

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

This month let us remember 'The Fallen' with Binyon's Ode of Remembrance:

*They shall grow not old
As we that are left grow old
Age shall not weary them
Nor the years condemn
At the going down of the sun
And in the morning*

WE WILL REMEMBER THEM

LEST WE FORGET

Editor:

W. Bro. Alan Churchill

P.O. Box 235

Port Vila, Vanuatu

Tel: 678 55 64486

achurchill@vanuatu.com.vu

www.LOD8737.org



**The Red Poppy -
why we wear a poppy as
a symbol of remembrance.**

Brethren, at this time of year it is traditional to wear the poppy as a symbol of remembrance, a tradition that began as a result of the poem "In Flanders Fields" by John McCrae.

The field poppy is an annual plant which flowers each year between about May and August. Its seeds are scattered on the wind and can lie dormant in the ground for a long time. If the ground is disturbed from the early spring the seeds will germinate and the poppy flowers will grow.

This is what happened in parts of the front lines in Belgium and France. Once the ground was disturbed by the fighting, the poppy seeds lying in the ground began to germinate and grow during the warm weather in the spring and summer months of 1915.. The field poppy was blooming when the ANZAC and British Forces arrived at the start of the campaign in April 1915.

Membership e-mail address list

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

The sight of these delicate, vibrant red flowers growing on the shattered ground caught the attention of a Canadian soldier by the name of John McCrae. He noticed how they had sprung up in the disturbed ground of the burials around the artillery position he was in. It was during the warm days of early May 1915 when he found himself with his artillery brigade near to the Ypres-Yser canal. He is believed to have composed a poem following the death of a friend at that time. The lines of the poem have become some of the most famous lines written in relation to the First World War.

In Flanders Fields

**In Flanders fields the poppies blow
Between the crosses row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.
We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved, and were loved, and now we lie
In Flanders fields.
Take up our quarrel with the foe:
To you from failing hands, we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.**

How the red Flanders poppy became the modern-day symbol of Remembrance was the brainwave of an American woman, Miss Moina Michael. "The Poppy Lady". On the 9th November 1918, two days before the Armistice was declared at 11 o'clock on 11th November. Moina Belle Michael was on duty at the YMCA Overseas War Secretaries' headquarters in New York. She was working in the reading room, a place where U.S. servicemen would often gather with friends and family to say their goodbyes before they went on overseas service.

On that day YMCA hall was busy with people coming and going. The Twenty-fifth Conference of the Overseas YMCA War Secretaries was in progress at the headquarters. During the early part of the morning as a young soldier passed by Moina's desk he left a copy of the latest November edition of the "Ladies Home Journal" on the desk.

At about 10.30am Moina found a few moments to herself and browsed through the magazine. In it she came across a page which carried a vivid colour illustration with the poem entitled "We Shall Not Sleep". This was an alternative name sometimes used for John McCrae's poem, which was also called "In Flanders Fields". Lieutenant-Colonel John McCrae had died of pneumonia several months earlier on 28th January 1918.

Moina had come across the poem before, but reading it on this occasion she found herself transfixed by the last verse:

**Take up our quarrel with the foe:
To you from failing hands, we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.**

In her autobiography, entitled "The Miracle Flower", Moina describes this experience as deeply spiritual. She felt as though she was actually being called in person by the voices which had been silenced by death. At that moment Moina made a personal pledge to "keep the faith". She vowed always to wear a red poppy of Flanders Fields as a sign of remembrance. It would become an emblem for "keeping the faith with all who died". Compelled to make a note of this pledge she scribbled down a response on the back of a used envelope. She titled her poem "We Shall Keep the Faith".

**Oh! you who sleep in Flanders Fields,
Sleep sweet - to rise anew!
We caught the torch you threw
And holding high, we keep the Faith
With All who died.
We cherish, too, the poppy red
That grows on fields where valor led;
It seems to signal to the skies
That blood of heroes never dies,
But lends a lustre to the red
Of the flower that blooms above the dead
In Flanders Fields.
And now the Torch and Poppy Red
We wear in honour of our dead.
Fear not that ye have died for naught;
We'll teach the lesson that ye wrought
In Flanders Fields.**

Three men attending the conference then arrived at Moina's desk. On behalf of the delegates they asked her to accept a cheque for 10 dollars, in appreciation of the effort she had made to brighten up the place with flowers at her own expense. She was touched by the gesture and replied that she would buy twenty-five red poppies with the money. She showed them the illustration for John McCrae's poem "In Flanders Fields" in the Ladies Home Journal, together with her response to it "We Shall Keep the Faith". The delegates took both poems back into the Conference.

After searching the shops for some time that day Moina found one large and twenty-four small artificial red silk poppies in Wanamaker's department store. When she returned to duty at the YMCA Headquarters later that evening the delegates from the Conference crowded round her asking for poppies to wear. Keeping one poppy for her coat collar she gave out the rest of the poppies to the enthusiastic delegates.

