

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

| In this Issue | |
|-------------------------|----|
| Who's who this year | 2 |
| The Fellowcraft | 3 |
| I am the guy | 6 |
| Old Tiler Talk | 7 |
| Installation Photos | 9 |
| Hong Kong Visit | 10 |
| Sense of a Goose | 12 |
| Who is the better Mason | 13 |
| The Holy Men | 15 |
| Humour | 16 |

Greetings Brethren,

And so we begin the 39th year of the Lodge of Discovery.....the 3 who rule the Lodge are.....



**Worshipful Master
Rick Burns**

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**Senior Warden
James Kluck**

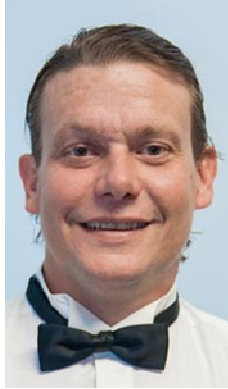


**Junior Warden
Andrew Hibgame**

Who's Who this year



IPM
W. Bro. J. Warming-ton



**Chaplain and
A. Secretary.**
W. Bro. W. Sands



Treasurer
W. Bro. J-L. Bador
OGR



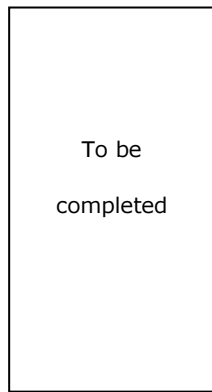
Secretary
W. Bro. A. Churchill
PGStB



D. of C.
W. Bro. R. Chilton



Senior Deacon
Bro. S. Gilchrist



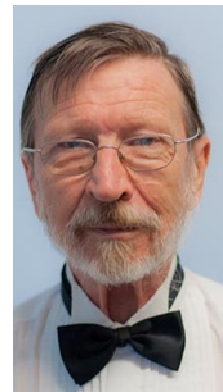
Junior Deacon
W. Bro. C. Kernot



**Almoner & Charity
Steward**
W. Bro. G. Clelland



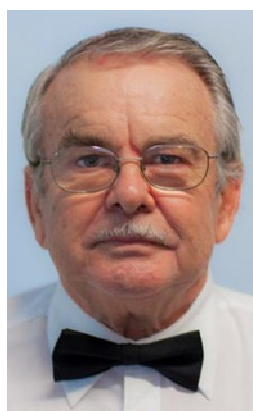
Inner Guard
W. Bro. B. Cain



A. Treasurer
W. Bro. R. Kersley



Senior Steward
Bro. M. Piggott



Steward
Bro. O. Drew



Steward
Bro. J. Schwartz



Tyler
W. Bro. T. Ryan

THE FELLOWCRAFT AN ADDRESS TO NEW MASONS, LOOKING AT THE THREE CRAFT DEGREES

When the 'Operative Mason' came to the end of his Apprenticeship, and his record was good and had proved his proficiency under test, he was formally released from his bond and became known as 'A Fellow of the Craft'. The term that Freemasons, as 'Speculative Masons' use of 'Fellowcraft' is actually a shortening of the expression, and a Freemason is termed a Fellowcraft after having passed to the Second Degree.

During the ceremony the Fellowcraft assumes its Obligations and is subsequently registered in the records of the Lodge as such, and can now sit in either a Lodge of Entered Apprentices or a Fellowcraft Lodge.

Because the Fellowcraft lies between the Entered Apprentice and the Master Mason Degree, he must not fall into the error of considering it a halfway station, a mere transition from one to the other. On the contrary, it has the same completeness, the same importance and definite purpose as each of the others. Unless the Fellowcraft clearly understand its teachings, he will not obtain a full understand of the secrets and mysteries of the Craft.

The Entered Apprentice represents youth standing at the portals of life, his eyes fixed on the rising sun. The Master Mason is a man of years, already on the further slope of the hill with the setting sun in his eyes. But the Fellowcraft is a man in the prime of his life – experienced, strong and resourceful, able to bear the heat and burden of the day.

The Degree is the opportunity for the Fellowcraft to equip himself so that he may prove to be adequate for the tasks of adulthood, which life will lie before him. The ceremony gives him at least three answers. The first is that the Fellowcraft must gain experience from contact with the realities of life that surrounds his existence.

