

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

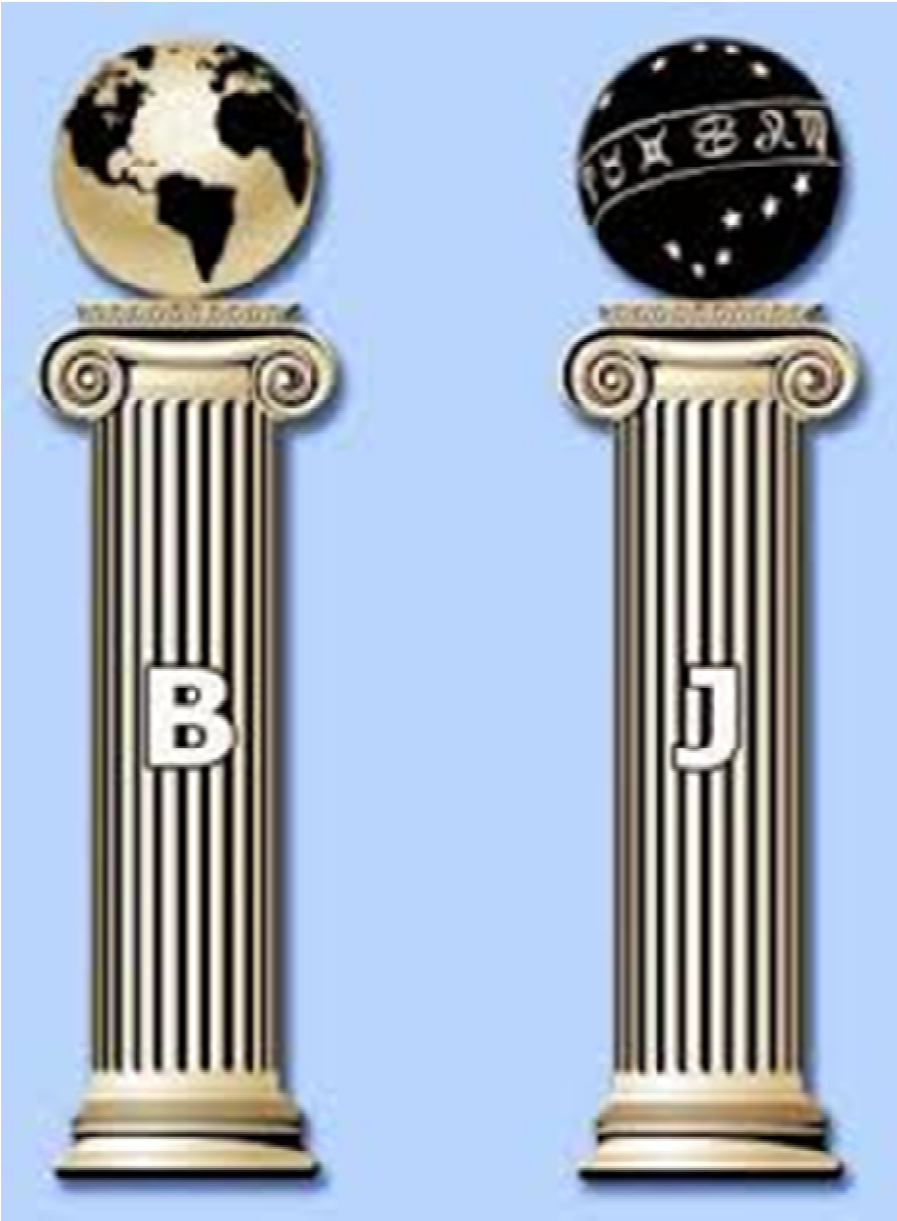
One very lengthy but interesting article this month on the Aims of Freemasonry, and its Use of Symbolism and Symbols.

A tribute to the late Captain Bob Wyllie is on Page 11.

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THE AIMS OF FREEMASONRY, AND ITS USE OF SYMBOLISM AND SYMBOLS

Today I intend to speak about the Aims of Freemasonry, focus on symbolism and the use of symbols within our Institution and at the same time present some comparisons with other Constitutions.

First let us look at the aim or aims of Freemasonry. When I ask for opinions on this, I am usually given different answers, the most frequent of these are:

'To make a good man better' and 'Charity',

The first I can accept, although I find it rather simplistic. Personally, I would rather say:

'To improve Man to the maximum of his ability'.

This, I believe, is the true aim of our Order. Charity is only one amongst many aspects, to achieve that!

The next question we must ask ourselves is of course, how do we achieve this? In my opinion we do it by striving to give our members additional knowledge! The search for Knowledge, or, as we say, for Light, must be our permanent pre-occupation. Knowledge will inevitably improve each one of us, and through it, Society in general.

