

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

In this Issue

Library Project Handover	2
The Chisel	4
Masonic Principles	5
Little piece of Victoria... ..	6
Real lesson of Freemasonry	7
Three Great Lights	8
Old Tiler Talk	9
Brotherly love & affection	11
Distinguishing Badge.....	12
Humour	14

Greetings Brethren,

November is a very important month in the year, Masonic or otherwise, when we remember all those lost in war.

The Suango School library project has been handed over to the school—see Pages 2 & 3.

Editor:

W. Bro. Alan Churchill PGStB

P.O. Box 235

Port Vila, Vanuatu

Tel: 678 55 64486

achurchill@vanuatu.com.vu

www.LOD8737.org

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.



Membership e-mail address list

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

LEST WE
FORGET

Lodge of Discovery Cyclone Pam Fund Library Hand-Over

Tuesday 13th October was a great day for our Lodge, Freemasonry and the pupils of Suango School in Mele. It was seven months to the day that a category five tropical cyclone swept past the island of Efate in Vanuatu and seriously damaged or destroyed the school buildings in this community. Now, with the generous donations of many individuals, Lodges and Masonic organisations around the world, the Lodge of Discovery was able to give back to Mele a brand new library and media room.

We relocated the building away from the rear of the grounds, which was close to an area of swampland, to a new site more central to the other buildings where it now overlooks Port Vila Bay. The build took around three months to complete and came in within our budget. We built the veranda as an addition to the original plans as we felt it was more practical for the school especially when it rains.

The delegation from the Lodge was brought on to the school grounds by traditional dancers and, after a welcome song by the pupils, was given typical salu salu garlands. There were speeches by the school head teacher as well as the two local chiefs who all reiterated the importance of the library to the community and their gratitude to Freemasonry for making it possible. Lodge Worshipful Master, Rick Burns, spoke in the Ni-Vanuatu language of Bislama about the worldwide membership of Masonry, how we aspire to continued learning, the charitable nature of Freemasons and how the Lodge was particularly drawn to helping out the school, who are our neighbours, by funding the library.

To show their appreciation of our efforts, members of the Lodge and the building team were presented with traditionally woven mats, a custom here in Vanuatu. The most senior member of the Lodge, W. Bro. Alan Churchill PGStB, was chosen to represent Freemasonry as a wider organisation and cut the ribbon to the building, thereby granting the school its new library.



Lodge delegation being led onto the school grounds



Being 'invested' with salusalu garlands



WM addressing the pupils & teachers



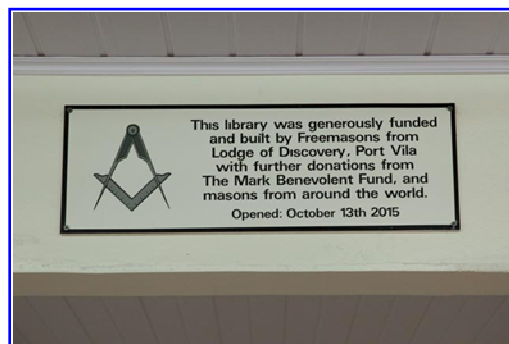
W. Bro. Churchill cutting the ribbon



Official handover of the library to the Head Master



Lodge members, builders, chiefs and teachers.



Dedication plaque

Article and photographs courtesy of W. Bro. Russell Chilton

May we all learn from the Chisel

An Observation of the First Degree

By Brother Stephen Dafoe

At a recent visit to a sister lodge for their D.D.G.M. visitation, I had the opportunity to see a first degree for probably the 100th time. Likewise I heard the presentation of the working tools to the candidate for probably the 100th time. Yet this time there was a great difference. Perhaps I listened more attentively for a change, perhaps it struck a chord with me, but whatever the situation, I came to realize the value of that implement of labour - the chisel.

If I may paraphrase the actual ritual; it is so small but yet so tough that through its perseverance it can carve up the solidest of rock and the great cathedrals of Europe are indebted to its efforts.

Brethren, isn't this just like life. How many times do we as Masons or as men pass on an opportunity for fear that the project is too big for us or the ritual is too difficult to learn?

Let us be like the chisel and face that mass of rock with constant repeated efforts. Why not use our Brethren as the Common Gavel to assist our swipes at the mighty rock, whether it is getting more members out to a meeting or how we are going to raise funds for the latest district project.