A man gains such experience only with the passage of time. Each day he comes into contact with facts, year after year, until at last, through his senses of seeing, hearing and touching he comes to understand the world around him, and how to deal with it.

The second answer is education. This is symbolised in the Second Degree by the liberal arts and sciences. Perhaps during the ceremony the Fellowcraft is surprised to hear what is said about grammar, rhetoric, logic, arithmetic, geometry, music and astronomy and wonders what such schoolroom topics have to do with Freemasonry.

The explanation of these subjects, like so much in our Order, is that they are actually symbols signifying all that is meant by the word 'education'. It is our training by others in skill and knowledge, to do or to understand the world about us.

The third answer is wisdom. Experience gives us awareness of the world at points of immediate contact; knowledge gives us competency for tasks in the arts, professions and all callings and vocations. However, a man's life is not confined to his own immediate experiences, which is so conspicuous in passing through the Second Degree. Throughout, the ceremony is a symbol of wisdom. By the experience of his various senses, combined with the knowledge gained of the liberal arts and sciences, the candidate is called to advance up the winding staircase to a position that is the balanced wisdom of life in which the senses, emotions, intellect, character, habits and soul of a man knit together in a balanced unity.

Such are the secrets and mysteries of the Degree of a Fellowcraft that a man discovers that he need not shirk from his toil, nor faint from the heat and burden of the day, because he has learned that his competency as a human being will be equal to the demands made upon him.

The striking and important allegories peculiar to this Degree lead the Fellowcraft to act the part of a man approaching King Solomon's Temple. He is led into the outer precincts, passing between the two pillars. He climbs the winding staircase and at last enters the Middle Chamber, the place where our ancient brethren received their wages. It is here that the Fellowcraft's attention is drawn to making the liberal arts and sciences his future study. It will soon become clear to the Fellowcraft that the underlying lesson to be learnt is the development of maturity and manhood through the acquisition of knowledge and constructive work. This is why the scientific facts and the theories of art that are so beautifully contained in the explanation of the Second Tracing Board, but more importantly, in the various sections of the Second (or Middle Chamber) Lecture that should become the vital source of his future study.

Ignorance is one of the greatest evils to mankind, enlightenment is one of the greatest goods. It is this reverence for knowledge and its moral teachings and usefulness which are the real secrets and mysteries of the Second Degree. The ritual stresses the need for studying and for learning throughout the period of manhood. It illuminates the idea that you must search for knowledge about the liberalising ideas of morality and brotherly love.

A brother thus far in his journey through the Craft of 'Speculative Freemasonry' has reached the stage when, if he does pursue his studies, he can truly become a Master engaged in building "a house not made by earthly hands". He will then have learnt and understood the meaning of achieving a universal tolerance and understanding of the world around him. Such is the meaning of the symbolic entrance into King Solomon's Temple as a candidate for the Second Degree. As knowledge and understanding grows of this remarkable Degree, the whole becomes a living power by which to shape and build our lives, not only in the Lodge room, but also into the world of human experience of which the Lodge room itself is a symbol.

The first duty of a Fellowcraft is to live according to the Obligations of the Degree, to be obedient to the Master, his Wardens and the officers of the Lodge, and to learn to observe the rules, regulations and laws of the Fraternity.

The ideals and the teachings of the Second Degree, as with the other degrees of the Craft, continue always to be binding. If a Mason is to understand and to possess Freemasonry in its entirety, it is necessary for him to have a full grasp of Fellowcraft Masonry, and to begin in earnest to make a daily advancement in Masonic knowledge.

Running through all degrees in Freemasonry are the privileges of fellowship, goodwill, kindness, brotherly love, benevolence and charity that we all try continuously to cultivate and develop in our own character. The method of teaching in Freemasonry is unlike that of schools, colleges and universities. Instead of employing teaching staff and textbooks, our lessons take the form of ritual, expounding its teaching in words and actions, almost like a play.

Our stories are full of symbolism and what we call allegories – these are stories or fables in which the characters are in fact symbolic. This is not as easy to follow as 'the school room method', but it has a unique advantage.

It makes a Brother study and learns for himself, forcing him to search out the truth, even compelling him to take the initiative, as a grown man should, so that the very act of learning becomes of educational value.

The purpose of secrecy is not to keep the candidate in the dark, but to stimulate him to seek the light. The symbols and emblems of our Order do not conceal the teachings – they reveal them – but in such a manner that a man finds truth for himself. It is only when this happens to the individual that such findings will remain with him as a cherished permanent possession.

