

# The Discoverer

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

In this Issue	
Various items	2 & 3
Did you know?	4
Honorary Members	4
Emblems of Freemasonry	5
Old Tiler's Talk	7
Entered Apprentice	9
The Secretary	10
Humour	11

## Greetings Brethren,

Breaking news from UGLE—following the retirement of R.W. Bro. Nigel Brown as Grand Secretary, the M.W. Grand Master will be investing Right Worshipful Brother Brigadier Willie Shackell, *CBE*, PJGW as interim Grand Secretary on the 8th June 2016.

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**Membership e-mail address list**

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

## A Message for Life and Living

"Imagine life as a game in which you are juggling **FIVE** balls in the air.

You name them-

**Work, Family, Health, Friends and Spirit** – and you're keeping all of these in the air.

You will soon understand that **work is a rubber ball**. If you drop it, it will bounce back.

**But the others are all made of Glass.**

**If you drop one of these, they will be irrevocably scuffed, marked, nicked, damaged or even shattered.**

**They will never be the same**

**Your must understand this and strive for balance in your life.**

*Brian Dyson – former CEO of Coca Cola*

### 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.



## THE AUSTRALIAN MASONIC MAGAZINE 1860

### *Peace in the Lodge,*

"It is all-important to Masonic usefulness that there should be peace in the Lodge. And this is not so difficult as some think. Any brother can be courteous, patient, and forbearing in another Lodge; what is so natural and easy abroad is equally so at home."

### *Use of the Square and Compass,*

"A settler in early days, in the West, marked his cattle with a brand representing the Square and Compass. It was noticed by his neighbours that, while the Indians made the most serious depredations upon the stock of others, his were never harmed, nor was hide or hoof ever missing. After the war ended, the Indians admitted that their chiefs had instructed them to respect that emblem as holy, wherever they found it."

### *Aid the distressed,*

If you see a brother bending under the cross of adversity and disappointment, look not idly on, neither pass by on the other side, but fly to his relief.

### *Work for the Common Gavel*

"'The statue which enchants the world' lies within the block. The statuary's part is but to remove the superfluities. So, within many a mass, encrusted with warts and knobs and unsightly excrescences, lies a noble soul, fit for the highest place of Masonic honours and usefulness. It is but to apply vigorously, but skilfully, first the common gavel, after that the chisel,"

## INCREASED PERCEPTIONS

*Letter in the current edition of Freemasonry Today from Roger Foulds, Lodge of Agriculture, No. 1199, Yatton, Somerset, UK.*

Further to a letter in the last issue of Freemasonry Today, I too read the recent article by the Pro Grand Master with great interest as I have thought for many years that the Charge to the Initiate is one of the best pieces of our ritual so much so that during my year as Master I asked for Provincial approval to give each new member a copy on their first night.

My reasons were firstly, I was aware that going home after initiation candidates ask what went on and can find it difficult to properly convey., whereas if we give them the Charge to take home specifically for this purpose, they feel much happier. Also, as most of us remember very little about our initiation, it gives each new member a chance to read and reflect on our principles.

So, I had the Charge printed on vellum-type paper and from then on each new Mason was presented with one, duly signed by the Master and the 2 Wardens. This practice proved to be a great success and I commend it to other lodges.

## Did you know?

### Left Foot across the Lodge

**Q.** Why do we tell the Candidate in the First Deg. to 'Place your left foot across the Lodge and your r . . . f . . . , etc., heel to heel,' with similar but reverse procedure in the second? They seem to be awkward postures for the Candidate while he listens to the exhortation.

**A.** This is a survival from the time (probably before 1813) when it was customary to have the rough and smooth ashlar on the floor of the Lodge, in the N.E. and S.E. corners, and not on the Wardens' pedestals, where they usually lie nowadays.

At the proper moment the Candidate was required to place his feet so that they formed a square on two sides of the ashlar.

The ashlar in the N.E. and S.E. corners are still to be seen there in many of our old English lodges, but rather rarely in London, where we have succumbed to modern customs. The postures, however, are still in use in most English lodges (not in all of them) even when the ashlar rest on the Wardens' pedestals.