To put it in other words, Freemasonry should for that reason be considered an advanced system of Adult Education! We are encouraged to carefully select our members. Depending on this, we must therefore strive for quality, not quantity! On us alone it depends if we will assemble the collective knowledge required to succeed in our task!

When I first joined 25 years ago I was told that I should never leave any of our meetings without having gained some additional knowledge. If we always apply this to our meetings, we can expect success!

So what should we do? Easy, Brethren! Make sure our meetings are interesting and produce discussions. Here, in my opinion, we incorrectly call them 'lectures', the wrong word. You never lecture to a brother, I was taught. These talks should always be followed by questions and/or comments, to which all must have access.

From experience I find that many often have questions or valuable information to add to the discussion. Too often I too have listened to interesting talks, and had a question to ask, but did not get the chance to do so. Too often, as soon as the talk ended, the Master would thank the speaker and, in the same breath, ask if there was any further business. This would shut me up most successfully, my question would not be asked!

Now let me look at the use of symbolism and the interpretations of symbols.

When you consider the diversity and universality of our Institution, you will realise that our members speak most known languages. To overcome the problem of communication, a common denominator had to be found. This was remedied by the use of symbols and their interpretations. In them we are offered a common language; can be understood by all men trained to interpret them. For that reason I find it tragic that we pay scant attention to symbolism here. We must consider here that, without the ability to speak to each other, we lose the capacity to communicate.

In other Constitutions Brethren use that knowledge: I will give you an example:

They warn each other of the approach of a non-member by stating that it is going to rain, even if the sun is shining brightly. They would understand and no Masonic matter would be discussed. The reference to 'rain' would tell them, that their conversation was no longer tyled and they were no longer protected.

Here we hardly ever use our knowledge of symbols in this way. and would probably not understand such a warning. The origins of our Symbols are varied. Obviously, many relate to the trade of stone masons and builders, such as the working tools and some jewels. Freemasonry does not pretend to be the fount of all knowledge. We are encouraged to use these symbols. Our Institution gives us the necessary tools with which to find our own answers.

Therefore, different interpretations are perfectly acceptable within Freemasonry.

Let us now look at our principal symbols, the Square and Compasses, which, we are told, are two of the three Great Lights in the body of a Masonic lodge.

The Square is the Jewel of the Master, who is charged with the responsibility to verify Matter, thus controlling his lodge. The Square measures Matter, and is used by the Master in his examination of all material, to make sure it complies with the shape and quality required. Therefore that stone figuratively represents each one of us. We say 'the square symbolises the measure used to examine the rough stone and helps to bring it, or matter, into due form'.

Why do we show the square and compasses in different positions in the first three Degrees?

The compasses are the symbol for 'Mind', as shown in the Holy Bible. This is graphically demonstrated in a famous painting by William Blake, where he shows God kneeling on a cloud, surrounded by Light, and pointing a set of compasses at 'man', his creation. These compasses indicate the limits imposed by Him and which Mankind may not exceed. It forcefully reminds us, that we are limited, as against God, who has NO limits.

I therefore always feel that the interpretation given in our rituals, that in the First Degree the points of the compasses must be covered by the Square, is erroneous. It probably goes back to mistaken reporting sometime in the past, where someone possibly recorded 'Points' instead of 'Shanks'. In any graphic presentation of these known to me here and anywhere in the world, the points have always been visible, while the shanks are covered to a larger or lesser proportion in the first two degrees. It shows, that in the First Degree Matter can still dominate Mind, in the Second or Fellowcraft Degree we should have reached equilibrium, and, in the third, or Master Mason's degree, Mind should now control Matter.

That, Brethren, is the symbolism of the different positions of those tools provided us by Freemasonry.

Let us now look at the remaining two jewels, pertaining to the Senior and Junior Wardens respectively, namely the Level and the Plumb Rule.

The Senior Warden, who is responsible for Fellowcrafts, wears the Level as his Jewel.

It is indispensable to establish horizontals of any structure and is a mechanical device that produces parallel lines to the horizon. It will always be at right angles to the vertical or plumb rule and shows that the Apprentice, after having dedicated his energy to achieve the requirements of his Degree, has overcome the challenges of the 'Perpendicular' and has reached the Level or Horizontal, thus showing his progress within our Order.

Not without reason this symbol is universally shown as two horizontal lines, parallel to each other. It is an obvious and good solution for the sign of 'EQUAL', since there can never be one alone, but there must always be at least two, to be equal. Here in Freemasonry we use the Level to indicate Equality, and we speak of advancing from the vertical to the horizontal in our actions.