A Fellowcraft should ask his Proposer, Seconder or Lodge Mentor to provide him with a copy of the Second Degree ritual, including the Tracing Board – he should not have to wait until after taking the Third Degree.

The Fellowcraft may find that the former explains very little, and the later only adds to his confusion – take it slowly, try to understand, and do not be afraid to ask questions. It will not be until the Fellowcraft has extended his personal research to read and understand the Second Degree Lecture – often called the Middle Chamber Lecture (it runs to 40 pages) that he will be able to fully comprehend the secrets and mysteries of the Second Degree.

From what appears to be at first view but a 'stepping stone' from the First to the Third Degree, will surely become a spectacular learning experience.

*by Raymond Hollins
Published in MQ MAGAZINE - OCTOBER 2005*

With acknowledgement to MSANA: Tried and Proven – A Lodge System of Masonic Instruction.

EAST

Masonic lodges, in a like manner to King Solomon's Temple, are built 'due east and west' with the east regarded as the focal point of the interior. In many cases, it is not practicable to construct temples on a strict, geographical east / west line but they are still said, symbolically, to have been so built.

Since remote ages, the east has been considered especially sacred as an area of life and light, this being the case in all of the ancient mysteries. The development of this sense of reverence and veneration was to some extent associated with sun-worship, with man acknowledging the sun with a special awe as it made its illuminating appearance in the east to mark the commencement of each day.

The placement of the three principal officers in our lodges has direct reference to the sun with Master, in particular, in the east having the responsibility of opening the lodge and leading his brethren in Masonic endeavours, symbolical of the sun rising in the east to open and enliven the day.

It is also generally agreed that the original positioning of the Master in the east was associated with the fact that the east is honoured as that part of the earth where knowledge and learning originated.

The word 'orient' is synonymous with 'east' or 'eastward' and it has been frequently used in the Masonic area as an alternative to 'east'. Several Grand Lodges, especially in Europe, are named Grand Orients.

I AM THE GUY

I am the guy who asked to join your organization
I am the guy who paid his dues to join.

I am the guy who stood up in front of you and promised to be faithful and loyal to the Fraternity
I am the guy who came to your meetings and no one paid any attention to me.

I tried several times to be friends but they all had their own buddies to talk to and sit next to.
I sat down several times alone but no one paid any attention to me.

I hoped very much that someone would have asked me to take part in a fundraising project, activity, or something. No one saw my efforts when I volunteered.

I missed a few meetings after joining because I was sick and could not be there.
No one asked me at the next meeting where I had been.

I felt it did not matter very much to others whether I was there or not.
The next meeting I decided to stay home and watch TV.

The following meeting I attended but no one asked me where I was at the last meeting.
You might say I am a good guy, a good family man, who holds a good job, loves his community and his country.

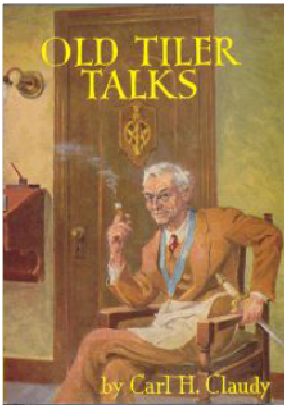
You know who else I am?

I am the guy who never came back.

It amuses me how the heads of the organization and the members discuss why the organization is losing members. It amuses me to think that they spend so much time looking for new members. When I was there all the time. All they needed to do was make me feel needed, wanted, and welcome.

Author Unknown

Comment from The Educator Just this week this paper was presented at a Lodge, in which I am a member, by our visiting Junior Grand Warden, while at the same meeting we spent time discussing the guarding of the West Gate & qualifying seekers. This experience has left me wondering how many Lodges keep an attendance record or even know WHO is missing or WHY. Surely, looking at the effort we take to ensure we have the right candidates coming in we could take the time to note if they are settling in or not. This concern does not in any way exclude the other members who have simply stopped coming. The positive side of this is that I am prompted to inquire if my Lodges would consider such a step & volunteer to assist as required. I offer this as a challenge to all who may read this paper!!!



Old Tiler Talks— Foolish Questions

"Jones is a nut!" remarked the New Brother to the Old Tiler. "I went with him yesterday to look up an applicant for membership. I didn't know much about such things, so I let him do the talking. And the questions that man asked!"

