

# The Discoverer

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

| In this Issue               |    |
|-----------------------------|----|
| Team 2017-18                | 2  |
| Investiture of the IPM      | 4  |
| Obligation of the W.M.      | 5  |
| What Freemasonry stands for | 6  |
| Our New Master              | 8  |
| Old Tiler Talk              | 9  |
| Emblems of the 1st Degree   | 13 |
| Humour                      | 15 |

## Greetings Brethren,

This issue focuses on aspects of the Installation of our 40th Master. The 3 who will rule the Lodge 2017-18 are:

### W. Bro. Andrew Hibgame



**Bro. Shaun Gilchrist**



**W. Bro. John Warmington**



#### Membership e-mail address list

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

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## Team 2017-18





**Team 2017-18**



**The WM and visitors from Lautoka**

## INVESTITURE OF THE I.P.M.

Wor. Bro.: I have much pleasure in investing you as I.P.M. of this Lodge.

Your Jewel, you will observe, consists of three squares formed upon the sides of it right-angled triangle, which have reference to the two Wardens and the Worshipful Master of the Lodge.

As you are aware, the Jewel of the J. W. is the plumb rule, and is here represented by the perpendicular side of the triangle, and the square formed thereon is the emblem of beauty, as part of his duty is to beautify adorn the work of the W.M.

The Jewel of the S.W. is the Level, and is here represented by the base of the triangle, and the square formed thereon is accounted the emblem of strength, as his duty is to assist the W. M. with his strength of mind in the ruling and governing of his Lodge.

The union of these two Jewels forms the Square, the Jewel of the W.M.

A line joining the points of the Square forms the third side of the triangle - the hypotenuse. The Square formed upon the hypotenuse equals in area the squares formed upon the base and the perpendicular, and is accounted the emblem of wisdom, as in the W.M. are combined the beauty of the J.W. and the strength of the S.W.

The whole forms the 47th Problem of the first Book of Euclid, and is said to have been first demonstrated by the ancient philosopher Pythagoras.

As the perpendicular represents the J.W., the base S.W., and the hypotenuse the W.M., so the complete triangle combining these three sides represents the I.P.M. Thus, your Jewel combining the triangle with the several squares formed thereon is peculiarly appropriate as the Jewel of the I.P.M.

Having yourself occupied these several offices with distinction, in you should now be combined the beauty of the J.W. the strength of the S.W., and the wisdom of the W.M., thus eminently qualifying you to help the W.M. with your advice and active assistance in the government of his Lodge

I now place you in your chair, that immediately on my left. It will be your duty, as I feel assured it will be in accordance with your own inclination, as far as possible during the ensuing year, to attend every meeting of the Lodge in order that you may be ready to assist me with that counsel and advice in maintaining the dignity and authority of my position, and the peace and harmony of the Lodge which your own experience in the chair enables you to afford.

## The Obligation of the Worshipful Master

Perhaps there is no obligation more sacred than that taken by the one who is to become Worshipful Master.

The Traditions, tenets and principles, and all the precious possessions of Masonry, and even the responsibility vested in the Lodge by the Grand Lodge, are placed in the hands of the Worshipful Master.

To be a good man and true, and strictly to obey the moral law, is the basis for all other of the ancient charges to which the Master-elect must give his assent. Every officer "in line" should read these questions many times before he is asked them officially. They will serve in some measure to answer the question: "Will I be able to live up to the Regulations as Masters have done in the past?"

The weight of the true answers to these questions exceed beyond the lodge room. The responsibility is to society and to country, in addition to the accepted responsibilities which are connected to degree work and the regular business of the lodge.

What relation is there between the obligation of the Worshipful Master and the brethren? When any brother takes upon himself such a sacred obligation, it is the duty of every other brother to give him every cooperation in helping him to discharge that obligation.

The Worshipful Master should have our good wishes, our prayers, and the work of our hands and heart in all his laudable and important undertakings.

*Dewey Wallstein 1953 & SRA 76*

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### Masonic Limericks

The Master asked the candidate from Fife,  
In times of difficulty and strife,  
Tell us, you must  
In whom do you trust?"  
The Candidate replied, In the wife."

There was a Freemason from Clydes  
Who wore a newspaper apron. He confides,  
The apron caught fire  
And burned his entire  
Front page, sports section and classifieds.