According to Moina, this was the first group-effort asking for poppies to wear in memory of "all who died in Flanders Fields". Since this group had given her the money with which to buy them, she considered that she made the first sale of the Flanders Fields Memorial Poppy on 9th November 1918. Moina Michael was determined to put all her energy towards getting the Poppy emblem adopted in the United States as a national memorial symbol. She was encouraged by a positive reaction to the idea by the press.

She began a tireless campaign at her own expense, starting with a letter to her congressman in December 1918. In the letter she asked him to put the idea to the War Department, which he immediately did. She wanted to act swiftly so that this new national emblem might be already be produced in the form of pins, on postcards and so on in time for the signing of the peace treaty at Versailles in June 1919.

She realized that after the war the numerous signs related to the war - the Red Cross, War Loan insignia, Service Flags - which had been evident all over the United States during its involvement in the war would gradually be removed. Moina considered that a replacement emblem, the red poppy, could be used to fill those empty spaces as a symbolic reminder of those who had not returned home to celebrate the end of the war.

Her religious upbringing inspired her to believe that the Flanders Memorial Poppy was indeed a spiritual symbol with more meaning behind it than pure sentimentalism. She likened the new optimism for a world returned to peace after the "war to end all wars" to the magnificent rainbow which appeared in the sky after the terrible flood in the bible. Originally Moina intended to use the simple red, four petalled field poppy of Flanders as the Memorial Poppy emblem.

However, in spite of the interest raised by the appearance of the new emblem at the time, and Moina's continued efforts to publicize the campaign, this emblem was not taken up by any group or individual to help establish it as a national symbol.

By March 1919 she had moved back to Georgia to take up her place at the University of Georgia. With the return of thousands of ex-servicemen to the state Moina realised that there was not only a need to honour the memory of those who had died in the service of their country, but also a need to remember that those who were returning also had mental, physical and spiritual needs.

During the summer months of 1919 Moina taught a class of disabled servicemen. There were several hundred ex-servicemen in rehabilitation. She thought the emblem could be developed so that it could be used to help all servicemen who needed help for themselves and for their dependants.

By 1920 Moina Michael was beginning to lose hope that the Memorial Poppy idea would ever come to fruition. She was in a dilemma about whether to pursue her own academic career or whether to abandon it in order to devote herself entirely to the Memorial Poppy campaign. However, in the early 1920s a number of organizations did adopt the red poppy as a result of Moina's dedicated campaign.

In 1919 the American Legion was founded as an organization by veterans of the United States armed forces to support those who had served in wartime in Europe during the First World War.

In August 1920 Moina discovered by chance that the Georgia Department of the American Legion was to convene on 20th of that month in Atlanta. Prior to the convention she searched out the delegates and the Navy representative promised to present her case for the Memorial Poppy to the convention.

The Georgia Convention subsequently adopted the Memorial Poppy and also agreed to endorse the movement to have the Poppy adopted by the National American Legion and resolved to urge each member of the American Legion in Georgia to wear a red poppy annually on 11th November.

One month later, on 29th September 1920, the National American Legion convened in Cleveland. The Convention agreed on the use of the Flanders Fields Memorial Poppy as the United States' national emblem of Remembrance.

A French woman by the name of Madame Anna E Guérin was present at the 29th September National American Legion convention. Anna was a representative of the French YMCA Secretariat. She was inspired by Moina Michael's idea of the poppy as a memorial flower and she also believed that the scope of the Memorial Poppy could be expanded to help the needy. She considered that artificial poppies could be made and sold as a way of raising money for the benefit of the French people, especially the orphaned children, who were suffering as a result of the war.

Anna Guérin returned to France after the convention. She was the founder of the "American and French Children's League" through which she organized French women, children and war veterans to make artificial poppies out of cloth. Her intention was that these poppies would be sold and the proceeds could be used to help fund the restoration of the war-torn regions of France.

Anna was determined to introduce the idea of the memorial poppy to the nations which had been Allied with France during the First World War. During 1921 she made visits or sent representatives to America, Australia, Britain, Canada and New Zealand.

In 1921 Madame Guérin made arrangements for the first nationwide distribution across America of poppies made in France by the American and French Childrens' League. The funds raised from this venture went directly to the League to help with rehabilitation and resettlement of the areas of France devastated by the First World War. Millions of these French-made artificial poppies were sold in America between 1920 and 1924.

Madame Anna Guérin travelled to Canada, where she met with representatives of the Great War Veterans Association of Canada. This organization later became the Royal Canadian Legion. The Great War Veterans Association adopted the poppy as its national flower of Remembrance on 5th July 1921.

The first British Poppy Day Appeal was launched that year, in the run up to 11th November 1921. It was the third anniversary of the Armistice to end the Great War. Proceeds from the sale of artificial French-made poppies were given to ex-servicemen in need of welfare and financial support.

In 1921 Anna Guérin sent some French women to London to sell their artificial red poppies. This was the first introduction to the British people of Moina Michael's idea of the Memorial Poppy. Madame Guérin went in person to visit Field Marshal Earl Douglas Haig, founder and President of The British Legion. She persuaded him to adopt the Flanders Poppy as an emblem for The Legion. This was formalized in the autumn of 1921. By 1922 Haig established the first Poppy Factory in Richmond, Surrey, but such was the demand for poppies that few were reaching Scotland. In 1926 his wife, Lady Haig, established a Poppy Factory in Edinburgh to produce poppies exclusively for Scotland.

