

# The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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## Membership e-mail address list

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

## Greetings Brethren,

I have recently received a question to which I could not answer—"Why do we work the Emulation Ritual?" So who better to go to but a founder member and fount of all knowledge—our very own **Jock Hannaford** who gives the following clear account of how and why we use Emulation workings. I trust this answers the question.

## *Emulation Workings*

That question has been asked by (particularly Aussie) brethren who think their ritual is the ONLY one.

Very simple; when the Lodge was being founded, there were seven different members of the minimum 10 required, who came from different Constitutions, i.e. English, German, Scottish, Californian, Dutch, NSW & UGLQ, & New Zealand. We sat down one evening at the "watering hole" opposite the Post Office, and someone said, "We've all got different rituals, which one do we use?" So, as the UGLE had agreed to take us under their wing, provided that there were a minimum of three UK constitution brethren in the lineup, we agreed on an English ritual. This was, I might add, after NZ and Australia had turned us down, similarly as there were insufficient numbers of that particular Constitution petitioning.

Even so, the late Bro. Roy King who was at that time NZ Constitution, used his UK Constitution membership to make up the number required. Of course, the fact that the English already had all the Fiji and Honiara lodges, (other than the one Scottish Lodge in Fiji), under their jurisdiction, the matter was made easier to resolve.

Then came the question, "what English ritual will be the best?" The matter was discussed, and Emulation Ritual was agreed upon as I recall, because it was from the Quatuor Coronati Lodge workings, which was probably the "purest" of the English rituals, and most importantly had the movements and important notes printed in red in the book. A thing that, as far as I know, no other major rituals have. Certainly not in NZ or Oz, but essential for a brand new Lodge.

An important point was made also; simply that as the Lodge was bound to have a fairly transient membership for the foreseeable future, with Expat movement in and out of the NH/Vanuatu, then it would be inevitable that overseas members would come up with. "Ya don't do it this way. We do it this way at home. That's the best." A phenomenon which I have, no doubt, you have heard in your time. Certainly in mine..!!!?

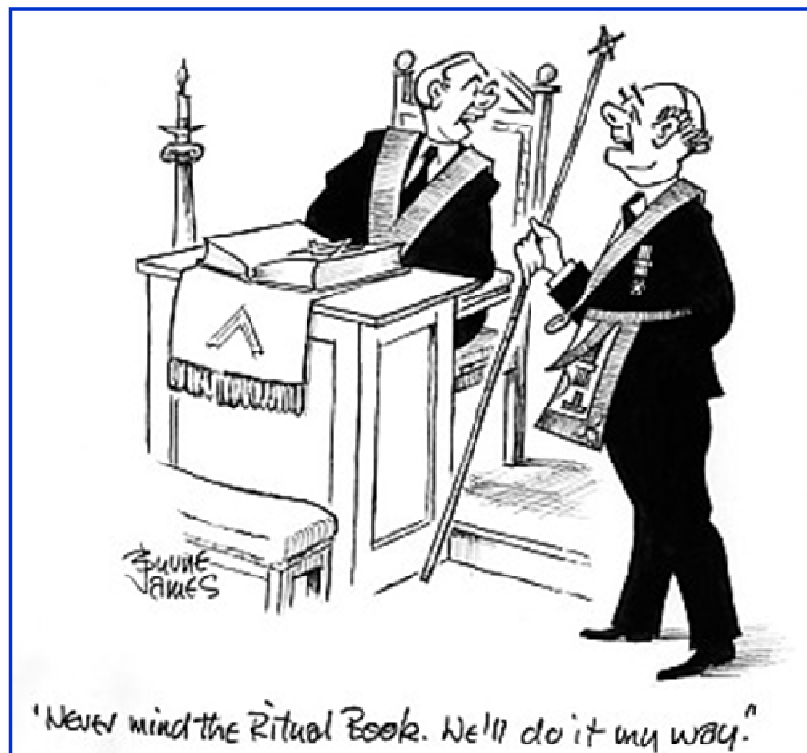
For years we stuck to the format in the Emulation Ritual Book strictly, and it solved many an argument over the years. Many visitors have tried to change us, but we always referred them to OUR book, and the argument was over. Incidentally, if you look at the printed Nigerian Ritual Book, it is a direct copy of the Emulation Ritual.