Let us together act as working tools of the Great Architect of the Universe and by chipping little pieces from the problem, persevere until that Rough misshapen ashlar is a smooth one and made perfect by our Fraternal efforts.

- Source: MasonicDictionary.com

*This is my Lodge. It is composed of men like me.
I make it what it is.
I want it to be a Lodge that is a lamp
To the path of Freemasonry, a lamp leading
All members to goodness, truth and beauty.
It will be, if I am.
My Lodge will be friendly, if I am.
The chairs will be filled, if I help to fill them.
The Lodge can do great work, if I work.
The Lodge can make generous gifts
To many causes, if I am a generous giver.
Many members will come into its fellowship
If I bring them.
It will be a Lodge of loyalty, with a noble spirit,
With love and faith.
Therefore, I shall dedicate myself to the task of
being all of the things that I want my Lodge to be.*

INNER GUARD

An officer of a Lodge, according to the English system, whose functions correspond in some particulars with those of the Junior Deacon in the American Rite. His duties are to admit visitors, to receive candidates, and to obey the commands of the Junior Warden. This officer is unknown in the American system.



MASONIC PRINCIPLES

No man can draw a free breath who does not share with other men a common and worthwhile ideal. Life has taught us that love does not consist of gazing at each other, but in looking outward together in the same direction. There is no comradeship except through union in the same high effort.

One of the first necessities to bring about this union is leadership, and contrary to the old saying that leaders are born, the art of leading can be taught or developed. The qualities or characteristics necessary are, first of all confidence in one's self. If a leader does not believe in himself, no one else will. This must be training, experience, and skill. The next requirement is energy, a leader must be willing to do everything he asks of his followers, and more. Following these he must have a firm unshakeable faith in the principles he stands for, and in Masonry we have those principles that are beyond any doubt, worthy of that faith.

One of the first principles in Masonry is faith, faith in one Supreme Being, faith in the teachings of the V.O.S.L. from which is derived the tenets and precepts of our Order.

Following faith we have love, love of our fellowman regardless of race, colour, creed, or station. I am sure all will agree that this principle is not practiced to the extent that it should be in the world today, but were it practiced to its fullest, all the bickering, squalor, and misery would soon disappear. In a lodge a man need no longer be a stranger, he finds there are other men, who, like himself are eager to establish friendships, engage in social intercourse, and pool the resources of all for the needs of each.

The fraternal tie redeems a man from loneliness and a sense of helplessness. In the fraternal circle is the warmth and security which a man needs. Brotherly love is the substitution of a friend for a stranger, it is a spirit that puts around a man the comforts and securities of love. When a worthy Brother in distress is helped, it is not as a pauper, as in the cold fashion of public charity, but the kindly help which one neighbour is always glad to extend to another. Masonic charity is strong, kindly, and tender and not charity at all in the narrow grudging sense of the word. Friendship, fraternity, fellowship, this is the soul of Freemasonry.

The man who understands that brotherhood is one form of wisdom, and that it is necessary in the world today, will not be troubled by sentimental difficulties. Neither will he permit a few accidental private experiences to sour him of all brotherly striving. It may be that my neighbour and I have natures that are entirely different, what I admire he detests, what I love he hates. My vocation is one that is opposed to his interests. We cannot hold social intercourse because we have too many differences. Such a thing has nothing to do with brotherhood. Brotherhood does not demand that we privately like people who are obnoxious to us, or that others should like us who find our company distasteful. Such things are of one's intimate likes and dislikes and have to do with private friendship rather than brotherhood. If I cannot like this neighbour of mine I can still be a brother to him. I can give him exact justice in all my dealings with him. I can refuse to do evil to him, or speak evil of him, I can always maintain an attitude of good will to him, and wish for him good fortune and happiness. I can stand ready to help him to the fullness of life so far as circumstances make that possible, and I can always refuse to place any obstacles in his way. If I have any difference with him, I can differ as one man to another, honestly and openly, without argument. Such an attitude is the brotherly spirit, and it can flourish when private friendship is not possible.

A little piece of Victoria at Port Vila

This article featured in the Autumn 1996 edition of The Victoria Mason

A visit by VW Bro Ted Torbitt to the Lodge of Discovery 8737, EC, Port Vila, Vanuatu in September 1995 led to UGL of Victoria being able to forge new links of friendship and cooperation with brethren in that island paradise.

