

# The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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**Greetings Brethren,**

**I trust you'll find items of interest in this edition.**

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## Membership e-mail address list

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

# THE EMBLEMS OF FREEMASONRY

## The First Degree

### Fortitude

Fortitude is that virtue which arms the soul against the storms of adversity, enables it to rise superior to distress and danger, and gives it strength to resist the temptations and allurements of vice. But this virtue is equally distant from impetuous rashness on the one hand, and from dishonest cowardice on the other. The truly brave neither shrink from the evils which they are constrained to encounter, nor rush on danger without feeling and estimating its full extent. Fortitude, therefore, differs from constitutional hardiness, as real benevolence is distinguished from weakness, being actuated not by a principle of blind instinctive daring but by the nobler motives of virtuous energy. He who with steady aim pursues the course which wisdom recommends, and justice consecrates, can cheerfully meet the hour of trial, smile at impending danger, and contemn every sordid and unworthy motive which would deter or seduce him from the path of duty whilst fearing God alone he knows no other fear, and dares to do all that doth become a man.

### Prudence

Prudence may justly be defined as the clear and distinct perception of the several relations between our actions and the purposes to which they are directed. In this view it deserves to be considered as the first great principle of human wisdom, and justly has the great Roman moralist declared that where prudence rules the mind fortune has no influence. The prudent man, before he engages in any enterprise, maturely reflects on the consequences which may probably result from it, balancing with steady deliberation, the several probabilities of good and evil, extending his views into futurity, and revolving in his mind every circumstance of doubtful event affecting the end which he has in view, or the means which he purposes to use. He decides not hastily, and when he has decided, commits nothing to chance ; but, comparing the three great periods of time with each other, from the reflection of the past regulates the present, and provides for the future, by which means he neither wastes his energies improvidently, nor meets the occurrences of life incautiously.

*Taken from William Harvey's book "The Emblems of Freemasonry 1918"*

*With acknowledgement to SRA76*

## FROM LABOUR TO REFRESHMENT

Man is by nature of a gregarious disposition, and it takes no effort of the imagination to visualise our prehistoric ancestors of the neolithic age meeting together to share their hard won light, heat, and knowledge, and as was so in those far flung days, so has been the case throughout all ages.

We are instructed that our days should be divided, part in prayer, part in labour and refreshment, and part in serving a friend or brother, and just as it is necessary for us to labour for our livelihood, so is it necessary also for us to go to refreshment and what can be more happy than in the presence of good company, listening to good music and welcome entertainment.

We of this present age, are most fortunate in having means of entertainment always easily to hand, but in the past mankind was dependent upon others, who were perhaps gifted with the power of entertainment, to help in lifting the cares and worries of the world, and the man who could share his gift of song or eloquence has been and always will be welcome within any portals.

History informs us that even in the distant past various cults, religious or otherwise, had their mystic ceremonials, and we usually find that always attached to these ceremonials were feasts and celebrations, and we also find that this idea of celebrating any event by means of a feast is as old as time.

Even in the church we find that all days of special importance are designated feast days, and what else accompanies a feast but song and good cheer. In fact, we can perhaps trace them to their earliest beginning, when armed only with sling, stone axe or club, the wary

hunter having made his kill, celebrates it by feasting to his full, not knowing for certain when or where his next meal is coming, and so from this beginning has slowly emerged the fashion of celebrating any epoch with a feast.

Coming nearer to these present times, we find that the ancient Guilds and Societies also had their meetings for the purpose of doing just the same as our prehistoric ancestors, to share knowledge and joyous company and refreshment.

As we slowly drifted from our crude ways of living and enlarged our sphere by improving our amenities and building better homes, so naturally those who undertook this branch of activity congregated together to share new found knowledge and secrets, and as they improved, so did they zealously guard their discoveries, only imparting them to apprentices, and then only after years of indenture.

These old operative masons were primarily engaged in the building of castles and monasteries, and as these structures took years to build, work rooms were erected alongside, in which they were able to work upon their rough ashlar and prepare the stone for its proper place in the intended structure. This work room or "Lodge" would naturally be a large building and would become, not only the work room, but also the most suitable meeting ground for social intercourse.