In our Illustrious Order we consider it the Symbol par excellence for the practice of Equality among all men. It teaches us that the most powerful is equal to the most humble, and neither title, creed nor worldly affluence should produce differences in a Society like ours, where we are all supposed to be equals.

We say: it represents the ESSENCE of Equality, symbolised by the Level. In the Concise Oxford Dictionary the word 'Level' is described variously as Equable - Equal - Even - Flat - Flush - Horizontal - Level - Plain - Smooth - Uniform - Well balanced.

The French word for Level is *niveau*, and we speak of a person's *niveau* as being his Level within Society. Equality is the symbol for DEMOCRACY. In it we are taught, that there is no distinction due to title, creed or financial standing. Equality should guarantee equal rights and equal honour to all. It stands for the elimination of privilege by birth, status or possessions, and is the keystone of all basic human rights philosophies. Social justice is depicted as a figure wearing a blindfold and holding scales which are always level. It is the SYMBOL of BROTHER and thus shows its importance within the structure of Freemasonry. If you look hard at our Rituals, you will find that it occurs in the signs and actions of all three Degrees.

The Plumb Rule is the jewel of the Junior Warden and is used to verify verticals. In the Bible we learn, that God *passed the Plumb Rule over his People Israel, and, having passed, will not return*; this indicates that it is His Symbol for Judgement. It points to the very innermost of our being, and leaves nothing hidden to His All Seeing Eye.

The Plumb Rule is essential for the walls, constructed by our labour to be perpendicular and therefore safe. This instrument points to the centre of the earth, and therefore tests the inner strength of our labours and is used to judge the quality of our work. Its action of pointing inwards suggests to us, that we should examine our own actions, and if we find these to be wanting, we are advised to take remedial action.

Freemasonry suggests, that each mason should at some time and on every day, symbolically place the hoodwink over his eyes, to prevent being distracted, and place the Plumb Rule over his head, to contemplate his actions. Thus we should examine and judge our actions. The Plumb Rule therefore is the Symbol of Rectitude and Judgment.

Now let us look at an extremely important symbol, namely the Light.

If we accept that the Craft is primarily engaged in equipping us with knowledge, then the Light takes centre stage. Light, the world over, is a synonym for knowledge in most languages, and so it is interpreted by Freemasonry. In the English language we speak of 'seeing the light' when we refer to understanding something. We talk about enlightenment, luminosity, luminary, truth, good and licit, all related to 'Light'.

The Antonym to 'Light' is 'Darkness', and it represents the negative, the obscure, the occult, also the invisible, the unintelligible, ignorance, blindness, the bad and illicit.

The ceremony of Initiation changes to some extent from one Constitution to another but there is one aspect that will never change. In it the first thing that a Candidate requests, when he is asked what he most desires at that instant: It is 'Light'.

On that, our first day as a mason, we encounter Light taking focal position. No matter what Constitution in Freemasonry you belong to, you will always profess your desire for 'Light'.

In Chile, that is the most unforgettable moment of our Initiation. When you ask for Light, it will be given to you on the third fall of the Gavel. When finally the hoodwink drops, you will still find yourself in utter darkness, and then, slowly, - dimmed lights will gradually intensify and reveal a scene unforgettably emotional.

You will find all masons present in a semi circle round you, each pointing a sword directly at you, held in their left hand; a veritable sea of swords. They indicate a commitment by your new brethren to come to your aid against all evil. It is, however, also a warning that these swords will turn against you, should you ever be unfaithful to your obligations. In that way, 'Light' is given to you.

Brethren, when we here propose someone for membership, we call him a 'candidate', in South America he is called 'a profane' because he so far has no knowledge of our Craft, but in the German speaking lodges he is referred to as *der Suchende*. Translated, that would be 'the Seeker'. I like that description best, because it indicates, that he is coming to us, seeking knowledge, and we, in turn, are looking for just such men! He is a man who is in search of knowledge, hopefully a seeker of Light. So, if we should ever remove the concept of Light from the vocabulary of Freemasonry, we would alter its basic aims, and Freemasonry would be irrevocably changed. Looking at it in this way, we have to consider our search for Light as a possible contender for nomination as a Landmark of our Order, it is that important.

Now a few words about 'The Light that radiates from within.'

I would like to define this as the 'Spark that God placed into every living being'. It is something, more felt than seen. But for all that, it can be brighter than any physical light. The quality and intensity depends on us and our actions alone. It is in the forefront of knowledge gained. It is 'that Light' by which we will mainly be remembered after the closure of our days.

The First Day. I find, that we rarely, if ever, explain the symbolism behind such emblematic actions as the blindfold or hoodwink, the plumb rule, the cable tow, the perambulations, the purification of the initiate, which, by the way, we have dropped here altogether, as well as the Mosaic, the two Ashlars, the Five Pointed Flaming Star and many others. I have spoken in this lodge about the three little lights, which the Master and his two Wardens ignite at the beginning of each meeting. They are one of the most important actions performed in lodge, but we never explain their meaning.