Since then the poppy has become a symbol of remembrance and for the sacrifices made by our Armed Forces, both at times of war and in their peace keeping duties. Importantly, for nearly 90 years it has raised millions of pounds to support the needs of veterans and their families, living in Scotland.

And from that time the red poppy has been sold each year by The British Legion from mid October to raise funds in support of the organization's charitable work.

This article came from a combination of two sites, The Great War and Scotland poppy, and the website can take no credit. Our readers might notice that the picture used at the top of this article features a poppy with four petals and no leaf. This is what is known as the 'Scottish Poppy.' And this is the official reason why we have one.

Why is there a different poppy in England, Wales and Northern Ireland?

Since Earl Haig first launched the Poppy Appeal in Scotland in 1921, we have always had our own unique design. The Scottish poppy features four petals, whereas the poppy produced by the Royal British Legion for the Appeal in England, Wales and Northern Island has two petals and a green leaf.

Why can I not buy a poppy with the green leaf on it in Scotland?

Apart from being botanically incorrect it would cost £15,000 to make leaves for all poppies - money we feel is better spent on veterans. We might be slightly biased but we think the Scottish poppy looks nicer too! Now you know why we Scots wear a poppy without a leaf!

With or without, Just buy one please. Lest we forget!

With acknowledgement to Lodge Stirling

That darn black ball



It must be understood that it is quite as constitutional to cast a black ball as a white one, and that the brother who exercises his privilege conscientiously and righteously is entitled to be protected from suspicion and abuse. But it cannot be too forcibly impressed on brethren that the right of voting upon the election of a candidate is a serious responsibility and that any brother who abuses that sacred trust for the gratification of a personal grudge, or by way of unjust retaliation is debasing himself and that his actions reflect on his own moral sense. It is a mean and contemptible action, unworthy of a member of the fraternity.

NZ Craftsman 1939

Nature knows no trifling; she is always sincere, always serious, always stern; she is always in the right, and the errors and mistakes are invariably ours.

Goethe

We can all do more than we have done, and be not a whit the worse. It was never loving that emptied the heart, nor giving that emptied the purse.

NZ Craftsman 1940

DID YOU KNOW? What is meant by "Regular Step"?

Answer: Regular, in this case, means recognized or correct. The word implies that it must be made in the manner in which the candidate has been instructed. Indeed, the step is actually a part of the mode of recognition that follows it; hence the emphasis on the word regular.

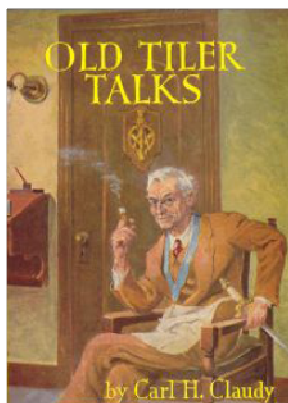
The above answer was answer given by W. Bro. Harry Carr, a former Secretary of Quatuor Coronati Lodge No. 2076.

News from the South

Lodge Birthdays

Alan Sands	18
Mark Striker	15
Mark Stafford	10
Mike Harrison	7
Shahi Sanjappa	1

Brethren, I stand corrected for duff information last month— Joe Mulders tells me is a young 87, not 89, and he was not a pilot but manager of New Hebrides Airways Ltd and Air Melanesie from 1964-69. Joe then became Secretary-General of the Chamber of Commerce and Tourist Information Bureau until he went back to Australia in 1981.



Old Tiler Talks— Meanest Master

"We have the meanest Master in captivity!" stormed the New Brother to the Old Tiler.

"Softly, softly!" cautioned the Old Tiler. "What has the poor man done now?"

"Refused to help me out of trouble!" answered the New Brother. "And he could have done it, just as easy. . . ."

"Tell me about it," suggested the Old Tiler. "Maybe there are extenuating circumstances!"
"That's just what I told him!" replied the New Brother, hotly. "At the funeral of Brother Picus, two weeks ago, I was a pallbearer. I was late, and didn't go to the temple to see the lodge opened, but drove my car directly to the church. There was a big crowd, of course; Brother Picus was much beloved. I couldn't find a parking space. I drove around the block and finally found one and backed in. When I came out of the church a cop was standing by my car and I had a hard time to keep him from taking me to the police station! I finally convinced him that I had to act as a pallbearer, but I got a summons to go to court the next day.

"I took it up with the Master. He knows the Captain of that precinct. All he needed to do was to see him, but he wouldn't move in the matter. I think that was mean and maybe un-Masonic."

"Sounds very bad, to me," answered the Old Tiler, noncommittally. "What did the cop say you did?"
"Parked in the wrong place," answered the New Brother. "I didn't see any sign!"

"That all?" asked the Old Tiler.

"No -- he said I had left my engine running and he had stopped it."

"Well, did you?"

"Why, yes, I did. I knew I'd only be a minute in the church. The old car starts so hard so I just let her run."

