

# The Discoverer

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

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## Greetings Brethren,

A mixed bag of articles again this month for your entertainment, education and interest.

Please feel free to send me anything you'd like to have published.

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**Membership e-mail address list**

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

## THE MASONIC APRON

In Masonic symbolism the Lambskin Apron holds precedence. It is the initial gift of Freemasonry to a candidate, and at the end of life's pilgrimage it is reverently placed on his mortal remains and buried with his body in the grave.

Above all other symbols, the Lambskin Apron is the distinguishing badge of a Mason. It is celebrated in poetry and prose and has been the subject of much fanciful speculation. Some Masonic writers have contended that initiation is analogous to birth, or our advent from prenatal darkness into the light of human fellowship, moral truth and spiritual faith. Much ancient lore has been adduced in an effort to show that the Lambskin Apron typifies regeneration, or a new life, and this thought of resurrection may be the cause of its interment with the body of a deceased brother. At least it will serve until a better reason is advanced for this peculiar custom in the Masonic burial service. The association of the lamb with redemption and being born again is expressed by John, the Apocalyptic Seer, who had a vision on the Isle of Patmos, and beheld the purified and redeemed "of all nations, and kindreds, and people and tongues," Of them it was said, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

It has been regarded by many as a great religious symbol. In our present conception there are three parts of man, body, soul/mind and spirit; what the body is to the soul, the soul is to the spirit, namely, a house or habitation, but in oriental thought there were seven parts of man, four earthly and three heavenly, four physical and three spiritual. The four sides of the square symbolized the four physical and the three sides of the flap, or triangle, symbolized the three spiritual parts of man. The apex of the triangle or point of the flap stood for the seventh part of man which was called Atma and which means the eternal spark, the divine flame, the indestructible spirit of the living God in every human being. In this aspect it means that God is not a looker-on at the life of anyone. God is under every man and God is part of every man.

A badge is either good or bad by reason of that for which it stands. Aside from mysticism, I believe there are five distinct things of which the Lambskin Apron is a badge.

Firstly, in its use, it is a badge of service. In his recent book on "Symbolical Masonry," Brother H. L. Haywood has an interesting chapter on "The Apron wherein the Builder builds," and says it "was so conspicuous a portion of the costume of the Operative Mason that it became associated with him in the public mind and thus gradually evolved into his badge." By it Speculative Freemasonry seeks to distinguish the builder and place upon the brow of labour the laurel wreath of dignity and honour.

Secondly, made of Lambskin, it is in its fabric a badge of sacrifice. The Lamb in all ages has been not only an emblem of innocence, but also a symbol of sacrifice, and he who wears this Apron with understanding must be prepared for the time when hard things are to be done when trials are to be endured, and fortitude glorified.

Thirdly, in its colour it is a badge of purity. White is the clean colour that reflects most light. In Masonry there are three great religious rites. One is disalcation that is, entering a holy place or standing in the presence of God barefooted as a symbol of humility. It comes from a time when God appeared to Moses in the burning bush, he said, "Put off thy shoes from off thy feet for the place whereon thou standest is holy ground."

Another is the rite of circumambulation that is, going around an altar from east to west by way of the south. Dr. Joseph Fort Newton said: "When man emerged from the night of barbarism his religion was a worship of light; to him light was life and love, darkness was evil and death; to him light was the mother of beauty, the un-veiler of colour, the radiant, illusive mystery of the world; his temple was hung with stars, his altar a glowing flame, his ritual a woven hymn of night and day." To him the Sun was the greatest of God's creations, it inspired his adoration and in all his religious ceremonies he followed its apparent course through the heavens, as though he were walking in the footsteps of the Most High. Through this rite, memories of that religion of the dawn linger with us in Masonry today. The third is the rite of investiture or purification; that is, the presentation of the Apron. In a qualified way it bears the relationship to the lodge that baptism does to some churches, it is the external symbol of an inner purification. The Psalmist asked: "Who shall ascend into the hill of the Lord?" and answering his own question said, "He that hath clean hands and a pure heart." The Apron when correctly understood is the pledge of a clean life, the testimony that a candidate means to live pure, speak true, right wrong, and reverence conscience as king.