A great pity, really. I am sure many brethren would be truly amazed of their importance, if they would only be told. There are many symbols I could talk about, but each one could easily fill an evening and there is just not enough time for it tonight. If you would like to know more, I am sure it could be arranged.

I now come to the two Ashlars, which we find in every lodge. They too are important symbols.

Why are they so important?

The rough Ashlar symbolises 'Man', or, for that matter, the mason, with all his imperfections, but also his essential qualities, both hidden and apparent, while the smooth Ashlar represents 'Perfection'.

So let us first talk about the rough Ashlar. Brethren, accompany me to the quarry, which, as the Bible tells us, is the fountain of all knowledge; and let us select an appropriate stone.

Which stone should we select?

What qualities must it have?

What characteristics must it incorporate?

These three questions we must answer before we can successfully select our stone. Brethren, I can clearly remember a discussion on this subject in this my Mother Lodge, when I was a second year apprentice. I stated to the brethren then, that I felt, that our stone, which was similar to the one we have here, did not really represent the true symbol. I questioned the probability of finding such a stone in the quarry, as we were instructed to seek. The then Master discussed this with his Wardens, and as a result instructed the Apprentices to go into a quarry, and select a stone that we thought worthy to occupy that position in lodge. We went on an expedition and returned with a rather weighty and well scrubbed, but rough stone to lodge, and this stone is, as far as I know, there to this day. Let us think for a moment. I now come back to my questions. I would like to sum these up as follows:

We went to the quarry to find our stone. Would it look like the one we have here? I doubt it! It would be a rough stone, of irregular shape, but one that is capable of producing the stone we need in our construction.

Bear in mind that the stone represents ourselves, each one of us a stone in the construction of our Masonic and universal temple.

Brethren, maybe we should think about the kind of stone we show in our lodges, to represent us as apprentices, or Masons. Maybe, just maybe, we should have one that has not yet been worked on but could be shaped into such a one to suit our purpose. The stone we select must fit into the general structure for which it is destined. Even an otherwise perfect stone, that is too thin, too narrow or too short, will be of little use. It must be capable of producing a perfect cube, so that it may fit into the symbolic building we here try to erect.

It must not be too hard, so that it can comply with our needs, nor too soft, lest it crumble under pressure. It must be malleable to our requirements. And finally, it must not only be sound and free of apparent or hidden faults, both on the surface or deep within its mass, so that the pressure of the combined weight later placed upon it will not disintegrate it, bringing down the structure it was designed to support.

So, brethren, when we look for a possible new member, he must have all the basic qualities we seek in a mason: strength of character, tolerance towards his fellow man, a pleasant disposition and warmth for all, compassion, as expressed in his charitable acts, and the willingness to use his acquired knowledge to help and support those who are less fortunate. In that respect he must possess the qualities we require for the stone we are talking about, which ultimately represents each one of us. Therefore we must forever be vigilant, lest we incorporate a misfit into our numbers. Not quantity, but quality must be our yard-stick. And once we have found that rough, but valuable stone, we must shape it carefully, so that, as far as possible, perfection may be the result. Our aim should not be to obtain the maximum of candidates, but we must make sure that those selected after careful consideration are not lost later for one reason or another. So, once initiated, we must, on all accounts, strive to retain them.

The old adage, 'once a mason, always a mason' is still valid and should be the norm. As far as I am concerned, a person, once initiated, might resign from a lodge, terminating his membership, but he will always remain a mason. He can no more return to the state before his Initiation than we can take that knowledge from him. I cannot repeat this often enough:

So, think of that stone, and choose carefully when proposing a man for membership in our 'Illustrious Order', and once initiated, spend all the time necessary to help him find his way within our Ambient, just as we should select with care that stone we place within our lodge. To qualify as a Mason, we also must work conscientiously on ourselves. We must constantly strive to achieve improvements by gaining knowledge, or as we say, to search for Light, or Truth, so that we will be the better equipped to help others. We must, so to speak, continue to polish this stone, so that ultimately its surfaces are true and faultless, the task of a life- time that will only end when we are called to join our Maker, when we will have to justify our actions to Him.

Brethren, the symbol of the Rough Ashlar brightly illuminates the path we ourselves have chosen to proceed upon, and, in itself, stands for the goal of perfection, which we have set for ourselves by joining Freemasonry. And that, Brethren, is the lesson taught us by this truly worth-while symbol, the Rough Ashlar.