I heard once that, as the original Emulation Workings were not printed for many years, the Nigerian Ritual was in fact the first printed word of Emulation. Probably a grain of truth in this; I don't know, as it was passed on totally by Emulation working in the "old days". I know all of the Founder Members were very hot on this subject, and it was carried on by Andy Donaldson until he left. Regrettably, I think the Lodge's ritual may have suffered a few "innovations" in the last few years. Maybe I'm wrong.

I would love to have personally spoken in Lodge about this subject, as it is very dear to my heart. "Custom change" is happening in a lot of the Lodges right at this moment, and regrettably, not for the best. Emulation was certainly NOT forced upon us; It was seriously adopted by the members from, I think, four other English rituals.

Greetings and Kindest Regards to and all the brethren.

*Editor's Note: Thanks Jock, all is clear now. The following cartoon is nothing to do with Jock. I hope to provide further information of Emulation Ritual history in a future Discoverer.*



## The Square

The Square has always played an important role in the practices and symbolism of Freemasonry.

Although the Square is now the emblem of the Second Degree, it is believed that, when Freemasonry consisted of only two Degrees, it was the emblem of the first Degree and in its process of transfer to the second Degree, some references to the Square were left behind. It is necessary to look at both Degrees in order to obtain a complete picture of its present role in the Craft. In the first Degree, it is explained that our ceremonies are chiefly based on the circumstances surrounding the erection of King Solomon's Temple. The working tools of the operative Mason are prominent in today's speculative practices, just as they were in the operational aspect during the building of the Temple.

What is a Square?

The dictionary definition of a square is "an L-shaped or T-shaped instrument for obtaining or testing right-angles". This is less enlightening than the Masonic definition which is "an implement having an angle of 90 degrees or the fourth part of a circle".

In practice, the operative Mason's Square usually consists of two arms of metal or wood of equal length fixed together at one end to give the required right-angle. Its use is to try, and to adjust all rectangular corners of buildings, and to assist in bringing rude matter (i.e. in a simple or natural state) into due form.

In a different sense, the new Initiate learns that it is one of the three great emblematical lights in Freemasonry and in the first Tracing Board Lecture, when joined with the Compasses; it is part of the furniture of the Lodge and therefore belongs to the whole Craft. He is also told that, in a different context it is one of the moveable jewels of the Lodge and, as such, is the emblem of the Worshipful Master. The Square can also be one of the Working Tools of a Fellowcraft.

The Square is of supreme importance to Freemasonry because of the various symbolic roles it plays and it provides Brethren with a great deal to moralise on.

In the opening of the Lodge, the Immediate Past Master says that the Square is the jewel of the Master's office; is well applied by Freemasons to inculcate the purest principles of piety and virtue, and that, Masonically speaking, it should be the guide of all our actions.

In the first Degree, new Brethren are exhorted to act towards their neighbour "on the square", or to do to him as, similarly, you would wish him to do to you.

The symbolism of the Square is not peculiar to Freemasonry. Around 1500 B.C., it was depicted on Temple paintings at Thebes in Egypt. In the East, at about the same time, Confucius wrote condemning actions "transgressing the limits of the Square".

In all languages, the Square has been used to illustrate morality, wisdom and fair-dealing – possibly because the analogies which it represents are so strikingly simple. On the theme of wisdom, Plato said that Perfect Wisdom has the following four parts:

- WISDOM** - the principle of doing things aright
- JUSTICE** - the principle of doing things equally in public and private
- FORTITUDE** - the principle of not fleeing from danger but meeting it
- TEMPERANCE**- the principle of subduing desires and living moderately.



One part of the ritual says – “The Square teaches us to regulate our life and actions according to Masonic line and rule, and to harmonise our conduct in this life so as to render us acceptable to that Divine Being from whom all goodness springs and to whom we must give an account of all our actions; this means that the Square teaches morality.

Our ancient brethren saw that as long as one arm of the Square rests firmly on the ground, (it did not matter which direction it pointed) the other arm always pointed directly to the heavens which is the direction of man’s noblest aspirations. The lesson of the Square should always be with Masons, and be kept in the forefront of their minds during daily living.

## **FREEDOM OF THE LODGE**

Freedom of the lodge is a concession allowed by Masters of lodges to brethren for some appropriate reason rather than using the formal ‘calling off’ and ‘calling on’ procedure. Where the freedom of the lodge is extended, brethren may move around the lodge freely but may not leave the room during the period involved without the permission of the Master having been granted.

Masters often grant freedom of the lodge to lecturers. This allows lecturers to move to different parts of the lodge as a matter of practical convenience, especially in connection with the holding of open forums, or in order to highlight or emphasise certain aspects of their addresses.