The reason for the postures is, undoubtedly, purely symbolical and it can best be explained in the words of a writer (Fort Newton, I believe) who said that we enter the Craft in order 'to build spiritual Temples within ourselves'. When we stand at the N.E. or S.E. corners to hear the exhortation from the W.M., we are participating in the dedication of our own spiritual Foundation--stone.

There appears to be no satisfactory explanation for the awkward posture. It could be avoided, of course, if the Candidate stands facing E., or if the W.M. comes on to the floor for the exhortation.

It has been suggested that in earlier times, the N.E. and S.E. positions were at the immediate right and left of the W.M., so that the Candidates standing at those positions would have been more comfortably placed than they are today. The fact is that most of these procedures are inherited practices and we tend to preserve them, even when the reasons that gave rise to them are lost in the mists of time.

*The Freemason at Work by Harry Carr*

### HONORARY MEMBERS

Authority exists in the UGLE Book of Constitutions for the election of honorary members in Lodges. Such action to recognize the services of brethren of Masonic worth requires the necessary provision in the Lodge by-laws and the election can only be approved at a regular meeting in pursuance of notice given at a prior meeting. The election must be conducted by ballot and be carried by the necessary majority prescribed in the by-laws. A brother being honoured in this way may attend meetings of the Lodge bestowing the honour and partake of refreshments but he has no other rights. He cannot hold office nor register a vote on any subject nor take part in any discussions except by courtesy of the Lodge. He shall not be registered as an Honorary Member in the books of, nor included in the annual returns to Grand Lodge.

## THE EMBLEMS OF FREEMASONRY

### The First Degree—Part 1

The progress of a Freemason from the Degree of Entered Apprentice to that of Master is a pilgrimage towards Light – as travelling from the uncertain gloom of Time to the radiant sunshine of Eternity. Robert Burns, dropping into the familiar speech of his mother tongue says, in one of his letters, “a guid life mak’s a guid end; at least it helps weel,” and the Freemason who is true to his principles will gather strength for his daily duties from what he learns in the Lodge. At every step there is something - an emblem or an ornament, a touch of ritual or an old-world rite - to indicate the duty of man towards his God, his neighbour, and himself, or to point him to a higher life.

The leading purpose of the First Degree is to symbolise man entering into the world. It represents youth as ignorant and blind. At the door of Freemasonry the Candidate for its privileges is asked to lay aside everything that pertains to rank or riches so that he may enter the Lodge with a mind divested of all selfish and worldly considerations.

#### Hoodwink

The Hoodwink is an emblem of Darkness as opposed to Light, of Ignorance as opposed to Knowledge. Thus, the Initiate is hoodwinked to indicate that he is in mental darkness with regard to Freemasonry. When the Hoodwink is removed, the Initiate receives the blessing of Light, and is enabled to pursue his researches into the hidden mysteries of the Craft.

#### Cable-tow

The Cable-tow with a running noose is emblematical of the Dangers of this life and of the need of caution in all things. It teaches the Freemason that he must proceed without fear, but, at the same time, with humble dependence on others more learned than himself, in his travels towards the Light that is revealed to those who are found worthy.

#### The Three Knocks

The three Knocks allude to that passage in Scripture-“ Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.” They also denote three of the Masonic virtues Peace, Harmony and Brotherly Love.

#### The Sword

The Sword reminds the Freemason that, though his thoughts, words and actions may be hid from the eyes of mortal man, nothing is hidden from God, and that justice will sooner or later overtake him. He should be constant, therefore, to his trust, ready at any moment, without fear, to pass the grim Tyler of Eternity and enter the Grand Lodge above.

#### Shoe

The s... of the shoe alludes to an ancient custom in Israel. The shoe played a part in symbolical actions in Hebrew law. We read in Ruth IV., 7, that it was an ancient custom in Israel, on completing a purchase, for the seller to draw off his shoe and hand it to the buyer, as a symbol of the transference of the property sold. The rite is incorporated, into the symbolism of Freemasonry, and the initiate is invited to s... the shoe in token of his fidelity with regard to things Masonic.