Armed with an introductory letter from Grand Lodge, Ted said he was picked up from the resort at which he was staying and driven to a remote 'suburb' of Port Vila and into a cleared area of bush to the entrance of the Temple.

Inside the building were two rooms, the first, the South, consisting of a small bar and some supper tables. Ted was introduced and given a warm welcome, but soon found that Discovery's procedure differed from ours. After an hour of socializing around the bar with the aid of a 'stubbie or two', all present then signed the appearance book and entered the Lodge Room together. There was no separate entry or introduction of visitors.

Once inside, Ted found the Lodge furniture to be of a rather mixed variety—apparently the result of one cyclone too many. He noticed that the Lewis hangs under the Working Tools, the Junior and Senior Wardens chairs don't match and the Square Pavement was in tatters.

The DC had no baton and sits with the Past Masters and when on the floor of the Lodge he gave the sign of fidelity only. At the conclusion of the ceremony, the deacons came around the Lodge with a bag on a stick into which brethren placed a donation.

After the Lodge closed, it was back to the bar whilst one of the brethren drove off to a restaurant



The 'old' pavement as first seen by VW Bro Ted Torbitt

(owned by a member) to collect the required number of dinners. Ted was able to purchase a bottle of wine at the bar to add to the Festive Board.

On his return to Victoria, Ted Torbitt approached the Grand Secretary, the late RW Bro Don Plaisted, and told him of his visit to Lodge of Discovery and the state of its Square Pavement. To Ted's delight, Grand Lodge arranged to make one available, which he then sent to Port Vila via a container-ship.

Any Freemason visiting Port Vila is most welcome to attend the Lodge of Discovery. This can be arranged by calling into Stop Press, a news



A Square Pavement from Victoria has found a welcome new home in Port Vila

agency run by WBro Chris Phelps and located in Prouds Building on the main street of Port Vila.

Lodge of Discovery 8737 was formed in Port Vila, New Hebrides, under the English Constitution on 26 February 1976. The consecration and installation ceremonies took place in a rented room in Hong Kong and New Zealand House, which was the first home of the new Lodge.

Since then, Discovery has met in several other locations before building their present permanent home on land owned by the Builders Supply Company (in fact they had to rebuild it after the first was destroyed by Cyclone Uma in 1987.

Lodge of Discovery was sponsored by Lodge Melanesia 5516 EC, Honiara, while some of its more substantial furnishings were donated by Rewa Lodge, Fiji.



The Port Vila Masonic Centre at Agathis

The real lesson of Freemasonry

As Freemasons we are known by the way we affect other people, and by the works of ourselves as a group. The following story illustrates how two men came to present their petitions for Freemasonry.

A young man passed a pawnbroker's shop. The money lender was standing in front of his shop, and the young man noted that he was wearing a large and beautiful Masonic emblem.

After going one whole block, apparently lost in thought, the young man turned back, stepped up to the pawnbroker and addressed him: "I see you're wearing a Masonic emblem. I'm a Freemason too. It happens that I am in desperate need of \$25 just now. I shall be able to repay it within 10 days. You don't know me, but I wonder whether the fact that you are a Freemason and that I am a Freemason is sufficient to induce to lend me the money on my personal note?"

The pawnbroker mentally appraised the young man, who was clean-cut, neat and well dressed. After a moment's thought, he agreed to make the loan on the strength of the young man being a Freemason. Within a few days the young man repaid the loan as agreed and that ended the transaction.

About four months later the young man was in a Lodge receiving the Entered Apprentice degree. He had not really been a Mason when he borrowed the \$25.

After he had been admitted for the second section of the degree, the young man looked across the Lodge room and saw the pawnbroker from whom he had borrowed the \$25. His face turned crimson and he became nervous and jittery. He wondered whether he had been recognized by the pawnbroker.

Apparently not, so he planned at the first opportunity to leave the Lodge room and avoid his benefactor. As soon as the Lodge was closed he moved quickly for the door, but the pawnbroker had recognized the young man, headed him off and, to the young man's astonishment, approached him and greeted him with a smile and outstretched hand. "Well I see you weren't a Freemason after all when you borrowed the \$25," the pawnbroker commented.

