

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

Another assortment of articles for your pleasure this month

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Lest We Forget



Lest We Forget

Membership e-mail address list

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

FELLOW OF THE CRAFT

The word "fellow" derived from early northern languages; the central meaning which persisted from one language or dialect to another was that of associate, one in full and equal membership. There are indications that the word first entered our nomenclature in Scotland, but the status or grade thus named was as old as Freemasonry.

In Medieval Freemasonry an Apprentice served a long period of years as a learner or student. He was under oath to the Lodge to obey its rules and regulations; and he was indentured or bonded to a Master. Data belonging to the Transition period suggest that formal papers of indenture were drawn under seal and signed by the youth's father or guardian—one Scottish Lodge admitted a lawyer for that express purpose. During the years of apprenticeship the youth acted as a servant to his master, lived in a dormitory or in his master's home (whence the old "oaths of chastity," etc.), received food and clothing; but worked without pay, and if an Apprentice's work was sold his master received the money.

At the end of his term, usually of seven years, he was "released from his indentures" and was made a fellow, or full member, of the Craft. As regards his art he was a master mason; as regards his status or grade he was a fellow. He could have an apprentice of his own; was paid wages; had a voice and a vote and could hold office; he could go to other communities or to other countries to work. He was "free of the gild." Such a man was called "journeyman" very frequently.

This word itself may have carried two meanings at once, as words often do: in its French usage it meant "worker by the day" it also probably meant "journeying Masons," fellows who could travel; and in some periods newly-made fellows made it a rule to travel, working in one place after another in order to perfect their knowledge, during the first two years. The highest positions in the Craft, the best-paid and the most honored, were the officers, the Master of Masons in particular, supervisors, administrators, overseers, etc. Also, one experienced Mason might employ a number of Masons with their apprentices; he was the Master and they were journeymen. The word "master" therefore could mean a workman who had mastered the art, the chief officer of a Lodge, an employer, a supervisor, etc. As regards the art he was on a level with fellows; as regards official standing he was in a grade above them.

There was in Medieval Freemasonry a wealth of ritualism, ceremony, symbolism—this could be said with safety even if there were no records, because in the Middle Ages, when almost every special form of work was separately organized, the guilds and fraternities were saturated with ritualism and symbolism even the guilds of yeomen, often consisting of farm laborers, and at the bottom of social classes, had their rites; but in the sense of the word as now used there were no Degrees in Medieval Freemasonry. There were, however, the germs or beginnings of what became Degrees in Speculative Freemasonry; the apprentice was examined, sworn, charged, etc. and it is almost certain that he was again sworn, charged, etc., before his raising to the status of fellow. In the Medieval period there were in the Lodges practices and customs both operative and speculative, with the major emphasis on the former; during the Transition Period the movement was away from the operative to the speculative; after 1717-1735 only the speculative remained. The work of the Lodge was no longer organized primarily for sake of the daily work of the members; it became organized around the teachings, rites, ceremonies, symbols, fellowship. In consequence there came into existence three separate Degrees—in reality they are Lodges, because each meets separately, has its own officers, and conducts its own business, and in the By-laws and Minutes is described as a Lodge.

The first Speculative Lodges went to extreme lengths to conceal their esoteric work; the Grand Lodge kept no Minutes for a number of years, and the Minutes of a local Lodge consisted of only one or two

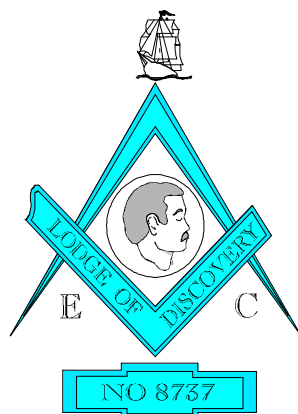
bare entries. Few facts are known about the Ritual of that period. There were, however, at least two parts, or sets of ceremonies, one for Apprentices, one for Fellows; a Lodge sat first as a Lodge of Apprentices, and then as a Lodge of Fellows.