When we turn to the Ritual for its interpretation, we find the Apron to be an inheritance from the past, and so, in the fourth place, it is a badge of antiquity, "more ancient than the Golden Fleece and Roman Eagle." A ministerial brother once said that the Masonic Ritual was couched in stilted phrases and extravagant language, and as an illustration referred to the ritualistic speech used in the presentation of the Apron. Let us see if he was right. The most specific way of conveying thought and expressing truth is by comparison. It is difficult to comprehend an idea unless we can correlate and compare it with something already known. The Order of Golden Fleece here referred to was founded in the year 1492 by Philip, Duke of Burgundy; the Roman Eagle became Rome's ensign of imperial power about one century before the Christian era, while the Apron has come down to us from the very sunrise of time. "Hebrew Prophets often wore Aprons," they were used in the ancient mysteries of India and Egypt, they were used by early Chinese secret societies, by the Jewish religious sect called Essenes, they were employed as emblems by the Incas of Peru, the Aztecs of Mexico, and the prehistoric races of the American continent.

As a badge of antiquity, it emphasizes the value of the past. Blackstone, in his commentaries on the English law, said that in the making of a new law three things must be considered, namely, the old law, the mischief, and the remedy. No man can apply an intelligent remedy to an existing mischief without regard to the antecedent conditions out of which it grew. Present progress must be based on the accumulated experience and wisdom of the ages. Albert Pike said, "It is the dead who govern, the living only obey." "Every ship that comes to America got its chart from Columbus, every novel is debtor to Homer, every carpenter who shaves with a foreplane borrows the genius of some forgotten inventor."

As a badge of antiquity the Apron exalts the greatness and glory of the past in its present contribution to human good and happiness.

In the fifth place, the Apron is a badge of honour. It is declared to be "More honourable than the Star and Garter." Here we have another comparison. The Order of the Star was created by John II of France at the beginning of his reign in the middle of the 14th Century. It was a royal plaything and at the time of its formation its founder was engaged in acts of despotism and destruction.

The Order of the Garter was formed by Edward III of England in 1349. It was composed of the king and twenty-five knights and originated in the false pride and fantastic pomp of medieval manners. Edward A. Freeman, an English historian, says: "The spirit of knighthood is above all things a class spirit. The good knight is bound to endless courtesies toward men and women of a certain rank; he may treat all below that rank with any degree of scorn and cruelty." "Chivalry is in morals what feudalism is in law. Each substitutes personal obligations devised in the interest of an exclusive class, for the more homely duties of an honest man and a good citizen."

Freemasonry is in striking contrast to such conceptions. It stands for the removal of discord and dissension, for the promotion of peace, the pursuit of knowledge and the practice of brotherhood, for clear conscience, equality of opportunity and the divine right of liberty in man, for devotion to duty, the building of character and rectitude of life and conduct. Its symbolical supports are wisdom, strength and beauty; the principal rounds of its theological ladder faith, hope, and charity. Its primary tenets are brotherly love, relief and truth; its cardinal virtues are fortitude, temperance, prudence and justice. Its temple is erected to the Master Builder, its Great Light is the Word of Revelation and at its centre is an Altar of high and holy purpose. Like the shadow of a rock in a weary land, like a shining light in the window of a home, like a mother's kiss on a troubled brow and the breath of her prayer in the hour of despair, is the spirit of Freemasonry, calling man from the circumference of life to find God at the centre of the individual soul.

When we consider the messages delivered by these Orders and the Lambskin Apron – one speaking the language of class distinction, special privilege and the divine right of kings; the other telling the story of exact justice, equality of opportunity, and the brotherhood of man – it is not a stilted phrase and an exaggeration of speech to say that the badge of a Mason is more honourable than the Star and Garter.

As a badge of honour, the Lambskin Apron spells out integrity, honesty of purpose, probity of character, and soundness of moral principle. Therefore the Lambskin Apron is worthy of us, and we have to be worthy of it.