So, when do we really cease to work on the Rough Ashlar, and are worthy to be represented by the smooth or Perfect Ashlar? Personally, I consider it a fallacy to even contemplate using a symbol like the Perfect Ashlar to represent us at old age or at any stage. We can strive as hard as we can, but will never achieve perfection. In my mind, the Smooth or Perfect Ashlar represents an ideal that we should set for ourselves, even though it is, for us, beyond reach. This Symbol should, in my opinion, be reserved for our concept of perfection, and must remind us, that the path to everlasting happiness lies only in our conviction and belief. So, as I interpret the Perfect Ashlar, it is the symbol that will eventually lead us to God, provided we work with constancy and fervour on the task of turning the Rough Ashlar into one of Perfection.

I therefore think, no matter what lofty height we might achieve in our career, even within Freemasonry, we will forever labour on the Rough Ashlar, as a symbol for the need to work incessantly on ourselves. That, Brethren, is my interpretation of the Symbols of the two Ashlars. Symbols replace words with easily recognised signs or pictures. So, for example, a red circle on a white background, with a diagonal red line through it, can be universally recognised as 'NO ENTRY'. A smoking cigarette underlying the red diagonal means 'NO SMOKING'. We understand these symbols anywhere in the world, no matter what language we speak, and it requires nothing more than applied logic.

There are many institutions that use symbols. Most religions, governments, education and sports bodies are amongst their practitioners. Freemasonry possesses many symbols for us to interpret and philosophise upon. It is through these symbols that we can overcome the frontiers of language. They allow us to communicate with all brethren, anywhere, irrespective of their origin or accident of birth. As I said before, Symbolism is our language and the foundation of the universality of our noble Craft.

So it follows, that we must be able to understand our symbols and be educated in their interpretations, if we desire to discover their hidden mysteries. Our meeting places are referred to as lodges. This also is symbolic. The word lodge stems from the Latin *logia*, or living area, this being the basis of the English words locality, lodgings and lodger.

The word implies: home, indicating that no matter where a Mason finds himself, he has a home to go to. It is really a beautiful concept, don't you think? (For your information, Shakespeare used lodge in that context.)

Now allow me some words about the source of our Symbols. The Holy Scripture is the origin for many symbols, and is widely used by Freemasonry to that end. Examples: The Light, the Plumb Rule and the Blindfold or Hoodwink, to mention a few. Others are based on astronomy, in alchemists' concepts and their numeric interpretations, and even mysticism. All are presented to us to interpret and analyse. We attempt to understand their meanings.

So let us establish what a Symbol actually is. I think we can simply say that it is something which represents a concept. The origins of Symbols are lost in antiquity. Since time immemorial, Man has expressed his thoughts with symbols, of which many have been found and some are still in use.

Now let me say a few words about the interpretation of symbols. Allow me to give some examples that will show how different symbols can be interpreted differently, depending on the individual. In this, objects can be taken to represent symbols.

Heart	Benevolence
Fist	Violence, Intimidation.
Money	Giving, Benevolence, but also Greed.
Bible	Morality
Square	Matter
Compasses	Mind
Level	Equality =
Plumb Rule	Judgment, Inner Worth
24" gauge	Day on Earth
Dove	Peace
Lamb	Innocence
Chain	Slavery, but also Brotherly Love
Circle	Sun as Giver of light and life, also Protection, Eternity,
Swastika	Originally was an Indian symbol for turning circle or Sun.
Light	Truth and Knowledge
Darkness	Danger, Death, Ignorance.
Hoodwink	Reflection, but also Lack of Knowledge
Cable Tow	Ignorance, Oppression and Bondage.
Mosaic	Good and Bad

In Freemasonry, which transcends frontiers and ethnic limitations, Symbols are used to communicate with all its Members, no matter what their language might be. We are given certain symbols, usually related to the building trade, to represent certain lines of thought; but these require our personal interpretation to become relevant. That means, if we are not capable of interpreting them, we are not able to communicate amongst our own. In this lies a great danger.

Over the years, Freemasonry has given simple explanations of the symbols we use and has drifted away from the old method of understanding them by way of reason. We therefore have stopped delving into their interpretations to a point where we have lost, to a great extent, the ability to interpret them ourselves, relying rather on others to do it for us. They are, therefore, no longer symbols, they become simple signs that require no personal input, and their symbolic content is lost.

Since, as I have stated, objects require our own interpretation to be considered as symbols, and since we no longer teach nor practice their art of interpretation, we are in danger of losing that ability. We run the risk of becoming incapable of communicating with Brethren, who practice Symbolism but speak another language. Properly examined, our symbols, while being occult to the outsider, reveal a diversity of information to those who have learned their interpretation. I therefore feel that we ignore them at our peril.

