

The Discoverer

The Monthly Newsletter of The Lodge of Discovery

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Greetings Brethren,

Another mixed bag of items for your perusal and enjoyment this month, which, I trust, will be of benefit to all and sundry.

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A Brother's Hand

When you're feeling all downhearted,
 And life's hard to understand,
 Say, it's fine to feel the pressure
 Of a Brother's friendly hand.

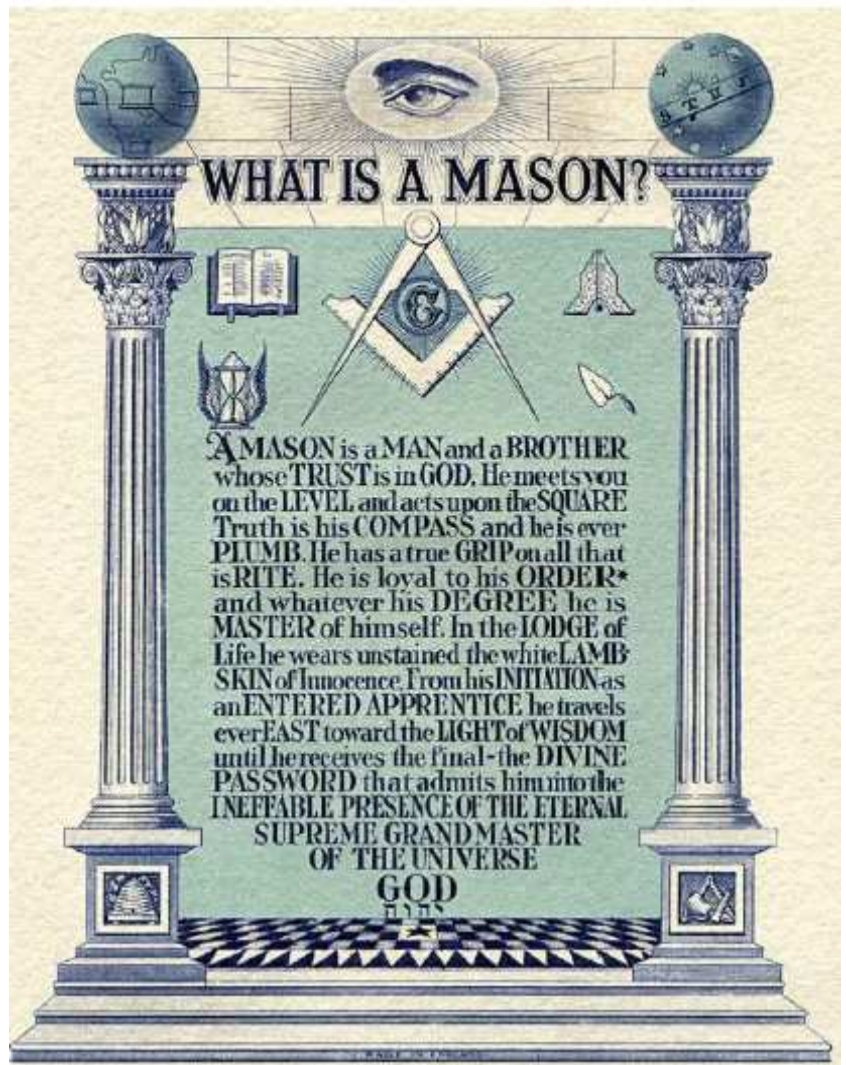
Just to know he sympathizes,
 Though he doesn't say a word;
 How it starts your courage climbing,
 As your heart is touched and stirred.

With an arm across your shoulders,
 And a grip you love to find,
 How it makes you feel the bounding
 Of the hearts of humankind.

It is just a little token
 Of an ever growing band,
 For there's faith and hope and courage
 In a Brother's friendly hand!

Membership e-mail address list

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



FORM OF THE LODGE

In the 1st tracing board lecture, it is stated that the form of the lodge is 'a parallelepipedon in length from East to West, in breadth between North and South, in depth from the surface of the earth to the centre and even as high as the heavens'. The reference to such a vast area is intended, in particular, to demonstrate that the whole world constitutes Freemasonry.

A parallelepipedon is a 3-dimensional figure having each of its 6 sides as parallelograms.