*From The Educator*

## The Knocks

The Knock(s) on the outer door is an alarm or a signal that someone seeks admission, the same as a knock on one's front door. The Three distinct knocks are an allusion to the saying, 'seek and ye shall find: ask and ye shall have: knock and it shall be opened unto you.'

Some students hold the theory that the knock on the door of the Lodge are given by his 'friend' of proposer on his behalf by proxy. Perhaps a catechism in an old ritual supports this:-

Q: Who brought you to be a Freemason?

A: "A friend whom I afterwards found to be a brother".

Q: How did you gain admission?

A: "By three distinct knocks".

There are three distinct knocks to obtain admission, and three distinct knocks to pass each obstruction.

One theory, among many, is that there are three obstructions and three doors (one door real, and two symbolical) to be negotiated by the Candidate.

*Sourced from Why? 'Coming to Terms with Freemasonry' by Bro. John Cane PPG Supt Wks*

## Two Horses

Just up the road from my home is a field with two horses in it.

From a distance, each looks like every other horse. But if you stop your car, or are walking by you will notice something quite amazing.

Looking into the eyes one horse will disclose that he is blind.

His owner has chosen not to have him put down but has made a good home for him. This alone is amazing.

If nearby and listening you will hear the sound of a bell. Looking around for the source of the sound, you will see it comes from the smaller horse in the field.

Attached to her halter is a small bell. It lets her blind friend know where she is so he can follow her.

As you stand and watch these two friends you'll see how she is always checking on him and that he will listen for her bell and then slowly walk to where she is, trusting that she will not lead him astray.

When she returns to the barn each evening, she stops occasionally, and looks back making sure her friend isn't too far behind, to hear the bell.

Like the owner of these two horses, God does not throw us away just because we are not perfect or because we have problems or challenges.

He watches over us and even brings others into our lives to help us when we are in need. Sometimes we are the blind horse being guided by the little ringing bell of those who God places in our lives.

Other times we are the guide horse, helping others see.

Good friends are like this. You don't always see them but you know they are always there. "Be kinder than necessary, for everyone you meet is fighting some kind of battle".

*Author Unknown*

Duncan Moore in his book *A Guide to Masonic Symbolism*, tells us:

"What turns a room, albeit a room with various special properties, into a temple is what happens at the end of the Opening. The truly symbolic aspects are the opening of the Volume of the Sacred Law and the placing of the other two Great Lights – the Square and the Compasses – upon it and the opening of the Tracing Board which together symbolise the fact that this is now a Masonic Lodge and that Heaven, in the form of the Compasses, is united with the Square of Earth."

## The Compass of his Attainments

I've told you the tale of his Lordship  
And the tramp he took home to his wife,  
To show what could happen to some-one  
Who never had sinned in his life.

It turned out the tramp's name was 'Enery,  
And his father had been on the square  
And he was conceived on the Friday  
When his father was put in the chair.

"A Lewis, by gad" said his Lordship,  
"And how did you come to be there  
On the pavement outside of the Temple  
With nothing half decent to wears"

Said 'Enery, "I talked with me mother  
Before she was took to her bed,  
She talked of one thing and another,  
And here's what the old lady said:"

"I can't tell you much of your father,  
Except he was some kind of gent  
Who I met in the 'all in Great Queen Street,  
-The one where the Masons all went".

"So when the old lady departed  
And left me to fend for meself,  
I took to the road broken hearted,  
And thought of me father's great wealf."

Now 'Enery 'ad 'eard about Masons,  
How they were responsive and kind,  
So he parked himself there on the pavement  
And waited until they had dined.

At this his Lordship looked pensive,  
And started to work out the dates  
Since the time of his own installation  
When he went to the call with his mates.

You know how his Lordship had found him  
And taken him home in the car,  
But the Lady refused to receive him.  
Well, you know what Ladyships are!

So his Lordship made his arrangements,  
And set him up nice, in a flat,  
With a pension to feed and to clothe him,  
And you couldn't want better than that.

Now 'Enery began to get restive  
When he thought what his life could be like,  
And he started to take driving lessons  
So his Lordship bought him a bike.