"Oh, you did. Well, now, that makes it look even worse!" grinned the Old Tiler.

"I don't think I understand . . ."

"You will in a minute!" answered the Old Tiler, grimly. "The Master has a right to complain to me that you are a mean Master Mason! You go to a funeral and break two regulations; one of no, one of great importance. Then you ask the Master to intercede, ask that the police Captain elude his duty, all because you are a Mason!

You try to make Masonry the father of special privilege and hide behind your apron, while a profane would have to pay the penalty of lawlessness! It looks very bad, my brother, but not for the Master."
"Oh, I say, Old Tiler! You are rough!"

"I haven't started yet," answered the Old Tiler. "Let me tell you . . . "

"But they were such little violations!" interrupted the New Brother.

"They were not!" answered the Old Tiler sharply. "You were a menace to society. Parking wrong is no crime; it is merely an inconvenience to others. But leaving your engine running is a serious offense because of the possibility of damage. Gear shift levers have been known to engage themselves. Small boys who want to drive a car like Dad have been known to get in cars with engines running and damage themselves and other people. I'm glad the Master had sense to let well enough alone. What did the judge say?"

"Well, he said pretty much what you said!" answered the New Brother, shamefacedly. "He only fined me ten dollars, although he might have plastered fifty on me. Said he would have turned me loose for the wrong parking, considering the reason for my haste, but that there was no excuse for leaving the engine running."

"Sensible judge!" remarked the Old Tiler. "Masonry is no mother of special privilege. There is no reason why a Mason should be permitted to get away with anything his profane brother can't do. Masons are supposed to be the pick of the community. They are taught to revere their country and its laws. Oh, I know this is a mere police requirement. But police regulations are as necessary for comfort and safety as amendments to the Constitution. Of all people, Masons ought to observe them. When a Mason breaks a regulation, he should take his medicine. Your Master showed good judgment not to interfere. Had he done so successfully, he would have taught you that you could break the law with impunity, because Masonry would 'square' it for you. Instead of being the 'meanest' Master, I am inclined to think we have the most intelligent Master in captivity."

"I suppose you are right. Somehow, I never see the things the same way after I talk with you. I guess I'll have to speak to him, after all."

"Speak to who?" asked the Old Tiler.

"I had about made up my mind I wouldn't speak to the Master any more!"

"We sure did make a mistake!" answered the Old Tiler.

"Who did?"

"We did. We took in a child, and the Masonic law requires us only to accept grown up men. grinned the Old Tiler. "Next you'll be sticking your tongue out at me, or slapping me on the wrist, or refusing to play in my anteroom!"

To his credit be it said, the New Brother blushed.

Why we are Freemasons

It is a matter of very great interest to the Masonic student to delve into the origins and evolution of Freemasonry but there is another aspect which should not be lost sight of that is its peculiar system of morality and its philosophic teaching of a way of life to its members, who moralise on its emblems and ritual.

A Lodge is not the building in which a number of Freemasons meet, but is composed of many men, not always of the same mode of life, but each a living stone in the invisible building - each with his hopes, his disappointments and perhaps his personal tragedy. Very many of these stones in the living building take very seriously the obligation of service to their fellow man, and it has been my privilege and honour to work on many organisations with them, all giving of unselfish service to their fellows.

Indeed it has been my experience that all worthwhile organisations, be they religious or civil, never fail to have on their executive committees a number of my Brethren. These are the ones with whom it is easy and pleasant to work, because their aims are mine. I believe in the solidarity of mankind - that evil done by anyone or by a section of people has its repercussions far beyond that person or section.

This is borne out by the injunction in the V.S.L.: "No man liveth unto himself." It is also referred to by our poet, Shakespeare, when he says: "The evil that men do live after them." Then, as responsible, thinking beings, we must associate ourselves with those, whose aims are such as will help us to be better neighbours, better citizens and parents.

When we see so many of our Brethren engaged in national, civic, local, charitable and church organisations we are satisfied that the craft is contributing a great deal to public life and it effectually disposes of the canard that Freemasonry only looks after its own. And also Freemasonry has the capacity for making friendships that strengthen and uplift, friendships that inspire in periods of disappointment, that afford guidance in perplexity and stimulus and encouragement in emergency. We find also that Freemasonry is a positive and not a negative philosophy. Its challenge is clear. It requires its initiates to work, actively, and earnestly, for the benefit of their brethren, their country and mankind. It teaches them to prize and conform to the highest ethics that man knows. It reaches beyond outward conduct to the underlying motives, to the innermost thoughts and purposes.

It advocates a life free from bitterness, revenge, coarseness, contempt or dishonesty. It is a life of freedom, self control, reverence, chastity, honesty and self-giving. Furthermore we find, in this world of conflicting ideas and isms, a place where all political and religious discussion is absent and to us, who stand for the noblest ideals of democracy, this world seems to be in a state of disintegration with great difficulties ahead. Truly "we are upon an engagement very difficult," but difficulties exist only to be overcome and there is no difficulty of human creation which cannot be overcome by goodwill and resolute action.

And so down through the ages, history records that difficulties have been overcome by a display of Fidelity which demanded a courage, an endurance, an ingenuity, a patience and a wisdom that baffles man's imagination.