We are informed in 1 Kings VI, 2 that Solomon's temple was constructed with 2 sides exactly 3 times the length of the other 2 (with a height half the size of the longer sides). In olden times, this was referred to as an oblong square and, symbolically, the description was applied to all speculative Masonic temples, although many of today's lodge rooms do not fit this precise outline. As a parallelogram comprehends a 4-sided figure whose opposite sides are parallel, oblong squares must thus fulfil this requirement.

Therefore, thinking of the ancient relationship between Freemasonry and geometry, and if the height component is added to the oblong square basis again employing the parallelogram effect with straight lines and right angles, the use of the expression 'parallelepipedon' seems to be not an inappropriate way of describing the form of our universal order.



HOW CAN WE KEEP THE YOUNG MASON INTERESTED?

Brethren, if I had the answer to this perplexing problem, I would be lauded as a genius, and no doubt be immediately asked to take over as Grand Master and dispose more wisdom. Unfortunately, I don't have the answer (and we have a pretty good Grand Master anyway), but I have several comments and suggestions about this dilemma.

A CHANGING WORLD

We as Masons have to realise the world has changed in the past seventy-five, fifty, even twenty-five years. In the good old days, men in their 20s and 30s would leave their job, take a short trek home and after ingesting a meal prepared by their dutiful wife, indulge in the pleasantries offered by their nearby lodge, as there would be little else happening that evening. Today, men of that age have to brave a slow and painful rush hour as they drive home. Often, the wife is working, so dinner isn't piping-hot by the time he gets home. And then, despite television, local sports activities, and organisations not even thought of when the century began and plain old exhaustion, he's expected to drive back into town to attend lodge. If that's the case, we had better have something to offer him. Far too often, we don't. In fact, we do things that seem designed to discourage that man from even coming back.

MEMORY WORK

Does this sound familiar? A young man has just been put through the degrees of our Order. Now, he's being handed a piece of paper with the instruction of "here, memorise this." How often is the newcomer left to fend for himself? How many times do you hear members take the attitude "oh, it's up to his SPONSOR to teach him and I don't know him anyway." I've seen this happen. The Master should ensure someone is assigned to help the new initiate with his ritual work, and at the new member's own speed. Some Lodges like to set up their schedule of degrees, and then expect the newcomer to fit into the scheme. Doesn't this seem backwards to you? Why not let the new member learn his work when it's convenient to him? It'll show a little consideration.

And why is it Lodges feel a new member has to take part in degrees immediately after being raised? Put yourself in the new member's place. You've just finished memory-work for three degrees. And NOW you're being asked to learn something else? So far, the only impression you've given to your new member is all we Freemasons do is an awful lot of memory-work. And that isn't the reason anyone joins an organisation, is it? Don't turn off your new Freemasons by shoving memory work at them at the beginning. Let them sit and watch for a bit. Give them a bit of a breather.

ATTENDANCE

How often do you tell a prospective member at his Enquiry that "Freemasonry takes up only a couple of nights a month"? We all know that's not true. Members, new ones especially, are bombarded with meetings. There is a great deal of pressure put on Masons to attend fraternal visitations. Provincial visits and Installations of other Lodges in the District. And if they don't attend, you'll be sure to hear a few Lodge members grumble that "so-and-so doesn't get out enough." Remember the Lodge isn't, and shouldn't be, the only spare-time activity of a new member. Don't expect him to be out every night at Lodge, like some of our members are.

THE CHAIRS

Do you know of any Lodges where, no sooner do they get a new brother, than they stick him in as Junior Steward and after a few months make unveiled hints that they'd like him to continue through as Master in six, seven, eight years? I have. And I've seen young members fall by the wayside because of it. The worst thing a Lodge can possibly do is start putting undue pressure on a new member. If you want to give him a chair, perhaps give him one that isn't hooked up to "the line" that exists in all Lodges. That way, he'll get his feet wet and not feel pressured to "continue on." Remember as well that in today's transient society, people have no idea where they'll be two or three years down the road, let alone eight.

ACTIVITIES

Years ago, a Masonic Lodge would have clearly offered the best after-work activities for a young man. Maybe at home, someone played a piano or a neighbour would come over and sing. But a Lodge could get a whole group of people together for a skit, a band or whatever. Today, that young man can get world-class entertainment in his own home with the flick of a remote control switch. Lodges today have been placed in the uncomfortable position of trying to compete with that 42-inch box in the living room. How well do we do that?