There is a restriction, however, on granting freedom of the lodge (or, for that matter, proceeding to a ‘call-off’) after the lodge has been prepared for a third degree ceremony; in such event, this ceremony must always commence immediately following preparation of the lodge.

## A tale of the Old West

This is a tale of some Masons surrounding a campfire in the Old West, at night, and discussing the Fraternity and its teachings. One old Mason listened patiently, and finally spoke up.

*"I can tell you more about Freemasonry in a little example than some of the great Masonic Philosophers can in books.*

*Everybody stand up, and gather in a circle around the campfire."*

They did that

*" Now hold hands" They did that too.*

*"Now what do you see looking ahead?  
"The face of a Brother Mason through the flames"*

*"What do you feel in front of you?"  
"The warmth of the fire, and the comfort it brings on a cool night.*

*" What do you feel at you side?"  
"The warm hand of a Brother"*

*"OK . Now drop you hands, and turn around" They did so.*

*"Now what do you see, looking ahead?"  
"Complete darkness"*

*"What do you feel, looking ahead?"  
"A sense of loneliness, of being alienated"*

*"What do you feel at your side?"  
"Nothing at all"*

*"What do you feel on your backside?."  
"The warmth of the fire"*

*"So it is with Freemasonry" said the old man.*

In Masonic gatherings, you can feel the warmth of Masonic interaction, you can see the face of a Brother through the light Freemasonry brings you, and you can always feel the warm hand of a Brother.

When you turn away from Masonry, and are out in the World, you see darkness, feel alienated and alone, and do not feel the warm hand of a Masonic Brother.

But Masonry, and the warmth it brings, are just a turn away from you.

## CORNUCOPIA

The horn of plenty. The old Pagan myth tells us that Zeus was nourished during his infancy in Crete by the daughters of Melissus, with the milk of the goat Amalthea. Zeus, when he came to the empire of the world, in gratitude placed Amalthea in the heavens as a constellation, and gave one of her horns to his nurses, with the assurance that it should furnish them with a never-failing supply of whatever they might desire. Hence it is a symbol of abundance, and as such has been adopted as the jewel of the [Stewards](#) of a Lodge, to remind them that it is their duty to see that the tables are properly furnished at refreshment, and that every Brother is suitably served. Among the deities whose images are to be found in the ancient Temples at Elora, in Hindustan, is the goddess Ana Purna, whose name is compounded of Ana, signifying corn, and Puma, meaning plenty.



She holds a corn measure in her hand, and the whole therefore very clearly has the same allusion as the Masonic Horn of plenty.

**Source: Mackey's Encyclopedia of Freemasonry**

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## Great Architect Of The Universe

The title applied in the technical language of Freemasonry to the Deity. It is appropriate that a society founded on the principles of architecture, which symbolizes the terms of that science to moral purposes, and whose members profess to be the architects of a spiritual temple, should view the Divine Being, under whose holy law they are constructing that edifice, as their Master Builder of Great Architect. Sometimes, but less correctly, the title "Grand Architect of the Universe" is found.

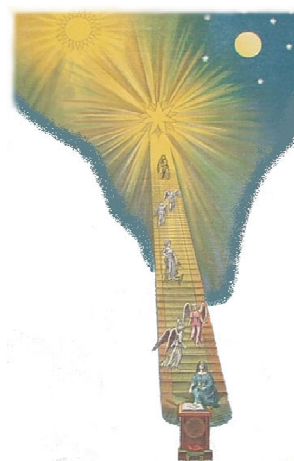
**- Source: Mackey's Encyclopedia of Freemasonry**

## JACOB'S LADDER

The introduction of Jacob's ladder into the symbolism of Speculative Freemasonry is to be traced to the vision of Jacob, which is thus substantially recorded in the twenty-eighth chapter of the Book of Genesis: When Jacob, by the command of his father Isaac, was journeying toward Padanaram, while sleeping one night with the bare earth for his couch and a stone for his pillow, he beheld the vision of a ladder, whose foot rested on the earth and whose top reached to heaven. Angels were continually ascending and descending upon it, and promised him the blessing of a numerous and happy posterity. When Jacob awoke, he was filled with pious gratitude, and consecrated the spot as the house of God.