The introduction of so many workmen, and also the fact that there was more likelihood of protection from raiding parties, caused villages to spring up in the shadow of the large building being erected, and it would not be long before an inn would become established and thus the common meeting ground would slowly drift from the "Lodge" to the hospitable welcoming shelter of the inn.

Thus we find that the oldest Lodges were usually known as the Lodge meeting at some inn, and it took many years for the Lodges to finally adopt a special name and even then many adopted the name of the inn in which they met as their official nomenclature.

The majority of these Lodges paid nothing, or only a mere trifle, for the use of their meeting room, the landlord, who quite commonly acted as Tyler, being satisfied with the extra custom he naturally received through having the brethren in his house, and it was quite customary, in those days, for liquor to be circulated around the Lodge whilst it was engaged on Masonic business.

With the suppression of the monasteries, operative masonry began to decay, and it has been suggested that it was due to the fact that, so many Lodges were losing their numerical strength, that speculative masons began to join the Craft. Yet even then, in some Lodges, whilst admitting non-operative masons, only operative masons were permitted to fill the offices of the Lodge.

The introduction of speculative masonry had the tendency to increase the social activity of the Lodges, as the ceremonies became more of a moral rather than a material instruction, and thus we came to blend the allegorical teachings of our present day Masonry with the practical explanations imparted to the initiates of the old operatives.

Let us try to visualise our ancient brethren of about two hundred years ago; the meeting is being held in the upper room of some hospitable inn, with most likely the innkeeper as Tyler. The meeting is just over, the drawing of the Lodge has either been swept away if drawn on sand, or wiped off the floor if marked in chalk, the various lodge appurtenances have been locked up in the lodge chest.

The initiate, who has perhaps had to find a pair of white gloves for all the brethren present, is assisting in setting up the trestle tables down the middle of the Lodge room, and then mine host brings in a large bowl of punch and places it before the Master, whilst screws of tobacco and churchwarden pipes are placed on the table for all the brethren.

The rafters soon begin to ring with chorus upon chorus, the snuff box begins its peregrinations around the brethren, and such delicacies as jellied eels, or pig trotters, or other succulent dishes are placed before the brethren. Some gifted brother sings the Master's Song, the Warden's Song and, as it is an initiation,, the Entered Apprentice Song, whilst everyone joins in the chorus.

So the evening passes in good companionship and cheerfulness until the time of departure arrives, when with hearty chorus on their lips they wend their tottering though happy steps to their homes, looking forward to another happy reunion in a fortnight's time.

Many lodges of today have their Lodge orchestra and specialise in affording musical entertainment to their visitors and members In the early days of Speculative Masonry the majority of Lodges had their own orchestras, and even initiated musical brethren at reduced fees, or even free of all cost, so as to retain them, and Masonry owes a debt of gratitude to many of these brethren for the record of song and verse they recorded, and left, as an undying example of the entertainment offered to our brethren of yore.

Complaints were often made that Lodges were spending too much upon refreshment, and on more than one occasion it has been the cause of Lodges becoming either defunct or moribund, whilst others have become so deeply indebted through too much lavishness during the social hours, that they have had the greatest difficulty in straightening out their affairs.

Some Lodges spent half of the monthly dues collected on refreshment, and in Australia it was agreed by all the Lodges meeting in Sydney that the amount allowed out of the monthly dues, two shillings and sixpence, should be the charge levied on all visitors stopping for refreshment. The reason for the adoption of this mutual agreement was because some Lodges charged all visitors half a crown, whether they stopped for the social period or not, whilst others only charged if the visitor remained.

Some of the early records show that whilst the brethren were noted for their indulgences in the refectory, still they were also energetic in their Lodge work, and we come across numerous instances of Lodges meeting at 6 p.m. or earlier, working a degree with perhaps more than one candidate, then calling off for dinner, calling on and working another degree, and then finishing up with a very festive

hour or more afterwards.

As the years have past, so have many of the antient customs, and whilst we are much more abstemious, still we do just as much appreciate the good things of life, and what more can be enjoyed, even in this mechanical age, than a real good entertainment of a personal instead of an automatic variety.

In England it is still customary for many Lodges, especially in London, to hold elaborate dinners after the Lodge meeting, the members paying for the dinner, and it not being a charge on the Lodge funds, and the entertainment being supplied by paid artists. In these cases visitors are expected to pay their own accounts, unless being a guest of one of the members, in which case the host would be personally responsible.

