

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

In this Issue

Master Mason Apron	2
WT of an Internet Mason	4
Old Tiler Talks	5
Lexicon	7
Five Masonic Thoughts	8
From the Archives	11
Humour	12

Greetings Brethren,

The Worshipful Master, Officers and Brethren of the Lodge of Discovery wish all our readers a Very Merry Christmas and a Happy and Healthy New Year with your loved ones wherever you or they may be.

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I AM

I was born in antiquity, in the ancient days when men first dreamed of God.

I have been tried through the ages, and found true. The crossroads of the world bear the imprint of my feet, and the cathedrals of all nations mark the skill of my hands. I strive for beauty and for symmetry. In my heart is wisdom and strength and courage for those who ask. Upon my alters is the Book of Holy Writ, and my prayers are to the One Omnipotent God, my sons work and pray together, without rank or discord, in the public mart and in the inner chamber.

By signs and symbols I teach the lessons of life and of death and the relationship of man with God and of man with man. My arms are wide-spread to receive those of lawful age and good report who seek me of their own free will. I accept them and teach them to use my tools in the building of men, and thereafter, find direction in their own quest for perfection so much desired and so difficult to attain. I lift up the fallen and shelter the sick.

I hark to the orphans' cry, the widow's tears, the pain of the old and destitute. I am not church, nor party, nor school, yet my sons bear a full share of responsibility to God, to country, to neighbor and themselves. They are freemen, tenacious of their liberties and alert to lurking danger. At the end I commit them as each one undertakes the journey beyond the vale into the glory of everlasting life. I ponder the sand within the glass and think how small a single life in the eternal universe is.

Always have I taught immortality, and even as I raise men from darkness into light, I am a way of life. I Am Freemasonry.



*Xmas Greetings from the
 W.M. Officers & Brethren
 of the Lodge of Discovery*



Membership e-mail address list

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

PRESENTATION OF MASTER MASON APRON

My Brother,

When you were initiated you were ceremonially presented with the lambskin or white leather apron. You were told that it was "... an emblem of innocence and the badge of a Mason. More ancient than the Golden Fleece or Roman Eagle, more honourable than the Star and Garter or any other order which may be conferred upon you at this or any future time by king, prince, potentate or any other person except he be a Mason". We are here today to present you with your own apron which is slightly different than the plain white lambskin.

The present form of the Masonic Apron that is in use today was standardised at the formation of the United Grand Lodge of England in 1813. At that time, there were in existence several versions of the apron ranging from those that imitated the Operative apron with a high bib front and neck ties to some very ornate and decorative versions that did not really resemble the original aprons at all. The version that they approved is very close to what we still use today.

The central portion of our apron is still white leather and therefore all the teachings of your 1st degree are exemplified. In other words it is still an emblem of innocence and the badge of a Mason. The colour white also denotes purity.

Most Masons think no more about their apron than that. It is an article of clothing that must be worn when attending Lodge and its symbolism was taught in the first degree. To the thoughtful Mason however, the apron is a trestle board of the finest quality and will remind him of many Masonic points each time he puts it on.

The blue fringe, which surrounds the white leather centre, is a constant reminder of the universality of Freemasonry. Its unbroken nature reminds us of the unbroken bond of friendship and Brotherly Love which exists among members of the Fraternity. Some believe that the colour of light blue was used to denote the canopy of heaven but the colour also denotes universal friendship.

In ancient times, it was believed that everything in the universe was composed of combinations of four basic elements: earth, air, fire and water. It is interesting to note that the traditional symbols of these four elements are contained on the Master Masons apron: earth is represented by the rectangular base of the apron, air is represented by the colour of light blue contained in the trim, fire is represented by a triangle with the apex pointed up as represented by the formation the rosettes are in and water is represented by a triangle with its apex pointed down in the same manner as the apron's flap. This is a further reminder of the universal nature of Freemasonry.

The rectangular shape of the apron also teaches us certain lessons. The four right angles teach purity, truth, sincerity and honesty which are the generally accepted foundations of morality. The four sides of the rectangle represent the four cardinal virtues of Temperance, Fortitude, Prudence and Justice.