### Secrecy

The secrets of Freemasonry are concerned with its traditional modes of recognition. It is not a secret society, since all members are free to acknowledge their membership and will do so in response to enquiries for respectable reasons. Its constitutions and rules are available to the public. There is no secret about any of its aims and principles. Like many other societies, it regards some of its internal affairs as private matters for its members.

## WHAT FREEMASONRY STANDS FOR

No one can dispute the fact that we are living in a disturbed world and this is brought to our attention every day we live by the news we get on the T.V., radio and the newspapers. This unrest should teach us who belong to the Masonic fraternity that we have Masonic obligations and Masonic wages to earn.

We must be taught to realize our obligations to our fellow men as well as to our brothers in masonry.

We must obtain clearer and more definite understanding of what masonry is and what it stands for.

We must learn how to apply to the problems of life and principles taught within the lodge room.

We must obtain ritual interpretation as well as ritual instruction.

We must help in that building of character which is the cornerstone of our Masonic edifice.

We must be brought to realize that the whole duty of man is contained within the ritual instruction of the three degrees of masonry, and by constant discussion and constant search we must learn to dig out for ourselves every little bit of symbolism and every lesson contained in each word of our ritual, every little bit of our lodge furnishings and every article of Masonic use and clothing.

We must learn new meanings of the word "*Fraternalism*", and learn the true significance of the Masonic ritual in the relation to business life, to home life, to everyday life and social obligations.

The challenge in Masonic instruction lies in its teaching of practical application.

The real mason is he who practices outside of the lodge those virtues inculcated in it, not he who is able to deliver a realistic recital of those principles and then forgets or ignores the fact that they form a real working formula for life and conduct twenty-four hours a day, seven days a week and fifty-two weeks in every year of life.

Masonry is a never ending study and a study that grows on one.

The average mason does not give much attention to the never ending symbolism of masonry, to the meaning of the working tools, to the level, the square, the compass and the apron. But he only needs waking up a little to discover how valuable and beautiful are the lessons conveyed by each act done and every word spoken and by each and every object used in a Masonic lodge.

When masons realize that the ritual of our order is not an empty thing, not a string of words to catch the ear, but an ancient composition, every word of which is full of symbolism and every act of which is full of meaning, then and then only can masonry become that which it is intended to be – a great moral force for the up building of their character.

If Masonic education realizes its ultimate logical conclusion, our order will be lifted to an immeasurably higher plane. We shall cease to become merely members of the greatest fraternal order on earth, but will become members of the greatest fraternity that ever existed, a fraternity that will live as well as speak the Brotherhood of Man and the Fatherhood of God.

To reach this high ideal the Masonic ritual, Masonic emblems, Masonic symbolism and every little act ordained as part and parcel of our work provide the machinery.

***By the study of masonry as it is we bring to ourselves the realization of our duties, our duty to ourselves, to our families, to our Masonic brethren, to our associates in business or pleasure – in a word, to practice outside of the lodge those virtues taught within it.***

By Masonic study we learn the meaning and everyday application of all Masonic symbolism. To keep ourselves as spotless as the piece of lambskin, to be willing to learn and stand in the north-east corner of the world so as to be near the fountain of knowledge and follow the rising sun from the east by way of the south to the west and thence to the happy contentment of a life full of years and good deeds.

We need to make our fraternity truly fraternal and a power in a materialistic world of selfish behaviour. We possess the weight of numbers, we have the greatest system of ethics, we need no change, neither in our ritual nor in our teachings; is all we need do to bring home to ourselves just what our obligations obligate us to do.

And after we have driven that home to ourselves we shall be able to conduct our lives in such a manner that those with whom we come in contact may recognize our Masonic membership by reason of our consistent practice of the ethics of masonry.

*By R. W. Bro. E. A. Davies*

*Published in The Tracing Board. circa 2003*

## MORALITY

Freemasonry is a philosophical system or code of morality which is defined as the science of moral principles and points of ethics. The foundation of the Masonic order is said in the ritual to be the practice of every moral and social virtue.

The nine working tools in the three degrees are symbolic emblems and all brethren are enjoined to study the moral teachings built into each of them. In particular, the square, as a second degree working tool, is set forth as teaching morality in the sense that it recommends square conduct at all times in the living of our lives.