Are Lodge meetings of the variety that motivate young men to attend them? Is ritual performed well (and NOT out of a book)? Is the Master in control or is there "dead air" as he whispers to the Secretary, Director of Ceremonies or I.P.M. to find out what to do next? Are discussions short and to the point? If you can answer "no" to any of these questions, you're giving a new member a great excuse to stay home and catch the football on TV. Our Installation ritual tells us "the object of meeting in a Lodge is of a two-fold nature." You know the line. In what way are we giving "moral instruction and social intercourse" to our new brethren? It's an excellent idea to have some kind of education at a Lodge meeting, but too often, it's someone at a podium reading off a script. While a member may have constructed his talk with the utmost sincerity, very few Masons can stand up before an audience on their own and deliver an effective and informative speech that will hold a crowd's attention for its duration.

Think: how often do you turn on a television and see a man staring at a camera with nothing but a script in his hand? You don't. It's too dull. So why should our lodges take this kind of approach? Obviously, you can't have computer graphics in a Lodge room, but you can liven up your education portion. How about a Masonic-related film or video? What about a Masonic quiz, where all the members (not just the Past Masters) are involved? Use your imagination. Maybe even ask the younger members if they have any ideas. Avoid a static presentation. Strive for some movement. Make it interesting. What kind of social activities does your Lodge have? Are they something that appeal to people in their 20s and 30s? Many times, they're not, and that gives your new member another excuse to stay home. When you play music at your Lodge dance, is it something younger people will dance to, or something popular when people used ration cards?

Try music of the 1950s, 60s and 70s. Does your Lodge have a sports team? Probably not, because most of the Lodges have too few young members to put together that kind of thing. But among the Lodges in a District, a team should be able to be put together. Why can't Districts play each other in a sport event? Why can't a District Sports or Social officer be appointed? By the way, if you're worried about older members not taking part in these kinds of events, you can create something for them, perhaps a bowling or whist team.

COMMUNICATION

Finally, has anyone in your Lodge taken the time to talk to your younger members? Have you asked THEM what interests them? If they've stopped coming to lodge, has anyone picked up the phone and TALKED TO THEM to find out what's wrong; why they like or dislike about the lodge? Or is your lodge content to put young men through the degrees with the attitude that "if they really care about the Lodge, they'll show up"? If that's the case, I can guarantee your Lodge is in serious trouble. We must keep the lines of communication open to our new brethren, especially the rare ones who haven't been privileged to blow out the candles on their 40th birthday cake. Show that you care about them, that you're interested in them, that you won't put undue pressure on them. Above all, remember these younger men are not only the future of your Lodge, but our great Craft as a whole.

by W. Bro. Jim Bennie, P.M.



I've Walked with Friends

What's a companion, what is a Friend
 What's the beginning, what is the end
 What is the answer, to every question
 What is the moral to every lesson

How can we fall, not knowing all
 Why do we think, we know it all
 Foolish the man who thought was tall
 Foolish the person, who missed his call

A sight that's blurry, a mental fog
 Near sighted vision, can't see the stars
 Spiritual Kingdom greatly prepared
 Where is the road, to lead me there

Is there a thought, I can create
 A mental ship, to navigate
 Is there a compass that I once knew
 That I once measured, all latitudes

I can't remember, I can't recall
 Did I forget, we all once crawled
 What is the message to life itself?
 To build internal, spiritual wealth

When will we see, what is above
 The true experience, eternal love
 So what's the beauty that lives inside
 I walked the distance with friends beside

A Mason's Wife

From active Masons, resolute,
 Our wives and families we salute;
 We surely know the price you pay,
 Who sit alone while we're away.

No high degrees on you conferred,
 In Lodge, your name is seldom heard;
 You serve our cause though out of sight,
 While sitting home alone tonight.

Masonic papers list our names,
 Awards are given, fit to frame;
 But yours is absent...you who strive,
 To keep our fortitude alive.

You're part of every helpful deed,
 On your encouragement we feed;
 Without your blessings, how could we,
 Continue acts of charity?