The blood rushed to the young man's face as he stammered, "No, I wasn't, but I wish you'd let me explain. I had always heard that the Freemasons were charitable and ready to aid a Brother in distress. When I passed your shop that day I didn't need that \$25. I had plenty of money in my wallet, but when I saw the Masonic emblem you were wearing, I decided to find out whether the things I'd heard about Freemasonry were true. You let me have the money on the strength of my being a Freemason, so I concluded what I had heard about Masons was true, that they are charitable, that they do aid Brethren in distress. That made such a deep impression on me that I presented my petition to the Lodge and here I am. I trust that with this explanation you will forgive me for having lied."

The pawnbroker responded, "Don't let that worry you too much, I wasn't a Freemason when I let you have the money. I had no business wearing the Masonic emblem you saw. Another man had just borrowed some money on it and it was so pretty I put it on my lapel for a few minutes. I took it off the moment you left. I didn't want anyone else borrowing money on the strength of my being a Freemason."

"When you asked for that \$25 I remembered what I had heard about Masons, that they were honest, upright, and cared for their obligations promptly. It seemed to me that \$25 wouldn't be too much to lose to learn if what I'd heard about Freemasons was really true, so I lent you the money and you repaid it exactly as you said you would. That convinced me that what I'd heard about Masons was true so I presented my petition to this Lodge. I was the candidate just ahead of you."

Originally in *The New Mexico Freemason* January 1977

The Three Great Lights

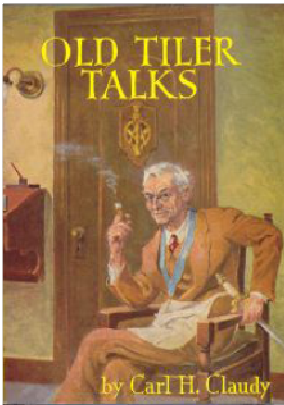
The Holy Bible is a Great Light because from its place upon the altar in the centre of the Lodge it pours forth upon the east, west, and south its refulgent rays of Divine Truth. In all lands a Volume of Sacred Law, not necessarily the Holy Bible, must be open upon the Masonic altar whenever Lodge is open. Freemasonry opens this Great Light upon her altar not as one book of one faith, but as all books of all faiths, the Book of the Will of the Great Architect read in what language, what form, and what shape we will. In it are found those simple teachings of the universality of Brotherhood, the love of God for his children and the hope of immortality, which are the very foundation of Freemasonry.

The Square itself is not a Light in its own right, but should be regarded as a reflector to direct the rays of the Great Light and to remind us of our duty to God, our neighbour, and ourselves. It is the first of the immovable jewels and the badge of office and emblem worn by the Worshipful Master. It denotes Morality, for by the square we are reminded that we are to test our thoughts, words, and actions that we may better fit in our contact with other fellow-men.

The Compass also reflects the lessons in the Great Light, and teaches us to circumscribe our desires and keep our passions within due bounds toward all mankind. The dot in the centre of the symbol in the east represents an individual Brother, which symbol is made by the Compass. One leg makes the dot and the other revolving about the dot forms the circle or boundary inside of which we live according to the tenets of Masonry.

The Square and Compass are old and were probably the first precise instruments of architecture and operative Masonry; yet the philosophical truths which the ancient Masons--who were both operative and speculative--read into them, have come down to us unchanged through the ages. Stonemasons use the Square to prove the perfect ashlar. Hence the universal significance of the word "square" meaning moral, upright, and honourable. The Compass can be used to draw a circle of any diameter and to prove the trueness of the square and should be used by all Masons to seriously and intelligently circumscribe his desires and to prove the worth of his square.

The world knows Masonry only by the action of its members, so we should circumscribe our desires by proper use of the Compass, and live by the Square, reflecting the rays of Brotherly Love, Relief, and Truth as taught in the Great Light, that the world may be the better for our having passed this way.



Old Tiler Talks— DEMOCRACY ON LODGE

"Before I became a Mason," announced the New Brother, "I was under the impression it was an institution of the greatest democracy. I have gathered the idea that it was simple, unassuming; that it inculcated the principles of our government and that in it all men were equal. I am very fond of my lodge and the fellows, but I have been disappointed in that respect."

"Why, son, do you find Masonry undemocratic?" inquired the Old Tiler. "I have heard Masonry called a lot of funny names, but never that!"