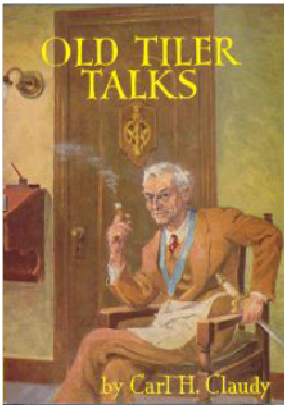
But soon he was asking the questions,  
Being free, and at least twenty-one  
And he rode off to tackle his Lordship,  
Who told him what had to be done.

Well, the time came for 'Enery's acceptance  
The date had been fixed in advance  
The secretary did all the homework,  
And the Master left nothing to chance.

But when 'Enery got on his cycle,  
-All dressed in his best quite a swell,  
He found that the chain had departed  
And the brakes were asunder, as well.

Now the road to the Temple was easy,  
It ran down the side of the slope,  
They tied up the brakes with some sisal,  
I And coasted off down full of hope.

Well he got there in time for the ritual  
But he asked at the festive board  
How the Master had known that he entered  
Of his own free wheel and a cord!



## Old Tiler Talks— LAUGHTER

"If I had it my way," began the New Brother, sitting beside the Old Tiler, "I'd make it a Masonic offense to laugh in the lodge room. We are not as serious about our Masonry as we should be."

"Someone laughed at you, or you are talking to yourself very seriously!" answered the Old Tiler.

"I am not!" cried the New Brother. "I take Masonry seriously! What we do in the lodge room has the sacredness of a religious ceremony. I can see no difference between the sacredness of the Altar of Masonry and the altar of a church, and when I go and see the beautiful windows, and hear the music and watch the choir boys come up the aisle, and hear the minister give out the solemn text- well, you know how inspiring it is. I feel the same way in lodge sometimes, during the more solemn parts of the degrees. But we have a business meeting first and sometimes someone cracks a joke and everyone laughs, and some brethren misinterpret and giggle sometimes in the degrees, and there is some ritual which isn't awe-inspiring and- and I think it should be changed!"

"Well, go ahead and change it!" cried the Old Tiler. "I don't believe that absence of solemnity is a Masonic landmark which can't be changed."

"Of course it isn't, but how can I change it?"

"That's your problem!" smiled the Old Tiler. "You are the reformer, not I. But before I wasted much grey matter, I'd ask myself a few questions. You seem to like things serious, so this should come easy to you. Then I'd talk to the Chaplain. David is young, but he has common sense.

"It would do you good to go his church. You would find it as solemn and beautiful as any other during the service. But if you went to a vestry meeting you'd see David grin, and maybe someone would tell a ministerial joke. I can't imagine God being displeased about it. Seems to me if he hadn't wanted people to laugh he wouldn't have made so many brethren to laugh at!

"Brother David would tell you that there was a time to be reverent and a time to be happy, and that a church in which people couldn't be happy wasn't much of a church. Ever go to a wedding? Ever see people grin and kiss the bride when it was over? Ever go to a church social? Ever go to the boys' club in a red-blooded church?

"It didn't hurt the church in their eyes, did it? Then why should it disconcert you to have a lodge room treated the same way? Get it out of your head that Masonry or religion is bound up in a room, or a building. It doesn't hurt so long as we don't laugh at the wrong time! It doesn't hurt the solemnity of the Masonic degree that our lodge room is first but a business meeting hall and afterwards maybe a dining room. It is the spirit in which we do our work that counts, not the letter; it is the temple in our hearts which must be kept sacred, not the mere physical confines of brick and stone in which we meet.

"That there should be no cause for laughter during the degrees. But to say we can't laugh in a lodge room is to get the dog by the wrong tail!

"Masonry, my son, is joyful, not mournful. It should be filled with laughter of little children, the happy smiles of contented women, the loveliness of faithful friendship, the joy of flowers and music and song. To make it too serious for smiles, too solemn for happiness, perverts it. If God made sunshine and children and flowers, don't you suppose He wanted the one to dance with the other in the third? If He made happiness and human hearts, don't you suppose He wanted the one to live in the other?