There could have been no proficiency tests because in thousands of known cases a Candidate received the two ceremonies in one evening. After some fifteen years or so, separate Master's Lodges were set up; apparently these were for Worshipful Masters, Past Masters, and "virtual" Past Masters who had received a ceremony called "passing the Chair." There was no official, uniform Work. As time passed the "amount of Ritual material" increased, and this must have been especially true of the Ritual of the Masters' Lodges. In the next stage, so the meagre records suggest, this Masters' Ritual was divided in two; one part becoming a separate Master Mason Degree, the other the Royal Arch Degree. The Master Mason Degree, connected with the first two, came under the jurisdiction of the Lodge; the Royal Arch was made over to the Chapter. It may be that this outline of events was not true of some particular Lodge (a number of them did not have the use of separate Masters' Lodges but it is a reasonable summarization of the few facts and hints which are available.

In the seven or eight centuries of Masonic history the phrase "Fellow of the Craft" has thus had a number of separate meanings: a craftsman free from his indentures of apprenticeship; a full member of the Lodge; a Master of the Mason art; a journeyman Mason (in both senses); in the first period of Speculative Masonry, a full-fledged Freemason; in the later period, a Mason with a half-way status between Apprentice and Master; and the name of the Second Degree (or, rather, Lodge).

NOTE. The Constitutions of 1723 provided that Apprentices could be made Fellows—and—Masters only in Grand Lodge except by dispensation; this attempt to rob Lodges of their ancient right to make Masons was so vigorously protested that in 1725 Grand Lodge ordained that "particular Lodges" could "make Masters at discretion"; the Grand Lodge itself was then using "fellows" and "masters" interchangeably. Scottish Lodges were a full generation behind England in adopting a graded system. One of the possibilities is that what became the Masters' Degree had been a portion of the Fellow Craft work but that the latter had given it only as a lecture in interpretation of symbols on the Tracing Board, whereas in the Masters' Lodges it was enacted in full, and in costume. In 1764 Old Dundee Lodge Minutes have "made a Mason" and "raised a Master." They unquestionably distinguished between "Mason" and "Master."

Mackey's Encyclopedia of Freemasonry



The Working Tools

There were seven at work when I entered the Lodge,
And the Master explained with much care
The use of the Tools employed by the Craft,
And the symbol which each one should bear.

By the use of the Gauge we should measure our work,
Or divide it in sections or parts;
Devotion and labour, refreshment and sleep,
Each should have its own place in our hearts.

By the Gavel we learn that to labour we're born,
Though the heart and the brain may combine;
The hand must be quick when its aid is invoked
To fulfil or complete the design.

To establish proportion the Chisel we take,
To reduce rude material to form;
By each effort repeated again and again,
We, our errors, are taught to reform.

By the Level we know we are equals in Lodge,
Whilst morality points to the Square;
The Plumb Rule uprightness and justice portrays;
Then to act on these lines be our care.

To acquire precision and limit our work
To proportion devised in each plan,
The Compasses aid us to keep in due bounds,
Thus to perfect the work we began.

Then the tools of a Mason are pregnant with good,
Which the Free and Accepted approve;
May our conduct on earth be well vouched that when called
We enter the Grand Lodge above!

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MASONIC LEXICON—Part 4

Indigence (From Latin indigere `to need') Lack, deficiency, want, penury, poverty, destitution. The ritual speaks of `a state of helpless indigence'.

Indite The etymology of this word is rather complicated, but ultimately it is from Latin dic-tare, `to dictate'. It occurs in the Obligations in a collection of words with graphical purport, and so the central meaning for our purposes is `to put into written words, to pen, to set down in writing'. But it can also mean `to dictate, to put into words, to compose (as a poem etc), to express or describe in a literary composition'. So what is prohibited is very sweeping.

Liberal Arts and Sciences In the Middle Ages the Universities taught the Seven Liberal Arts and Sciences. These were divided into two levels. The lower division was called `the Trivium', which in Latin meant 'a place where three roads meet', and consisted of Grammar (the rules governing correct use of language), Rhetoric (the rules to be observed by a speaker or writer in order to express himself with eloquence and persuasiveness), and Logic (the rules governing correct reasoning and deduction). Because the Trivium was the introductory part of the university curriculum it was assumed (by outsiders) to be easy, and so gave rise to the English words 'trivia' and 'trivial'. The upper division of the curriculum was called 'the Quadrivium', and consisted of Arithmetic, Geometry, Music and Astronomy. After a student had mastered the seven liberal arts and sciences he was able to specialise in philosophy, theology, medicine, law, and so on.