Also, the steps on Jacob's ladder are representational of a number of moral principles, namely, faith, hope, charity, prudence, temperance, fortitude and justice.

The morality of Masonry requires brethren to be men of high principle and virtue, to observe a constant attitude of moral rectitude believing this to be 'the highest perfection to which human nature can attain', to deal justly and sincerely with all mankind, to exercise charity and benevolence in ministering to the wants of the needy and unfortunate, and to be ever mindful of the duties owned to one's God, one's neighbor and one's self.

## Our New Master

Andrew John Hibgame      Born 27th November 1966   Melbourne Victoria.

I lived in Monbulk in the Dandenong Ranges east of Melbourne for 34 Years attending local Primary and Secondary Schools. Leaving school at the age of 17 to become an unsuccessful share farmer I went on to purchase a wholesale flower business at the age of 19 and sold this to the largest flower growers and distributors in Australia at the time—Tesselaar Flowers in Silvan Victoria.

I worked for this company for seven years managing and consolidating branches and advancing to state sales manager then resigning for no particular reason but to try something else. The company then requested I act as a consultant for them in Auckland for 4 months to expand their operations to New Zealand. I returned to Australia with no money and a couple of ideas and decided to set up a labour hire company that I called Workforce Extensions. (I had never used or worked for one at this point which I am sure was an advantage). This was quite a successful business and I franchised this company after 5 years and sold it a year later due to ill health and moved to Vanuatu in 2002. This company is still in existence and is a leader in Franchised recruitment businesses in Australia today.

My time in Vanuatu has included a game fishing business, a recycling business, and more recently a diving business and a couple of other small ventures. The businesses in Vanuatu are much smaller than the one I sold, but certainly more demanding in many ways. I guess I really just enjoy the challenge.

I met my wife Christina in 2010 and we were married last year. Christina set up an NGO in Vanuatu focusing on science and conservation and is a Veterinarian with a Masters degree in conservation medicine. She has been successful in securing funding for a number of conservation projects and this has prompted me to travel a little more in Vanuatu (obviously at our own expense). The more I see the more I appreciate some of the great things this country has to offer.

I have 4 Children aging from 21-28 and 2 grand children. We have 2 dogs Scrapy and Millie. I became a Ni-Vanuatu citizen in 2014.

I was intrigued when Masonry was mentioned to me in passing one day by Alan Churchill and then subsequently went and asked a good friend Peter Phillipps what it was all about. He told me everything and nothing and became my proposer with Alan seconding me into the Lodge 6 ½ years ago.

As we all know Vanuatu can be a very challenging place but Masonry for me is a “constant” in a very rapidly changing environment with a great group of individuals.



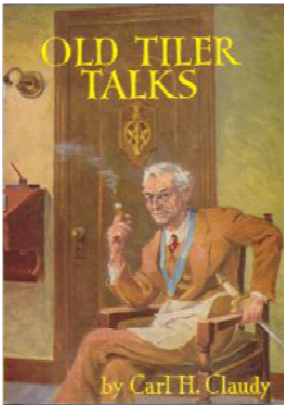
Diving with a dugong



Dr Christina & Andrew



Scrapy & Millie



## Old Tiler Talks— SUBSCRIPTIONS

"I don't hold with this subscriptions idea at all," announced the New Brother to the Old Tiler.

"Masonry should be a self-supporting institution and not ask for contributions."

"Yes, yes, go on, you interest me. So does the braying of the jackass, the gurgling of a six months old child, the bleating of a lamb and the raucous cries of the crow."

"You can call it that if you like," defended the New Brother, "but asking for contributions to build a temple is all wrong."

"Just what do you mean, that Masonry should be self supporting?" asked the Old Tiler.

"Why, it ought to get along on its dues and fees!"

"Do you think You can get along entirely on your salary? You don't borrow money to build a house, or to aid you in your business?"

"That's different!"

"How is it different? You borrow to build a house, and the house is security for the loan. Someday you pay it back and own the house. We borrow from our members to build a temple and . . ."

"But that's just the point. We don't borrow, we beg. And we don't pay back, we just grab the temple and the fellows that have paid for it have nothing to show for it."