"Masonry is an attempt to live the brotherhood of man under the Fatherhood of God. The best of all human fathers can but touch the skirts of the Being who is the All Father. But did you ever see a human father worth his salt who didn't want his children laughing and happy?

"There is a time for work and a time for play. There is a time for degrees and a time for refreshment. There is a time for business meetings and a time for ritual. There is a time for laughter and for joy as well as a time of solemnity and reverence. The one is just as important as the other."

"I wish just once," said the New Brother, "I could start something with you which I could finish!"

"Try offering me a cigar!" suggested the Old Tiler.



### Lodge Birthdays

<b>Chris Kernot</b>	<b>13</b>
<b>Warrick Sands</b>	<b>9</b>
<b>Rod Neilson</b>	<b>7 (J)</b>
<b>Michael Johnston</b>	<b>6 (J)</b>
<b>Mick Benjamin</b>	<b>3</b>

### News from the South

News from W. Bro. Brian Mott in the UK that he and wife Pat will be visiting Port Vila in September to attend the wedding of their daughter Alison.

The Lodge is planning another visit to the Lodge of Fiji Installation on 18 June this year.



## Moments of Reason

Old age in winter, alas, for many people, but for those who are wise and optimistic, it is the happy and fruitful time of harvest.

As long as one continues to be amazed, one can delay growing old.

The entire life of a human being depends upon a "YES" or a "NO" uttered two or three times between the ages of sixteen and twenty five.

Old age arrives suddenly, as does the snow, one morning, on awakening, one realizes that everything is white. It is by growing old that one learns to remain young. If someone declares that he is able to do everything at sixty, that he was able to do at twenty, then he was not doing much when he was twenty!!!

Old age embellishes everything, it has the effect of the setting sun on the beautiful twilights of autumn. As one grows old, one generally rids himself of his shortcomings, because they no longer serve any useful purpose.

There are four great periods in the life of a man; the one where he believes in Santa Claus, the one where he no longer believes in Santa Claus, the one where he is Santa Claus and the one where he looks more and more like Santa Claus.

The good side of this, as old as one might be, is that one is always younger than he will ever be. The person who considers himself too old to learn something has probably always been that way.

*With acknowledgement to The Educator*

## TONGUE

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

## TONGUE OF GOOD REPORT

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

## That's Not How We Did It In My Year!!!

*This article came to me from The Educator—food for thought indeed!!*

The story is told of a bishop who was touring a newly constructed church building.

The church's pastor took the bishop into the sanctuary. Above the door was painted a verse of Scripture that said, "My house shall be called a house of prayer." Next, the pastor took the bishop into the kitchen where the following scripture from the Gospel of Matthew was painted above the door "I was hungry, and you fed me." As they went into the Sunday-School room, the bishop saw above the door the words from II Timothy "Study to show thyself approved." The bishop was impressed by this congregation's commitment to the Scriptures. Then, as he entered the nursery he saw these words from the New Testament, "We shall not all sleep, but we shall all be changed."

Indeed, we shall all be changed. In fact, the art of Freemasonry is the practice of intentional change. Freemasonry changes a man from profane, to Apprentice, to Fellow, to Master, over time, through a course of allegorical moral instruction. Freemasonry teaches that life is ABOUT change. We learn in our Craft that men advance through life in three principle stages of change, namely youth, manhood and age. Additionally, Masons are taught that we are always undergoing the process of change via the use of our working tools as we seek to change ourselves from rough to perfect ashlar, better fit for the Builder's use.

If Freemasonry is such a progressive order, why then, is the new master of a lodge who seeks to bring about some change that he views as positive, so often met with the words "That's not how we did it in MY year!?" I propose that there are three major reasons that Past Masters say those words: insecurity, ignorance, and impotence.