## The Altar

Every Lodge is provided with an Altar. Altars differ in size and design. The usual form is that of a cube about three feet in height. On it are placed the three great lights of Freemasonry, which are the V... of the Sacred Law, the S.... and C..... Around it, in the form of a triangle, are the three lesser lights. The Altar should ever hold a sacred place in the affections of Freemasons. Kneeling there in awful solemnity he passes some of the most precious moments of his life, from which he should draw inspiration during all his later days.

## The Three Great Lights

The t... g... 1. ..s... of Freemasonry are the V... of the S... L... the S... and the C... s. The sacred volume is a gift from God to man to rule and govern his faith, the S... is to regulate his actions, and the C...s to keep him in due bounds with all mankind, more particularly Brother Masons.

## The Three Lesser Lights

The t.. I... 1. ..s in Freemasonry are situated in the E... S..., and W... respectively, and are depicted by t... b... c...s or t...s. They represent the Sun, the Moon, and the Master of the Lodge - the Sun to rule the day, the Moon to govern the night, and the Worshipful Master to rule and govern his Lodge in all things that pertain to Freemasonry.

## The Course of the Sun

The Sun in its daily course is traced from the W.M. to the J.W. and thence to the S.W. As the Sun rises in the E... to open and enliven the glorious day, so the W.M. is placed in the E. - -that he may open his Lodge and instruct the Brethren in the principles of the Craft. The J.W. in the S... represents the sun at its meridian, and it his duty at that hour to call the Brethren to call the Brethren from labour to refreshment, so that pleasure and profit may result. The S.W. in the W. represents the Sun at the close of day, and at sunset it is his duty to satisfy the Brethren as to wages, discharge them for the day, and then close the Lodge when commanded to do so by the W.M.

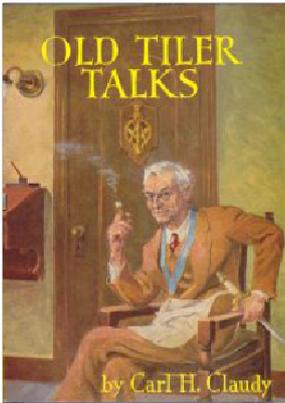
*This feature is taken from William Harvey's book, "The Emblems of Freemasonry" 1918.*

## IGNORANCE

In the First Degree, reference is made in the reasons for preparation charge to the admission of candidates into Freemasonry in a state of bondage, the bondage of ignorance.

This does not, in any way, reflect on the standard of erudition or learning or spirituality of the candidate but is applied in the sense that each incoming member of the order is, symbolically, in a state of darkness and lacks knowledge concerning the mysteries and teachings of the order.

The candidates' ignorance limitation, however, is removed at an early point in the initiation ceremony, and he is then free to develop a knowledge of the Masonic philosophy on the same plane as all other brethren.



## Old Tiler Talks— Atheist & Agnostic

"I have had a shock!" announced the New Brother, sitting beside the Old Tiler.

"Shall I send for a doctor?" asked the Old Tiler.

"No, a minister," countered the New Brother. "I just met Smithkins in the lodge. He's a member and I never knew it."

"If you like Smithkins, that must have been a pleasant shock," answered the Old Tiler.

"Oh, I like him all right. But it was unpleasant to find him a member of the lodge. Smithkins is an atheist! He can't be a real Mason."

"Oh! So Smithkins is an atheist. Was he an atheist when he signed his application?"

"Of course he was! He's always been one!"

"Then your course is clear. You should prefer charges against him for un-Masonic conduct and perjury, and have him thrown out of the fraternity."

"But-but why should I do it? Smithkins never did me any harm!"

"Oh, yes, he did! If an atheist lied to gain admittance to the Masonic fraternity, he injured Masonry and injured all Masons, and you are a Mason. So he injured you."

"But, why must I do it? You do it I You know so much more about such things than I do!" answered the New Brother.

