls, and then so guides Lodge action that the Lodge does not suffer, while the brother receives the aid he needs.

In almost every Lodge is to be found the overly sympathetic brother who sees only the immediate present. With mistaken but sincere zeal he wants to spend all Lodge funds on relief. He thinks it "wasteful" to spend Lodge money on a "big feed" or "an entertainment" when "hungry mouths need food and the widowed and the fatherless have no homes. "Such pathetic appeals not infrequently move other brethren to action which saner counsels would prevent.

A Lodge is not held together with steel bands, but by the silken ties of brotherhood, woven of interest, friendliness, good times, wholesome fraternal intercourse. A Lodge which spends all its money on charity and none on fraternal meetings will soon have no money to spend on anything. During the war battleships needed oil. Had the railroads given all their oil to the navy, the trains which had to carry the oil to sea ports could not have moved. The same principle applies here; relief must be proportioned to treasury, and a fair allocation made to all legitimate Lodge expenses.

## Suango School Project Update

I am happy to report good progress at the Suango School Library & Media Centre rebuild—see photos below. It is projected to be completed for the official handover on Tuesday 10th November.

Other agencies and organizations are holding fund-raising activities to ensure the school can be totally fitted out.



Humour

An air traffic control tower suddenly lost communications with a small twin engine aircraft.

A moment later the tower land line rang and was answered by one of the employees.

The passenger riding with the pilot, who lost communications, was on a cellular phone and yelled "Mayday, Mayday!!"

"The pilot has had an instant and fatal heart attack. I've grabbed his cell phone out of his pocket, and he had told me before we took off, he had the tower on his speed dial memory. I am flying upside down at 18,000 feet and travelling at 180 knots. Mayday, mayday!!"

The employee in the tower had put him on speaker phone immediately.

"Calm down, we acknowledge you, and we will guide you down after a few questions. The first thing is not to panic, remain calm!!"

He began his series of questions.

Tower: "How do you know you are travelling at 18,000 feet??"

Aircraft: "I can see that it reads 18,000 feet on the dials in front of me."

Tower: "Okay, that is good, remain calm. How do you know you are travelling at 180 mph?"

Aircraft: "I can see that it reads 180 knots on the dials in front of me."

Tower: Okay, that is good. How do you know you're flying upside down?"

Aircraft: "Because the sh1t in my pants is sliding out of my collar."

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A recently raised Master Mason applied for a job and knowing his prospective boss to be a prominent Mason he made sure to wear his square and compass cuff links. When he arrived at the interview he approached his interviewer in the regular manner and proceeded to shake hands (yes with THAT handshake).

After an hour or so (with the candidate dropping numerous Masonic references) the prospective boss asked if he were to be offered the job, what package would he expect. Our candidate, now feeling very confident said that he would like £100,000 and five weeks of annual holidays.

His interviewer replied, "We'll halve it and you begin."