Note In our rituals this is a verb (and not a noun as in `the mote in his eye'). It is an obsolete form of `must', which in Old English could mean 'find room or opportunity', `may', or `must'. `So mote it be' means `so may it be'.

Oblations (From Late Latin oblationem `offerings') Offerings. It can mean `sacrificial offerings', or it can mean `charitable offerings'. Thomas Cranmer coupled it with `alms' in the Book of Common Prayer, but in the explanation of the First Tracing Board, where it occurs in a description of Solomon's doings after the completion of the Temple, it is clearly meant in the sacrificial sense.

Palliate (From Latin palliare `to cloak') The usual sense now is `to alleviate', `to disguise the offensiveness of'. Nowadays the adjective from this verb is heard quite often, in the expression `palliative care', used particularly in regard to the treatment of terminal illness. In the Charge after Passing we are admonished `not to palliate or aggravate' the offences of our Brethren; that is to say we are neither to attempt to diminish their seriousness, nor to make them seem worse than they really are.



Masonry and Life

The development of the human race, its civilizations with their structural and mechanical improvements is a history of the development of the human mind. One person's idea leading to the improvement of the means of achieving a task triggers a response in another and so refinement of that particular item begins.

I can imagine primitive man using a log roller to move a heavy tree trunk over rough ground to construct a dwelling. I can also see a bystander thinking it would be smoother to roll over two logs but this would require three logs and the effort of continually dragging a log forward. Another recognizes a need of keeping the two logs together, etc., and so the development continues until you have the motor car.

We also apply this hypothesis to the development of our spiritual beliefs. The cycle of nature, the appearance of plant life during spring; the period of flowering leading to the maturity of crops over the summer period; the falling leaves of autumn; the withering and rotting of matter to be absorbed into the ground during winter only to flower again in the spring, led man to contemplate his own life.

Just as the sun and moon govern the cycle of plant life so must it apply to his own life, but what about the regeneration of next spring? Where are we to bloom again? So then came was the understanding of a higher level where the soul would bloom forever & thus was born Masonry.

Following this tradition brings a candidate out of the cold darkness of the north, a stone recovered from deep underground, a mind completely devoid of all understanding and begins the development that will prepare him for his final destination, i.e. a higher level where the Great Architect of the Universe resides forever.

The theme of his education follows that of a workman on a building. Starting as an apprentice he has to learn the purpose of the basic tools and skills required of him. He then progresses to the journeyman stage where he hones his skills and so becomes a useful member of the workforce and then proceeds to the level of a master builder. The tools of trade are handed to him with an explanation, both for the purpose of building and as a vehicle of moral instruction.

The construction drawings are treated in like manner, at each section the workman is given an insight into, and the significance, of his task. There are two salient points that should be referred to here. The first, being the depiction of the ladder with its staves (steps) being symbolic of those cardinal virtues necessary to attain a higher level.

The second, being the appearance of an article completely foreign to the building trade, a sprig of acacia, the evergreen symbolizing eternal life.

Author unknown

THE LODGE

This is in answer to Bro. Desmond Sharp of Vancouver BC who wanted to know **WHERE** did the name "**Lodge**" come from and **WHY**. The following information is the best that I have been able to find:

The Lodge

The Constitutions of our Fraternity as early as 1723 defined the Lodge as;

"a place where Masons assemble and work: hence that assembly, or duly organized Society of Masons, is called a Lodge, and every Brother ought to belong to one, and to be subject to its By-Laws and General Regulations"

All Brethren know that the word "lodge" has at least three meanings: it is the place –a building or a room—in which Freemasons meet; it is the society, or body, of Freemasons that meets there; it is the actual meeting of that body. When we think of the Lodge all three meanings often coalesce.