"What did he want to know?"

"First, he wanted to know what kind of job the applicant held, how long he had been there, where he had worked before, was he satisfied, did he like his boss, how much he made and whether he saved any of it or spent it all!"

"Quite right, too," commented the Old Tiler. "He wanted to know if the applicant was a solid citizen, able to pay his dues and unlikely to become a charge on the lodge. Chap who holds a job today and leaves it tomorrow for another is apt to be an applicant for charity."

"But that's one of the things a lodge is for- charity," said the New Brother.

"To its members who are in need, yes," answered the Old Tiler. "But no lodge willingly takes in members who may need charity. Masonry is not a crutch for the indigent. It is a staff for those who go lame in life's journey, but when a man starts out lame he has to get crutches from some other institution."

"He asked, 'Why do you want to become a Mason?' that seemed to me an impertinence. A man's reasons for wanting to join Masonry are no business of ours."

"Is that so!" answered the Old Tiler. "Son, you know so many things that are not so! I have been on the petitions of a great many men and that is always my first question. I have heard many answers. Some men want to join because their fathers were Masons. Some think it will help them in life.

Some frankly say they want to make friends so they can be successful.

Others think that Masonry will help them in their religion. Still others want to be Masons because they want to belong to a secret society."

"But why is that our business?"

"A man who wants to join a fraternity because his father belonged, is good material," answered the Old Tiler. "He wants to imitate his father. As his father was a Mason it is probable that he was a good man.

If the applicant desires to imitate a good man, and thinks we can help him, his motives are worthy. The man who wants to become a Mason to stiffen his religious belief is not a good candidate. Masonry demands no religion of its applicants, merely a belief in Deity. A man with religious convictions which are slipping and looks for something to prop them up, should go elsewhere than the Masonic Altar.

Asking nothing but a belief in God, we have a right to demand that that belief be strong, well-grounded, unshakable, and beyond question.

"The man who says he wants to join the Masonic order because he wants to belong to a secret society doesn't get asked and more questions! He is through right there. Masonry is no haven for curiosity seekers. The chap who thinks Masonry will make him friends who will help him in his business gets nowhere with a good committee. Masonry is not a business club. Imagine a man going to a minister and saying: 'I want to join your church so I can sell lawn mowers to your members.' Would the minister want him? Masonry is not a church, but it is holy to Masons. Masonry is a bright and shining light in a man's heart which must not be sullied by profane motives. To attempt to use Masonry for business is like using the Bible to sit on diverting from the proper purpose that which should be held sacred.

"The man who answers that question by saying, 'I have always heard of Masons as men who receive help in being good men; I would like to have the privilege of becoming a member,' is approaching the matter in the right spirit. Masonry doesn't hunt the man, the man must hunt the lodge. And he must hunt with a pure motive, or cannot join any good lodge, with a good committee. The motive is vitally important. We want to know if he can afford \$50 for a fee and \$5 a year for dues. If they have to rob their children to join we have no use for them. We want to know if a man stands well with his fellows outside the lodge; if so he is apt to stand well with them inside. If he has few friends and those of doubtful character, the chances are he is not good timber for us.

"Masonry is what we make it. Every good man who comes into a lodge helps the fraternity. Every insincere man, every scoffer, every dishonest man who gets into lodge, injures the fraternity. Masonry can accomplish good in the hearts of men only as it is better than they are. When it becomes less good than the average man, the average man will not want to join, and Masonry's power will be gone. "The price of liberty, so we are told, is eternal vigilance. The price of quality in a lodge is eternal care by the investigation committee. An important job, it should be approached with the idea that the future of the lodge and of Masonry to some extent rests on the man making the investigation.

"Hm. Thanks. See you later."

"You're welcome- but what is your hurry?"

"Got to find Jones and tell him I'm the nut. Then ask the Master to let me go with him again and see if I can't see something else in his questions besides foolishness!" answered the New Brother.

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Lodge of Discovery—Installation 2015



Grand Inspector
V.W. Bro. Ross McDonald

Visit to Hong Kong by W. Bro. Russell Chilton

Brethren, before the cyclone hit Vanuatu my wife and I took some time out and went to Hong Kong. Bro. Secretary mentioned the beautiful lodge rooms and recommended that I paid them a visit. To visit an overseas lodge, you must go through your secretary who approaches the District you are visiting for an invitation. Upon hearing I am a Past Master of Corinthian Lodge in South Africa, they immediately invited me to attend the installation meeting of Corinthian Lodge of Amoy – how could I refuse!!!!