Everyone is not equipped to the same degree, but "through the ages" we see that it is only the noble few who possess that high fidelity and are ready for enterprises requiring great faith, for dangerous expeditions into the unknown, for stern battles against the powers of darkness, and for standing up to tremendous odds.

There are such brethren numbered within our ranks and these are they who inspire us to continue in the way of life known to us as Freemasonry and to carry on in perhaps a small way to give something of the best that is in us to our fellow men.

In this service we must remember that we must often sow that others might reap, to work and plant for those that are to occupy this earth when we are no longer among the living, to project a good influence far into the future and to live beyond our time.

These are features of the teaching of Masonry that make its ministry to our neighbour effective. They provide a standard of moral rectitude that can never fail, a force for good in society that results in the building of a higher type of character. There is therefore scarcely a place to be found in the civilised world where the genial influences of Freemasonry are not seen and felt.

When speaking of the Service of so many Freemasons in the wider spheres of National and civil life, it is not to be thought that Masonry as an organisation writes laws or dictates policies. I mean only that Masons in their private and communal life should always be guided by the basic principles of honour, justice, tolerance, love and truth which are vital to the welfare of man. Moved by these principles, Masons have taken and will take a keen Interest in all of the important affairs which bear upon the conditions under which they live and which will have much to do with the world their children will inherit.

I want to give you this thought as forcibly and sincerely as I can - Freemasonry is the greatest humanizing institution in the world to-day. No other organisation has the machinery for developing friendship in such a comprehensive field of humanity. No institution has faced up to and on such a generous and tolerant plane, the solution of human problems. No association presents such a broad foundation for human agreement and human appreciation.

In the final charge of the First Degree we are taught to be exemplary in the discharge of our civil duties, etc., and above all, by never losing sight of the allegiance that we owe to the Sovereign of our Native Land. With this teaching no man could be a true mason in this country and be unwilling to defend it at any cost to himself – even the supreme one.

This land is worth defending for many reasons, one of which is the absolute freedom we enjoy to meet as we do, therefore we must uphold at all cost, that liberty - freedom from all external restraint or compulsion, be it religious or political. In the field of leadership it is noticeable that the Lodge or Brother is a leader in every good work and its members are always to be found either as individuals or as a body in the forefront of movements tending to the betterment of the people in general. Undoubtedly, the lessons learned in the Lodge are consciously or unconsciously a governing factor in many of the good deeds done by its members.

Freemasonry may then be said to teach its members leadership, and to imbue them with lofty ideas and ideals which they exhibit. Certainly the lessons taught in the Lodge cannot but inspire the individual to better thoughts, deeds, and actions, and afford a firm foundation for his efforts toward improving not only himself, but conditions around him and his relations in general with his fellow men, constantly urging him to still further efforts.

May we not then say that Freemasonry is a leader and inculcates in its members the capacity of leadership and trains them to be leaders, not only in the Lodge, but also in the community in which they live.

Finally, in Masonry we find that our awareness of comradeship is enlivened in no small degree and to meet frequently with our brethren whose way of life is the same as ours, whose ideals we can sympathise with and above all whose faults and weaknesses are like our own, is spiritually stimulating. Masonry has produced great teachers, writers and leaders, and if it is to attain its highest mission it must produce an inspired and industrious leadership that can inflame the hearts of men

with a desire to unite all peoples of the world upon a platform of understanding, tolerance, justice and brotherly love.

If the problems of to-day, complex as they are, were approached on such a basis, we could indeed look forward to a period of peace on earth and good will toward men. In common with all other men, we need some ideal or star to which we can hitch our wagon and none better than that proud heritage of our country, of our Empire, that all through our history has run like a golden thread the strain of religion, pure and undefiled religion based on the teaching of the V.S.L.

I don't mean sectarianism or the prejudices born of iniquity and deceit. I mean true faith in God as the Creator and Ruler of mankind and Ruler of the individual life. There has run through our Commonwealth the religion brought to this land by God-fearing sons and daughters of our forefathers, and Freemasonry has been its handmaiden.

By its three pillars of wisdom, strength and beauty, Freemasonry has helped to spread the truths of righteousness which alone exalteth the nation.

These are a few reasons why we continue in the path laid down for us in the tenets of Freemasonry - we each see the ideal of a varying degree of clarity but nevertheless, dim or bright, it remains an ideal.

We believe that Freemasonry has a mission, the building of human character that it may meet its responsibility to God, to country, and to humanity.

COMPASSES



The compasses are one of the most important Masonic symbols going back to ancient times and they are employed in a variety of ways.

Together with the square, they represent the emblem by which the Masonic institution is best known. The compasses, along with the Sacred Volume and the square, are represented as the great lights of the order and are used in a particular way to draw a distinction between the works of the three degrees. The compasses are also represented as one of the working tools of the third degree.

When the Fellowcraft enters the lodge for his raising to the degree of Master Mason, the hope is expressed that he will be helped to obtain the privileges attached to that advancement in Freemasonry by the united aid of the square and compasses. In another way, the compasses are used as a warning to each candidate as he enters the order.