The triangular nature of the flap is interesting for several reasons. First the triangle is the ancient symbol of the Deity. The apex pointed downward can be taken to denote the watchfulness of the Deity and the descent of benevolence and knowledge to created matter, or man. It is also a reminder of the generally accepted threefold nature of the Deity:

Egyptians- Horus, Isis, Osiris
Hindus - Brahma, Vishnu, Siva
Hebrews - Elohim, Elshaddai, Jehovah
Christians - Father, Son , Holy Spirit

The two vertical ribbons on the apron are generally thought of as remnants of the Operative apron, which was at times worn with the chest flap down and tied at the waist in the front. When worn like this the frayed ends of the tied strings would dangle down much like our ornamental ribbons today. However there are other things these two ribbons can remind us of. First are the two pillars which were on the front porch of King Solomon's Temple, B*** and J*****. Of course that calls all of their symbolism to mind. We can also be reminded of the two parallel lines of the first degree which represented Saint John the Baptist and Saint John the Evangelist and then remember that their teachings are meant to be guidelines for our own behaviour.

The seven tassels suspended from each ribbon are generally thought to remind us of the seven liberal arts and sciences. They can also remind us of the four sides of the rectangular apron and the three sides of the triangular flap, the first representing the material nature of the universe, the second the spiritual nature and therefore once again we have a reminder of universality. They also can be taken to represent the seven primary colours which when united result in white light which is always the symbol of perfect knowledge.

The three rosettes on the apron, in addition to the thoughts expressed earlier, can remind us of all the threes we have been exposed to in Freemasonry:

- Brotherly Love, Relief and Truth
- Square, level and plumb
- Morality, equality and rectitude of life
- Wisdom, strength and beauty - Doric, Ionic and Corinthian
- Three Grand Masters at the Temple - Three Master Masons to form a Lodge
- Three Great Lights
- Three lesser lights
- Three degrees
- Etc.

The five exposed angles of the apron when worn are emblematical of the five points of fellowship (two right angles and the three angles of the triangle).

The three angles of the triangle, the five exposed angles of the worn apron, and the sum of the four sides of the rectangle and the three sides of the triangle being seven gives us a reference to the three, five and seven steps of the flight of winding stairs to the middle chamber. This of course brings to mind our three Grand Masters, the three degrees, the five orders of architecture, the five senses of human nature and the seven liberal arts and sciences.

The belt or tie strings are generally recognized as a reminder of "the length of our cable tow". When attached the belt forms a complete circle around the body and this can remind us of the eternal nature of God, no beginning and never ending.

The three primary shapes contained within the apron, the circle, triangle and the rectangle, are emblematical of the spirit, the three fold revelation of God and the material universe or man (for in the creation of man all the elements of the universe were united). Therefore our apron represents the totality of nature as we know it.

It is unclear whether our Brethren designed our apron in 1813 with all of this in mind or if it was just fortunate that the parts fit so many lessons. What is important to us is that we never wear our apron as a mere piece of clothing but remember instead that it is a teaching tool and a reminder of the lessons we have learned during our progress in Freemasonry.

Finally, may you ever wear this apron with pride, and rest assured: if you never disgrace this apron, it will never disgrace you.



From the Masonic Trowel by by M. W. Bro. Wayne Hitchcock

W.T. of an Internet Freemason

WM: I now present to you the working tools of an Internet Freemason: they are the CTRL key, the ALT key, and the DEL key.

The CTRL key allows us to prioritise and manage the sequence of our tasks, the ALT key is for easily switching between alternatives, and the DEL key is to remove any superfluous excrescences from our work. But, as we are not all operative Masons, but rather free and accepted or speculative, we apply these tools to our morals.

In this sense, the CTRL key reminds us when encountering a posting we disagree with, to subdue our passions before pressing the REPLY key.

The ALT key reminds us that whatever we believe and might hold sacred, we should always respect there are those who believe differently.

The DEL key points out to us the advantages of education, by which means alone, we know what to throw away and what to keep.

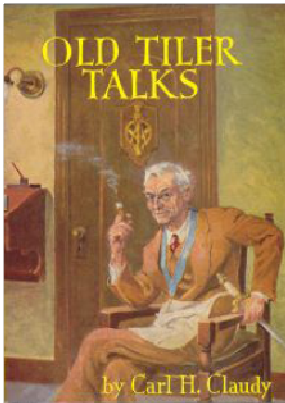
SMIB !

Lodge Birthdays

Alan Churchill	31
Peter Wilson	30

News from the South

In November we initiated only the second Lewis in the history of the Lodge of Discovery—Shahi Sanjappa, the second son the dearly departed Sanjappa Sanjappa. News has been received of the death of Bro. Prithvi Raj. Bro. Raj, who worked for Burns Philp, was initiated in October 1983 and passed and raised in 1984. He was the first Hindi member of the Lodge and his wife supplied the Gita for his initiation. May he rest in peace.