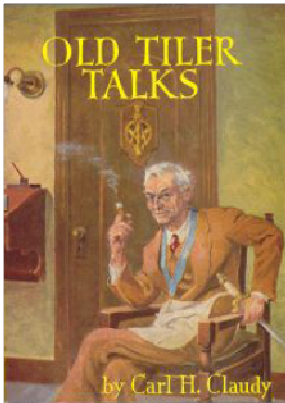
And so, this poem, we dedicate,
 To every Master Mason's mate;
 And offer our undying love,
 Rewards await in Heaven above.

Lodge Birthdays

Rex Kersley	17
Ian Martin	14
Barry Amoss	13 (J)
Greg Whitford	11
Bryan Death	6
Andrew Hibgame	4
Mike Piggott	1

News from the South

The Editor met Bro. Joe Mulders in August—Joe was initiated into our Lodge in May 1977. Joe was, at the time, a pilot with the then-Air Melanesie. Now 89 years of age he returned to Vila from Queensland to give Elena Haines, daughter of the late Bro. Gordon Haines, away at her wedding at Le Lagon. His age now prevents him from an active role in Masonry but he remains interested in what is happening in the Lodge of Discovery. Joe remains in contact with Bro. Warren Stewart in Adelaide. Warren was one of founder and honorary members and ex-chief engineer and pilot with Air Melanesie—still carrying out aerobatic displays at air shows and also Bro. Keith Barlow—well known for his flying escapades in Vanuatu—the Editor has many fond memories of flying with Keith.



Old Tiler Talks— Democracy in 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 exalted 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."

ATTITUDE IN MASONRY

Our attitudes are like our shadows, they follow every thinking individual in his total activities. They are impelling forces in action, they shape our purposes, and they largely determine our policies and practices. They are the very foundation of our many decisions, decisions which affect us personally, our families, and our relations to others in society and our actions as citizens. They are to human conduct what gunpowder is to shot, yet how many times do we give them much thought?

Hardly if ever do we bother to ascertain what our attitudes are, how we acquire them, or where they are leading us. That we acquire them is a certainty. We acquire many of them unconsciously from the four corners of our existence and are not aware of them unless we are confronted with a problem or a decision. They crystallized in our minds on the basis of what we hear, see, feel and learn by contact with our fellow man. They result from our studies and our search for knowledge. Many of our attitudes are by necessity, transitory, temporary, and fleeting. Many are inherited from friends, parents and associates. Others are created by our environment; some are fundamental and permanent, permeating our entire existence. They stay with us for life, and shape our acts, our thoughts and react upon our personality for good or bad. They may constitute our philosophy whether we realize it or not, and their existence is a part of our approach to every problem or activity we confront. They are of vital importance of immeasurable importance to us. We cannot conceive the influence they have upon us and those surrounding us. While we cannot trace their source we can and should at least to some extent attempt to analyze our attitudes toward life and direct them in paths that will be most productive of good.

Do we ever stop to ask if our attitudes are proper and wholesome? If they are influenced by our prejudices or if they are tempered by intolerance? Are they based upon unwarranted conclusions and insufficient knowledge of the facts?

It is of course impossible to catalogue all the ingredients of a proper wholesome attitude, but we can point to a few positive qualities that should be a part thereof. They should be the result of careful thought, they should be tempered by moderation and tolerant understanding; they should be composed of the benevolence that readily concedes that practically every human problem has two sides and consequently at least two viewpoints. They should be permeated by morality and seasoned by the spiritual teachings of our religion.

On the other hand our attitudes are often a matter of indifference and complacency. They are steeped in the notion of luck as a substitute for industry of chance rather than planning. They often are influenced by the growing desire among us to cultivate the idea of getting something for nothing. They are influenced by the prevalent notion that it is necessary to eliminate the struggle from life to acquire happiness. When we reflected that, as exercise is necessary to

muscles to acquire physical strength, struggle or degrees of it are strengthening influences in the development of personality and character. Strength and struggle go together physically and spiritually. In that connection it has occurred to me that we are attempting to a greater degree than is good for us to eliminate struggle from life. There is a continued notion now apparently gaining ground that it is the business of Government to provide prosperity for all.

While the attitude of average individuals may not change the course of great events, they are greatly important. A great many examples could be cited to show that the attitude of one man or woman has changed not only the course of that individual's life, but the course of life for his fellowmen for his or her state or nation.