The compasses, which are probably the chief instrument used in the preparation of all architectural plans and designs, determining limits and proportions, are applied to point out, symbolically, to the speculative Mason how the Supreme Being has defined the boundaries of good and evil as a guide for his conduct in life. Put another way, the compasses are intended to remind brethren that they should live within the bounds of honour and virtue at all times with all mankind, but particularly with brother masons.

10 GUIDES FOR FREEMASONS

1. I am the representative of my Lodge and of all Free and Accepted Masons. Whatever I do or say reflects directly upon myself and my fellow Freemasons everywhere and our good works.
2. I am responsible for what my Lodge and Freemasonry represent. They can be no more than what my fellow Freemasons and I make them.
3. I should not criticize what my fellow Freemasons do for Freemasonry unless I have a better suggestion and I am prepared to do it myself.
4. I must remember that the fact that I bear the name, Master Mason or Freemason, is not enough. I must continue to be worthy.
5. My fellow members and I are our Lodges and Freemasonry. Without our active support they cease to exist.
6. My Lodge does me a favour by calling upon me. I am not doing the Lodge a favour by serving. It is both an obligation and a privilege to help the Lodge and Freemasonry.
7. I should treat my fellow Freemasons with the same respect, honour, and understanding that I would like to receive from them.
8. It is not a right to be a Freemason, it is an honour. I should respect that honour by abiding by all of the precepts of my Lodge, my Grand Lodge, and Freemasonry as a whole.
9. Whatever differences my fellow Freemasons and I may have, we are all bound together by the bonds of our loyalty to The GAOTU, our families, the Lodge, and Freemasonry.
10. The willing Master Mason and his understanding family are the lifeblood of the Lodge and Freemasonry.

On The Level

To a Freemason, on the level means just that — all Freemasons are Brothers who meet on the same level, regardless of their social or economic status outside the lodge. Princes, presidents, and captains of business are no better or more important than bus drivers, plumbers, and paper boys when they sit in the lodge together. Masonry does not detract from a man's accomplishments, nor does it exalt him above his Brothers because of his position outside the Lodge.

The Deacon's Jewel



Each officer of a Masonic lodge is invested with a jewel which in some particular manner indicates the function of his office, his duty to the lodge, or his responsibility to his fellow-members.

It is a most interesting study to trace the history, the moral and the teachings of each jewel, the square of the Master, the level and plumb-rule of the Wardens, the crossed keys of the Treasurer, the crossed pens of the Secretary, and the cornucopia of the Stewards. The meaning of some are quite obvious. Others lead us into more extensive, yet more interesting detail, and it would well repay any effort of the individual brother to seek out for himself by question, by reading, by thought and meditation, the place of each jewel not only in its Masonic application, but in its everyday use.

Sources of information are plentiful, encyclopaedias, dictionaries, the Masonic writers whose books may be had from the Grand Lodge library, the V.O.S.L. itself will give you information and inspiration in your search, and those things which you seek out and discover for yourself are yours forever. As an example, let us consider for a moment the jewel of the deacons attached to the collar of office and usually incorporated in the ornament at the point of their wand. It is a dove with out-stretched wings, bearing in its beak an olive branch. Instantly we all recognize it as the "dove of peace" but why is it the jewel of the Deacons' office?

Let us cast back in our minds and recall the most familiar story of the dove. It is a story everyone knows, the story of the flood, and we read it in a few verses in the V.O.S.L., in the 8th chapter of Genesis.

Noah and his family with two of every kind of animal were sealed in the ark. Then the storms came and with shrieking wind and lashing rain the heavens opened, and for forty days and forty nights the waters beat down and covered the face of the earth, an experience of the utmost terror and confusion when the whole world was destroyed. The waters prevailed on the earth a hundred and fifty days. The rain stopped on the fortieth day and the term subsided, but still the scene was one of utter loneliness and desolation with nothing but a limitless waste of water extending as far as the eye could see. Gradually, in weary waiting, the waters receded and Noah sent out a raven which flew to and fro, finding no place to alight. Also he sent a dove which came back as there was "no rest for the sole of her foot." Seven days later Noah again sent forth the dove, which once more came back, but with an olive leaf, showing that the waters had subsided, at least enough to uncover the tops of trees.

The dove was Noah's messenger sent out to bring back news. The first time it came back the message was that the waters still covered the face of the earth. The second time it brought back an olive leaf, a message that the storm was over, the waters subsided, and a sign of the restoration of peace and harmony between an outraged God and a purged earth. From this circumstance, the olive branch has ever been considered, among civilized nations at least, the "emblem of peace."

To understand the significance of the jewel of the deacons, let us refer to the opening ceremonies. The W.M. asks the duties of the deacons, and the answer is "To carry the messages and commands of the Worshipful Master..." Hence the Deacons are messengers, and no jewel could be more fitting than the dove. Finally, a lodge is above all others, a place of peace and harmony, hence the olive branch, Thus the Deacons, by their jewel, are messengers of peace and harmony and goodwill, all outstanding characteristics of our Masonic institution.