Old Tiler Talks— A Masonic Speech

"Old Tiler, I am in a jam!" The New Brother smiled, so the Old Tiler did not feel too worried. "If you don't help me out, I will be up against it."

"What's the trouble now?" The Old Tiler put down his sword to take the cigar the New Brother held out. "Must be something very bad or you wouldn't start me off with so good a cigar."
"I have to make a Masonic address."

"That has been done, and the addresser- yes, even the addressees- lived to tell the tale," countered the Old Tiler.

"I don't want just to get by. I want to make 'em remember it. I want to talk about something they haven't heard before. I've listened to many Masonic speeches, and most of them bored me to tears."

"There are rules for making a good address," mused the Old Tiler. "The three great rules are, have something to say- say it- sit down. Sometimes they are stated 'stand up, speak up, shut up.' Terminal facilities of adequate proportions are needed by railroads and Masonic speakers."

"That's just it!" cried the new Brother. "I want to know what to say and how to say it."

"Meaning you want me to make your speech for you, or to you, before you make it in there?"

"Well, er, no. Not exactly. But can't you, 'er, suggest something?"

"I could, but I won't. I'll suggest a method of handling your subject, however. Most Masonic speeches suffer from lack of preparation, and of clear thinking about what the speaker wants to say.

"I can't prepare you. I can't make you think clearly. But I can tell you the essence of appeal. It is drama. If you want your hearers to hang on your words, dramatize your subject. If you talk about the Rough and Perfect Ashlars, bring your workman before your hearer; let them hear the strokes of the mallet on the chisel, let them feel the chips of stone as they fall to the ground. If you talk of the plumb line, make them see the Lord on His wall, watch the Children of Israel gather around, wondering at his putting a plumb 'in the midst' of them, that He would not pass by them any more. When you tell of brotherhood, don't have it an abstraction, a theory, a hope; make it concrete. Tell some stories about it. Show one brother helping another; if you don't know any stories, make them up. But bring the living thought, alive, into the lodge room; men are nothing but children grown up. We all like stories.

"A most entertaining speaker made a talk on Masonic charity. One by one he brought vividly before the lodge a child in a Masonic home, an old blind Mason who was helped to be self-supporting by a lodge, an old mother of a Master Mason who kept her home, thinking it was supported by what her son had left her; he hadn't left a cent. The lodge pretended he had, and paid it during her life time. He made us see these people; we lived and grew up with the child; we shut our eyes to see how the blind man felt; from a window we saw the world go by, happy that our sons had kept us from want, as his simple words brought these things before us.

"The speaker spoke quietly, restrained, calmly. He didn't make the eagle scream; there was almost no applause during his address. But he made us visualize the sweetness of Masonic charity, as distinct from the cool impersonality of mere giving. He made us proud that we belonged to an organization which worked. He dramatized charity, and made us see its living human aspects, not its economic importance, or its religious duty angle.

"That's the answer of 'how shall I make any Masonic speech interesting,' my brother. Make it simple. Make it human. Make it dramatic. There is drama in all the Fraternity; any symbol, any tenet, any part of Masonry has a dramatic angle.

"I do not mean melodramatic. I don't tell you to put battle, murder, sudden death, in your speech. Melodrama is action without character; drama is action with character. A railroad accident is melodrama. The mother who saves for a vacation and gives her son the money to buy a set of golf clubs is dramatic.

"Find the character behind the symbols; get the human side of the Craft into its teachings; tell them in terms of people and action, of the things they know only as theories, and your audience won't walk out on you. Talk without ideas, and you'll speak to empty benches."

"I think," began the New Mason, "I think-

"That's all that's necessary," smiled the Old Tiler.

"I think you'd better make this speech for me,"

"You think in melodrama," laughed the Old Tiler. "It's your trouble, not mine."

TONGUE

In the early rituals of the eighteenth century, the tongue is called the key to the secrets of a Freemason; and one of the toasts that was given in the Lodge was in these words: "To that excellent key of a Mason's tongues which ought always to speak as well in the absence of a Brother as in his presence; and when that cannot be done with honor, justice, or propriety, that adopts the virtue of a Mason, which is Silence."

- Source: Mackey's Encyclopedia of Freemasonry

TONGUE OF GOOD REPORT

Being "under the tongue of good report" is equivalent, in Masonic technical language, to being of good character or reputation. It is required that the candidate for initiation should be one of whom no tongue speaks evil. The phrase is an old one, and is found in the earliest rituals of the eighteenth century.