Can there be Freemasonry without such symbols like the Square, the Level and the Plumb Rule?

Brethren, I believe that should we shed these Symbols, Freemasonry as such would change beyond recognition, and this is the test we have to apply when we consider any object as a possible 'Landmark'.

So I offer you for your consideration these symbols as possible Masonic Landmarks. They must, however, withstand all tests of uncertainty, before you can accept them as such.

Our rituals have been altered and even simplified over the several hundreds of years of their existence. There is nothing wrong with these modifications, provided their established meanings are not lost. In some cases, however, the actual meaning is lost, and I will now give you two examples:

In our opening ritual the Master asks the Senior Deacon:

Bro. Senior Deacon, what is your duty? His reply is: To carry all messages and communications of the W. Master to the Senior Warden, and await the return of the Junior Deacon.

Do you know, why he answers in that way?

In times of operative masonry, in the early middle ages on the continent, the different degrees were conducted completely separately, even in different huts or structures, usually hidden in dense forests. They were conducted in deep secrecy, and were presided over by the ancient Master and his two Wardens respectively. If the Master wanted to give orders, he had to use runners, here represented by the two Deacons. So, to make sure the Junior Warden and his apprentices had received them, the Master's runner, the Senior Deacon, had to await the return of the Junior Deacon, before he could report back. There you have it, simple enough, but we never explain!

And, why do we say, when the Master asks for how many assistant officers of the lodge, the answer of the Senior Warden is:

Three, W. Master, besides the Outer Guard or Tyler, namely the Senior and Junior Deacons and the Inner Guard. You probably know the answer to this: You see, the Tyler originally was not a member of the lodge, but a paid servant. We have some original documents to prove this. The Tyler received sixpence (two and a half cents) for his work at each meeting. His duties were clearly specified: he had to provide a bucket with sand, which he had to spread out on the floor prior to the meeting for the Master to draw upon. He had to guard the entrance of the lodge and sweep up the sand after the meeting, so that nothing under discussion became known to outsiders.

In addition, he had another duty: It was the habit of spies to hide in the thatch and listen to what was being discussed, so the Tyler had to go round the lodge, carrying a pointed wand or sword, which he thrust into the thatch of the lodge's roof. His wand would, every now and again, strike such a person, who would drop out of the thatch to the ground. That was how the word 'Eavesdropper' originated. Did you know that? And finally, the Tyler had to accompany the Master to his home, carrying a lantern.

There is a famous drawing in the museum at Great Queen Street in London, showing the Master and his Tyler going home after having, at times, imbibed too many glasses of ale, singing at the top of their voices. The Master is carrying his warrant, the Tyler his bucket and lantern, while a distressed damsel, screaming from a second floor window and very upset by the infernal noise, is emptying a chamber-pot over them.

Our rituals are highly symbolic, so, would it not be wise to discuss and explain them. We could teach them to be better understood, even in cases where the reason for their contents might no longer exist! Personally, I feel it to be lamentable, that in general, we have stopped analysing or even discussing them. Worshipful Master and Brethren all, thank you for listening and being so patient with this long presentation.

Author unknown

News from the South

Sadly, another former Brother has gone to the Grand Lodge above—Robert (Bob) aka Capt. Bob or Wily Bob, passed away on 13 August in Brisbane. Bob was initiated in the LOD on 12 Jan 82, passed on 14 Sep 82 and raised on 11 Jan 83 before, due to work and personal circumstances he resigned from the Lodge. Bob was a highly-respected pilot with, initially, flying the Twin Otter and Islander of Air Melanesie before graduating to the Boeing 737 of Air Vanuatu. More of Bob's life and times is featured on the next page with thanks to Jock Hannaford .

I had the great pleasure of flying with Bob in the early 80s from Santo—2 trips stick out in my memory—a trip to Maewo which was not officially opened and the runway was compacted soil with knots of grass scattered over the surface (can't recall why we went there). The other was a "long-haul" to Loh in the Torres to bring back to Santo a very young sick girl. After landing at what, I think, to be the jewel in the crown of Vanuatu we travelled by canoe, then bush-walked to the village, collected girl plus momma and back to the aircraft (I believe the young girl survived the trip and made a full recovery).

Bob's favourite opening quip on meeting one was "How's your QNH?" You aviation-minded folk out there understand what that meant. For the non-aviation public QNH refers to the aerodrome level pressure which, when set on the altimeter, gives the altitude of the aerodrome - a necessary piece of information to effect a safe landing. We will miss Bob!! REQUIESCAT EN PACE.

Then came the surprising but welcome news of W. Bro. James Kluck marrying his long-time partner Lynda Canning in Queensland. Congratulations to both.

