

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

Season's Greetings to everyone wherever you are in the world.

This month, on Page 10, is a very interesting lecture given by W. Bro. Russell Chilton at our last meeting which explains in depth the Opening Ritual in Lodge.

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*A very Merry
Christmas to
Brethren
everywhere*

Why they attend Lodge— some thoughts about etiquette

There are men of great wealth, many have said, or of eminence in a profession, or the head of a state, who have the name of Mason and, if so, doubtless have attended lodge. Why did they do so? If of wealth, would it not be pleasanter at home? If in a profession, would not the time of one whole evening be elsewhere more profitably employed? Why should the head of a state attend at some small, obscure lodge two or more evenings each month?

Could he not more interestingly spend his hours?

Perhaps! The fact remains that they, and men of their sort, attend lodge. It is for those who do not know a Mason or a lodge to explain why. Those brothers know why. There is in Masonry now a quality that has been in it since the memory of man runneth not to the contrary, for our craft is so very old that we have nothing left from its first beginnings to tell us how old it is. Anyhow, nothing in writing. Yet we have its Ritual, and it manifestly is old how old, no reader of these lines could be persuaded to believe.

In this fact alone, perhaps, is the answer to the question, "Why do they attend lodge?" There is in the Ritual itself something of which no Mason ever tires. Let a Lodge learn to enact the Ritual as it calls to be enacted, with love and reverence, correctly, by trained brothers, and that Lodge will, without further ado, avoid a troublesome non attendance problem.

There are some men who understand very little about comfort, because they have never known it. Not often does such a man become a Mason; certainly he ought not, since Freemasonry can mean little to a man without refinement. If any Mason finds his own lodge too uncomfortable, it will become his duty to remain away, lest he wrong himself.

To sit for three hours on a painful chair or bench, to have unshielded light glaring before him, to breathe air stale with putrid dust, to have to look at stained walls or a ragged carpet or at furnishings scratched and never polished, all this he knows would be inexcusable for himself to endure two whole evenings each month. Such statements call for no proof, but if they did, a proof is at hand: members do in fact remain away.

There is in comfort something seldom or never understood, for it is in a man not to torture or injure his own body; and discomfort is in itself a consciousness of that sort of evil thing, and therefore cannot be tolerated by men of character.

If a lodge have in attendance at its Called and Regular meetings fewer members than it should have, it may be that they remain away not from Masonry but from an uncomfortable place as the same men also remain away from other uncomfortable places, uncomfortable homes, uncomfortable churches, or uncomfortable restaurants. If a man of refinement cannot endure discomfort, still less can he find it possible to endure bad manners. Nobody ever yet has found a way to say why men such as Masons ought to be and are somehow offended by ill-bred associates, whether they wish to be or not. Often enough ancient Freemasons instructed their young apprentices in being gentlemen, and from them demanded instant obedience to Masonic etiquette. This they were impelled to do because they were men of the fine arts and, hence, men of culture, and any boorishness around them became insupportable.

For a man to pass between the Worshipful Master and the altar, for a Secretary to converse aloud or to rattle his papers with a foolish affectation of importance, for members themselves to converse while a degree is being enacted, or for a Master to sit back on his shoulder blades with

his knees crossed and his hat on the floor, or for like reasons of indecorum, who is it that can enjoy his attendance at a lodge where so little respect is shown to Masonry itself?

There were days, possibly, in war when George Washington sat in a lodge convened in a tent, or above a store, but there is never a doubt why he could thus take an evening away from himself and his army. Somewhere around him, he always knew beforehand, would be gentlemen at ease among themselves, and in his presence. He would have absented himself otherwise, and immediately. So would he do now. So would, and should, any other man of culture. It demeans a man to sit in the midst of boorishness. And nothing could be more necessary to any lodge and its attendance than an established observance of that necessary Masonic Etiquette that is itself a Landmark, was required by all the Old Charges and in the first BOOK OF CONSTITUTIONS published, and is so necessary to any acceptable rendition of the Ritual.

In a Regular Communication where no degrees are to be conferred, a Master might expect a lesser attendance than on other nights. There should be no reason for him to do so. Long ago, long before there was a Grand Lodge, when a lodge was organized around its own copy of the Old Charges, Masons used a Regular Order of Business. In a sense our own Order differs from a lodge of 1600 A.D., but not substantially, nor should the literal definition of the words be pressed too hard. Every candidate is given to understand, when he starts his journey, that he is engaging himself to do Masonic work thereafter. The Order of Business has always been the means by which that engagement could be satisfied. It means a work to be done, of one or another kind, by each member, the lodge officers no more than others.