Attitudes defy description, they are as varied as the thoughts of men; yet they are ever present and determinative of our actions. The assertion or expression of an attitude no matter how worthy of attainment sometimes is delayed for years while it takes roots in the hearts of men. But an individual attitude if pervaded by conviction, born of truth, based on morality and right will ultimately prevail. History points to hundreds of examples. We are most fortunate in this country that the great leaders, who laid our foundations, were men whose attitudes were sound and founded on great truths, moral principles and cognizance of the worthiness of the humblest of men. Their attitudes were founded first in the grace of God, and second in the inevitability of human progress. The early leaders of this fortunate land assumed that a part of God's divinity actually resulted in man and that he and he alone was fit to govern itself. We gained early the idea of Government by contract and consent, and that is still the basic premise upon which we proceed in all our Governmental actions. Eventually these attitudes implied and expressed under the democratic way of life, have become an integral part of freedom and we enjoy Government by the consent of the governed. How many peoples of the world yearn for that today?

Who can say in this country that the attitude of equality is not progressing? Wealth is no longer an indication of undue prominence. The wealthy and the average individual may wear identical clothes; the wealthy man drives the same type of automobile as the ordinary citizen. There is a tendency among our people, observable all around us that distinction of wealth and class are fast disappearing. People in our land treat each others on the basis of equality whatever their station in life. It is the result of a continuing attitude which we inherited and are carrying on. We should thank God for its presence and do our utmost to preserve and further it. We have come as close as any people have ever come to a classless society.

I know of no more important job in our lives than developing attitudes. The moral and spiritual aspects of these attitudes not only influence us individually but they affect our marriage, our business successes, and our ability to rear families and influence our friends and our neighbours. Let's look at our attitudes; they are much more important than we think. The attitudes we develop as we proceed through life can either become stumbling blocks or great building materials. Which shall they be? With God's help we can make them wonderful building materials.

by Bro. Carl Brigg

HAVE YOU ANYTHING TO GIVE...?

Some weeks ago, when in the Lodge, I was yarning with a brother Mason, and he made the remark that, in his opinion the "peculiar moment" in the N.E. Corner Charge is made unnecessarily dramatic and embarrassing for the candidate. I endeavoured to point out to him the great importance of the symbolic lesson – that the whole of true masonry is bound up in that implied question –

"What have you to give in the Cause of Charity?" - it is imperative that the candidate shall be so impressed that he will never forget that "peculiar moment."

Undoubtedly the immediate and practical lesson contained in this portion of the N.E. Corner Charge is Charity in the sense of Pecuniary Relief, but this is only a small part of what a Mason has to give in the Cause of Charity. Charity as practiced by the Fraternity is not well understood by many masons, and is almost invariably misunderstood by those outside the Craft. Masonry is not a benevolent organisation.

It was not formed for the purpose of mutual relief from pecuniary distress, and its finances are neither gathered nor managed with that end in view. Masonry is something much greater; it ministers to a man's heart and mind, rather than to his body. True, fraternal affection and pity for the unfortunate lead us to take care of our own, to establish homes for our aged and infirm, for our orphans, to care for the widows, to give to the needy, to relieve the distressed. But the greatest charity which the Masonic Order has for its members is Charity of Thought; the greatest relief it can render is Relief of the Spirit.

We may have "Wisdom to conduct us in all our undertakings, Strength to support us under all our difficulties," but it is the Beauty of true Masonic Charity, which "adorns the inward man" and "shines through the whole of creation in symmetry and order":

"Though I speak with the tongues of men and angels, and have not Charity, I am become as sounding brass, or a tinkling symbol."

The words of the Apostle were wrongly translated. The word LOVE should have been used instead of Charity.

"For Charity itself fulfills Law. And who can sever Love from Charity.".

Thus Charity in its broader Masonic sense means to think and act with consideration for others; and with **LOVE** and the desire to do good. It is the brightest ornament of Freemasonry. Combined with Benevolence, it enables the principles and tenets of the Craft to be amply carried out without envy, forgiving injury, longsuffering in adversity, and full of compassion for the failings and wants of others.

The question therefore we must ask ourselves is "What have you to **GIVE** in the Cause of **LOVE FOR YOUR FELLOW MEN**?" Masonry largely consists in giving - freely giving without any expectation of reward. Very truly has it been said that "it is far more blessed to give than to receive," but in giving you will undoubtedly receive in full measure and running over.