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

TYLER

Also spelled "tiler." In the Latin tegere (from which came "thatch") meant cover, roof; tegulae were the tiles, pieces, slabs, used for roof-coverings. A tiler, therefore, is one who makes, or fastens on, tiles. Since in Operative Masonry the tiler was the workman who closed the building in, and hid its interior from outside view, the guardian of the entrance to the Lodge was figuratively called by this name. It was once supposed that "tiler" came from the French tailleur, a cutter, a hewer (from whence we have "tailor"), and it was accordingly spelled "tiler;" that, however, is incorrect, "tyler" being the correct spelling.

- **Source: 100 Words in Masonry**

An officer of a Symbolic Lodge, whose duty is to guard the door of the Lodge, and to permit no one to pass in who is not duly qualified, and who has not the permission of the Master. A necessary qualification of a Tyler is, therefore, that he should be a Master Mason. Although the Lodge may be opened in an inferior Degree, no one who has not advanced to the Third Degree can legally discharge the functions of Tyler.

As the Tyler is always compensated for his services, he is considered, in some sense, as the servant of the Lodge. It is, therefore, his duty to prepare the Lodge for its meetings, to arrange the furniture in its proper place, and to make all other arrangements for the convenience of the Lodge. The Tyler need not be a member of the Lodge which he tiles; and in fact, in large cities, one Brother very often performs the duties of Tyler of several Lodges.

This is a very important office, and, like that of the Master and Wardens, owes its existence, not to any conventional regulations, but to the very landmarks of the order; for, from the peculiar nature of our Institution, it is evident that there never could have been a meeting of Freemasons for Masonic purposes, unless a Tyler had been present to guard the Lodge from intrusion. The title is derived from the Operative Art; for as in Operative Masonry the Tyler, when the edifice is erected, finishes and covers it with the roof of tiles, so in Speculative Masonry, when the Lodge is duly organized, the Tyler closes the door and covers the sacred precincts from all intrusion.

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

Five Masonic Thoughts

OUR BASIC FUNCTION.

The basic function of a Masonic Lodge is to make Master Masons.

This does not mean the formality of raising candidates. It extends far beyond that period in the life of a Mason. The task of making Master Masons must be directed toward all of us, those who are Master Masons and those who are in the process of becoming Master Masons.

The fruits of our efforts to teach and to learn about Freemasonry, the interest that we show the candidates as we welcome them into the new world of Freemasonry, will be evident in the years to come.

If we sow well, we are bound to reap well.

BEING WELL AND DULY PREPARED.

Being "Well and Duly Prepared" is a Masonic expression. Masons understand its significance in the Lodge Rooms. However, they may also interpret it outside the Lodge. No Mason enters even the ground floor of the Lodge unless he is "Well and Duly Prepared." So simple is his dress that it provokes no envy. He is dressed properly for the occasion, and everyone so dressed feels perfectly at ease among his Brethren. No place here for the rich to boast of fine raiment and resplendent jewels, nor for the poor to envy his more fortunate Brother or covet his wealth. Their clothing in each case symbolizes labour and innocence. With hand and brain, each is ready to serve his fellowman; with forbearance and toleration, each is willing to forgive the crude and ignorant everywhere.

To carry the symbolism of Masonic investiture still further, every Mason should be clothed in the habiliments of truth. His wardrobe should contain the robe of justice, with which to protect those who, for any reason, have been deprived of their just rights; the mantle of charity, with which to comfort those made destitute, many times by no cause of their own; the tunic of toleration, with which to hide the weakness of the wayward, and help them to the road of recovery; the cloak of mercy, with which to cover the wounded and suffering in mind or body with unstinted sympathy and kindness.

These garments are all of genius quality, measured and cut by a Master Tailor. They are serviceable and in good taste on every occasion. They, too, may be had without money and without price, and, the man who wears them is truly "properly clothed," and "Well and Duly Prepared" as a Master Mason.

FREEMASONRY IS MANY THINGS.

Freemasonry is a Story of Life; with all its joys, its heartaches, its failures and its final triumph over all earthly things.

Anyone can read it, in countless books. Its teachings, its symbols, and its ambitions, are open for general observation. They are practiced in the light, and held up for all the world to see.

Freemasonry is not practiced in the dark, neither are its teachings the dogma of some forbidden cult. We, as Freemasons, are required to reflect the light; to practice its teachings and love by their direction. No greater thing can be said of Freemasonry than that it is an ideal way of life.