There is in the Order of Business itself something with certain Landmarks implied and every Grand Lodge always requires that a lodge shall invariably comply, that it may revoke a Charter when disorder is permitted. Therefore a Lodge itself becomes uneasy if it has a Master of disorderly habits who begins or ends capriciously, who slurs over the opening and closing ceremonies, or who does not challenge unruliness on the floor. If such occurs, a lodge's uneasiness is justified because its members will begin to stay away. There are some reasons for non attendance that appear to be unimportant, although the mere words themselves belie the appearance, since anything that leads to non attendance cannot be unimportant. What some lodges require now and then is to survey its whole system of lodges notices. What if a Master and his Wardens know where and when a degree is to be conferred if the members do not know it? How can they know it unless notified? There are hidden discouragements to attendance if the necessary notices are neglected. A Master must not let them be overlooked, because that would be a discourtesy to his own members.

by H. L. Haywood April 1958



MASONIC PRINCIPLES

No man can draw a free breath who does not share with other men a common and worthwhile ideal. Life has taught us that love does not consist of gazing at each other, but in looking outward together in the same direction. There is no comradeship except through union in the same high effort.

One of the first necessities to bring about this union is leadership, and contrary to the old saying that leaders are born, the art of leading can be taught or developed. The qualities or characteristics necessary are, first of all confidence in one's self. If a leader does not believe in himself, no one else will. This must be training, experience, and skill. The next requirement is energy, a leader must be willing to do everything he asks of his followers, and more. Following these he must have a firm unshakeable faith in the principles he stands for, and in Masonry we have those principles that are beyond any doubt, worthy of that faith.

One of the first principles in Masonry is faith, faith in one Supreme Being, faith in the teachings of the V.O.S.L. from which is derived the tenets and precepts of our Order.

Following faith we have love, love of our fellowman regardless of race, colour, creed, or station. I am sure all will agree that this principle is not practiced to the extent that it should be in the world today, but were it practiced to its fullest, all the bickering, squalor, and misery would soon disappear. In a lodge a man need no longer be a stranger, he finds there are other men, who, like himself are eager to establish friendships, engage in social intercourse, and pool the resources of all for the needs of each.

The fraternal tie redeems a man from loneliness and a sense of helplessness. In the fraternal circle is the warmth and security which a man needs. Brotherly love is the substitution of a friend for a stranger, it is a spirit that puts around a man the comforts and securities of love. When a worthy Brother in distress is helped, it is not as a pauper, as in the cold fashion of public charity, but the kindly help which one neighbour is always glad to extend to another. Masonic charity is strong, kindly, and tender and not charity at all in the narrow grudging sense of the word. Friendship, fraternity, fellowship, this is the soul of Freemasonry.

The man who understands that brotherhood is one form of wisdom, and that it is necessary in the world today, will not be troubled by sentimental difficulties. Neither will he permit a few accidental private experiences to sour him of all brotherly striving. It may be that my neighbour and I have natures that are entirely different, what I admire he detests, what I love he hates. My vocation is one that is opposed to his interests. We cannot hold social intercourse because we have too many differences. Such a thing has nothing to do with brotherhood. Brotherhood does not demand that we privately like people who are obnoxious to us, or that others should like us who find our company distasteful. Such things are of one's intimate likes and dislikes and have to do with private friendship rather than brotherhood. If I cannot like this neighbour of mine I can still be a brother to him. I can give him exact justice in all my dealings with him. I can refuse to do evil to him, or speak evil of him, I can always maintain an attitude of good will to him, and wish for him good fortune and happiness. I can stand ready to help him to the fullness of life so far as circumstances make that possible, and I can always refuse to place any obstacles in his way. If I have any difference with him, I can differ as one man to another, honestly and openly, without argument. Such an attitude is the brotherly spirit, and it can flourish when private friendship is not possible.

by Bro. J. Mckay March 1970

CRAFT CLOTHING

My remarks will be confined to white gloves and the lambskin apron. There is in the wearing of "Craft Clothing", as there is in everything else pertaining to Freemasonry, a symbolism. Briefly, white gloves are symbolical of clean hands, and they are complimentary to the lambskin apron, the symbol of a pure heart. They are of equal importance and for obvious reasons are inseparable.