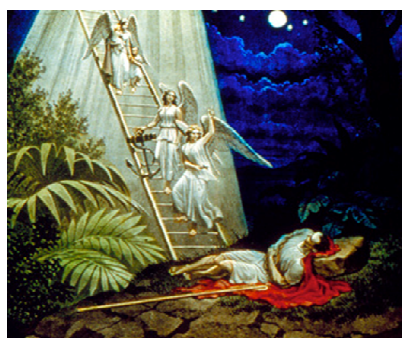
This ladder, so remarkable in the history of the Jewish people, finds its analogue in all the ancient initiations. Whether this is to be attributed simply to a coincidence—a theory which but few scholars would be willing to accept—or to the fact that these analogues were all derived from a common fountain of symbolism, or whether, as suggested by Brother Oliver, the origin of the symbol was lost among the practices of the Pagan rites, while the symbol itself was retained, it is, perhaps, impossible authoritatively to determine. It is, however, certain that the ladder as a symbol of moral and intellectual progress existed almost universally in antiquity, presenting itself either as a succession of steps, of gates, of Degrees, or in some other modified form. The number of the steps varied; although the favorite one appears to have been seven, in reference, apparently, to the mystical character almost everywhere given to that number.

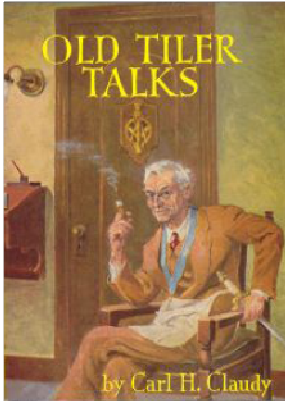
Thus, in the Persian Mysteries of Mithras, there was a ladder of seven rounds, the passage through them being symbolical of the soul's approach to perfection. These rounds were called gates, and, in allusion to them, the candidate was made to pass through seven dark and winding caverns, which process was called the ascent of the ladder of perfection. Each of these caverns was the representative of a world, or a state of existence through which the soul was supposed to pass in its progress from the first world to the last, or the world of truth. Each round of the ladder was said to be of metal of measuring purity, and was dignified also with the name of its protecting planet. Some idea of the construction of this symbolic ladder may be obtained from the accompanying table.



- |    |                   |               |                            |
|----|-------------------|---------------|----------------------------|
| 7. | Gold .....        | Sun .....     | Truth                      |
| 6. | Silver .....      | Moon .....    | .. Mansion of the Blessed  |
| 5. | Iron .....        | Mars .....    | .. World of Births         |
| 4. | Tin .....         | Jupiter ..... | Middle World               |
| 3. | Copper .....      | Venus .....   | Heaven                     |
| 2. | Quicksilver ..... | Mercury ..... | ... World of Pre-existence |
| 1. | Lead .....        | Saturn .....  | First World                |

**Source: Mackey's Encyclopedia of Freemasonry**





## Old Tiler Talks— On being asked to join

"I think it's an outrage," announced the New Brother with great emphasis, talking to the Old Tiler.

"Sure it is!" answered the Old Tiler.

"Why don't you have it stopped, then?"

"I dunno, what is it?"

"You just agreed with me it was an outrage. And now you don't know what it is!"

"No, I do not. But I am wise enough to agree with out-of-temper brethren. Then they don't get out of temper with me. So suppose you tell me what is an outrage?"

"All these brethren who try to get me to join things! Ever since I was raised they have been after me. Jones wants me to join his Chapter and Smith says as soon as I do I must come in his Council, and Robinson wants me in his Commandery and Jackson says I mustn't think of going York but must go Scottish Rite, and Brown tells of what he is going to have done to me when I join the Shrine, and Peters wants me to become a Veiled Prophet and Lem says I mustn't forget the Tall Cedars, and old Jerry tells me he'll never let up on me until I join the Eastern Star... it makes me ill."

"You sure do get sick easily," answered the Old Tiler. "But I'll attend to it. Tomorrow I will see to it that at least ten brethren tell you you are not good enough for the Chapter, not wise enough to join the council, not brainy enough for the Rite, not sincere enough for the Commandery, not a good enough sport to stand the Grotto, Tall Cedars or Shrine initiation and not decent enough to join the woman's organization. That'll fix it all right and you can be well again."

"Hey, wait a minute! What do you mean, I am not decent enough for the women or good enough sport to stand the Shrine? I'm perfectly decent and as good a sport as-"

"Gently, gently! I did not say you were not- I said I'd arrange with a lot of brethren to tell you you were not."

"But why?"

"You get peeved when they tell you the other thing- I thought that was what you wanted."

"Our wires are crossed somewhere!"

"No, it is you who are cross and therefore not able to see straight," snapped the Old Tiler.