Before we leave the narrow meaning of Pecuniary Relief, may I refer to one passage in our Ritual, which is often misconstrued - "to relieve his necessities as far as may fairly be done without injury to myself or my connections." This is sometimes construed by a brother to mean that he is expected to assist his unfortunate brethren to the extent only of the means he may have left, after all the luxuries of life, as well as the necessities, of his connections as well as himself have been satisfied to the full.

My own opinion of the meaning of the passage is that it would be entirely against Masonic principles for a brother to give large sums to benevolent institutions, or to give private relief to brethren, when

some of those who should be nearest and dearest to him are perhaps in just as dire a need, or are even left destitute by his actions.

To my mind we must not shelter behind mere words. Real Charitable Relief may surely be measured two ways - the spirit in which the gift is made, and the sacrifice involved in the giving. Charity is of little value to the giver unless it involves some sacrifice. Masonry teaches sacrifice from the very moment of initiation - the candidate is himself a sacrifice. It teaches that service is not always the easy road - that man's duty to his fellowmen is paramount to his own ease and comfort.

What therefore have we to give apart from pecuniary relief in the cause of Love for our Fellowman?

First of all we can give in all our thoughts and actions, in our dealings with all men, that **SPIRIT OF TOLERANCE** so evident in our teachings. It is for us to set a standard of Toleration that will influence and will be followed by those with whom we come in contact. In offering this spirit of tolerance we will find ourselves bringing to bear a deeper understanding of our fellowman, engendered by a **KNOWLEDGE OF OURSELVES**. Thus, first of all, know yourself.

That is probably the hardest thing for any man to do; to honestly analyse his desires, emotions and conduct-to be honest with himself; but if he is honest with himself, being honest with others follows as a natural consequence.

When one is honest with himself he has to admit his shortcomings. Thus first of all, **KNOW YOURSELF** - realise your various shortcomings - sum yourself up with a view to making constructive suggestions for your future conduct in life. At the same time, do not look for faults only - all of us have many good points, otherwise we would not be in the Craft. Without being egotistical in any way sum up "those talents wherewith God has blessed you" so that you may carry out the charge of exerting them "as well to His glory as to the welfare of your fellow creatures."

With the knowledge of Yourself you can harness **UNDERSTANDING** with Toleration, for you will the better be enabled to truly know your fellowman, and even appreciate the reasons for his differing points of view.

Perhaps Understanding is one of the greatest gifts we have to offer.

Yet even a Knowledge of Ourselves may not give a full understanding of the kind or degree of temptation or terror, or the seeming incapacity to resist them, which may induce others to stray from the "Straight and undeviating line of conduct." Therefore with our toleration must come **FORBEARANCE AND JUSTICE**, tempered with **MERCY**.

Probably one of the hardest gifts we have to make is **FORGIVENESS**. "It is a fine thing to laud forgiveness, but when I am hurt and wronged, it is not in human nature easy to forget it." Yet the relief we feel on making the gift is in itself a sufficient reward for the effort. How can we ask the G.A. to overlook our own shortcomings, if we are not willing to "forgive those who trespass against us?"

KINDNESS, SYMPATHY, and ENCOURAGEMENT are gifts of inestimable value to our fellowmen. Often a kindly word of sympathy, encouragement, and good cheer means far more to a man than any monetary aid, however substantial. The spirit of true charity seeks to aid the sorrowing, discouraged and distressed by the exercise of wise, genuine sympathy.

The most common opportunity given us is visiting the sick. Only a brother who has been ill, especially in a hospital or in a strange city, and who has received visits from men he has not previously met, because of their common brotherhood, truly understands the beneficial effects such examples of Masonic charity have. Doctors have told me that such visits have done more than all their medicines; there is nothing more heartening to a man, low in his mind because feeble and ill, than the thought "someone cares."

When our brother fails in business; when our brother is accused of some offence; when our brother is criticised; when our brother is in any trouble whatever, the helping hand extended; the hearty hand-clasp, the words "my brother, I believe in you, I am with you," mean much - Oh, so much!

Two symbols, unfortunately lost to us in much of our Craft Masonry today, focus attention on this phase of masonry - The Trowel and Cement. In the Scottish Ritual - "The Trowel teaches that nothing can be united without proper cement, and that the perfection of a building depends on the suitable disposition of the cement.