White Gloves

The custom of wearing white gloves is of great antiquity. In the Christian Churches from the earliest times, white gloves were always worn by Bishops and Priests when in performance of their ecclesiastical functions. The Bishops always wore a thin plate of gold, called "a tassel" on the back of their gloves to denote their high ecclesiastical rank. The gloves worn by the clergy indicated that their hands were clean and not open to bribery.

In an indenture of covenants made in the reign of Henry VI between the church-wardens of a parish in Suffolk and a company of Freemasons, the latter stipulate that each man should be provided with a pair of white gloves and a white apron.

"While we have no proof, as far as I know, that is written proof, that our ancient Operative Brethren did moralise on the white gloves and apron after the manner of the working tools, there is nothing to show that they did not."

In the general regulations approved by the G.L. of England in the year 1721, Article 7 reads as follows: "That every new brother at his making is decently to clothe the Lodge - that is all the brethren present. - By clothing the Lodge is meant, furnishing all the brethren present with white aprons and gloves."

In Count Tolstoy's well-known novel, "War and Peace", it states, "that the newly-obligated brother was then invested with a white apron, and received a trowel and three pairs of white gloves, two pairs for himself and one pair for the lady he most esteemed, after which the Master explained their symbolic meaning to him."

In the Netherlands ritual the presentation of white gloves is still retained. The candidate for initiation is taken upon three journeys, after the second journey his hands are dipped in a basin of water, and a reference made to the necessity of "clean hands" and that purity of heart and life is an essential prerequisite to initiation. On the completion of the third journey he takes the S- O-, after which he is then led to the West, where he is invested with a white apron, he is given a pair of white gloves to wear. He is presented with a pair of lady's gloves, which he is directed to hand to her whom he considers most worthy to receive them from the hands of a Freemason.

We do not know when the presentation of white gloves ceased to be the general custom, but the wearing of them as part of the proper clothing of a brother (within his Lodge or in public procession) is still retained in our Book of Constitution.

To-day, the Supreme Court Judge is presented with a pair of white gloves if there is a maiden session. This indicates "clean actions" or freedom from crime in that particular city. This is a very old custom, for anciently, judges were not allowed to wear gloves on the bench; so to give a judge a pair of gloves symbolised that he need not take his seat. Undoubtedly, the use of white gloves in Freemasonry is a symbolic idea handed down to us from the Ancient and Universal language of symbolism, and, like the apron, is intended to denote purity of life and action.

The White Lambskin Apron

In the Masonic apron two things are essential for the preservation of its symbolic character, its colour and the material. Its colour must be white, because that colour denotes Purity, Simplicity and Candour, Innocence, Truth and Hope.

The Ancient Druids, and the Priests generally of antiquity, used to wear white vestments when they officiated in any sacred service. The white lambskin apron is, to us, a constant reminder of that purity of life, rectitude of conduct, higher thoughts and nobler deeds, which are the distinguishing characteristics of a Free and Accepted Mason.

The Material

The material must be lambskin, as our ritual informs us the "lamb has been from time immemorial an emblem of purity and innocence." Yes, brethren, the dead lamb whose skin we now wear was pure and innocent, but its purity was physical, ours must be spiritual. To provide each of us with an apron, a lamb's life had to be sacrificed.

We too must sacrifice a life if we would worthily wear this badge. We must kill self, for selfishness is the cause of all sins. Yes, we must give up every selfish propensity which may injure others. We must dedicate and devote our lives to His service, and endeavour to become more extensively serviceable to our fellow creatures. The lamb's sacrifice entailed "death", ours - the most supreme - demands a "life", a life of self-sacrifice spent in the service of others, and that service to be given freely, without any thought of reward or recognition. Remember: "It is not how we die, but how we live" that counts.

The Investiture

The presentation of the apron signifies that the Lodge has accepted us as a Worthy Brother, it now entrusts to our care its distinguishing badge, with it and symbolised by it, comes one of the most precious and gracious gifts: The gift of brotherhood; yes, a brotherhood founded upon the fatherhood of God; remember this brotherhood is dependent upon the manhood of the brother.