**Insecurity:** It has been said that the only person who likes change is a baby with a dirty diaper. And, frankly I have seen some of them who didn't much care for it either. One of the principal reasons that humans are uncomfortable with change is because, by definition, it is insecure. We are comfortable with what we know. The familiar seldom surprises us. It is important that we realize that one of the aims of Freemasonry is to provide stability. Indeed, there are few human creations more stable than the great cathedrals constructed by our operative relatives. So then, how do we foster security while at the same time maintain needed change? The answer requires us to have a firm grasp of what Freemasonry truly is, and what it is not. Freemasonry is a course of moral instruction. Freemasons are good men who seek to become better men through the application of Masonic principles in their lives.

Therefore, some things about Freemasonry must never change or Freemasonry will cease to exist. A few examples of these unchangeable things are: solid character investigations of our proposed members, the Masonic tradition of initiating, passing and raising men in our ancient ritualistic tradition, the moral teachings of the fraternity and the expectation of high moral conduct from all Freemasons.

However, many things in our lodges, not only may change, but also should change. For instance, a lodge's meeting time, the attire expected of its members, the food eaten by the lodge, or the lack thereof, the day that the lodge schedules its degrees, whether the lodge reads its minutes aloud or prints them for the members to silently read, are all things that are open to change to meet the cultural expectations and needs of the membership.

Once an understanding of what things are changeable and what things are not changeable has been arrived at, then one may safely go about the business of making needed changes. When the changes are being announced and implemented, it is important to emphasize first the things that will be staying the same. Often times, a new master is so excited about his idea that he forgets to present them with tact and humility.

Consider these two differing examples:

Example One: *"Wardens and Brothers. We waste a lot of time in this lodge reading the minutes of previous meetings aloud each month. It is boring and stupid. From now on they will be typed out and handed to you as you come in. Read them silently then we will approve them and get down to the good stuff."*

Example Two: *"Wardens and Brothers. It is important to make sure that our lodge's business is accurately recorded, and that all of the brothers are aware of what happens in our Stated Meetings. Our secretary and Past Masters have all done a good job of doing that by reading the minutes out loud each month. From now on, however, we will accomplish that same goal differently. The minutes will be in printed form and personally given to each of you as you enter the lodge room. The same attention to accuracy and detail will be preserved. But, it is hoped that this change will allow our meetings to be slightly more efficient " or forwarded by email to all Brethren in advance of the Lodge meeting.*

The second example does not negate the work of past generations. Yet, it effectively brings about the needed change. By emphasizing the fact that the truly important goal of lodge minutes will be maintained, the Past Master's sense of security is less threatened by the new change. Hence, the new man in the East is less likely to hear *"That's not the way we did it in MY year!"*

**Ignorance:** Our Brother Samuel Clemens [Mark Twain] once said that travel is the natural enemy of ignorance. Indeed, Masons who have traveled to lodges other than their own quickly learn that there are many good and equally Masonic ways for a lodge to function. Unfortunately, many of our lodge members are only familiar with the traditions and practices of their own individual lodge. Therefore, when a well-informed Master attempts to improve his lodge by borrowing ideas learned from others, he is met with opposition from less informed brothers in his lodge who consider his ideas foreign to Freemasonry. Ideally, the new Master could compel his members to visit other lodges and expand their personal understanding of our Craft. However, the next best thing is for him to educate his members about the practices of other lodges. By informing his lodge that some of his new ideas are not really new at all, but rather have a proven record of success in other lodges, he will likely meet with less opposition from ignorant members of his lodge than he otherwise would.

**Impotence:** In his play *"Death of a Salesman"*, Arthur Miller tells the story of Mr. Willy Loman. During his prime, Willie had been the best salesman around. He knew everyone, and everyone loved him. Over time however, Willie's friends retired or died. Willy found himself surrounded by people who did not know him. Instead of being viewed with great respect and awe by those he worked with, his new co-workers viewed him with impatience and disrespect. They wished that he would get out of their way and stop talking about the good old days. They had a business to run. Willy just wanted to be treated with the respect and admiration that he had grown accustomed to in his prime. At the same time, he was frustrated with his own decreasing ability to perform. *Our lodges are filled with Willy Lomans'*

Many elderly lodge members are having a difficult personal struggle dealing with their loss of status and power. They have retired from jobs where they were once respected leaders. The children who respected and obeyed them have now grown and moved away. As they look around

society, they see people young enough to be their grandchildren in positions of power and prominence. They feel impotent and used up. Therefore, in lodge, the last place where they still feel a sense of power, they often go too far in their attempt to have influence and control.