"Suppose we 'beg' as you put it, sufficient contributions from our membership to build the temple and own it outright," answered the Old Tiler. "The money we then spend on it is upkeep, overhead. We won't charge ourselves rent because we won't be paying on a loan. In our present temple the lodge pays that rent. With no rent to pay we will have more in the treasury. With more than it needs in the treasury a lodge may reduce its dues or spend more in charity and entertainment. The mere reducing of the rent charge will soon equal, per capita, the entire contribution asked of any individual brother.

"But apart from the dollars angle, a temple is more than a mere pile of stone in which is a room where Masons meet. The temple expresses Masonry to the world. As it is beautiful, solid, substantial, massive, and permanent) so does the fraternity appear? As it is paid for, free from debt, a complete asset, and so does the institution seem. A poor, mean temple argues that lodge members have so little belief in their order that they are not willing to provide it with proper quarters. As a beautiful church expresses veneration for the Creator, so does a beautiful building for Masonry express veneration for the order and reverence for the Great Architect in Whose shadow we labor and to Whom all temples of Masonry are erected.

"Our brethren have undertaken to erect a beautiful temple. They want a meeting place which is convenient and comfortable, in which they can take pride and which will show visitors that Masonry here has love for its tenets. By a new temple they want to express the love they have for the vision of brotherhood. So they say, each to the other, Brother, how much will you give?' and brother answers brother, 'All I can afford,' and does so.

"We are asking less than \$2.00 a month, less than ten cents a day. But it is enough. Each brother will make some little sacrifice for the order he loves. When the temple is built every brother will feel that it is truly his temple, in the actual sense of personal ownership. He may look at a block of stone in the wall and say to himself, 'That is mine; I paid for it.' And what a Man buys because he loves it, he cherishes. Nothing which we could do will more thoroughly solidify our Masonry. When finished, the building will be our temple in the truest sense; not only that we went down into our pockets and paid for it, but ours because we put our hearts into it. And what a man puts his heart in, he defends, upholds, makes better.

"If we ask \$100 from each brother, we will give every brother \$1,000 worth of pride of ownership. We build not only for the brethren who should shoulder the burden in the heat of the day, but for the brethren who come after.

"Our ancient brethren who built the temples of the middle ages for all to see and revere, left their mark on time and history and on the generations which followed them. We will leave our mark on generations of our sons and their sons and their sons' sons after them, because we are willing to make freewill offering to that which, next to God, is the greatest leaven of our life, the fraternity which makes a man love his fellow men."

"Oh, stop talking! Twice while you have been lecturing me I have mentally increased my subscription. Now I have doubled it. Hush or I won't be able to buy shoes for the baby!"

"Don't start things, then!" grumbled the Old Tiler, but he smiled as he held out a fresh subscription blank and a fountain pen.

## MOSAIC PAVEMENT

Mosaic work consists of a setting together of many small to medium-sized stones or pieces of material of diverse colours to represent a pattern or picture. Mosaic (or tessellated) pavements in variegated or chequered form were very common in ancient times.

The pavement of King Solomon's Temple and the floor of the tabernacle built in the wilderness by Moses at God's command were both said to have been of mosaic design. It is thought by some that the word 'mosaic' is derived from the fact that it was Moses who devised this type of flooring.

In our lodges, the mosaic pavement or carpet (which replaces the old-time floor cloths, now our tracing boards) relates, by tradition, to the flooring of Solomon's temple. It is one of the ornaments of each lodge and is regarded, symbolically, as representing the vagaries of human life with its pleasure and sadness, virtue and vice, prosperity and adversity.

While different colours are employed in mosaic patterns, it is customary for Masonic carpets to be in simple black and white. With black completely opposed to white, a very definite and eye-catching contrast is obtained, such enabling the intended symbolism to be readily grasped.

### The Old Sea Captain

I sailed my ship for many a day  
Across the stormy sea,  
Many a ruffian I have carried  
Never refused but three.

They met me on a summer day  
And saw my gallant ship,  
Seeking passage to the other side  
Upon a hurried trip.

They offered all the gold they had  
Mixed with a little sass,  
That made me kinda hesitate  
And ask them for a pass.

They deemed a pass unnecessary  
For men of their degree  
And insisted that I take my ship  
And put it out to sea.

An old man who was standing by  
Noted what they said,  
Saw them kick me in the ribs  
And strike me on the head.