The apron is Freemasonry's first and last material and tangible gift to its members. It is also the first emblem that is explained to him, no other gift that mere man can bestow can equal it in honour and dignity, now or ever.

It is also the Badge of Equality, for Freemasonry regards the man, not his rank, social or financial position. Freemasonry ordains that all its members shall be clothed alike. The lambskin apron is the clothing in which Freemasonry dresses us, we stand before God and man equal with one another and whatever may be our future advancement in the Craft, with the lambskin apron we never part; it follows us into the grave, when all are equal in His sight.

Investiture Charge

During the presentation the brother is informed that this badge "is more ancient than the golden fleece, etc." These words are used simply to impress upon the newly-made brother the value and importance of the lambskin as a universal and age old symbol. It does not claim that the Masonic apron is more ancient than the orders mentioned, but that the symbolic apron generally, is far, far older than the oldest order in existence. We know that centuries before the birth of speculative Masonry, the Hebrew prophets wore aprons, and the high priests were so decorated. In the mysteries of Egypt and India, aprons were worn as symbols of priestly power.

The statement that our apron "is more honourable than the garter, Etc." at first appears to be a bold and sweeping one to make, yet it is true, but only when it is worn in strict compliance with the qualifying conditions mentioned only, in the funeral service. "When worthily worn it is more, honourable, etc." Yes, brethren, what can be more honourable than a life well spent in acts of piety and virtue, a life governed by the three grand principles upon which our order is founded.

Brotherly Love, Relief and Truth - and what can be more dishonourable than to clothe ourselves with this bond of friendship whilst entertaining feeling of animosity against a brother??? We cannot plead ignorance - the advice and instruction given in the charge after investiture are clear and distinct, if we ignore that advice we disgrace ourselves and not that badge.

In conclusion, I need scarcely remind you that we, as free and accepted Masons, make no claim to having attained to the state of perfection, but we frankly admit that it is the constant aim of those who are privileged to wear craft clothing.

INITIATION

Initiation is the term used for the admission of candidates into the 1st degree in Freemasonry. It is derived from the Latin word, 'initiare' meaning 'to begin'. Hence, it denotes the first principles of a science. The process of initiation was used by many ancient peoples to signify entrance into the mysteries of pagan rites.

For all men wishing to go through the ceremony of initiation into the Masonic order, there is a prescribed requirement that they must be 'just, upright and free men, of mature age, sound judgement and strict morals'. All intending initiates are also required to express a belief in the existence of a Supreme Being, in whom they put their trust.

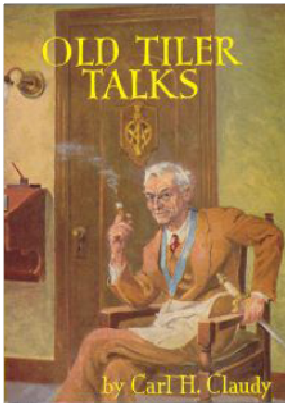
All candidates must be prepared in 2 ways for initiation – internally and externally. Internal preparation relates to the state of mind of the intending member who should have a sincere desire to join the fraternity and who should make such application on an unsolicited basis. External preparation follows traditional procedures associated with the reception of candidates into various rites going back to the dawn of history.

Lodge Birthday

News from the South

Alan Churchill 32
Peter Wilson 31

The Junior Warden, Bro. James Kluck organized a very successful Lodge Christmas Dinner at L'Houstalet under mine host, Clement Martinez.



Old Tiler Talks— He Found Out

"Old Tiler I can save you some trouble!" announced the New Brother.

The Old Tiler leaned his sword up against the wall and motioned the New Brother to a seat. "I am never adverse to anyone saving me trouble!"

"A petition was read in lodge tonight," continued the New Brother. "Man by the name of Ned Brinkley. I have known old Brinkley for years. I heard your name on his committee. I can tell you anything you want to know."

"Nice of you!" repeated the Old Tiler. "Why does Mr. Brinkley want to be a Mason?"

"Oh, I don't know... same reason we all do, I guess."

"You speak of him as 'Old Brinkley.' How old is he?"

"Must be all of 65, or maybe 68. Carpenter by trade, he is; worked for me off and on for years. The wife never wants a shelf put up or a hinge mended or a fence painted or the gutter spout fixed that we don't call on old Brinkley. He's a fine old chap, very religious too. I rather wondered at the Master putting you on his petition."