You say it's an outrage that many brethren invite you to join with them. What is there outrageous about it? The brother who wants you in his Chapter sees in you good material out of which to make a Companion. The Knight who wants you in his Commandery thinks you will grace its uniform, live up to its high standards, conform to its usages. The brother who would like to have you in the Scottish Rite thinks you have brains enough to appreciate its philosophic degrees and believes that Albert Pike had such as you in mind when he wrote 'Morals and Dogma.' The Noble or the Veiled Prophet who asks you to come with him thinks you are a good sport, able to be the butt of a joke for a while that others may laugh, and that you may, in turn, enjoy the antics of others. They all take you for a regular fellow.

When you are asked to join the Eastern Star a great compliment is paid you- you are selected as a man fit to associate with fine women; you are accepted as a gentleman as well as a Mason, a man women will be proud to know. That is your outrage!"

"I never looked at it in that way. Masons do not ask others to join with Masons in Masonry and I suppose I thought- I felt-"

"You didn't think; you just thought you thought." The Old Tiler was smiling now. "Think again. There is every reason why Masonry should not ask the profane to be of it. Masonry is bigger than any man. It never seeks; it must be sought. But once a Mason the matter is different. The lodge has investigated you. You were found not wanting by your fellows. Why wouldn't your brother ask you to join another organization in which he is interested and which he thinks will interest you?"

"Well, but-"

"There is no 'but' which fits! There are many Masonic organizations, each filling its place. Chapter, Council, and Commandery extend the symbolic lodge story. The Scottish Rite tells it to the end in another way. Shrine, Grotto and Tall Cedars are happy places where Masons play. The Eastern Star practices charity, benevolence, kindness, the gentler side of life. None duplicate; all have work to do. The better the workers, the better the work. It is no outrage that they pay toy the compliment of asking you to join with them."

"But I haven't the time; I don't know if I could afford it."

"That is another story. All these organizations cannot make you more a Mason than you are now, but they might make you a better one. Whether you have the time or the means needed is your affair. It would indeed be an outrage if any one questioned you about that. These brethren who ask you to join with them think you have leisure enough to be a better Mason and of sufficient means to indulge that laudable ambition."

"Oh, of course, you are right and I am wrong, as usual. I guess I'm a-" "A Mason," suggested the Old Tiler, gently.

"And a prospective, Companion, Knight or whatever it is they will call me when I join the Scottish Rite and all the rest!"

## All our yesterdays— Visit of the Pro Grand Master

The Lodge of Discovery was honoured by a visit of the M. W. Pro Grand Master, Lord Cornwallis, who was in Vanuatu from 28 Feb to 3 Mar 1985 in the course of a tour of Lodges in S. E. Asia, Australia, New Guinea, Solomons and Fiji.

For his visit a dispensation was obtained to hold the March regular meeting of the Lodge on the 1st March at which Bro. Trevor Hannam was passed to the Second Degree.

The W.M. (W. Bro. Joe Downie) and his officers are to be congratulated on a fine working, as it is to be remembered this was the first meeting since our Installation meeting a short 2 weeks earlier. Floor Brethren were naturally under some pressure, particularly with the Pro GM in attendance, but all gave a faultless performance.

Unfortunately the Pro Gm's regalia had been delayed in transit and so aprons and collars were quickly borrowed for the evening, and whilst he made his normal entrance into the Lodge (albeit in a W.M. apron), Brethren were denied the experience of seeing the splendor of his full dress regalia— (incidentally, the errant case of Regalia showed up in Fiji a couple of days later).

***The Pro Grand Master  
in full regalia***



An excellent spread was laid for the South at which Lord Cornwallis gave an interesting resume of his experiences in visiting Lodges in many different parts of the world.

During his visit, Lord Cornwallis exhorted Brethren to practice the high ethical and moral teachings of the Craft, so necessary in a world which has seen a decline in standards of integrity and the decay and breakdown of moral and traditional values. He dealt at length with problems facing the Craft in the UK through adverse publicity and allegations of Masonic favouritism within the Metropolitan Police. Happily, he was able to report that these problems had been more or less overcome and he referred to the leaflet 'What is Freemasonry' which was receiving wide distribution among Brethren and the appointment of a Public Relations Officer. Our distinguished visitor stressed that Brethren should be encouraged to complete their Third Degree by seeking Exaltation in a Royal Arch Chapter as soon as possible after raising.