"Oh, thank you!" smiled the Old Tiler. "But I know nothing about Smithkins being an atheist. I never met an atheist. I don't know what one looks like. And if Smithkins is an atheist, then an atheist looks and acts just like a theist. Where are his horns and his tail?"

"Oh, don't make fun! This is serious! How can we allow an atheist to continue in membership of our lodge?"

"I don't think we can!" comforted the Old Tiler. "But how can you prove Smithkins to be an atheist? He must have signed his statement that he believed in God when he joined the lodge. Atheism is a matter of belief or non-belief; it isn't a thing you can prove if he chooses to deny it."

"I have heard him say he doesn't believe in the divinity of Christ!"

"Oh! Is that what made you call him an atheist? Many thousand Masons don't believe in the divinity of Christ; some are in this lodge. Jews do not; the Chinese do not; Mohammedans do not, but that doesn't mean they don't believe in God."

"But I have heard him say he doesn't believe in the God of the church."

"There is a conception of God in several churches in which I don't believe, either I" retorted the Old Tiler. "The God in whom I put my trust is not a vengeful God, swayed by passion or prejudice. The God in whom many good people believe is a terrible God, who gets angry and is revengeful and plans horrible torments for those who do not please Him. Because I don't put my faith in that particular idea of God doesn't mean I don't believe in God. And the people who believe in the Deity as pictured by Calvin and Luther and the Puritans may think my conception of Deity is all wrong, but that doesn't make them call me an atheist."

"The atheist is a curiosity. The very fact that a man says, 'I don't believe in God,' shows that he does. Where does he get his conception of the God he denies? The only real atheist is the man who never heard of God."

"Maybe Smithkins isn't an atheist, but he is an agnostic. He doesn't know what he believes!" defended the New Mason.

"That is different!" smiled the Old Tiler. "The agnostic is a mentally lazy person without enough energy to formulate a conception of Deity. The agnostic isn't satisfied with the God of Moses, or the God of Calvin, or the God of Luther, or the God of the Jews, or the God of Jesus Christ. He wants his own little God, made according to a formula which suits his particular kind of ego. But when he tries to make such a god he runs into so many contradictions that he gives it up and solves the problem by saying, 'I don't know what I believe!' Because he is then in a class by himself he gradually evolves a queer sort of pride in the negation; he is 'different' from' his fellows, and therefore, 'superior.' But it's just a pose; let his child be desperately ill or he be in danger of drowning, and you'll hear him. Yes, and the 'atheist,' too! . . . cry to God for help."

"Luckily for poor impotent humanity the Supreme Architect is a merciful God who hears the cries of His children in distress whether they are simple men you know and like, or strange-minded men like Smithkins, who distress us with their lack of understanding."

"Then you don't think Smithkins is a menace to the lodge because he is an . . . because he believes . . . differently from you and me?"

"I do not!" smiled the Old Tiler. "I know Smithkins pretty well. He doesn't lie so he must have some belief, or he wouldn't be a Mason. It doesn't concern us, or the lodge, or Masonry, what his belief is, so it is sincere. It takes all sorts of people to make a world, and if we all thought alike . . ."

"Why, then," interrupted the New Brother, "there would be no use for Old Tilers and their talks to the ignorant!"

"That would be terrible, wouldn't it?" agreed the Old Tiler, as he rose to answer knocks from within.

## The Entered Apprentice

*by Bro. Wilbur D. Nesbit*

They made me an Entered Apprentice; they gave me my first degree;  
They gave me a base for an honest pride, and took some conceit from me.  
I thought I should have attendants whose station and rank were high,  
That they who should give me instructions would cater to such as I-  
So they made me an Entered Apprentice; and good were the words they said;  
Their speech was the speech of wisdom, the lore of the heart and head.

And one was an humble person, a man of the everyday,  
Whom oft I had passed by proudly on meeting him in my way.  
He spoke, and my bigness dwindled, and out of the circling sky  
There seemed to come down a message for me to be measured by.  
I got me a newer learning, an inkling of some great plan-  
They made me an Entered Apprentice in the building of a man.