New Zealand has dropped the idea of an Annual Banquet, and although many Lodges do make an especial effort on the occasion of their annual installation meeting, yet there is no comparison with the days of yore.

Another feature which is also less in evidence is the Ladies' Night. About the earliest record of a Ladies' Night was in Ireland in 1757, when a dinner and ball was held at which a large concourse of the gentler sex was present. Ladies' nights have usually been considered one of the red letter days of a Lodge and accounts of these entertainments extended to the wives and sisters of the brethren have shown that the women have appreciated the evening and looked forward in pleasing anticipation for the approach of the next.

From the very many friendships engendered and the opportunity of social intercourse between the womenfolk of the members of the Lodge it is indeed a great pity that the establishment of a permanent Ladies' Night in every Lodge is not an unwritten law.

During the many years that Masonry has been in existence, Lodges have met in many curious places; open hillsides and tops, old ruined buildings, a stable loft, rooms in private houses, military barracks, on board ships and men-o'-war, but perhaps one of the strangest is that of Lodge of Journeymen Masons, No.8, S.C., where in token of the considerable assistance they had rendered as operative masons in the building of the Royal Infirmary in 1738, a ward was specially set aside for their use.

The first meeting was held on St. John's Day, 1741, and it is unlikely that any other Masonic Lodge has held its regular constituted meeting and especially those of a convivial character in a public building constructed for the cure of the sick and hurt.

Outstanding events in the festive histories of our antient Lodges have been the celebrating of centenary and bi-centenary meetings, and usually these banquets.

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## THE PROPER WAY TO WEAR A MASONIC RING

"What is the proper way to wear a Masonic ring? Should the points of the compass be toward or away from the body?"

Usually it is a gift, and has sentimental value for the wearer. It should look right side up to him. Rings are therefore worn with the points of the compass toward the wearer."

This subject is one on which Grand Lodges have made no regulation and popular opinion is divided. We must therefore reason from analogy. When the emblem of the square and compasses is displayed on a building, pennant, button, watch, charm etc., universal custom requires the points of the compass point downward. When displayed on the Altar they point away from the Master. As the Master from his station views the compass from the Altar of his lodge, the points are from, not towards him. As the wearer of a compass watch charm views it, the points are down and away from his eyes. In a similar way as he views the emblem on his ring the points should be down or away from his eyes.

The square is the symbol of earthly, the compass of heavenly perfection. As a combined emblem the ends of the square point up as a symbol of man's aspirations toward God; the points of the compass are down to represent heavenly qualities coming down from God to earth. Therefore it would seem that the proper way to wear a ring would be that in which its symbolism is best expressed; namely, that in which, when the hand is held in its usual position the points of the compass are towards the earth and away from the wearer's eyes.

When so worn they all serve the same purposes, and by no means the least of these purposes is to announce to the world the proud wearer is a Mason.



## MASTER MASON

The Master Mason is a brother who has passed through the three degrees of Craft Masonry, the third of which because of the exalted nature of the truths contained therein is termed "the sublime degree of a Master Mason".

When the Master Mason is invested with his apron, he is told that it not only points out his rank but is intended to be a constant reminder to him of the duties he has undertaken to carry out; he is also called upon to offer assistance and instruction to entered apprentices and fellowcrafts.

Following his raising, the Master Mason then has the right to hold office in his lodge subject, of course, to formal election or appointment, and also has the opportunity of aspiring to the Master's chair.

The Master Mason also enjoys the great privilege of being able to visit any Craft lodge in any world Masonic jurisdiction with which the United Grand Lodge of England enjoys fraternal relations working in any of the three degrees, subject to such proof of eligibility as may be required of him.

## MASTER OF A LODGE

It is provided in the Book of Constitutions that every lodge shall elect a Master each year by ballot on the day named in its by-laws.

At the next regular meeting, the minutes of the proceedings (including the result of the ballot) shall be confirmed together with the passing of a separate resolution confirming the election of the Master. There is a special procedure to cover cases where brethren wish to oppose such confirmation action.