No other fraternity offers such profound lessons in its Ritual or Work as does Free-masonry. Each word and each act in the ceremonies of the Lodge carries a true lesson to each of us, if we will but open our eyes to see, our ears to hear and hearts to accept.

We can study Freemasonry for years, as we attend its meetings, and each time we stop to think on the things said and done, we get a new meaning and inspiration from them. There is a never-ending source of pleasure in the various shades of meaning that can be read into each line of our work. Each new meaning and interpretation that we put into some word or act will make that passage live for us, and we will begin to see Freemasonry for what it is intended. Great men have devoted many years of study and meditation to the cause of Freemasonry and when their work is finished they realize that they have only begun to see the light and that they have only started to uncover the true meanings of the work.

Freemasonry has been talked of and written about by countless men in every country of the world. Its members have been persecuted in all lands at one time or the other, but it still grows and flourishes as no other fraternity on earth today.

There must be something good and great in Freemasonry, for it to stand through the years as a beacon of light to its members and as a symbol of the true way of life for all to see and follow. Its greatness is not due to its secret teachings, its mysteries or fanfare of its deeds, but rather to the profound lessons taught to its members and to the comfort, inspiration and enlightenment brought to all who will but study

Freemasonry frowns on advertising its good deeds, preferring to let those who benefit from them reflect its goodness, that others might have hope and desire the better things of life. Freemasonry offers comfort to those who sorrow, hope for those who despair, wise counsel for those who err, and the joys and contentment of life to all.

SEEK AND YE SHALL FIND.

The making of a Freemason consists in a continued course of education, and of character forming. While it may be accepted that it is an innermost desire, followed by obligations that makes one a member of the Craft, yet in a truer term did better sense, a man is never a Freemason until he truthfully and loyally lives up to his obligations. And he cannot do that until he understands them, and eventually knows their scope and real meaning.

Freemasonry can very well be divided into many phases. Its landmarks, its customs, its constitution and its laws, just to mention a few, if studied and mastered, can provide a most interesting course for the Master Mason seeking Masonic knowledge. Its historical background can provide an interesting programme of investigation to the member attracted to a desire for research.

One peculiarity about Freemasonry is that it will stand investigation. The deeper the research, the more extensive the knowledge of its hidden art and mysteries, the more highly it is appreciated. A member of the Craft who merely takes his degrees in a listless, careless sort of manner, and then remains as just a spectator at Lodge meetings, may hold to the opinion that Freemasonry differs little from other societies. To the contrary, the Master Mason who delves deeply into Masonic literature, takes a lively interest in every part of the Ritualistic and lodge Work, and learns the origin, meaning and moral bearing of its symbols, cannot possibly fall into such an error. To him Freemasonry has a refining and elevating influence not to be found in the ordinary run of organizations.

The philosophies of Freemasonry, when discovered and then accepted and practiced, provide that simple but profound solution to the problems of human relationships. May it be accepted that Freemasonry is a way of living to the Master Mason who is interested enough to appraise and value the wealth that is his, and his alone, by virtue of his Masonic Membership.

The best informed Master Mason is the Master Mason who reads and studies. Consequently, if we want Freemasonry to be of practical usefulness and cultural attainment, we, as Freemasons, must not neglect our Masonic reading, our Masonic studying and our research for more Masonic Light.

NEEDED: KNOWLEDGE OF FREEMASONRY.

At no time in Masonic history has there been a greater need for understanding of what Freemasonry is and what it stands for than there is today. Much has been left undone in the education of Members of our Lodges.

The first essential in Masonic education is that desire to become interested and enthused in Freemasonry followed by a thirst for knowledge as to what Freemasonry is all about. Here is where the instructors can serve well and can influence the candidate in a continuous search for more Masonic Light.

The qualifications for instructing are less exciting than may be imagined. What is essential is a basic knowledge of Freemasonry by the instructor. In this day and age, with so many counter attractions, it becomes more evident that greater efforts must be put forth to instruct our new Members in the ideals and fundamentals of Freemasonry.

Every Lodge should have a definite program along authentic Masonic educational lines. We must understand what Freemasonry really is before we can practice Freemasonry in our lives. We must remember that Freemasonry is judged by the actions of its individual members. We must set an example to those outside the Craft at all times.

The need for Masonic knowledge is often evidenced in our Lodges, This can be alleviated where dedicated members qualify as instructors and then serve in teaching the principles and fundamentals of Freemasonry to all who will listen.