"Why?" asked the Old Tiler.

"I know your reputation as a committeeman!" smiled the New Brother. "You dig to the bottom. They don't waste you on people everyone knows about. Brinkley is a dead open-and-shut proposition. Everyone in town knows him, I guess. I don't see why they put an old ferret like you on his trail. But I can tell you anything you want to know about him."

"Except why he wants to be a Mason!" answered the Old Tiler, dryly.

"Well, that isn't important in this case. He is a very religious man, and I suppose wants the religious part of lodge work."

"You suppose! Suppositions are not good enough for me. How does friend Brinkley know there is anything religious about a lodge or Masonry? Why does a very religious man find his church insufficient to supply his religion? Why does he wait until he is 65 years old to want to be a Mason?"

Those are questions I want answered. You know Brinkley as a workman, an obliging tinkerer with shelves and gutter spouts. But apparently you know nothing else about him except that he is religious. Suppose you tell me how you know that much."

"How do I know he is religious? Why, he goes to church every Sunday and he talks a great deal about it... I don't know!"

"I'll say you don't know! You don't really know anything about Brinkley, do you? Your attitude is too sadly common for the good of Masonry. You are familiar with Brinkley's name and his appearance and his looks; he has worked for you as an odd job man for years. Because he never stole your silver or beat your dog you think he is a good man. Because he talks religion and goes to church you term him religious. He is a part... a small part, but yet a part... of your life, and therefore he is all right for your lodge! Oh, conceited man! As if you couldn't be fooled and taken in and hornswoggled and deceived like anyone else!

"I happen to know considerable about Brinkley. I heard he was going to petition this lodge and I made it my business to find out. Listen, and see how much damage you might have done if I had been less well informed and had taken your estimate of Brinkley for truth!

"Brinkley owes a lot of money. His credit is exhausted. There is nothing bad about the man; he is a well-meaning but shiftless person, who has never either the ambition or the ability to rise above sporadic day wages and occasional jobs. He is weak, so he borrows right and left and runs accounts which he seldom pays, not that he isn't honest, but that he is careless.

"A few years ago he got into difficulties, and seeing no other way out, attempted to become a Catholic. But the good fathers of the church turned him inside out in no time and found out that he had been, at various times, a member of at least four other churches, all for the work he could get and the charity he could receive from their organizations. He has been a member of the Odd Fellows, the Pythians, the Red Men and a few others, in all of which organizations he has been dropped for N.P.D.

"At 65 or more years of age he suddenly conceives a great regard for the Masonic fraternity and wants to join our lodge. Why, I don't know, but I strongly suspect! And my suspicions are well founded in evidence that Mr. Brinkley wants to become a Mason for what he can get out of Masonry in a material way that I shall register a loud, round, and emphatic negative on my report, and I very much suspect that both other committeemen will do the same thing!"

"Oh, well, of course!" answered the New Brother. "I didn't know!"

"Of course you didn't! And because you only guessed and hoped and believed and had no real knowledge, you would have done this lodge a great injury if all the committeemen had depended solely on your report!"

"But I know now... and I won't do it anymore!" pleaded the New Brother.

The Old Tiler grunted.

“The History and Meaning behind the Opening Ritual”

Operative masons (actual stonemasons) were employed to build the great castles, palaces and churches in Europe. They worked together in guilds and developed set ceremonies and rituals to admit a member, progress him through his apprenticeship completing it once he mastered his craft. As this style of building fell out of fashion, the demand for operative stonemasons dropped and to keep these guilds or lodges alive they decided to admit speculative masons. Eventually, the membership of these lodges were entirely made up of speculative masons, their rituals evolved but today there still remains many influences of our operative brethren within our ritual.

The Premiere GL was founded on 24th June 1717 (St John’s Day, our patron saint), this was the famous gathering in the Goose and Gridiron pub where four lodges met and agreed to form this GL. In 1751 another was formed named the Ancients Grand Lodge. These two finally became a Union in 1813, becoming the United Grand Lodge of Ancient, Free and Accepted Masons of England and later agreed a number of ritual forms in 1816. We use the Emulation ritual and it is one of the oldest post-Union rituals dating from 1823, but there are other rituals including: Bristol, Oxford, Taylors, New London and West End but over half the lodges under the EC use Emulation. If you look at your ritual books, you will see that it was first printed in 1969. So from 1823 until 1969, ritual was passed down verbally except for some published exposé that, whilst scandalous at the time are now great sources of information for academics to use. Other information comes from lodge minutes and comments made in communications from earlier lodge meetings.