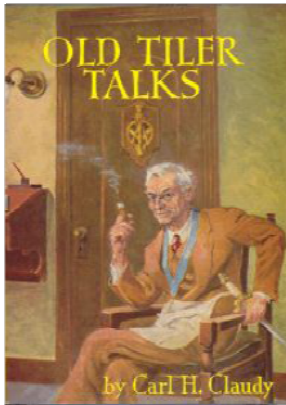
The word "lodge" was applied as early as the thirteenth century to the room or building set aside for the use of Masons on any big building site.

One form of the old lodge was probably a workroom, which also served as the Masons' "refectory" as beautiful a word as the modern "canteen" is ugly, but having much the same meaning. The Lodge was the Masons' fraternal and social centre, and also, we expect, it was also their dormitory as well.

In general language, the word "lodge" applies today to a small building, sometimes a shed, and we may note that the incorporation of Masons, one of the fourteen trade guilds of Glasgow, dating back to the eleventh century, brings its meeting to an end by "closing the shed" with a series of knocks made by rapping with a folded rule.

The word "shed" as meaning the Masonic Lodge, is known in some parts of Scotland.

Taken from Freemasons' Guide and Compendium (Bernard E. Jones)



Old Tiler Talks— THE FORGOTTEN WORD

"Never have I been so glad to get to lodge as tonight!" began the New Brother to the Old Tiler in the anteroom.

"Someone here owe you some money or something?" asked the Old Tiler.

"No indeed! But lying awake last night, thinking about Masonry, I tried to recall the word of a Master Mason... and I couldn't! It was a lost word for me, sure enough! I couldn't sleep all night, trying to remember. I couldn't remember today and it bothered me a lot! So I was glad to come to lodge tonight and get instructed!"

"I shouldn't have worried over that," answered the Old Tiler. "Our memories play strange tricks. You didn't need it, did you?"

"No, but a Mason ought not to forget it. It's the most important thing in Masonry. If we don't have it we cannot visit and work as a Master- and everything!"

"So we are told," answered the old Tiler. "Yet don't you mistake the meaning? The syllables you are taught to pronounce are not important."

"Why, Old Tiler! How can you say that?"

"Because it is true," answered the Old Tiler. "Is it important what particular piece of cloth is put in an apron? Is it important what particular piece of iron is used to make a pillar, or what particular copy of a million Bibles is on the Altar, or what particular piece of wood is used in the gavel? Isn't it important that we wear an apron and know why, that we have a pillar to teach a lesson, that we revere the Great Light in Masonry, that we have a gavel for our control? Then are the syllables of the word important, or is the spirit, the meaning, the symbolism important?"

"Masons must know the word, the modes of recognition, the signs and tokens. But all these may slip from memory and still a brother have Freemasonry in his heart. They are audible symbols of spiritual knowledge.

"We are taught that in the beginning was the Word, and the Word was with God. Do you read into that statement some particular word? Or is the Word here used in the Old Jewish sense of the truth, the light of knowledge for which man may strive?"

"Masonry's search for the lost word is for far more than a syllable, my brother. The substitute word is more than an exclamation. It is an inward knowledge of oneness with the Great Architect, for which all men of all ages have searched. Not all search in vain; many find their Word. Even the substitute word could only be given under certain circumstances; doubtless those earnest seekers who found the real word could never assemble the circumstances under which it, too, might be given to humanity.

"But we continue to search. Slowly but surely man has come up from barbarianism. The world improves with age. Except in war men are less cruel now than centuries ago; men know more than they did centuries ago. We are all brutes underneath, but to be underneath connotes something above. In our long struggle after the lost word we have put something above the brute. On that we climb, and are by so much nearer the Word we seek.

"It is this which is important. Let not your heart be troubled if that strangest part of all God's works, the human mind, plays a prank on you. Better men than you and I have forgotten their own names. Now and then one forgets the name of Deity. But in the end we remember, in some far place where angels see that our memories work! All you needed was conversation with any brother who had sat in lodge with you. If you desire, nothing prevents you from giving and receiving it as Masons are taught to do.