We were also given an insight into the operations of the Masonic Charities in the UK, the problems facing the Royal Masonic Hospital and the evolution into Festivals for the sick, the aged and

Social arrangements for the visit included a Ladies Evening at the home of the W.M. (while Brethren were at Lodge) to enable the ladies to meet Lady Cornwallis. Lord and Lady Cornwallis also enjoyed a day's sailing on Vila harbour with W. Bro. Jock Hannaford in command of his yacht "Melan", ably supported by the W.M. and other Brethren as crew. They didn't do much fishing as in the middle of Mele Bay Jock handed the helm to Joe Downie, and swung himself down the hatch to get a beer. On the way down his wedding ring caught in the top of the hatch and he was hung up about 4 cm / 10 inches off the floor, doing considerable damage to his ring finger. There was blood everywhere, and he didn't get that beer anyway!!!! Edward Fillingham stuffed Jock's hand into the bucket of ice and then covered it, while Joe sailed the yacht back to the mooring, where Jock was taken to Vila Base Hospital, where his neighbour, Dr. Bill Mitchell, cut the ring off and sewed up the wound on his finger with five stitches.

On Saturday evening a buffet dinner was held at the residence of W. Bro. Ross McDonald attended by all Brethren and their wives. The President of Vanuatu, Ati George Sokomanu and Mrs. Sokomanu, and the British High Commissioner, Mr. Richard Dorman and Mrs. Dorman were present by special invitation.

Lord Cornwallis met Brethren informally the following Sunday morning and was able to assist us with guidance on ritual and by correcting small irregularities in our workings.

Speaking on the future of the Lodge he said that he felt for the long-term survival of the Lodge we must continue striving to attract Ni-Vanuatu members into the Lodge, even though it will take time for them to understand the workings and objectives of the Craft. He advised that an enhanced public image could arise if some attention were given to local charitable causes.

The visit concluded with a small luncheon at the W.M's home with a number of Brethren farewelling Lord and Lady Cornwallis at the airport on their departure for Fiji.

***The above article was first published in the Discover No. 13 dated 13 March 1985—believed to have been written by W. Bro. Hans Mol together with added comments from "Jock"***

#### **LORD CORNWALLIS**

**Fiennes Neil Wykeham Cornwallis, 3rd Baron Cornwallis**, OBE, DL (29 June 1921 – 6 March 2010) was a British peer. He was the younger child, and the only son, of Wykeham Stanley Cornwallis and Cecily Etha Mary (née Walker). He had an elder sister, Rosamond Patricia Susan Anne Cornwallis (15 May 1918 – 3 September 1960).

He attended Eton College. Upon the death of his father in 1982 he succeeded him as the 3rd Baron Cornwallis. Lord Cornwallis died on 6 March 2010 and was succeeded in the title by his elder son, Jeremy.

During World War II, Lord Cornwallis served with the Coldstream Guards between 1940 – 1944 when he was invalided out of the army. He was a very senior Freemason, and served as Pro Grand Master of the United Grand Lodge of England from 1982 to 1992, having previously been Deputy Grand Master. At the time of his death he was Past Pro First Grand Principal of the Holy Royal Arch.

## Humour

A man walks into a church confessional and says to the priest, "Bless me, father, for I have sinned. I was with seven different women last night." The priest is silent for a moment, and then says, "Go home and cut seven lemons in half. Squeeze the juice into a glass and drink it down in one gulp." "And I'll be forgiven?" asks the man. "No," replies the priest, "but it will wipe that f\*\*\*\*\*n smirk off your face."

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"Bless me Father, for I have sinned. I have been with a loose woman."

The priest asks, "Is that you, little Tommy Shaughnessy?" "Yes, Father, it is."

"And who was the woman you were with?"

"I can't be tellin' you, Father. I don't want to ruin her reputation."

"Well, Tommy, I'm sure to find out sooner or later, so you may as well tell me now." "Was it Brenda O'Malley?"

"I cannot say."

"Was it Patricia Kelly?"

"I'll never tell."

"Was it Liz Shannon?"

"I'm sorry, but I'll not name her."

"Was it Cathy Morgan?"

"My lips are sealed."

"Was it Fiona McDonald, then?"

"Please, Father, I cannot tell you."

The priest sighs in frustration. "You're a steadfast lad, Tommy Shaughnessy, and I admire that. But you've sinned, and you must atone. You cannot attend church for three months. Be off with you now."

Tommy walks back to his pew. His friend Sean slides over and whispers: "What'd you get?"

"Three month's vacation and five good leads," says Tommy.