And one was a kindly scholar whom many a day I'd seen,  
With speech that was firm, yet gentle, and a countenance all serene;  
He taught me a wealth of learning that never yet was in schools  
And showed me the grief they garner that walk in the way of fools.  
The simple, eternal precepts they put in my mind and heart-  
They made me an Entered Apprentice and bade me to do my part.

They made me an Entered Apprentice- I was not so proud a man,  
A pride that was deeper, newer, that all meaner things must ban  
Took place of the old vainglory, and all for my soul's own good,  
As dimly the patient teachings began to be understood.  
They made me an Entered Apprentice; they gave me my first degree;  
They gave me the base for a decent pride, and took some conceit from me.

### Lodge Birthdays

<b>Geoff Clelland</b>	<b>17</b>
<b>Bernie Cain</b>	<b>13</b>
<b>Bob Jackson</b>	<b>10</b>
<b>Shaun Gilchrist</b>	<b>6</b>
<b>Owen Drew</b>	<b>2</b>
<b>Russell Chilton</b>	<b>2 (J)</b>

### News from the South

At the closing of our May meeting the Ladies were invited into the temple to hear an eloquent presentation on the origins and development of Freemasonry, together with names of famous Masons and general information on the officers of the Lodge. This was followed by a very convivial social evening.

## THE SECRETARY

A Secretary's job some will tell I fear  
It's easy there is nothing to do  
They just read minutes and letters aloud.  
But those members have not got a clue.

There is far more in it than anyone knows  
There is writing down all that is said.  
Then writing them up when you'd rather  
Be home and tucked into bed.

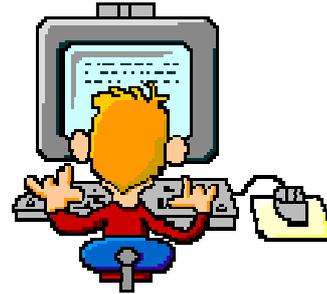
There's answering letters,  
And dealing with silly complaints,  
Advising the Master on Procedure and Law,  
And some of those Laws are quite quaint.

There is preparing and printing the summons each month,  
And sending it off in the post,  
To every member a week ahead  
Is every Secretary's proud boast.

A good sense of humour is essential I know,  
When dealing with matters and folk,  
Should a member get on his high horse,  
And his cross irritation maybe turned to a joke

So when someone says that the secretary's job,  
Is with nothing to do,  
Just take him aside, say if that is what he thinks,  
He can take the job over from you.

Then I bet he will say he's too busy by far,  
By telling you what makes him tick,  
You've heard before, and you'll hear it again,  
It's an argument that makes you feel sick.



***This was written by Bruce Bright in 1919. Enough said.***

***Received from W. Bro. Tom Stirling***

## ***LEXOPHILIA***

"Lexophile" is a word used to describe those that have a love for words, such as "you can tune a piano, but you can't tuna fish", or "to write with a broken pencil is pointless." A competition to see who can come up with the best lexophiles is held every year in an undisclosed location. This year's winning submission is posted at the very end.

**When fish are in schools, they sometimes take debate**

**A thief who stole a calendar got twelve months**

**When the smog lifts in Los Angeles U.C.L.A.**

**The batteries were given out free of charge.**

**A dentist and a manicurist married. They fought tooth and nail.**

**A will is a dead giveaway.**

**With her marriage, she got a new name and a dress.**

**A boiled egg is hard to beat.**

**When you've seen one shopping centre you've seen a mall.**

**Police were summoned to a day care centre where a three-year-old was resisting a rest.**

**Did you hear about the fellow whose entire left side was cut off? He's all right now.**

**A bicycle can't stand alone; it's just two tired.**

**When a clock is hungry it goes back four seconds.**

**The guy who fell onto an upholstery machine is now fully recovered.**

**He had a photographic memory which was never developed.**

**When she saw her first strands of grey hair she thought she'd dye.**

**Acupuncture is a jab well done. That's the point of it.**

**And the cream of the twisted crop:**

**Those who get too big for their pants will be totally exposed in the end.**