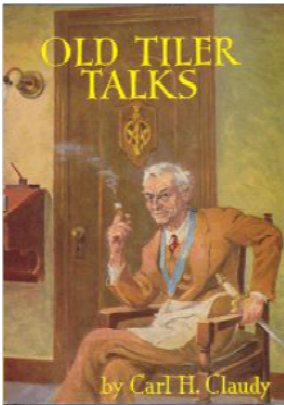
To be eligible for election as Master, a brother must have either previously served in the position of Master for a year in a regular lodge warranted under UGLE or any recognized sister institution, or have served one year in the office of Warden in the lodge holding the election, or any other regular lodge warranted under UGLE or any recognized sister institution.

Every Master-Elect must pledge himself to preserve the landmarks of the order, to observe its ancient usages and customs and to enforce them within his lodge. The Master is responsible for the due observance of the laws of his lodge.

The Master selects the officers for his year, excepting the Treasurer who must be elected by the lodge as a whole.

At his Installation, the Master is invested with the jewel of his office, the square, and the warrant of the lodge and the pillar of wisdom, the Ionic pillar, are entrusted to his care.

Every Master should make himself familiar with all Rules in the Book of Constitutions which relate to the position of Master. Each Master should also be well versed in the by-laws of his lodge and the contents of the Master's handbook issued by Grand Lodge.



## Old Tiler Talks— COUNTRY LODGE

"It was the funniest thing I ever saw!"

"What was?" asked the Old Tyler of the New Brother.

"That lodge meeting I attended in Hicksville. Listen, and I'll tell you!"

"I'm listening. Anyone who can find a lodge meeting funny deserves to be listened to!" answered the Old Tyler.

"The lodge room was funny!" began the New Brother. "Lodge rooms ought to have leather-covered furniture and electric lights, a handsome painting in the east, an organ- be dignified, like ours. This lodge room was over the post office. There were two stoves in it. And every now and then the Junior Deacon put coal on! The Lesser Lights were kerosene lamps, and the Altar looked like an overgrown soap box! The benches were just chairs, and they didn't have any lantern or slides- just an old chart to point to in the lecture.

But it wasn't so much the room, it was the way they did their work. You'd have thought they were legislating for a world, not just having a lodge meeting. Such preciseness, such slow walking, such making every move and sign as if it were a drill team. There wasn't a smile cracked the whole evening and even at refreshment, there wasn't much talking or laughing. I'm glad to belong to a lodge where people are human!"

"Yes," answered the Old Tyler, "I expect it is."

"Expect what is?"

"Impossible for a New Brother to understand the work of a country lodge," answered the Old Tyler. "What you saw wasn't funny. Listen- it is you who are funny."

"Me funny? Why, what do..."

"I said for you to listen!" sternly cut in the Old Tyler. "I have never been to Hicksville, but I have visited in many country lodges and your description is accurate. But your interpretation is damnable!"

"Masonry is beautiful, truthful, philosophical, strives to draw men closer to God, to make them love their fellow, to be better men. Is that funny? The more regard men have for outward symbols, the more apt they are to have regard for what is within. A man who won't clean his face and hands won't have a clean heart and mind. A man who is slovenly in dress is apt to be slovenly in his heart. A lodge which reveres the work probably reveres the meaning behind the work.

"You criticize the Hicksville Lodge because it is too precise. Would that our own was more so! The officers who have so deep a regard for appearances can only have learned it through a thoughtful appreciation of what the appearances stand for.

"You have been taught that it is not the externals but the internals which mark a man and Mason. What difference can it make whether a lodge seats its membership on leather benches or chairs, or the floor, or doesn't seat them at all? Our ancient brethren, so we are taught, met on hills and in valleys. Think you that they sat on leather benches, or the grass?

"It's good to have a fine hall to meet in. It's a joy to have an organ and electric lights and a stereopticon to show handsome slides. But all of these are merely easy ways of teaching the Masonic lesson. Doubtless Lincoln would have enjoyed electric lights to study by, instead of firelight. Doubtless he would have learned a little more in the same time had he had more books and better facilities. But he learned enough to make him live forever.

"We teach in a handsome hall, with beautiful accessories. If we teach as well as the poor country lodge with its chairs for benches, its kerosene lamps for Lesser Lights, its harmonium for organ, its chart for lantern slides, we can congratulate ourselves. When we look at the little lodge with its humble equipment, thank the Great Architect that there is so grand a system of philosophy, with so universal an appeal, as to make men content to study and practice it, regardless of external conditions.