So Charity, the bond of perfection and social union, must unite separate minds and interests so that, like the radii, of a circle, which extend from the centre to the circumference, the principle of universal benevolence may be diffused to every member of the community. As it is used by the Operative Brother to spread the cement which unites a building into one common mass, so the Freemason uses it emblematically for the noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites the members of the Fraternity into one sacred band of brothers, amongst whom no contention should ever exist."

You, brethren, are perfecting your own particular stones - your own characters, but one stone by itself, however perfect it may be, is of little value in a building. So, you must help to knit your stone with others into one glorious structure, the Brotherhood of Man.

The Point within a Circle reminds us of the ever widening influence of

Brotherly Love extending from you, as the centre, to every part of the circumference.

Finally, brethren, Charity is beautifully summarised in the five points of fellowship, those grand connecting links of love and duty which bind Freemasons one to another throughout the world.

They teach us to hasten to the service of a needy brother; to remember in our prayers the welfare of others; to keep hidden what is imparted to us in implicit confidence; never to hesitate to stretch forth the helping hand; to impart a timely warning and good advice to those in need of such.

"Hand to hand I greet you as a brother." Is there anything finer than this? The hand of Brotherhood, the taking to the heart, the sharing the difficulties, the ready advice. Why, it is one of the greatest obligations a man can take upon himself. In effect it says, "I, being a man of mature age and sound judgment, take upon myself the onus of Brotherhood with you, and from now onward I will be faithful unto you, and to all my brethren."



DOES THIS HAPPEN IN OUR LODGE?

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

I'm the guy who stood up in front of you and promised to be faithful and loyal.

I'm the guy who came to your meetings and no one paid any attention to. I tried several times to be friendly to some of the fellows, but they all had their own buddies to talk to and sit next to.

I sat down several times but no one paid any attention to me. I hoped very much that someone would have asked me to take part in a fund-raising project or something, but no one saw my efforts when I volunteered.

I missed a few meetings after joining because I was sick and couldn't be there. No one asked me at the next meeting where I had been. I guess it didn't matter very much to others whether I was there or not.

The next meeting I decided to stay at home and watch TV. The following meeting I attended, no one asked me where I was when the last meeting was held.

You might say I'm a good guy, a good family man who holds a responsible job, loves his community and his country.

You know who else I am? I'm the guy who never came back.

It amuses me when I think back on how the heads of the organization and the members were discussing why the organization was losing members.

It amuses me now to think that they spend so much time looking for new members when I was there all the time.

All they needed to do was make me feel needed, wanted, and welcome.

Sourced by W. Bro. Rex Kersley

LETTERING AND HALVING

The use of a lettering and halving procedure in connection with a certain part of Masonic communication goes back to ancient times.

In by-gone days, it was employed, in particular, in religious matters, it being considered far more reverent to refer to sacred words, such as the name of the Supreme Being, in this manner than to give it in all its syllables or letters, as a full and continuous utterance.

Lettering and halving were used in the earliest days of speculative Freemasonry although not in a consistent way in all workings.

Masonically, the process is used to give a degree of traditional importance and significance, as well as protection, in relation to some of our highly-prized secrets.

The following is taken from the current edition of Freemasonry Today
An interesting view of Masonic Ritual from the Pro Grand Master

TIME TO DELIVER



The Pro Grand Master Peter Lowndes explains why Masonic ritual needs to involve a proper understanding of what's being said rather than simply reciting the words on a page.

Over the past year or two there has been a certain amount of correspondence in the various Masonic magazines regarding the pros and cons of reading, rather than reciting, our ritual.

One correspondent suggested that, as ritual was read throughout European Grand Lodges, we should follow. I am not sure all our politicians would agree with that. Certainly it is true that reading ritual is prevalent in many European Grand Lodges. However, it's not universally so and, in any event, there is no good reason for us to follow their example. Indeed, I have many friends in European Lodges who envy the way we deliver our ritual.

You will note that I said that they are envious of the way we deliver our ritual. In my experience, ritual that is recited has much greater meaning to the candidate than ritual that is read, although I am pleased to say that I have not been present on many occasions that it has been read.

I entirely accept that learning ritual is time-consuming. But how often is it true that the busiest people are those who find time to learn it?

I am not going to pretend that I have ever found ritual learning easy, and, as time goes by, I find learning new ritual more difficult. Nonetheless, I shall never forget the satisfaction of carrying out a Second Degree ceremony at the first meeting that I was in the chair of my mother lodge. To be told by an extremely demanding Director of Ceremonies that it had been adequate was as good as it gets! This was a great deal more complimentary during the year that he taught me classics.