In the eighteenth century both Britain and France were expanding their sea-borne empires and had large numbers of Masons within their ranks of merchants, administrators and military. The first group of Masons arrived in Canton (now Guangzhou) on a Swedish East India Company ship in 1759 with a 'travelling warrant' allowing them to hold meetings in any port.

Once the British occupied Hong Kong, two lodges were set up: Royal Sussex Lodge (named after the then GM) initially moved around the region but finally settled back in Hong Kong in 1952; Zetland Lodge was named after the 2nd Earl of Zetland (the following GM) and built a hall in Zetland Street as a Masonic Centre in 1865.

Freemasonry rapidly spread into mainland China with the first known Chinese becoming a Mason in 1889 after being initiated into an English lodge in Guangzhou. By the Sino-Japanese war many lodges had a majority of Chinese Members, especially those meeting under the GL of the Philip-pines. During the Masonic persecution by the Nazi's, lodges in China continued to meet in secret even forming special lodges in prisoner of war camps.

With the establishment of the People's Republic of China, Freemasonry declined and the GL of China closed down in 1952 prompting the English DGM of Northern China to offer to close if the Central People's Government requested it. No request came, but slowly lodges closed or moved to Zetland Street.

Freemason's Hall in Zetland Street suffered major bomb damage during the war and was rebuilt in Kennedy Street as Zetland Hall. There are now twenty-six lodges meeting there, plus side degrees, with over 1,500 members. It houses a museum, a library of over 1,000 books, a full kitchen, banqueting hall and bar.

Corinthian Lodge of Amoy held its first installation meeting in 1878 with the warrant granted the following year and is numbered 1806 on the roll of the UGLE. Amoy was one of the coastal trading ports in China with an International Settlement. In this settlement a Masonic Hall was built in the 1880's and finally closed its doors in 1941 during the Pacific War. The Lodge was resurrected in 1948 and by the Installation Meeting the following year, the twelve original Amoy members had increased to twenty-six.

So I was visiting a region and a lodge with a very rich and varied history. Once again I was struck by the differences between lodges/districts who are all under the English Constitution canopy.

I am used to entering a lodge room as a visitor but this was the first time I had done this in the Third Degree. The DGM followed shortly after with his delegation of District Officers which is always a spectacular sight. As usual, the WM presented his gavel but I was astonished when the DGM accepted it and went straight to the Chair of King Solomon!!!! There he proceeded to replace the lodge officers with his Installation Team and then closed the Lodge down to the second degree – I was confused....

The WM took over as Installing Master and continued with the Observations, Charges and the first Obligation before we returned to the third degree for the Inner Workings. The greeting of the new WM by the PMs was different but the remaining perambulations and investing of officers was pretty similar to how we do it.

The after-board was a grand affair with around seventy attendees (no partners) in the spacious on-site banqueting hall and as the only visitor from out of the District, I was asked to reply to the Visitor's Toast. I explained my connection to Corinthian Lodge, passed on my congratulations to the WM and all the appointed officers that evening and bade all the Brethren that evening fraternal greetings from Lodge of Discovery.

Once again, this experience brought home to me the importance of visiting to compare and contrast the way we regard our own ritual. So Brethren, if you have space in your suitcase and time to allow you to visit an overseas lodge, then take the opportunity – you may be surprised at the differences.



Zetland Hall



SENSE OF A GOOSE

When you see geese flying in "V" formation, you might consider what science had discovered as to why they fly that way:

As each bird flaps its wings, it creates uplift for the bird immediately following. By flying in a "V" formation the whole flock adds at least 71 percent greater flying range than if each bird flew on its own.

People who share common direction and sense of community can get where they are going more quickly and easily because they are travelling on the thrust of one another.

When a goose falls out of formation, it suddenly feels the drag of resistance of trying to go it alone and quickly gets back into formation to take advantage of the lifting power of the bird in front.

If we have as much sense as geese, we will stay in formation with those people who are headed in the same direction as we are.

When the lead goose gets tired, it rotates back in the wind and another goose flies point.

It is sensible to take turns doing demanding jobs, whether with people or with geese flying South.

Geese honk from behind to encourage those up front to keep up their speed.

What messages do we give when we honk from behind?

