



Pillars of Light



Compiled by the
Editorial Team of the
Grand Lodge Library

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Editorial

If you like it – buy it !

Many times, when asking a Member to prepare a short talk for the Lodge, this offer was declined. The task was "ennui", where to start? What to choose? Most of the ideas can be expressed in one sentence.... And one sentence is not a talk. So why bother? Let the more experienced do it... I'm sorry, I don't have the time...

With the introduction of the Computer System in the Library, and the creation of the Study Centre, a new suggestion is presented to us.

From now on, the Grand Lodge Library team of volunteers is the assisting force that will help you out to accomplish the task in a most articulate manner.

Just ask for help and you will get it. Come and discuss with us your idea, the message you want to deliver, or just let us know the subject you would like to address. We will discuss it together, offer to you access to the most refined source of knowledge and information and assist you to express, formulate, and if necessary reformulate your creative thoughts. A short phone call to the Library is the step to take and become a practical component in the general effort to increase the level of our Masonic Culture.

The Library is now, the place to retire for a short while from the tumult and the pressures of daily life and meet the illuminated brethren who wrote all and everything that is the base of our beloved Craft. Take time to discuss any subject of Masonic interest with our Librarians, develop your pool of Knowledge at your own pace.

We will be all, more than happy to assist you to prepare your tasks in a most articulate manner.

Another proposition is to browse through the now unlimited choice of International Masonic Magazines that are to be found on the Internet. Some of them are even available as hard copy in the Library. We have put together a list of the most interesting Sites for you to access and dwell into the large choice of information that is offered.

As you see, the Library has become the place to be on your way to everywhere, a Crossroads where all the choices are offered, where all the Valuables of Masonry are to be found. If you like it, buy it for free!
J.V.Haffner

A clarification on Symbols III

Masonic Symbolism

Every act, from the moment a candidate first enters the door of a Lodge, until his raising, and subsequent Installation - if he becomes a Master - is part of a beautiful and impressive symbology. But symbolism became a prominent feature of freemasonry in comparatively recent times.

The Regius Poem of c. 1390 and the Cooke Manuscript of c. 1410 (the oldest existent Masonic documents) were written by Masons for Masons. They contain many moral precepts but no symbolism. In fact there is no historical evidence that the use of symbolism was introduced into Freemasonry before the early 18th Century.

The first suggestion known to Knoop and Jones (The Genesis of Freemasonry) of possible moralizing by Masons on their working tools is contained in the instructions for constituting a new Lodge and is found on page 72 of Anderson's Constitution of 1723.

There it is said that the Grand Master "shall, by certain significant ceremonies and ancient usages, install him, and present him with the Constitutions, the Lodge -Book and the Instruments of his office, not all together, but one after another and after each of them the Grand Master, or his Deputy, shall rehearse THE short and pithy Charge that is suitable to the thing presented ". You will note that it is not "A short and pithy Charge" but "THE short and pithy Charge " which indicates strongly that the moralizing on working tools was already established by that year.

The early Masonic Catechisms, which had their vogue in the early part of the 18th Century contain symbolical questions and answers concerning the height of the Lodge, the number of Pillars in a Lodge etc. which were concurrent with the then growing interest of the speculative masons in the philosophy of Masonry.

Since the 14th Century, the Constitutions of Masonry contained a code of industrial and moral conduct to be followed by Masons. These were used in ceremonies for admitting new members. But early in the 18th Century a new Ritual for admission was evolved by the early Speculative Masons; these new degrees were later expanded to contain a new and wider moral code which gradually came to be taught by symbols.

As early as 1737 designs were drawn on the floor of the Lodge, incorporating steps, pillars etc. It was part of the Master's duty to explain the significance of the designs immediately after the candidate's Obligation – something similar to the Explanation of the Tracing Boards in modern times. Knoop & Jones say that W. Calcott in 1769 was probably the first writer to endeavour to explain the symbols of the craft, a subject more fully and enthusiastically discussed by William Hutchinson in his book "The spirit of Masonry", first published in 1775. Although today we do not accept all of Hutchinson's views, yet undoubtedly his work did much to elevate Freemasonry and to direct and probably to extend the use of symbolism in Freemasonry.

In the second half of the 18th Century Freemasonry had become changed to such an extent that it could be defined as " a peculiar system of morality, veiled in allegory and illustrated by symbols".

How many Masonic Symbols are there? I do not know, but an American publication entitled "An Encyclopedia of Masonic Symbols", lists in its index, not less than 229 symbols.