"I do not know Hicksville Lodge, but it would be an even bet that they saved up money to get better lodge furniture and spent it to send some sick brother South or West, or to provide an education for the orphans of some brother who couldn't do it for his children. In a country lodge you will get a sandwich and a cup of coffee after the meeting, in place of the elaborate banquet you may eat in the city; in the country lodge you will find few dress suits and not often a fine orator, but you will find a Masonic spirit, a feeling of genuine brotherly regard, which is too often absent in the larger, richer, city lodge.

"I find nothing 'funny' in the dignity and the seriousness of our country brethren. I find nothing of humor in poverty, nor anything but sweet Masonic service in the Junior Deacon putting coal on the fire. Would that we had a few brethren as serious, to put coal upon our Masonic fires, to warm us all."

"You've put coals of fire on my head!" answered the New Brother, "I deserved a kicking and got off with a lecture. I'm going back to Hicksville Lodge next week and tell them what they taught me through you."

"If you won't expect me to laugh, I'll go with you!" answered the Old Tyler, but his eyes smiled.

### Lodge Birthdays

<b>Derek Butterfield</b>	<b>40 (FM HM)</b>
<b>Jock Hannaford</b>	<b>40 (FM HM)</b>
<b>Doug Bailey</b>	<b>13</b>
<b>Kevin Green</b>	<b>9</b>
<b>Jim Woodford</b>	<b>8</b>

### News from the South

Preparations are well in hand for the upcoming Installation. We are hopeful of a group coming from Fiji this year.

## OUR MODEL LODGE -THE MASONIC REVIEW - 1854

Perfection and human nature are, unhappily, inconsistencies; but the more humanity strives to be better than it is, the less do we suffer from the consequences of this inconsistency. Masonry is one of the means whereby man may be exalted to a deeper sense of the responsibilities of his life, and led to study more carefully the part he is called upon to play in the varied theatre of the world's history.

Nothing, however, that is truly important, can retain its position if it be' treated as a matter of indifference. If Masonry possesses the powers we claim for it, viz., of elevating the character, of teaching man to cling to man, not only for his own sake, but for that of his neighbours, and of ripening the moral as well as the intellectual faculties, it is clear that the duties of the Lodge-room are of a more serious character, and that to be a "bad Mason," is to be a most formidable and mischievous stumbling-block to the social welfare of man.

In a word, the Master of a Lodge is, to no small extent, a custosmorum, and although kindness and forbearance should be the first promptings of a Mason's heart, a stern regard for propriety should never be lost sight of, even for a moment. Let us, from some careful observation of masonic matters, in a variety of quarters, state candidly, but without the smallest desire to wound the feelings of any one - still less of a masonic brother - what the errors in practice are which we believe to be the chief drawbacks to our possessing a "Model Lodge," such as every loyal and upright Mason would wish to point to as the safest and truest of landmarks.

The first evil against which we must protest, is the admission of very young men into Masonry, with little or no scrutiny as to whether they possess the disposition likely to reflect credit upon the Craft, or whether their position and prospects are likely to be improved or deteriorated by their association with a public body. It may seem a startling expression, when we insinuate that Masonry can "deteriorate" any one; but it is a statement too frequently borne out by facts to be easily disproved. A neglect of other pursuits, necessary to the welfare, if not inseparable from the actual duties of the individual, frequently leads to serious mischief; and Masonry, fascinating as a study, becomes a dangerous quicksand to those whose juvenile enthusiasm runs far ahead of their discretion.

Moreover, there is another evil in close connection with the one of which we are speaking, we mean the natural tendency among young men to join Masonry, because they possess many friends who have done so, and the indirect "proselytism" thence arising. It too frequently happens; that the good nature of one brother prevents him discouraging a friend from joining, who, though perhaps free from positive disqualifications, possesses little that should recommend him to such a society. The very delicacy of feeling which must at all times influence our conduct, where the ballot-box is concerned, should not operate exclusively; nor should our willingness to see new brethren among us, and our anxiety that no proper-minded man should be debarred from sharing in our cherished pursuits, suffer us to degenerate into a state of laxity, which may render it difficult to impose a proper check, even when the necessity for so doing becomes so painfully evident.