He heard them say they would steal the boat  
And put it out to sea,  
And sail across to the other side  
To some strange country.

But "No," the coward of the bunch,  
The one you would think was brave,  
Suggested that they turn again  
And hide in the mountain cave.

As the days went slowly by  
I heard the truth in time.  
I found that they were murderers  
And guilty of a crime.

Now, as I sail my gallant ship  
Until my life has ceased,  
I know not who my friends may be  
Unless they travel EAST.

### Lodge Birthdays

|                        |                |
|------------------------|----------------|
| <b>Andy Donaldson</b>  | <b>35 (HM)</b> |
| <b>Brian Mott</b>      | <b>34</b>      |
| <b>Tony Ryan</b>       | <b>20</b>      |
| <b>Don MacQuoid</b>    | <b>18</b>      |
| <b>Keith Thomas</b>    | <b>16</b>      |
| <b>Peter Phillipps</b> | <b>13</b>      |
| <b>James Kluck</b>     | <b>7</b>       |

### News from the South

Congratulations to our new Senior Deacon, Bro. John Patterson, who recently married his long-time partner, Virginia, in Las Vegas—mi harem se that Elvis was a witness.

Installation photographs in this issue were taken by W. Bro. Russell Chilton.

## It could only happen in Port Vila

A torrential rainstorm hit Port Vila only an hour or so before the Installation ceremony was due to be tyled.



Our (then) Junior Warden, Bro. Shaun Gilchrist, had the gate keys and this is what happened - Is he starting an Order of the Wading Brethren or did he think there was a special method of preparation for an Installation Ceremony!!!..... But maybe he was just preparing himself for his forthcoming visit to London for the tercentenary celebrations?

# THE EMBLEMS OF FREEMASONRY

## The First Degree

### **The Rough Ashlar.**

The Rough Ashlar is a stone, rough and unhewn, as taken from the quarry. By the industry and ingenuity of the workman it is modelled, wrought into due form, and rendered fit for the intended building. In its rough state it represents the mind of man in its infant or primitive condition - rough and unpolished as that stone - until by the care and instruction of parents and guardians in giving him a liberal education he is made a fit member of civilised society.

### **The Perfect Ashlar.**

The Perfect Ashlar is a stone of a true die, and fit only to be tried by the Square and Compasses. As a finely finished stone ready for its place in the building, it represents Man, educated and refined, who passes his days in acts of piety and virtue, living always by the Square of God's Word, and the Compasses of a good conscience.

### **Centre.**

A Centre is a point within a circle from which all parts of the circumference are equidistant. As the Circle of Masonic Duty is contained in the V... of the S... L..., then the Centre is a point from which no Master Mason can err. It represents the Throne of God, the Great Architect and Creator of the Universe, who radiates light through boundless space. A Lodge working in the third degree is always declared as opened on the Centre. The reason for this is that all present are of equal rank, no one is nearer to or further from the Centre than any of his brethren, whereas in the inferior degrees of F.C. and E.A. this, necessarily, is not the case.

### **Circle.**

The Circle, which plays so prominent a part in Freemasonry, is doubtless derived from the circuit of the Sun in the Heavens. It represents the Boundary Line of a Freemason's conduct, and the Circle of his duty is that laid down in the V... of the S... L..., which teaches him the important duty he owes to God, to his neighbour and to himself. The Circle is bounded between North and South by two grand parallel lines, one of which in ancient days represented Moses, and the other King Solomon, but in Christian times these represent the Holy Saints, John the Baptist and John the Evangelist. On the upper part of the Circle rests the V... of the S... L..., which contains the Laws and the Prophets, and which supports Jacob's ladder, the top of which reaches to Heaven. If the Freemason were as conversant with the Holy Book and as true to the doctrines contained therein, as these early and later parallels were, he would be led to Him who will not deceive neither will He suffer deception. In traversing the Circle, the Freemason must of necessity touch both of those parallel lines as well as the V... of the S... L and while he keeps himself thus circumscribed it is not possible for him to err.

### **The Three Virtues.**

The Three Virtues of an Entered Apprentice Freemason are an Attentive Ear, a Silent Tongue, and a Faithful heart. These are symbolically described as the Precious Jewels of the First Degree.