In the same context, it is interesting to observe that the Grand Lodge of England has never authorized any system of interpreting Masonic symbols, even though it officially calls the three Craft Degrees – the "Symbolic Degrees". In our Jurisdiction, the interpretation of symbols is approved and encouraged. It most definitely adds the intellectual appetite of study and research and discovery, without which Masonry would not have been the Well of Knowledge it is.

(to be continued next month – "The Working Tools")



Masonic Education– the Study of Masonry

On the façade of the famous Apollo' Temple of Delphi, one could read: " Gnoti se auton" - Know thyself. The fundamental principle of Socrate's philosophy was meant to remind us that by knowing ourselves, we could then improve, by studying and acquiring knowledge.

The latin root of education is "e – ducere" – "e" "out" and "ducere" "to draw/lead" – that is, to draw out, or bring out the best from within by cultivating the inquisitive mind and the habit of good thought.

Education can become confused with schooling, which, although it has the ultimate aim of educating our young people, contains, by necessity, a large amount of learning. Learning is the process of drawing in and retaining facts, ideas and experiences. As our schooling progresses, education takes on an ever more important role, until when we reach adulthood, the force/desire to learn or understand is self-driven. The education process continues all through life - from beginning to end – to a greater or lesser degree. The process always contains a learning element – the absorption of knowledge from our environment and society – that is more marked in our earlier years.

The 7 liberal Arts and Sciences – Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, Astronomy - have been the basis of education from the earliest days and remain so today. The study of the liberal arts and sciences is a valuable branch of education, which tends so effectually to polish and adorn the mind. Educated people are those that are relatively well versed in (or possess) the basic skills and understanding of the Liberal Arts and Sciences. Even after mastering all of the Liberal Arts and Sciences in the world, one may not have the character or conduct acceptable to the Most High, although he may possibly be very useful to society. To assist in forming good character and good citizenship, the modern school curriculum includes the teaching of Ethics, the science of morals. Education without ethics may conceivably leave its subject pragmatic and dogmatic, vain and self-opinionated, and possibly intolerant.

The study of Masonry, the very fabric of our institution, is the process whereby each individual Mason is taught, inspired and assisted to understand the nature and philosophy of Freemasonry, and to apply it to his daily life. The aim is to move a brother from being a "Rough Ashlar" into being a "Perfect Ashlar" through the exploration and understanding of the allegory, symbolism, philosophy, history, and jurisprudence of Freemasonry, and by beneficial association with his fellows.

Freemasonry is only capable of making good men better, so it is imperative that the Candidate meets certain criteria. We do not admit absolutely rough and unhewn material into our lodges. Our working tools do not include the pickaxe and the drill. All fine craftsmen select the best raw material they can to ensure the success of their endeavours.

Those who are fit and proper persons to be made Masons are just, upright and free men, of mature age, sound judgement, and strict morals. The candidate must be capable of embracing the concepts of the philosophy of Freema-

sonry and interested in his self-improvement. Every new Mason is especially urged to devote a fair proportion of his leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of his attainments, and, without neglecting any of his ordinary duties, to consider himself called upon to make some daily progress in the acquisition of Masonic knowledge, and is further exhorted, like a skilful brother, to excel in all that is great, useful and good.

The journey from "Rough Ashlar" to "Perfect Ashlar" is progressive: it is conditioned by the clear understanding of Ritual Allegory and Symbols, followed by the Development of Moral Mindfulness, and finally, the Furthest Development of Character.

When a candidate expresses a desire for Light, he seeks not only that material light which shall remove his physical darkness, but also that intellectual illumination, which shall dispel the darkness of his mental and moral ignorance, and bring to his view the sublime truths of morality and virtue which it is ever the object of Freemasonry to teach.

The mechanical processes of education, represented in our teaching by the chisel, do not necessarily impart that urbanity, gentleness, sympathy, consideration, unselfishness which we associate with the highest culture - the furthest development of character.

The Perfect Ashlar bears no mark of any tool upon it. After the chisel has done all that is possible with such a tool, there comes the grinding. Little by little the rough places become plane, the corrugations left by the chisel disappear, and the whole surface becomes first of all uniform, then smooth, and last of all it acquires polish if the material be capable of receiving it. This is the effect of attrition, and it reveals to us to what an extent beneficial association with our fellows assists in the formation of character. The Perfect Ashlar remains upright no matter in what position it is found or placed.