Finally ...and this is important.....when a goose gets sick or is wounded by gunshot, and falls out of formation, two other geese fall out with that goose, follow it down to lend help and protection.

They stay with the fallen goose until it is able to fly or until it dies, and only then do they launch out on their own, or with another formation to catch up with the group.

Surely...If we have the sense of a goose, we would stand by each other like that!!

Comment

In reading this short presentation I can't help but think what Freemasonry would look like if, in our interactions with each other, we adopted the behaviour of GEESE.

HOPEFULLY WITHOUT THE NECESSITY TO HONK!!!!!!!!!!!!

Author Unknown, courtesy of the Educator

Lodge Birthdays

| | |
|-------------------------|--------------|
| Chris Kernot | 12 |
| Warrick Sands | 8 |
| Rod Neilson | 6 (J) |
| Michael Johnston | 5 (J) |
| Mick Benjamin | 2 |

News from the South

A message has been received from W. Bro. Don MacQuoid that he and Donna are moving from Panama to Cuenca, Ecuador and that he has made contact with the only English-speaking Lodge in the country. More of that in future issues.

It is with regret that I have to inform you that Bro. Randy Christie passed away on Monday 20th April on the Gold Coast of Australia. Randy had been ill since Christmas of last year with an aggressive form of leukaemia. Bro. Christie joined the Lodge in 1987 when he was employed by TVL in Vila and Santo and was a member for some 4 years.

Who is the better Mason?

The individual or a Lodge officer?

I have been wrestling with a conundrum lately regarding Freemasonry: Who is the better Mason, the person who is properly initiated, passed and raised a Master Mason and dis-appears shortly thereafter, or the Mason who becomes an officer of the Lodge? Let me give you my spin on it.

There may be many reasons why a Mason drops out of sight; first, his occupation may require him to work difficult hours or to cause him to move to another locale. As Americans, it is not uncommon for workers to move throughout the country. In my case, I have lived in eight different locations throughout the United States. I suspect I am not alone. The "Travelling Mason," as I call him, still respects the tenets of Freemasonry, but is not actively involved with the workings of the Lodge, either his Mother Lodge or as guest of another Lodge. Yet, he dutifully pays his dues as is required of him.

Another reason for not attending Lodge is perhaps he devotes more time to family activities or another Masonic body, such as the Shrine, Grotto, Scottish Rite, or York Rite. The culture of the Craft Lodge may be such; the Master Mason prefers attending these other bodies instead. In other words, he finds it more rewarding to attend these other bodies than a Craft Lodge. And if the Craft Lodge is mired in politics or incompetence, the Master Mason will likely look elsewhere to invest his time.

There is also the possibility a member may have joined, become disenchanted with all of Freemasonry and dropped out of sight. This is likely the cause for the members dropped from the rolls each year under the category of "Suspended; Non-Payment of Dues." Even under this scenario, it is unlikely the person will totally dismiss the obligations he took and the Masonic lessons he learned.

Regardless of the reason for dropping out, if the Master Mason learns the lessons of Freemasonry, takes them to heart, and uses them in his walk through life, be it at home or in business, than he is a True Mason, regardless if he has paid his dues or not.

As to the Masons who are officers, let us first consider the purpose of the Craft Lodge, which is to initiate new members, and to provide a venue to discuss Masonic related topics for the betterment of the Craft (aka, "Masonic Education"). There is also the matter of managing Lodge finances and assets, such as the Lodge building. This means, Lodge officers have three primary responsibilities:

Being proficient in Masonic ritual (the three degrees), as well as addressing the topic of membership. Of course, people join of their own free will and accord, but the officers should consider alternatives for communicating the virtues of Freemasonry to the public; e.g., an open house, recognizing a person or organization for their work, assisting a school or charity, etc. If the officers are not proficient in ritual, or in addressing membership, they are not doing their job competently.

Involved in providing Masonic Education, including such things as history, morality, charity, or contemporary subjects, such as how to use the Internet, computers, financial planning, etc. If the officers are not doing this, they are not doing their jobs competently.

Capable of managing finances and assets. Maintaining the Lodge building and furniture is one thing, managing the finances is another, and something commonly over-looked in many Lodges. There is no excuse for not preparing an annual audit of finances, and a budget for the new year, not unless they do not know how to perform such tasks. Lodge officers have a fiduciary responsibility to do such things as financial planning and preparing feasibility studies. If a Lodge appears to be in financial decline, it is up to the officers (and hopefully a finance committee), to determine how to raise income (such as an increase in membership dues) or lower expenses. If the officers are not doing this, they are certainly not doing their jobs competently.