### **An Attentive Ear.**

The Freemason should ever lend an attentive ear to his superiors, whose duty it is to instruct him in the paths of virtue and science ; but more especially should he be ready to listen to the calls and cries of a worthy brother in distress. Day by day the attentive ear may hear lessons of wisdom from the mouth of Mother Nature, and the Freemason who devotes himself to a patient study of the science will find that the Craft is eloquent for those who have ears to hear.

### **A Silent Tongue.**

The silent tongue should be a prominent characteristic in every Freemason. It is an essential virtue, as by its means the valuable secrets of the Fraternity may be hidden from the curious world. The emblem of a Silent Tongue is a Bell reclining on its side.

### **A Faithful Heart.**

A Heart faithful to the best interests of the brotherhood is a safe repository in which the Freemason may lock up his secrets, and also those of a Brother when entrusted to his charge. It is one of the Five Points of Fellowship which bind the members of the Fraternity in a sincere and true communion of brotherly affection.

### **Chalk.**

Chalk is an emblem of Freedom, one of the three qualifications necessary to promote independence, devotion, and love in the heart of every faithful servant. There is nothing freer than Chalk, the slightest touch of which leaves a trace behind.

### **Charcoal.**

Charcoal is emblematical of Fervency, another of the qualifications which are necessary to the promotion of independence, devotion and love in the heart of every faithful servant. It is adopted as this emblem because no heat is more fervent than that emitted by burning charcoal, for, when properly lighted, metals cannot resist its force.

### **Earth.**

Earth is an emblem of zeal, since there is nothing more zealous than earth to bring forth. The Freemason should ever be zealous in the pursuit of knowledge, in the practice of charity, and in the cause of truth and righteousness, ever remembering that Mother Earth is daily labouring for our support, and will receive us all into her ample bosom at last.

This monthly feature is taken from William Harvey's book, "The Emblems of Freemasonry" 1918.

**THESE ARE ACTUAL COMPLAINTS RECEIVED BY "THOMAS COOK VACATIONS" FROM DISSATISFIED CUSTOMERS:**

1. "On my holiday to Goa in India, I was disgusted to find that almost every restaurant served curry. I don't like spicy food."
2. "They should not allow topless sunbathing on the beach. It was very distracting for my husband who just wanted to relax."
3. "We went on holiday to Spain and had a problem with the taxi drivers as they were all Spanish."
4. "We booked an excursion to a water park but no-one told us we had to bring our own swimsuits and towels. We assumed it would be included in the price."
5. "The beach was too sandy. We had to clean everything when we returned to our room."
6. "We found the sand was not like the sand in the brochure. Your brochure shows the sand as white but it was more yellow."
7. "It's lazy of the local shopkeepers in Puerto Vallarta to close in the afternoons. I often needed to buy things during 'siesta' time -- this should be banned."
8. "No-one told us there would be fish in the water. The children were scared."
9. "Although the brochure said that there was a fully equipped kitchen, there was no egg-slicer in the drawers."
10. "I think it should be explained in the brochure that the local convenience store does not sell proper biscuits like custard creams or ginger nuts."
11. "The roads were uneven and bumpy, so we could not read the local guide book during the bus ride to the resort. Because of this, we were unaware of many things that would have made our holiday more fun."
12. "It took us nine hours to fly home from Jamaica to England. It took the Americans only three hours to get home. This seems unfair."
13. "I compared the size of our one-bedroom suite to our friends' three-bedroom and ours was significantly smaller."
14. "The brochure stated: 'No hairdressers at the resort.' We're trainee hairdressers and we think they knew and made us wait longer for service."
15. "When we were in Spain, there were too many Spanish people there. The receptionist spoke Spanish, the food was Spanish. No one told us that there would be so many foreigners."
16. "We had to line up outside to catch the boat and there was no air-conditioning."
17. "It is your duty as a tour operator to advise us of noisy or unruly guests before we travel."
18. "I was bitten by a mosquito. The brochure did not mention mosquitoes."
19. "My fiancée and I requested twin-beds when we booked, but instead we were placed in a room with a king bed. We now hold you responsible and want to be re-reimbursed for the fact that I became pregnant. This would not have happened if you had put us in the room that we booked."

BE AWARE. THEY WALK AMONG US & THEY VOTE!