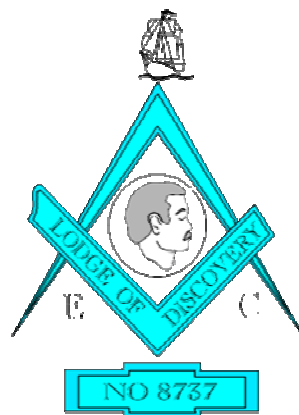
"Your only cause for worry is that you fail to keep always before you that Masonry in men's hearts searches for a word which no man has yet put into words. The tender lesson of the Master Mason degree has been a solace to millions. The Word, substitute though it is, has meant much more than the scholar translates. It is this which you must never forget, even when your memory temporarily takes from you the recollection of the letters and their pronunciation."

"You should be a traveling lecturer!" cried the New Brother.

"You mean that as a compliment, but I'd rather sit still and tile."

"But you can't get anywhere!" cried the New Brother.

"Neither can a sign post by the road," smiled the Old Tiler. "Yet it points the way."



BROTHERLY LOVE

If you see a brother slipping
When hard luck has come his way;
Do your best to help him,
Think of some kind word to say.

If someone asks about him,
In a casual, off-hand way;
There's lots of good things you remember;
Then say the best you can say.

Hand to back? Yes, you remember,
Keep that warm spot in your heart,
Now is when he needs your kindness;
Help him get an upward start.

When he tells you of his troubles,
Be a brother, staunch and true.
Do to him as you would have him
In like situation, do to you.

These are just a few suggestions,
We may all keep well in mind,
Should we find a brother slipping
Let's be patient, loving, and kind.

News from the South

Lodge Birthdays

Mark Striker	20
Mark Stafford	15

On Monday 21st October W. Bro. Russell Chilton was installed as Master of Turanganui Lodge #1480, Gisborne, North Island New Zealand. We wish him a very successful year in the chair of King Solomon— see photo below.

Great news from UGLE—the green light has been given for the formation of the new Discovery Chapter.



Wife crashed the car again today.....
She told the police the man she collided
with was on his mobile phone and
drinking can of beer !
Police said he can do what he likes in his
own living room !



**I'VE FOUND THAT
GROWING UP IN THE
SIXTIES WAS A LOT
MORE FUN THAN
BEING IN MY SIXTIES**

Humour

A man wakes up in the hospital bandaged from head to foot.

The doctor comes in and says, "Ah, I see you've regained consciousness. Now you probably won't remember, but you were in a huge pile-up on the freeway. You're going to be ok, you'll walk again and everything, but your penis was severed in the accident and we couldn't find it". The man groans, but the doctor goes on, "You've got \$9000 in insurance compensation coming and we now have the technology to build a new penis. They work great but they don't come cheap. It's roughly \$1000 an inch."

The man perks up.

"So," the doctor says, "You must decide how many inches you want. But I understand that you have been married for over thirty years and this is something you should discuss with your wife. If you had a five incher before and get a nine incher now she might be a bit put out. If you had a nine incher before and you decide to only invest in a five incher now, she might be disappointed. It's important that she plays a role in helping you make a decision."

The man agrees to talk it over with his wife.

The doctor comes back the next day, "So, have you spoken with your wife?"

"Yes I have and she has helped me make a decision."

"And what is your decision?" asks the doctor.

"We're getting granite bench tops."

Here is an actual sign posted at a golf club in Scotland

1. BACK STRAIGHT, KNEES BENT.
2. FEET SHOULDER WIDTH APART.
3. FORM A LOOSE GRIP.
4. KEEP YOUR HEAD DOWN!
5. STAY OUT OF THE WATER.
6. TRY NOT TO HIT ANYONE.
7. IF YOU ARE TAKING TOO LONG, LET OTHERS GO AHEAD OF YOU
8. DON'T STAND DIRECTLY IN FRONT OF OTHERS.
9. QUIET PLEASE...WHILE OTHERS ARE PREPARING.
10. DON'T TAKE EXTRA STROKES.

WELL DONE. NOW, FLUSH THE URINAL, GO OUTSIDE, AND TEE OFF.