Another evil, springing out of the first, is the system of taking office in many Lodges. Young men are proverbially enthusiastic; but this enthusiasm is their most dangerous, as well as their most important characteristic. To our own mind, the steps to office in Masonry should be so gradual, as to insure sound knowledge in every department of the Lodge work, the lectures, &c. Nor is this all that is required. The Master of a Lodge ought to possess a tact and delicacy in his manner of regulating the business, and directing the subordinate officers, which can only be found in one who has "worked up" steadily and progressively; not in one whose money and influence have been considered, rather than his aptitude, or who has perhaps been guilty of culpable and mischievous neglect of other duties, in order to revel in the glories of a Provincial apron, or a Past Master's jewel.

Such hasty promotion is not only injurious to the brethren, who are thus thrust forward, but is inconsistent with the sound government of a Lodge, or the fair advancement of the quieter and more steady-working Masons. Unquestionably, many a fine young fellow carries off the "chair" with a dash and brilliancy which it is ever pleasant to witness, but in the deeper duties-of the office, in the discrimination of proper objects for Masonry's greatest work, her charities - in the etiquette, without which no society of "gentlemen at heart" can be rightly maintained - and in that rigid impartiality which should be the brightest light in the code of masonic morality - young men, can scarcely hope to be grounded. Four or five years' probation, if not a longer period, should be required for every Master of a Lodge, except in the unfortunate cases where the want of competent candidates renders such an exclusive system impossible.

There is no question that, both practices, viz., the admission of very youthful candidates, and the rapid promotion to office, are favourable to the financial welfare of Masonry, and that its best purposes are in some wise furthered by permitting some degree of indulgence on both heads. But the mischief utterly counterbalances the good. Not only does mistaken enthusiasm usurp the place of real and steady, because gradually acquired knowledge, but the work of the Lodge degenerates into a mere amusement, and, eventually, into little else than a means of spending time which is perhaps required for other occupations.

Besides this, there is a still more serious defect inherent in this system of early taking office, viz., that it leads to young men, even of promising abilities and superior education, confining themselves to the mere getting up of set formularies, without ever diving into the many subjects of deep and varied interest with which Masonry is concerned. Fine as are the formularies (especially as developed in the lectures, it is as great a mistake to suppose that the enlightened study of Masonry ends with them, as it would be to attempt to neglect them. They are the Alpha but not the Omega, of Masonry. The whole history of secret societies - viewed, not through the distorted medium of those who scoff at everything in the world of the ancients, and of our own forefathers - the progress of art, as fostered by those who had a common interest in the retention of a common secret; and the no less interesting, but more painful and suggestive vicissitudes of the private life of public men; such are but a few of the many studies which Masonry should lead us to cultivate, if we would be thought "good Masons," in the truest sense of the words. The Lodges of instruction on the continent, take a wider range than those of our own country, and instead of contenting themselves with the plain routine already laid down, the brethren are glad to tax their own powers, and to bring forward, or point out the sources of, fresh information in every point to which their reading and reflection has enabled them to furnish illustration. The same attempt has been recently made in the "United Lodge of Instruction" at Oxford, and with a success that seems likely to increase and fructify to the good of Masonry, and the fair improvement of the brethren.

In connection with this important question, we must protest against the habit of crowding too much business into a single evening, thereby rendering the omission of the charges, and sometimes of other interesting parts of the ceremony, almost unavoidable. Such practices are not only unconstitutional in themselves, but deaden the otherwise powerful impression of Masonic ceremonies. A thing incompletely done, is always unsatisfactory; and, for this very reason, the work at "Lodges of Emergency" is not infrequently better done than at the regular meetings, and conveys greater and more lasting feelings of pleasure to the candidate. However agreeable it may be to find Masonry on a perpetual and steady increase, we must still feel that too many initiations and other ceremonies in the same evening, are rather a proof of the persevering and praiseworthy patience of the worshipful Master and officers, than a proof of the steady good management, which is certain in its very slowness, and which works its way through difficulties and prejudice without ever periling its credit by rashness and impatience.