Before a Lodge opens all Brethren are requested to sign the attendance register. It is a requirement by GL and the B of C that precise records are kept. This rule first appeared in 1884 and previously was mentioned in 1730 relating to visitors having to be signed in by a lodge member. This was a reaction to Pritchard’s expose ‘Masonry Dissected’ from the same year and the Deputy GM stated “In order to prevent the Lodges being imposed upon by false Brethren or imposters: proposed till otherwise ordered by the Grand Lodge, that no person whatsoever should be admitted into Lodges unless some Member of the Lodge then present would vouch for such visiting Brothers being a regular mason and the members name to be entered against the visitor’s names in the Lodge book’.

The first part of the evening is the arrival of the Master with his Wardens, accompanied by the Deacons and DC. This procession squares the lodge, but why? When Freemasonry was in it’s infancy, Lodges met usually at taverns and lectures were based on the TBs: these were drawn on cloth usually with chalk. If there was no cloth then they were drawn directly on the floor and at the end of the evening, it was the candidates’ job to wash them off. Lodges are squared so that we do not walk across what used to be the TB.

When the WM enters his chair, he do so through an arch formed by the deacon’s wands. There are several lines of thought on this: the wands may be forming a square, a gateway or an arch. This theme is seen in both pagan and religious ceremonies and is essentially a mark of respect to the WM.

Opening Ode

The opening and closing odes are very old. At the dedication of the Masonic Temple at Main Ridge in Lincolnshire on 28th May 1863, it was reported in the local newspaper that ‘Hail Eternal’ was sung and the proceedings closed with ‘Now the evening shadows closing’.

I will now ask the WM, Ws and IG to take us through the opening ceremony once again, although for their comfort it may be done seated & without signs.

*Gavel * answered by the Ws* "Brethren assist me to open the Lodge."

The replying knocks by the Wardens are important, as some academics would argue that a Masonic lodge was originally made up of three smaller lodges. The EA Lodge, the FC Lodge and the MM Lodge. The gavels, therefore, are actually knocked in three separate lodges by the 'masters' of those lodges. During an initiation the candidate enters the first two lodges before being presented to the WM. In the second degree he proves his knowledge (grip and word) to the JW before being allowed to progress, and again proves himself in the third degree with the addition of his second degree grip and word to the SW.

"Bro, what is the first care of every Mason?"

"To see that the Lodge is properly tyled."

Notice that no rank is used here. The brethren have yet to be proved as masons and we are guarding against any unqualified persons who might have gained admission.

"Direct that duty to be done."

"Bro..... see that the lodge is properly tyled."

Why a Tyler? Firstly the spelling of tyle is peculiar to Masonry. Tilers, or roofers, were the last men on a construction site, just as the Tyler is the last person to be invested as an officer of a Lodge at an annual installation; tilers offered protection to the building by constructing the roof in a similar way that a Tyler protects a lodge as we will now hear:-

Three distinctive knocks - "Bro..... the Lodge is properly tyled."

Three distinctive Gavels - "The Lodge is properly tyled."

The three distinctive knocks as indicated by the ritual book allude to the saying 'seek and ye shall find; ask and ye shall have; knock and it shall be opened to you'.

"Bro, the next care?"

"To see that none but Masons are present."

"To order Brethren in the First Degree." **Sp and EA sign.**

The WM should check to see that all brethren have signed correctly, if not then are they really a Mason? If satisfied, we can continue in a more Masonic manner by using the officer's titles.

"Brother JW, how many principle officers are there in the Lodge?"

"Three: the WM, and the S & JWs."

In this Lodge the Principal Officers wear gauntlets. In 1884 the B of C prescribed that 'gauntlets of light blue silk with silver embroidery may be worn by the officers', sadly in 1971 GL declared that they were no longer obligatory.

Stonemasons worked on the great churches and palaces; these gauntlets are part of a complete glove that protected the mason from the tools they used & from chips of stone. When meeting royalty you would be required to remove your gloves to ensure there were no hidden weapons – masons were excluded from that, so the wearing of gauntlets is an honour and should be continued.