On Saturday 17 August the Lodge celebrated their 500th meeting with a splendid Gala / Dinner at the Holiday Inn (nee Meridien, Radisson, Intercontinental etc. etc) Port Vila. The event combined a charity collection and was attended by some 70 people, members and friends alike. So much so, that there is already some enquiries about becoming a Mason if this is so, then the future of LOD looks very good.

Lodge Birthdays

Ross McDonald	37 (J)
Jean-Luc Bador	31
Maurice Masuino	21
Geoff Elvy	17
Dan Garrigan	9
Ollie McArthur	9
Calvin Fitzpatrick	3
Wayne Lance	2

VALE

Bro. Robert Wyllie. 16 November 1944 - 13 August 2019

It is with great sadness, that we record the death of a very well known, loved, and respected member of the Vanuatu community, and ex-member of this lodge, who finally laid down his Working Tools in a Brisbane hospital surrounded by his family. This was the culmination of a good life, and a long and personal battle following a Cancer watch 15 years ago. Since then, a series of strokes further affected his life, but never his enthusiasm for life. His series of little quips & sayings will always live on amongst his Aviation colleagues and friends.

Bob was born in New Zealand in 1944, of an American Air Force pilot, and a Kiwi mother, and came to the (then) New Hebrides in August 1974 to fly for Air Melanesie, (later Air Vanuatu), where he remained until just a few years ago, when he retired. He is survived by three siblings, his wife Cornelia and nine children, At least two of whom, have followed in Bob's aviation career with Air Vanuatu – Eddie, 1st Officer Boeing 737-800 and Phillip, Captain Twin Otter. Our sincerest condolences go to them all.

To everyone who knew him, he was known as "Capt. Bob"; a title which was coined by one of his Bauerfield staff many years ago. The name stuck, and to this day has been used by people as an expression of respect and endearment. Everyone knew Capt. Bob...!! Indeed, I think an indication of this love and respect, would be the 150 people, (many being ex-Vanuatu residents), who attended his funeral in Brisbane. I, for one, have lost a wonderful friend, Brother, and Aviation Colleague, who was a privilege to know, and one who I will never forget.

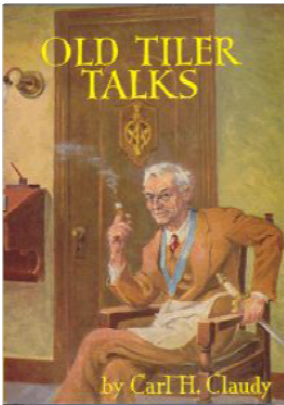
Bob's final resting place is at the Albany Cemetery in Brisbane. And now, in the Great Architect's Hands, may he be free from all pain, and Rest in Everlasting Peace.

Bob's Masonic career in the Lodge of Discovery, lasted a relatively short time. Due to work and personal commitments he found it necessary to resign later. Initiated 12 Jan 1982, Passed 14 Sept 1982 and Raised 13 Jan 1983'



W. Bro. Jock Hannaford, PM, PPGM Royal Order of Scotland, NZ Central.

The Wyllie line continues—Lawrence, Phillip, Eddie & Bob



Old Tiler Talks— TWO-FACED

"I'm sorry, but I don't like him. I think he's two-faced," snapped the New Brother to the Old Tiler.

"Of course he is two-faced. Every one is," assured the Old Tiler.

"What do you mean? I am not two-faced!"

"If you are not, you are the single exception to all the rest of humanity!" grinned the Old Tiler.

"Why, Old Tiler, to be 'two-faced' is to be deceitful! I am not deceitful!"

"When we define what 'two-faced' means I have as much right to my idea as you to yours. I do not say you are twofaced according to your definition. But I do say you, I, every one is two-faced according to my definition. That's what you became a Mason for, to learn to see the other face."

"You amaze me," answered the New Brother. "I don't understand you."

"That's one of your other faces talking!" responded the Old Tiler. "You are amazed when you don't understand. Why should you be amazed when you don't understand? Most of us understand so little, seems to me we ought to get used to it without being amazed every time it happens."

"What do you mean?" The New Brother's voice trailed off into silence. The Old Tiler laughed.

"It's so easy to tangle you up in a snarl of words, I really shouldn't find sport in it," he chided himself. "But I'll try to untangle the snarl. Every man has an inside and an outside. Animals have only one side, as far as human beings are concerned. They look angry when they are; they purr or wag their tails when they are pleased; they growl or meow or bray when they are hungry and are gentle when they are contented. Man conceals his emotions. He doesn't want every one to know how or what he feels. He has the inhibition of etiquette.

"Do you know what etiquette is? Probably not. It had its origin in the heart of an indulgent French king, who listened to the complaints of his gardener that the royal court walked all over his flowers. So the king caused to be put in the gardens a line of estiquet -- little tablets -- and issued an order that the ladies and gentlemen of the court should walk within the estiquet.