A Mason's Wife

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

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

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

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

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

From the Archives

Installation of W. Bro. Allan Sands—1992



Back Row L-R: Bro. Wayne Jensen, Bro. P. Sanjappa, Bro. Ken Howell, Bro. Bob Montgomery, Bro. Ross Wilson, W. Bro. Andy Donaldson, Bro. Gordon Haines, Bro. Peter Biber, Bro. Chris Sulis, Bro. Peter Wilson.

Second Row L-R: Bro. Bruce Coddington, Bro. Toby Campbell, W. Bro. P. Kwasi Akompong, Bro. Brian Mendham, W. Bro. Chris Phelps, Bro. Randy Christie, Bro. Alan Grihault.

Front Row L-R: W. Bro. Brian Lumsden, Bro. David Blaikie, W. Bro. Allan Sands, Bro. Jean -Luc Bador, W. Bro. Gerald Castle.

Photograph supplied by Bro. David Blaikie

Heard in the South after an Initiation

- Q.** "Well, what did you think of the ceremony?"
- A.** "It was perfectly splendid, but I wish that guy in the middle in the big chair had kept quiet, and left it all to the bloke next to him who had the book"

(Adapted from "The Freemason's Bedside Book" – John Mandleberg, p. 88)



The North Pole Lodge No.1.

'Twas the Night before Christmas, and down at the Lodge
not a gavel was stirring, and in the hodge-podge.
Of aprons and jewels and chairs East and West
You could savour the silence, most gladly divest
All metal and mineral, it mattered not,
Since Christmas was nigh and the coals were still hot.

In the hearth of your home-place, all Masons abed,
As visions of trestle boards danced in their head;
When up on the roof there arose such a clatter
Our Tyler jumped up to see what was the matter!
He picked up his sword and ran fast to the door,
Three knocks shook the panels - he wondered 'What
for?'

He answered the knocking with raps of his own,
And once the door opened he saw, with a moan
Of delight it was Santa, all jolly and red
Except for one notable feature instead!
Upon his large finger he wore what we knew
Was compass and square on a background of blue!

'Why Santa!' he shouted and lowered his blade,
'I see you're a Mason!' the Tyler relayed.
He looked toward the Master's most dignified chair
And said, voice near trembling, 'Most Worshipful there
Is a Gentleman properly clothed at the gate!'

The Master replied, 'Let's allow him - but wait!
You tell me a Gentleman, but I don't see
His Apron beneath that red suit, can it be
Our visitor hasn't been properly raised?
Must we offer a test that is suitably phrased?

'I do beg your pardon,' o! Santa said quick
As he pulled up his coat and displayed not a stick
But a cane with engraving, two balls did appear
And oh, what an apron, he wore and held dear!
Adorned like the Master's, complete with a sign
Of "The North Pole Lodge Number One" on one line!

"Now let this man enter," the Master declared,
And once in the Lodge room, the Brethren all stared,
For Santa was wearing a jewel not seen
For many a century - there in between
The fur of his coat and the splendid red collar
Gleamed two golden reindeer that shone like a dollar!

"It's Donner and Blitzen, who I must confess
"Are actually images brought from the West
By my Warden, a craftsman like none in the world!"
And with a great laugh from his bag he unfurled
An ear of fine corn, and some oil from the East,
"My friend I have plenty, tonight we will feast

On all that is good! We are Masons, kind sir!"
A murmur went throughout the Lodge, quite a stir,
As presents and promises flew from his sack!
This Santa, a Mason, showed he had a knack
For making this Christmas the best you could glean,
And soon even Deacons were laughing, they'd seen

On this very night only happiness reigned!
This jolly Saint Nicholas quickly explained
That only a Mason could be so inclined
To make all kids happy, make all people find
A Christmas so special, yes, Santa was right!
Merry Christmas to all, and to all a good night!

Two elderly women were out driving in a large car both could barely see over the dashboard, as they were cruising along, they came to an intersection. The stoplight was red but they just went on through. The woman in the passenger seat thought to herself "I must be losing it, I could have sworn we just went through a red light." After a few more minutes, they came to another intersection and the light was red again. Again they went right through. The woman in the passenger seat was almost sure that the light had been red but was really concerned that she was losing it. She was getting nervous. At the next intersection, sure enough, the light was red and they went on through. so she turned to the other woman and said "Mildred, did you know that we just ran through three red lights in a row? You could have killed us both!" Mildred turned to her and said, "Oh, crap, am I driving?"