"Brother SW, how many assistant officers are there?"

"Three, besides the T or OG: namely, the S and JDs and the IG."

You will notice that all the officers of the lodge wear collars with the jewels of their office appended. This dates back to a 1727 GL resolution that ordered the Master and Wardens of all private lodges to wear 'the jewels of Masonry hanging to a white ribbon'.

The author of the French expose Le Secret Des Francs-Macons (1742) reveals that 'on initiation days, the WM, the two Wardens, the Secretary and the Treasurer of the Order, wear a blue ribbon round their neck, cut in the shape of a triangle'.

"The situation of the T?"

"Outside the door of the Lodge."

"His duty?"

"Being armed with a drawn sword to keep off all intruders and cowans to Masonry and to see that the candidates are properly prepared."

In some constitutions the candidates are placed in a room to reflect on their decision to join masonry and several questions are put to them to test their commitment. In the EC the Tyler just prepares their dress etc for each degree.

What are Cowans? It is a Scottish term for someone who builds dry stonewalls which are boundary walls made from (like masonry) stones placed upon each other. But unlike masons, they lacked the knowledge of preparing and locking stones to build anything more.

Operative lodges banned cowans from entering and learning this vital technique, and restricted them being employed in order to protect the fully qualified men of the craft from unskilled labour. In the Schaw Statutes (1598) it is stated 'that no master or fellow of craft receive any cowans to work in his society or company nor send any of his servants to work with cowans, under the penalty of twenty pounds so often any person offends hereunder'.

The line 'intruders and cowans' has only been used since the late 1700's, prior to that the phrase 'cowans and eavesdroppers' was used with eavesdroppers being those who hang from the roof and listen through the eaves at our ceremonies and secrets.

"The situation of the IG?"

"Within the entrance of the Lodge"

"His duty?"

"To admit Masons on proof, receive the Candidates in due form and obey the commands of the JW."

The first mention of 'door keeper' was in 1734 at the Old Kings Arms Lodge No.28, where he was given a trowel as his weapon. The trowel enabled the IG to 'seal up the door' of the lodge. Interestingly, American lodges rarely have IGs, using instead the JD to admit brethren.

"The situation of the JD?"

"At the right of the SW"

"His duty?"

"To carry all messages and communications of the WM from the S to the JW, and to see the same are punctually obeyed."

The deacons are essentially messengers and they used to have figures of Mercury as their jewel who was the winged messenger of the Roman gods. Now they wear a dove bearing an olive branch from the story of Noah sending out doves from the Ark and one returning with an olive branch as a messenger from land left dry from the great floods.

"The situation of the SD?"

"At or near to the right of the WM."

"His duty?"

"To bear all messages and commands from the WM to the SW and await the return of the JD."

Bro JW, your place in the Lodge?"

"In the South"

"Why are you placed there?"

"To mark the sun at it's meridian, to call the Brethren from labour to refreshment and from refreshment to labour, that profit and pleasure may be the result."

The sun being at its meridian indicates midday and therefore he tells the Brethren when it is lunchtime, this is confirmed by the labour to refreshment and r-l line.

"Bro SW, your place in the Lodge?"

"In the West"

"Why are you placed there?"

"To mark the setting sun, to close the Lodge by command of the WM, after having seen that every brother has had his due."

Again, a reference to the time of the day that was, in Operative days, judged by the sun. The SW tells the WM that it is the end of the day and receives the command to close that day's shift. In Operative terms, it was also the SW's responsibility to ensure harmony within the lodge and mediate for brethren with disputes ensuring 'that every brother had his due'. This term has nothing to do with payment of wages.

"The Master's place?"

"In the East"

"Why is he placed there?"

"As the sun rises in the East to open and enliven the day, then the WM is placed in the East to open the Lodge, and employ and instruct the Brethren in Freemasonry."

By now the timing of a working day by the sun should be obvious. This is the first time the word Freemasonry is used.

Chaplain – Prayer

"So Mote it Be" is ancient, dating from the 14th century. The Regius Poem, from the Halliwell manuscript circa 1390 finishes with the lines 'Amen, amen, so mote it be, So say we all, for charity'.