As a rule, we cannot help thinking that no candidate ought to be initiated on the same night on which he is balloted for. We remember being at a London Lodge, where the Master had actually forgotten the name of one of the parties who was to be proposed, and where no one present had any personal knowledge of either. The mistake was rectified by the arrival of the proposer; but there was not only much unnecessary delay, but a general feeling that the proceedings exhibited carelessness - an impression heightened by the fact of two or three excellent brethren walking about the room, and chatting sotto voce during the sublime ceremony of the third degree.

There is another matter to which we must make strong exception - we mean the formation of small Lodges for the sake of thrusting brethren into office, making them, in fact, a sort of escape - valves for those who are in too great a hurry to assume the "pomp and circumstance" of past officers. It is against all reason that a Lodge should be held in the upper room of a tavern, in a village which does not contain more than two or three Masons, and that whole parties of the brethren should file away from a neighbouring town to play at office, when perhaps there may not be a single initiation throughout the year. We have too many incompetent "past" officers already; and it is to be feared, that for every really good working Mason, to whom these "training stables" give an opportunity of gaining his wished for dignity, we have half a dozen who would never have been invested with jewel or collar, had they depended on their own work. Moreover, these minor Lodges give too many opportunities for canvassing, and indirect influence in the obtaining of office. They also lead to a good deal of indirect expense, both of time and money; and although they give the opportunity for an occasional pleasant reunion, we must feel that the good of which they are productive ends there. They have neither funds adequate to maintaining the dignity of the Lodge room, nor do they contribute efficiently to the great work of charity, which should be the very first thought in the mind of every brother, and to which all other considerations should be sacrificed.

In reference to the performance of the ceremonies, we can of course write but little, and what we have already said as to the fitness of candidates for office, embodies our wishes on the subject. The musical question of the ceremony deserves a brief notice, especially as it is the department most neglected in too many of our Lodges.

Music has ever been a leading feature in the ceremonies of initiation throughout the world. Indeed, the close connection between such ceremonies and the rites of public worship, is sufficient to explain the reason for the respect shown to this most charming of the liberal arts. In Masonry the organ has deservedly been selected as the instrument most complete in itself, and most expressive of the feelings which should accompany our entrance into a sacred and solemn obligation. No worthy brother can remember, without feelings of awe, the impression which the deep sounds of the organ produced upon him at his initiation, nor can he deny that, few and simple as were those strains, they formed a worthy introduction to the ritual that followed.

***Food for thought from the Wandering Mason—still valid comment?***



## GOLF

1. These greens are so fast I have to hold my putter over the ball and hit it with the shadow. ~ Sam Snead
2. I was three over today: One over a house, one over a patio and one over a swimming pool. ~ George Brett
3. Actually, the only time I ever took out a one-iron was to kill a tarantula. And I took a 7 to do that. ~ Jim Murray
4. The only sure rule in golf is - he who has the fastest cart never has to play the bad lie. ~ Mickey Mantle
5. Sex and golf are the two things you can enjoy even if you're not good at them. ~ Kevin Costner
6. I don't fear death, but I sure don't like those three-footers for par. Chi Chi Rodriguez
7. After all these years, it's still embarrassing for me to play on the American golf tour. Like the time I asked my caddie for a sand wedge and he came back ten minutes later with a ham on rye. ~ Chi Chi Rodriguez
8. The ball retriever is not long enough to get my putter out of the tree. ~ Brian Weis
9. Swing hard in case you hit it. ~ Dan Marino
10. My favorite shots are the practice swing and the conceded putt. The rest can never be mastered. ~ Lord Robertson
11. Give me golf clubs, fresh air and a beautiful partner, and you can keep the clubs and the fresh air. ~ Jack Benny
12. There is no similarity between golf and putting; they are two different games, one played in the air, and the other on the ground. ~ Ben Hogan
13. Professional golf is the only sport where, if you win 20% of the time, you're the best. ~ Jack Nicklaus
14. The uglier a man's legs are, the better he plays golf. It's almost a law. ~ H. G. Wells
15. I never pray on a golf course. Actually, the Lord answers my prayers everywhere except on the course. ~ Billy Graham
16. If you watch a game, it's fun. If you play at it, it's recreation. If you work at it, it's golf. ~ Bob Hope
17. While playing golf today, I hit two good balls. I stepped on a rake. ~ Henny Youngman
18. If you think it's hard to meet new people, try picking up the wrong golf ball. ~ Jack Lemmon