The word gradually took on the meaning we give it; the established usages of our society, to walk within which is to be gentle, to walk without which is to be rude. When we walk 'within the etiquette' when we'd rather race over the garden, we conceal our real selves and our desires for the sake of our fellows. Therefore we are two-faced; we turn one outward face to the world, and carry, perhaps, a rebellious inner one so unlovely that we hide it.

"Masonry teaches man to make the hidden face lovely, and to see past the stony and frozen outer face to the inner and pretty one. You call Brother Smith two-faced, and from your standpoint, meaning deceitful, you are wrong. But from my standpoint, meaning conceal, you are right. Brother Smith conceals a heart of gold under his forbidding face. He is the shyest man in the lodge. To protect himself he wears that stiff and 'don't touch me' expression. Inside he is warm-hearted and pleasant, and therefore, is two-faced according to my meaning.

"You are two-faced, my brother. You come out here with a statement or a question, expecting me to straighten you out. Often you say something you do not believe, just to hear what I'll say about it. You conceal the truth of your thought in order to get at the truth of mine and -- "

"How did you know that? It's true, but I . . ."

"Why, boy, I have been a Mason since the memory of man runneth not to the contrary!" laughed the Old Tiler. "Did you think your short time in the fraternity and less than a score and a half years in life could fool this old fossil? I knew you, like all other men, had a concealed face as well as an outward one. Your concealed face is eager and interested. Your outer one has a shamefaced pride in knowing as much as other men. You are still so much a boy you don't want to be thought a boy, just as if being a boy wasn't the most beautiful state there is for a he-person. And so you try to be a know-it-all, and, a devil-of-a-fellow and an old-and-experienced-man-of-the-world and a Mason-of-erudition, and to carry out this little play, which fools people like you, but not old hands like me, you pretend while you really want to know about it all."

"Why, you two-faced Old Tiler!" cried the New Brother aghast yet laughing. "I'll say you are two-faced, and in my meaning, at that. I never guessed you knew it!"

"The time wasn't ripe to tell you," grinned the Old Tiler. "To my certain knowledge no brother in our lodge is two-faced in your meaning of the word. Every one of them has a hidden face, but most of those are pleasant. Masons learn to show their hidden faces to their brethren, so I have just showed you mine."

"You think I am grown up?" asked the New Brother, wistfully.

"If you were all grown up, you'd know all this without being told," answered the Old Tiler. "Go along with you, boy! You'll grow up soon enough. Especially if you show that hidden face."

"It's on exhibition from now on!" announced the New Brother firmly.

Humour

An elderly woman walked into the Bank of Canada one morning with a purse full of money. She wanted to open a savings account and insisted on talking to the president of the Bank because, she said, she had a lot of money.

After many lengthy discussions (after all, the client is always right) an employee took the elderly woman to the president's office.

The president of the Bank asked her how much she wanted to deposit. She placed her purse on his desk and replied, '\$165,000'. The president was curious and asked her how she had been able to save so much money. The elderly woman replied that she made bets.

The president was surprised and asked, 'What kind of bets?'

The elderly woman replied, 'Well, I bet you \$25,000 that your testicles are square.'

The president started to laugh and told the woman that it was impossible to win a bet like that.

The woman never batted an eye. She just looked at the president and said, 'Would you like to take my bet?'

'Certainly', replied the president. 'I bet you \$25,000 that my testicles are not square.'

'Done', the elderly woman answered. 'But given the amount of money involved, if you don't mind I would like to come back at 10 o'clock tomorrow morning with my lawyer as a witness.' 'No problem', said the President of the Bank confidently.

That night, the president became very nervous about the bet and spent a long time in front of the mirror examining his testicles, turning them this way and that, checking them over again and again until he was positive that no one could consider his testicles as 20 square and reassuring himself that there was no way he could lose the bet.

The next morning at exactly 10 o'clock the elderly woman arrived at the president's office with her lawyer and acknowledged the \$25,000 bet made the day before that the president's testicles were square.

The president confirmed that the bet was the same as the one made the day before. Then the elderly woman asked him to drop his pants etc. so that she and her lawyer could see clearly.

The president was happy to oblige..

The elderly woman came closer so she could see better and asked the president if she could touch them. 'Of course', said the president. 'Given the amount of money involved, you should be 100% sure.'

The elderly woman did so with a little smile. Suddenly the president noticed that the lawyer was banging his head against the wall.

He asked the elderly woman why he was doing that and she replied, 'Oh, it's probably because I bet him \$100,000 that around 10 o'clock in the morning I would be holding the balls of the President of the Bank of Canada!'