By definition, reading means looking at the book. If the deliverer is looking at the book, he is not looking at the candidate or the brethren to whom he is speaking. To read a text well is a skill that not everyone has. Good reading needs preparation and unless our ritual is understood by the recipient, what chance is there that it will be understood by the recipient? For the reader to have a good understanding of what he is saying, he will need to have read through the text on several occasions.

Our ritual is to be treasured, and there are few better experiences than seeing and hearing a really well-conducted Masonic ceremony. One of the prime reasons that lodges are being encouraged to share the workload is so that members can spend time really learning and understanding what they are delivering and not just reciting ritual parrot fashion.

It is inevitable that some members will find ritual easier than others, and it is incumbent on all of us to ensure that as much help as possible is given to those who need it.

I don't expect what I have said here to be universally accepted, but I would be surprised if the majority of our members do not agree with at least part of it.

Installation of W. Bro. Brenton Terry Into Mt. Gambier Lewis Lodge



The Installation team



Brenton and wife Ashlea



Centenary Restoration Jewel

"I now invest you with the Centenary Restoration Jewel of this Lodge the wearing of which by the Worshipful Master has a double purpose. It shows that this lodge acknowledged and faithfully discharged its obligation in connection with the restoration of the (this) Masonic Centre during the Centenary of Grand Lodge and it should act as an inspiration to every brother to emulate the spirit of service in recognition of which this jewel was presented. It was conferred by the Grand Lodge of South Australia and Northern Territory, and you will transmit it to your successor, to be worn by the Master of this lodge on all official occasions."

Humour

A warning to all men

The doctor said, "Joe, the good news is I can cure your headaches the bad news is that it will require castration. You have a very rare condition, which causes your testicles to press on your spine, and the pressure creates one hell of a headache. The only way to relieve the pressure is to remove the testicles."

Joe was shocked and depressed. He wondered if he had anything to live for. He couldn't concentrate long enough to answer, but decided he had no choice but to go under the knife. When he left the hospital he was without a headache for the first time in 20 years, but he felt like he was missing an important part of himself. As he walked down the street, he realized that he felt like a different person. He could make a new beginning and live a new life. He saw a men's clothing store and thought, "That's what I need - a new suit."

He entered the shop and told the salesman, "I'd like a new suit."
The elderly tailor eyed him briefly and said, "Let's see... size 44 long."
Joe laughed, "That's right, how did you know?"
"Been in the business 60 years!"
Joe tried on the suit. It fit perfectly.

As Joe admired himself in the mirror, the salesman asked, "How about a new shirt?"
Joe thought for a moment and then said, "Sure."
The salesman eyed Joe and said, "Let's see, 34 sleeve and 16-1/2 neck."
Joe was surprised, "That's right, how did you know?"
"Been in the business 60 years!"
Joe tried on the shirt, and it fit perfectly.

As Joe adjusted the collar in the mirror, the salesman asked, "How about new shoes?"
Joe was on a roll and said, "Sure."
The salesman eyed Joe's feet and said, "Let's see... 9-1/2 E."
Joe was astonished, "That's right, how did you know?"
"Been in the business 60 years!"
Joe tried on the shoes and they fit perfectly.

Joe walked comfortably around the shop and the salesman asked, "How about some new underwear?"
Joe thought for a second and said, "Sure."
The salesman stepped back, eyed Joe's waist and said, "Let's see... size 36."
Joe laughed, "Ah HA! I got you! I've worn size 34 since I was 18 years old"
The salesman shook his head, "You can't wear a size 34. A size 34 underwear would press your testicles up against the base of your spine and give you one heck of a headache..."

A woman walks into an accountant's office and tells him that she needs to file her taxes. The accountant says, "Before we begin, I'll need to ask you a few questions." He gets her name, address etc.. And then asks, "What's your occupation?" "I'm a prostitute," she says. The accountant is somewhat taken aback and says, "Let's try to rephrase that." The woman says, "OK, I'm a high-end call girl". "No, that still won't work. Try again." They both think for a minute; then the woman says, "I'm an elite poultry farmer." The accountant asks, "What does poultry farming have to do with being a prostitute?" "Well, I raised a thousand cocks last year." "Poultry Farmer it is."