Then again, I have seen far too many Lodges where a person becomes an officer for the wrong reason, such as to simply earn a Past Master's apron and to be called "Worshipful." Such people are in it to win accolades as opposed to truly serving the operations of the Lodge (something they are not qualified to do). Progression through the line is not a right, it has to be earned. If the person is not qualified to assume the office, he could cause considerable problems and, as such, he needs to be properly trained to assume the position, just like any other job.

In theory, the Craft Lodge is supported by the Grand Lodge who provides assistance in teaching the three primary responsibilities. However, if the Grand Lodge becomes overbearing, then the Craft Lodge will likely be encumbered by bureaucracy which is essentially no different than big government becoming intrusive in the lives of business and the individual. The Grand Lodge should serve the Blue Lodge, not the other way around.

So, who is the better Mason; the individual or the Lodge officer? Although I have known a handful of good Lodge officers over the years, professional people who know what they are doing, I have seen far too many not take their responsibilities seriously, are unqualified, thereby becoming detrimental to their Lodge and Freemasonry overall. In my mind, the True Mason is the person who has learned his Masonic obligations, implemented them in his walk through life, and respects the precepts of the fraternity. It is certainly not the person who dresses up in a tux, marches around the Lodge room, and practices politics for personal glory.

Freemasonry is a fraternity, not a club. It is a beautiful logical concept that is often physically implemented poorly.

by Tim Bryce
BRYCE ON FREEMASONRY

ANTIEN LANDMARKS

In the Masonic ritual, there are many references to the antient landmarks of the order and brethren are enjoined to act at all times in accordance with these landmarks and to preserve them sacred and inviolable.

The landmarks have been highlighted since the earliest days of speculative Freemasonry but it is difficult to decide exactly what was intended originally.

A landmark is described by some authorities as being a matter which dates back to time immemorial and something which is essential to the continued existence of Freemasonry as an institution.

Other writers have developed lists of landmarks which would seem to be more properly termed regulations, customs, practices or principles. The number of landmarks can vary from just a few to a considerable number; there is no standardisation of approach.

Perhaps the best known list is that proposed by Albert Mackey in 1858 which contained 25 landmarks covering a number of facets of the order.

THE HOLY MEN

Author & origin unknown (thank goodness) Blame it on me!!!!

Some years ago, when living in Northern British Columbia, a new Master Mason came to me with a problem. It seemed that he and his wife had made a solemn vow that there would be no secrets in their married life. And then he became a Freemason!!!!!!

"What do they do?????" she asked "I can't tell you" he replied.
"You're breaking our Marriage Vows!!" she stated, "I can't help it" he replied
"That's not good enough!!" she stated "OK, I'll try" he replied

"You see", he explained, "There are three types of people who are Freemasons!!!!"
"You're kidding" she replied, "Pray tell!!!!" "Well," he said "there are **Walkers Talkers and Holy Men**".

"What are you talking about?????" she said (obviously, as any woman would!!!!!!)
"Well" he said. "When you are allowed to enter the lodge room, you are blindfolded & there is a man who holds you firmly in his grasp. He is the one who leads you around the room while you listen to people talk to you about things you have no idea about. (Maybe later someone will tell me what they really said)!! **I think they were the Walkers!!!**
On a few occasions they stop and someone else starts to speak (again I don't really know what they said) but I figured out someone would fill me in after it was all over.
I think they were the Talkers!!!!!"

"But," she said, "Who were the **Holy Men???"**
"Well," he said, "every so often, while all this was all going on, there were moments when it seemed that there was a hesitation when someone didn't seem to know what to say or do and voices could be heard from the South East corner of the Lodge Room saying.
"OH MY GOD" "OH MY GOD"

I don't know who they were but I figured they must have been **The Holy Men**.

Comment

In February 2016 I will have been a Freemason for 60 Years (d.o.b. 1934) and I can reflect on many occasions when the **Old Farts** have, by their unwarranted criticism, virtually destroyed the confidence & enthusiasm of a Brother who has made an honest effort to perform Ritual in Open Lodge. Recently, I have come to realize that I could have, without realizing it, have been one of those HOLY MEN.