Brethren, in the name of The GAOTU, I declare the Lodge duly open (**cut sign**) for the purposes of Freemasonry in the First Degree.

Gavel * * * (EA knocks).

Knocks repeated by the Wardens who lower/raise their columns.

JD opens the TB

IPM opens the VSL and the WTs

The Bible was first printed in parts in 1525 and not in it's entirety until ten years later. The first mention of it in a Masonic ceremony is from 1685 'here followeth the worthy and godly Oath of Masons. One of the eldest taking the bible shall hold it forth that he or they which are to be made masons, may impose and lay their right hand upon it and then the charge shall be read'.

This was a lecture presented by W. Bro. Russell Chilton at our November meeting

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 savor 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 tracing 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,' ol' 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!

Fraternal greetings Brethren



CHRISTMAS

Did you know that Bro. S. Claus was initiated a long time ago in Lodge of Peace No. 1 on the register of the United Grand Lodge of the Arctic Circle.

He is also a Royal Arch Mason as the colour of his regalia indicates.

In another Order he certainly raised some eyebrows when he added a white pom pom to his red hat.

Each December, Bro. Claus takes the Chair and assisted by his Wardens, Bros. Dancer and Prancer, and in the presence of Bro. Rudolph, he puts the principals of Freemasonry into practice.

The Password, 'Ho, Ho, Ho, enables him to gain admission all over the world and he even avoids an examination by going down chimneys, and those brethren who assist with the work may eventually attain the rank of Past Grand Santa's Helper.

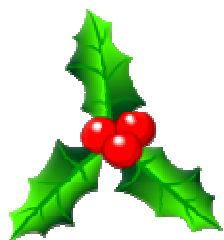
He visits numerous Souths in the course of his work and often partakes of the light refreshments left for him. Sometimes this includes alcoholic liquor hence the large red nose on Bro. Rudolph.

In some places he finds difficulty being recognised because Bro. Claus uses a red sack instead of a little black case!

"Glory to God in the Highest

On Earth Peace

Goodwill to Men".



Humour

As the plane was flying low over some hills near Athens, a lady asked the stewardess: "What's that stuff on those hills?" "Just snow," replied the stewardess. "That's what I thought," said the lady, "but this fellow in front of me said it was Greece."

After a visit to a massage parlour, a man discovers a painful lump on his dick, so he goes to see his GP. 'I'm afraid this is serious,' the doctor says after examining him. 'You know how rugby players get cauliflower ear?' 'Yes,' the man replies shakily. 'Well,' the doctor continues, 'you've got a brothel sprout'

Surgeons!

Five surgeons are discussing who makes the Best patients to operate on.

The first surgeon says, "I like to see accountants on my operating table because when you open them up, everything inside is numbered."

The second, responds, "Yeah, but you should try electricians! Everything inside them is colour coded."

The third surgeon, says, "No, I really think librarians are the best! Everything inside them is in alphabetical order."

The fourth surgeon chimes in: "You know, I like construction workers...Those guys always understand when you have a few parts left over.'

But the fifth surgeon shut them all up when he said: 'You're all wrong. Politicians are the easiest to operate on. There's no guts, no heart, no balls, no brains, and no spine... Plus, the head and the ass are interchangeable!

He was in ecstasy, with a huge smile on his face, as his wife moved forwards then backwards, forward then backwards, again and again. Back and forth, back and forth... and, in and out, in and out... And, a little to the right, a little to the left... She could feel the sweat on her forehead and between her breasts, and trickling down the small of her back, she was getting near to the end. Her heart was pounding.... Her face was flushed ... Then she moaned, softly at first, and then began to groan louder. Finally, totally exhausted, she let out an almighty scream and shouted, "OK, OK! I can't parallel park! You do it, you SMUG bastard!"

Doug Smith is on his death bed, knows the end is near. His nurse, his wife, his daughter and 2 sons, are with him. So, he says to them: "Bernie, I want you to take the Avenue Road houses." "Sybil, take the apartments over in Rosedale."

"Jamie, I want you to take the offices over in the City Centre Mall."

"Sarah, my dear wife, please take all the residential buildings on the banks of the Don Valley Ravine. The nurse is just blown away by all this, and as Doug slips away, she says, "Mrs. Smith, your husband must have been such a hard-working man to have accumulated all this property". Sarah replies, "Property? ... The asshole had a paper route!"