"Why, yes, I do!" answered the New Brother. "Seems to me we have a lot of unwritten laws and customs which are autocratic."

"You might mention a few. I am not too old to learn!" answered the Old Tiler. "This is evidently going to be good!" he finished.

"Take this idea of not passing between the Altar and the East," began the New Brother. "It's a free country, yet here is a restriction without rhyme or reason. We salute the Master. He's just a Mason like the rest of us. We have put him into power. He is our servant, although he has the title of Master. Take the custom of the officers retiring in favor of the Grand Officers when they visit; why should we give up our authority and our seats to others no better men than we are?"

"Is that all?" asked the Old Tiler.

"Oh, there are a few more, but those will do. Explain to me where the democracy is in them!"
"When you go to church," countered the Old Tiler, "do you keep your hat on? Does your wife keep her hat on?"

"Of course she does and I don't," responded the New Brother.

"Why?"

"I take my hat off as a mark of respect to the House of God, of course. She keeps hers on because...well, er...Oh, it's the custom!"

"It's a free country," responded the Old Tiler. "The minister is just a man like the rest of us. Why not wear your hat? Why not have your wife take hers off?"

"But I don't take my hat off to the minister, but to God!" was the puzzled answer.

"And your wife keeps hers on because it is the custom for women to remain covered in church," responded the Old Tiler. "In lodge you don't fail to salute the Master because it is the custom, and because you are saluting, not the man who happens to be in the East by the votes of the Lodge,

but the exulted station he occupies. You pay respect to religion when you remove your hat in a church."

"How about passing between Altar and East?" asked the New Brother.

"That pretty custom is founded on a very happy idea," explained the Old Tiler. "The Altar is the foundation seat of Masonic light and wisdom. Upon it lie the Great Lights of Masonry. Before it rests the charter by means of which a continuously unobstructed view of the source of all Masonic wisdom, so that the lodge may never be without a direct connection with the Great Lights. It is the custom to leave the charter always in his sight, that by no chance may he fail to be responsible for its safekeeping. Nothing happens to a brother who passes between the Altar and the East any more than would happen to a man who walked up the aisle of the church and perambulated about the lectern. But it wouldn't be polite, or respectful, or in keeping with the custom. Your respect is paid to religion or Masonry, not necessarily to the men who expound either."

"But I still don't see why a sovereign lodge must abdicate authority for any old Deputy Grand Master who comes along!"

"Then you are very obtuse!" answered the Old Tiler.

"The Deputy Grand Master represents the Grand Master, the supreme Masonic head. In him is, theoretically, all Masonic wisdom. Why should a Master not offer his gavel to such knowledge? He merely says, in effect, 'you know more than I do; your years of service and experience in the craft entitle you to supreme authority. I have less knowledge, therefore am less fit to preside than you. You have more power and authority than I, therefore I offer you its symbol while you are with us.' But note the Master says this to the *position*, not the *man*. Grand Masters do *not* always know all there is to know any more than kings or presidents do. But we pay that sovereign respect to the office they hold, while it is held by them, because of the office."

"My brother, democracy does not mean bolshevism! It does not mean socialism. It means democracy, in which men are created equal, have equal opportunity, but reverence to the power they give to those to whom they give it. The United States is a republic founded on the principles of democracy, and we are proud of our freedom and our independence, yet we remove our hats to our President and governors, and pay respect to our courts and our lawgivers, even though they be but men like ourselves. So it is in Masonry...a simple and unassuming democracy of brotherhood, in which no man loses his independence because he pays respect to authority."

"Well, of course, you are right, and I am wrong, as usual. It wasn't so good, after all, was it?"

"Not so good!" responded the Old Tiler. "But Masonic youth, like any other kind, can be forgiven much if only it is willing to learn."



Brotherly Love & Affection

The tenets of our profession of Masonry give guidelines on how we should interact with one another. I have a friend who always closes his communication to me with the words "Brotherly love and affection." What do these words really mean? Several months ago, during a refreshment period of a Lodge meeting, I observed nine young Brothers in a circle. They were not discussing Lodge business or degree work. They were just talking about things that were happening in their lives and it was obvious they were thoroughly enjoying each other's company. This was an example of Brotherly love and affection being demonstrated for all to see.