NOW - Having been informed by my doctor that, for health reasons, I must cut down on my Stress Levels, I have decided to relinquish all my Elected and Appointed offices and concentrate my efforts on Masonic Education alone.

Surely it is essential that we (**Holy Men**) allow our New Generation of Freemasons the **RIGHT** to make their own mistakes and grow from them.
That means we back off and become Positive Mentors!!!!!!

I feel better already!!!!

Norm (The Educator)

LOD CYCLONE PAM RELIEF FUND

Most of you will know by now that Vanuatu was devastated by Cyclone Pam on Friday 13th March this year. The day after Grand Lodge sent a 20,000 GBP directly to the Red Cross for assistance to Vanuatu.

This started a chain reaction and various Masonic organizations and individuals across the world quickly pledged donations for immediate relief to those persons suffering from the ravages of the cyclone.

The response was so great that the Lodge of Discovery opened an account at Westpac, Port Vila (ANZ bank was non-operational due to water incursion) - this fund was entitled the LOD CYCLONE PAM RELIEF FUND and would-be donors were encouraged to deposit their donations into this account.

The immediate relief that poured into the country was handled by the Vanuatu Government and the various NGOs so the Lodge took the view that we would be better-placed to go for a long-term aid programme.

From this the Lodge set up a sub-committee consisting of: Chair—W. Bro. Russell Chilton—Director of Ceremonies, W. Bro Rick Burns—WM, W. Bro. Geoff Clelland—Charity Steward, Bro. James Kluck—SW and Bro. Andrew Hibgame—JW to coordinate the donations and to research a long-term local infrastructure community project which would enhance the lives of the recipient(s) and give maximum exposure to our Lodge and Freemasonry in general.

The following Masonic organizations and private persons have so far sent donations for which we are extremely grateful:

- Dist. Grand Secretary District Grand Lodge Hong Kong & Far East
- David B Gwynne - Private donor
- District Grand Lodge of North Island New Zealand (details of individual Lodges to be advised)
- Mark Benevolent Find (MDF) London
- Bro. William & Teresa Howard—Private donor
- St George's Lodge, No 1170, Manchester, UK, (W. Bro. Brian Mott)
- Lodge Farrer 93 , NSW
- Waldon Lodge, Waldon Chapter and Audley Lodge, Essex, UK
- Absalom at Home Lodge No. 8382, London
- Langbourn and Dominicos Lodge No 5252 , London (W. Bro. Geoff Richards)
- V. W. Bro. Tom Stirling, Victoria

Further donations are pending—this goes to show how brotherly love, relief and truth encompasses the world

Future editions of the Discoverer will give updated details of the fund and its disbursement.

Humour

Bert was in the fertilized egg business. He had several hundred young 'pullets,' and ten roosters to fertilize the eggs. He kept records, and any rooster not performing went into the soup pot and was replaced.

This took a lot of time, so he bought some tiny bells and attached them to his roosters. Each bell had a different tone, so he could tell from a distance, which rooster was performing.

Now, he could sit on the porch and fill out an efficiency report by just listening to the bells.

Bert's favourite rooster, old Butch, was a very fine specimen, but this morning he noticed old Butch's bell hadn't rung at all!

When he went to investigate, he saw the other roosters were busy chasing pullets, bells-a-ringing, but the pullets, hearing the roosters coming, would run for cover.

To Bert's amazement, old Butch had his bell in his beak, so it couldn't ring.

He'd sneak up on a pullet, do his job and walk on to the next one.

Bert was so proud of old Butch, he entered him in the Farm Show and he became an overnight sensation among the judges.

The result was the judges not only awarded old Butch the "No Bell Piece Prize," but they also awarded him the "Pulletsurprise" as well.

Clearly old Butch was a politician in the making. Who else but a politician could figure out how to win two of the most coveted awards on our planet by being the best at sneaking up on the unsuspecting populace and screwing them when they weren't paying attention.

Vote carefully in the next election, you can't always hear the bells.

Timeless Truths.....nothing changes

In my many years I have come to the conclusion that one useless man is a shame, two is a law firm and three or more is a government.

John Adams

If you don't read a newspaper you are uninformed, if you do read a newspaper you are misinformed.

Mark Twain

Suppose you were an idiot. And suppose you were a member of government. But then I repeat myself.

Mark Twain

I contend that for a nation to try to tax itself into prosperity is like a man standing in a bucket and trying to lift himself up by the handle.

Winston Churchill