Author unknown

With acknowledgement to Lodge Stirling

The Great Secret of Freemasonry

Recently I called at the home of a friend and found his wife reading a Masonic Paper. Since she and her people had long been a bitter anti-Masonic family, I asked her the reason for her change in reading material. She replied she had discovered the grand secret of Masonry; and related to me as follows:

"Soon after you were here last, I learned to my mortification, my husband had become a Mason. I felt it was because of you and I need not say how I felt toward either of you. I at once decided that my domestic happiness had come to an end. Some time later a circumstance occurred that for the first time gave me reason to doubt his integrity. Late on one of the coldest nights last winter my husband came in and asked, "Margaret, can you do without your blanket shawl?" I answered yes and he asked me to get it, also a bed comforter. I handed them to him and he left the house to join a friend who was waiting for him with a very large basket. My husband returned shortly with no explanation, either then or later for his actions. I decided to watch for my shawl, for if I once caught sight of it I could unravel this whole mystery. Soon afterward a female whisked past me on the street wearing my shawl.

"The good for nothing hussy, I thought; and excitedly started in pursuit. I followed closely from street to street and into the fourth story of a bindery. As she sat down to work I immediately set about locating her residence to get a clue to my husband's perfidy. On arriving at her home

I saw that I was not mistaken for I found my comforter there.

"The whole secret flashed on my mind at once, as clearly as if it had been written with a sun-beam from heaven. There I found a widowed mother in the last stages of consumption, and three children dependent upon the scanty pittance earned by the elder sister, whom I had followed. I learned from the dying woman a lesson, that in all my philosophy I had never dreamed of—such a tale of sorrow as I had never before listened to—and when she had related the deed of charity that had been the cause of all my unhappiness, I felt there was not room in my bosom to appreciate the disinterested benevolence of my husband. She said, "I do not know how we should have lived, but for the kindness of two persons who came here late one night, and left a basket filled with provisions, some bed-clothes, a shawl and five dollars. They just opened the door and set in the basket, saying, "Accept this and ask no questions"; and left before I had time to inquire their names. I do not know who they were, and I have some doubts from where these things came. But I never forget in earnest prayers to Him, Who opened His hand and filleth the poor with bread, to ask, if these were men, He will keep them and theirs from the sorrows and afflictions with which I am visited. I left the house a better woman than when I entered it."

"But the grand secret of Masonry," said I, "I thought you were to tell me what it is." She replied, "It is this—to do good and not tell of it."

With acknowledgement to Lodge Stirling

Meet the Brethren—W. Bro. Russell Chilton

Russell was born the youngest of three children in Canterbury, Kent, England and afterwards moved to the borders of South East London and Kent where he grew up. Upon leaving school he went into retail sales selling electrical appliances in a high street shop before starting in hotels as a luggage porter. He soon moved up to working on the concierge desk for the Radisson, Holiday Inn and Thistle chains of hotels. After a ten-year career he finished as Head Concierge for the five star Marriott property in County Hall, previously the home of the Greater London Council.

In his time as Head Concierge he has met, amongst others, the Spice Girls, Ronnie Corbett, Baroness Thatcher and Nina Simone. Russell enjoyed the theatre, restaurants and the many attractions London had to offer during this time and used these connections when he moved in to the tourism publishing sector. Morris Visitor Publications publishes the majority of guides, maps and magazines for visitors to London (as well as other cities around the world) and Russell combined his selling acumen with his intimate knowledge of the London visitor market in his advertising sales role winning some lucrative accounts including the major casino companies.

It was while Russell was doing 'fieldwork' in a London bar that he met Georgina who was posted to London for the New Zealand diplomatic service. Russell discovered that, in the couple of years she had been in London, her experience of its tourist attractions was very limited. Russell spent the next two years showing her everything London and the UK had to offer: obviously it worked as when her time to return to New Zealand approached they made plans for him to join her and later marry.

Around the same time as Russell was courting Georgina, his life was growing in another direction. After turning down the first offer from his long time friend, he accepted the invitation to join Masonry and was initiated into his Mother Lodge – Absalom-at-Home Lodge 8382 EC in 2007. His progress was advanced due to his impending emigration but he still keeps in regular touch with his proposer and visits the lodge whenever he is in the UK.

With a letter of introduction and his Master Mason's certificate, Russell joined Wellington Lodge 1521 EC, acted as Steward and delivered some short addresses. He also completed his Craft masonry by being exalted into the Holy Royal Arch. It was soon obvious that, due to Georgina's career, their time in New Zealand was going to be a short one so Russell contented himself with enjoying the country and doing some casual contract work.

Pretoria, South Africa was Russell & Georgina's next home. Starting there just prior to the 2010 FIFA Football World Cup was an exciting time to arrive, with the country determined to put on a great show for the world. With opportunities limited in Pretoria, Russell decided to put his passion for photography into a business and 'Camera Angle Photography' was born. Covering events and weddings he honed his technique and editing skills to specialize in fine art portraits. Russell was soon photographing models and families alike, capturing beautiful images that were treasured and even used within national magazines.