What can we do to ensure Brotherly love and affection is a priority in our Lodges? The Senior Deacon is charged with greeting all visitors, but should not that be a priority for all officers and members? Some Lodges have a short refreshment period before stated meeting where everyone is greeted and enjoys fellowship and food in a relaxed setting. Much can be accomplished during this time to ensure a good and productive meeting will ensue.

The next time you visit a Lodge, notice how quickly someone comes to greet you and welcomes you into their fellowship. This says volumes about their Brotherly love and affection not only for visitors, but for members themselves as well. At a meal, never let a Brother eat alone. Show you care for him by sharing your company with him during the time of refreshment and also in the Lodge.

It is understood that our main business in a Lodge is to confer the three degrees and then teach our initiates how to live by the lessons they contain. This can be illustrated by a tree where the degrees are the trunk of the tree, but the tree cannot live without its branches. The branches that keep this tree alive and well are the Brotherly love and affection we show and practice with each other. It is our duty to instill in every Brother that there is never a day too short or an hour too late that we cannot share our resources with him, no matter what the situation.

Although our detractors are sure they have obtained all our secrets from the internet and other places, the one thing they cannot obtain is our dedication to each other through the Brotherly love and affection we share. Remember that around our altar we have promised to befriend and relieve every Brother who shall need our assistance. Are we fulfilling the duties we owe to each other by faithfully practicing that all-important tenet of Brotherly love and affection? Only you know the answer.

Lodge Birthdays

Allan Sands	29
Mark Striker	16
Mark Stafford	11
Mike Harrison	4
Shahi Sanjappa	2

News from the South

In our October meeting we initiated Greg Walton, a local identity of Healthwise Pharmacy. Getting him interested in Freemasonry has taken us a few years and we wish him well for a long journey in our Lodge.

Our Cyclone Pam committee is searching for another viable project to follow on the successful Suango School Library & Media Centre.

The JW organised a very convivial social evening at the Office Pub on Thursday 29th October, courtesy of Bro. Bob Jackson. The meeting was arranged to say thanks to those involved in the Suango School project and to meet-and-greet new and potential candidates.

The Distinguishing Badge of a Mason

by W. Bro. Rob Lund

Introduction and History

"More ancient than the Golden Fleece or Roman Eagle; more honourable than the Star or Garter; or any other order in existence, being the badge of innocence and the bond of friendship".

So is the Apron first introduced to the new Mason, and so was it presented millennia ago to initiates of the ancient mysteries, as a symbol of the control and restraint of the animal passions, and freedom from the base nature of Man.

No Mason is considered "clothed" without an Apron. It is worn "to protect their garments from spot or stain" while engaged in building their own spiritual temple.

The apron, in ancient times, appears to have been an honorary badge of distinction. The Israelites, in the investiture of priests, used a girdle.

In the mysteries of Mithras in Persia, the candidate was invested with an apron, as it was in certain Japanese rites of initiation.

The same applies to ancient Indian, Ethiopian, Egyptian, and Mayan ceremonies. Also in the Christian church, the apron is connected with certain senior dignitaries. In Masonry, there are two things essential to preserving the symbolism of the apron: its colour; and its material.

Colour

In all ages and countries, the colour white has been seen to be symbolic of purity. For this reason, the Jewish priesthood were always clothed in white. The priests of the Romans wore white when they sacrificed. The Druids had different colours for each of their degrees – white being appropriated to the highest degree, the degree of perfection, and none were admitted unless they were cleansed of all impurities of body and mind. In early Christian rituals, white garments were placed on the newly baptized. Later, the colour blue is added – blue being a spiritual colour.

The Material to be used!!!!

A Mason's apron must be made of lambskin. The lamb has always been considered an appropriate symbol of innocence.

Geometry

Geometry is displayed in much of our Masonic symbolism, and is true of the apron, which consists of two basic geometric shapes: a rectangle; and a triangle. One is laid over the other.

When the apron is made with the proper dimensions, some interesting geometry emerges:- The point of the triangle is 3 units from the top, 4 units from the sides, and 5 units from the bottom. You will recognize that 3, 4 and 5 are the dimensions of a Pythagorean triangle, which is used to construct an angle of 90 degrees.

If a line is drawn from the same point of the triangle to each of the bottom two corners of the apron, the resulting triangle has the same angles as that of the great pyramid of Giza.

Symbolism

The four sides of the rectangular part of the apron bring to mind the four cardinal virtues: prudence, temperance, fortitude, and justice.