As frustrating as this reality may be to the new Worshipful Master, he would do well to recognize the base cause of these brothers' behavior. The wise Master will do all in his scope of influence to show the elder members of his lodge true respect. He will appoint them to work that they are capable of excelling in, and frequently praise and thank them for their efforts. When these brothers are busy with tasks such as organizing the lodge's Past Master's guild, overseeing the mentoring committee, working on character investigation committees, on the social night organization team, etc, they will be less likely to oppose the new Master's plans with the words "*We didn't do it like that in my year!*" because they will feel that they still have a sense of belonging, purpose and power in their lodge.

Finally, while the new Worshipful Master will do well to recognize the points made in this paper, he must always remember that it is HE who is Master of his lodge. While he rules his lodge with brotherly love and concern for his members' personal well being, he must also govern with the good of his lodge in mind. And, while he will inevitably hear the words "*We didn't do it like that in MY year!*" at some point, he can take solace by silently thinking to himself the response "*and that is exactly why we are doing it like this now!*"

**Comment by the Educator**—I must admit that I can identify with Willie Loman as at 81, with 60 years in Freemasonry I certainly prefer that our newer & younger Brethren take the reins and bring with their youthful exuberance and new technologies with them. As I see it, were it not for these technologies I would not be able to communicate with you in this fashion.

Fortunately, by way of The Educator, I have been able to find a way to make an ongoing contribution & feel blessed to be able to do so. I am in total agreement with the Writer is saying that there is always a way for each & every one of us to share our skills & experience. The key is to find our own personal niche!!

**Letter from UGLE re Retirement of the Grand Secretary**

It is with great sadness that we inform you that the Grand Secretary has announced his wish to retire and it has been mutually agreed that this will be effective from 30<sup>th</sup> April 2016.

Nigel Brown has supported and encouraged the Grand Master's open communication policy and brought both Provinces and Districts to a much closer relationship with Grand Lodge. He has served the office at a time of rapid change and introduced new initiatives including Mentoring and Communications, to name but two, aimed at ensuring the future of Freemasonry.

We wish both Nigel and Maria good health and every happiness in the future.

**What is Masonry?**

In the home	it is kindness
In business	it is honesty
In society	it is courtesy
In work	it is fairness
Toward the Unfortunate	it is pity
Toward the Fortunate	it is congratulation
Toward the Weak	it is help
Toward the Strong	it is trust
Toward the Penitent	it is forgiveness
Toward the Wicked	it is resistance
Toward God	it is reverence and love

1. Examination of genitalia reveals that he is circus sized.
2. The patient has no previous history of suicides.
3. Patient has left white blood cells at another hospital.
4. Patient's medical history has been remarkably insignificant with only a 11kgs weight gain in the past three days.
5. She has no rigors or shaking chills, but her husband states she was very hot in bed last night.
6. Patient has chest pain if she lies on her left side for over a year.
7. On the second day the knee was better, and on the third day it disappeared.
8. The patient is tearful and crying constantly. She also appears to be depressed.
9. The patient has been depressed since she began seeing me in 1993.
10. Discharge status: Alive but without my permission.
11. Healthy appearing decrepit 69-year old male, mentally alert but forgetful.
12. Patient had waffles for breakfast and anorexia for lunch.
13. She is numb from her toes down.
14. While in ER, she was examined, x-rated and sent home.
15. The skin was moist and dry.
16. Occasional, constant infrequent headaches.
17. Patient was alert and unresponsive.
18. Rectal examination revealed a normal size thyroid.
19. She stated that she had been constipated for most of her life, until she got a divorce.
20. I saw your patient today, who is still under our car for physical therapy.
21. Both breasts are equal and reactive to light and accommodation.
22. The patient refused autopsy.
23. The lab test indicated abnormal liver function.
24. Skin: somewhat pale but present.
25. Patient has two teenage children, but no other abnormalities