Freemasonry also presented itself as another avenue Russell could direct his energy. The local masonic centre had five English Constitution lodges and Russell was introduced to Corinthian Lodge 7251. His first night saw him standing in for the absent JD and he spent the next year combining the roles of both deacons. During his two warden years he also took on the role as Charity Steward and raised around AU\$8,000 each year, doubling the donations to local charities during his term. These included an abused children's welfare home, a charity providing cooked meals for the less fortunate of the community, a rape crisis charity, a vets caring for unwanted pets, a home for rescued HIV babies, the District's charity and also funding capital projects within

the masonic temple – Corinthian Lodge was mentioned by the DGM as one of the top five lodges (out of over one hundred) in its charitable efforts at the annual charity banquet.



In 2013 he reached the pinnacle of his Craft career by being installed into the Chair of King Solomon and, when he returned to New Zealand nine months later, he flew back to South Africa to complete his year and his responsibilities as Master by installing his successor.

Along with his Craft masonry, Russell joined one of the Royal Arch Chapters in Pretoria accepting the office of Director of Ceremonies for his final full year. During the four years in Pretoria, Russell worked with other lodges and chapters in the area assisting them with addresses and standing in for officers, as well as forming a social and family network for the younger brethren.

In a busy Masonic area, Russell joined the Order of the Secret Monitor, going through the chair of his conclave and also being honoured to serve the District Grand Supreme Ruler as his Assistant District Director of Ceremonies for two years. Russell was also invited to join the Rose Croix and took up offices within that chapter.

Russell's masonry took him far and wide in the district of South Africa Northern, the largest district in the English Constitution. Spread across the northern provinces and even into Swaziland and Mauritius, his yearly count of meetings across the orders reached in excess of seventy. South Africa freemasonry gave both Russell and Georgina lifelong memories and friends.

In addition to his photography and masonry, Russell found time to travel, often accompanying Georgina while on official business. Russell has seen and photographed some of the wonderful sights in Lesotho, Botswana, Ethiopia, Kenya, Zimbabwe and Zambia, been in a 2.5km deep gold mine, bungee-jumped at Victoria Falls and been on some breath-taking safaris.



With a heavy heart they both left South Africa and returned to Wellington but after just enough time to catch their breaths, they were brought here to Port Vila for a period of up to four years. After a short period of orientation Russell soon decided to take up diving again (after a few years break.....) and immediately signed up with Big Blue to become a Dive Master after completing his Rescue Diver course. A hundred dives later he is still enjoying diving and has even managed to find time to dive the Coolidge! While on Santo, Russell and Georgina braved the challenge of the Millennium Caves and enjoyed the beaches and Blue Holes.

Russell continues to support Georgina in her career; photograph, both personal and commercial; increase his Masonic awareness and look for further adventures. Being in the Pacific for the first time, they both hope to explore the area and the lands beyond. Russell is now a member of a Craft lodge in four countries and believes that masonry has helped him adapt to each of these countries and the differing challenges they each pose. The principle of brotherly love is felt each time he enters a lodge building for the first time and is welcomed by the brethren he meets. Freemasonry has helped him every day for the past seven years because in understanding ritual and the tenets of our society, Russell understands himself and the people he engages with better.



Humour

A Scottish Jew decided to retire and take up golf, so he applied for membership at a local golf club.

About a week later, he received a letter that his application has been rejected...

He went to the club to inquire as to why.

Secretary: You are aware that this is a Scottish golf club?

Scot: Aye, but I am as Scottish as you are, ma'am, my name is MacTavish.

Secretary: Do you know that on formal occasions we wear a kilt?

Scot: Aye, I do know, and I wear a kilt too.

Secretary: You are also aware, that we wear nothing under the kilt?

Scot: Aye, and neither do I.

Secretary: Are you also aware, that the members sit naked in the steam room?

Scot: Aye, I also do the same.

Secretary: But you are a Jew?

Scot: Aye, I be that.

Secretary: So, being Jewish, you are circumcised, is that correct?

Scot: Aye, I be that, too.

Secretary: I am terribly sorry, but the members just would not feel comfortable sitting in the steam room with you, since your privates are different from theirs.

Scot: Ach, I know that you have to be a Protestant to march with the Orangemen.

And I know that you have to be a Catholic to join the Knights of Columbus. But this is the first time I've heard that you have to be a complete prick to join a golf club!

A woman takes her 16-year-old daughter to the doctor. The doctor says "Okay, Mrs. Jones, what's the problem?" The mother says, "It's my daughter, Debbie. She keeps getting these cravings. She's putting on weight, and is sick most mornings." The doctor gives Debbie a good examination, then turns to the mother and says, "Well, I don't know how to tell you this, but your daughter is pregnant - about 4 months, would be my guess." The mother says, Pregnant?! She can't be. She has never ever been with a man! Have you Debbie?" Debbie says, "No mother! I've never even kissed a man, I'm still a virgin!" The doctor walked over to the window and just stood there staring out of it. About 5 minutes pass and finally the mother says, "Is there something wrong out there doctor?"

The doctor replies, "No, not really, it's just that the last time anything like this happened, a star appeared in the east and 3 wise men came over the hill and there's no way I'm going to miss it this time!!!!"