The three sides of the triangle remind us of:

the three great lights in Masonry; the three lesser lights; the three pillars (wisdom, strength, and beauty); faith, hope, and charity;

the three attributes of the great Architect (omnipotence, omniscience, and omnipresence).

When the flap of the apron is worn by the entered apprentice in an upright position, as is done in some jurisdictions, there are five sides.

This reminds us of the five who make a lodge, and the five noble orders of architecture, as stated in the ritual. It also represents the five senses. Counting all the sides gives a total of seven,

This reminds us of the seven who make a lodge perfect, and the seven liberal arts and sciences, as the ritual says. Also, according to ancient teachings, man is a seven-fold being. Even in ancient times, the rectangle has been regarded as the symbol for matter. So, the rectangular part of the apron represents the lower forms of our existence, our base physical nature.

The triangle has long been considered as the symbol representing spirit, and there is so much behind this that one could write a whole book on this symbolism. On the apron is shown spirit overlying matter –spirit starting to dominate over our base nature.

The entered apprentice apron is totally white.

To the Fellowcraft apron is added two blue rosettes. These represent body and mind (mind being the main object of the Fellowcraft degree).

The Master Mason apron has three blue rosettes, which represent body, mind, and spirit (spirit being the main object of the third degree).

Blue edging encompasses the apron (blue being, as mentioned before, a spiritual colour). In the first two degrees, there is no metal on the apron, representing the divestment of materialistic base metals.

In the third degree, silver is introduced (silver being a representation of the soul). There are seven silver tassels, and I need not remind you of the significance of the number seven. The silver clasp has the form of a serpent, which is an ancient symbol representing wisdom.

An Installed Master of a Lodge has, replacing the rosettes, three Tau crosses. The Tau incorporates the square, level, and plumb rule into one image. They also represent the triple-tau, the significance of which I shall not go into in this paper.

The deeper blue of the Grand Lodge officers' aprons signifies a deeper spirituality. The gold is an ancient representation of spirit. The corn represents growth.

Note that the apron is presented in the West, not by the Master (or divine principle) but by the Senior Warden, representing the soul (or psyche). Endeavour to determine the significance of this yourself!!!!!!

Quips of Wisdom

Sometimes, when I look at my children, I say to myself, 'Lillian, you should have remained a virgin.' - **Lillian Carter (mother of Jimmy Carter)**

I had a rose named after me and I was very flattered. But I was not pleased to read the description in the catalogue: - 'No good in a bed, but fine against a wall.' - **Eleanor Roosevelt**

Last week, I stated this woman was the ugliest woman I had ever seen. I have since been visited by her sister, and now wish to withdraw that statement. - **Mark Twain**

The secret of a good sermon is to have a good beginning and a good ending; and to have the two as close together as possible. - **George Burns**

Santa Claus has the right idea. Visit people only once a year. - **Victor Borge**

Be careful about reading health books. You may die of a misprint. - **Mark Twain**

By all means, marry. If you get a good wife, you'll become happy; if you get a bad one, you'll become a philosopher- **Socrates**

I was married by a judge. I should have asked for a jury. - **Groucho Marx**

My wife has a slight impediment in her speech. Every now and then she stops to breathe. - **Jimmy Durante**

I have never hated a man enough to give his diamonds back.- **Zsa Zsa Gabor**

Only Irish coffee provides in a single glass all four essential food groups: alcohol, caffeine, sugar and fat. - **Alex Levine**

My luck is so bad that if I bought a cemetery, people would stop dying. - **Rodney Dangerfield**

Money can't buy you happiness ... But it does bring you a more pleasant form of misery. **Spike Milligan**

Until I was thirteen, I thought my name was SHUT UP. - **Joe Namath**

I don't feel old. I don't feel anything until noon. Then it's time for my nap. - **Bob Hope**

I never drink water because of the disgusting things that fish do in it. - **W. C. Fields**

We could certainly slow the aging process down if it had to work its way through Congress. **Will Rogers**

Don't worry about avoiding temptation. As you grow older, it will avoid you. - **Winston Churchill**

Maybe it's true that life begins at fifty, but everything else starts to wear out, fall out, or spread out. **Phyllis Diller**

By the time a man is wise enough to watch his step; he's too old to go anywhere. **Billy Crystal**