Graham Painton
WM of Lodge Excaliber

Charity

Every good act is charity. Your smiling in your Brother's face, is charity; an exhortation of your fellow-man to virtuous deeds, is equal to alms-giving; your putting a wanderer in the right road, is charity; your assisting the blind, is charity; your removing stones on the road, is charity; your giving water to the thirsty is charity.

A man's true wealth hereafter, is the good he does in this world to his fellow-man.

When he dies, people will say "What property has he left behind him?" but the angels will ask, "What good deeds has he sent before him?"

Prophet Muhammad



Language and the Power of Words.

By MW Bro. Arthur Mark – Past Grand Master The Grand Lodge of the State of Israel

In response to the invitation by the Grand Librarian of the U.G.L. of NSW and the ACT, R.W.Brother J.V.Haffner, I have put together some reflections for inclusion in the "Pillars of Light", a publication which I enjoy reading. RW Brother Haffner is an old friend, whom I very much respect and appreciate for his personal values and achievements. Initiated in the same Lodge Hashahar No.32, under the GL of the State of Israel, he preceded me in the Chair .

Freemasonry being a moral Institution, based on brotherly love, it is of the utmost importance to be aware of the power of words, in order to maintain harmonious relationships amongst the Brethren.

So lets begin from the very beginning .The history and evolution of the human language, the family of languages, and their classification by phonetic sounds and grammatical forms, have been studied for centuries, the results being published in innumerable works.

Language is considered to be the special possession of the human mind. The lower species communicate by sounds and body movements and some learn to understand a few human commands. But no other species, besides man, has organized its sounds and expressions, in systematic symbols, which compose a language. Man's ability to learn the language of its group and the transmission to others, is the distinctive fundament of human behaviour, known as culture.

Human sounds and expressions, being detached in time and space, have become abstract. So each new generation may learn from their predecessors and every individual can learn from others' experiences.

Languages, as all activities, are influenced by circumstances and pressures. Changes in a nation's cultural system, may cause partial changes in its language. Old words or expressions become obsolete or change their meaning and new words appear. The speakers of a certain language are changing continuously, due to the evolution of life, growing up, growing old and finally disappearing. So over a long period of time, language may change a lot. As a result we can observe differences of language between old and young members of the same society.

Changes in language can vary in different territories where they occur, giving birth to dialects. Cessation of contact between speakers of a dialect may result in the formation of a new language, based on the same family of languages. Migration of peoples and subjugation by conquerors, have contributed to the propagation of languages.

The North American Indian languages have migrated to the south of the continent, Asian languages have moved westward to the East of Europe.

Language constitutes a conventional means to express thoughts. In its development, the same reality may be perceived by different people in more than one way and this difference is expressed in language.

The importance given by a certain people to a reality, gives birth to fine variations in this people's vocabulary, for this same reality. So in many languages there is a single word for a certain colour, while the Eskimos have many words to express snow white nuances. In the Philippines some people use 92 different words to express what we simply know as " rice ".

I could go on and on developing this vast subject, but I will refrain from going into the related subjects of the art of Oration and Rhetoric and will continue by dwelling on the tremendous effect of words in our life.

The power of words is crucial in the lives of nations as well as in the lives of the individuals.

Even though at the core of conflicts between peoples we find territorial, economical, ideological and other reasons, the outbreak of hostilities is more than often triggered by words, in the form of declarations and propaganda. What is true for nations, applies to the individual.

The sentiments of love, hate, kindness, empathy, wrath and many other, form the psychological complexity that governs our lives. These sentiments are originated by thoughts and thoughts are expressed by words. Words of love, kindness and friendship have a calming effect and benefit our physical being, while irritating words have the opposite effect. Expressing negative sentiments estrange friends and cause disharmony.

Many times old friendships disintegrate because of an ill-advised word or comment. We have to consider the human susceptibilities, in order to maintain harmonious relations and make life more pleasant. Many times we utter words without thinking, words that in retrospect we are sorry to have said. An offending word produces its negative effect and the damage done lasts, even if we later regret and apologize. It is preferable to avoid such situations in the first place. The quality of self-restraint is the civilized man's virtue and we as Freemasons, are expected to practice it in all circumstances.

I hope that in this short essay I have succeeded in bringing to your attention the crucial importance of words in our social and fraternal relationship, thereby creating around us an atmosphere of harmony with all people, as befits those who practice the teachings of Freemasonry.



Enlightened Pillars of the Grand Librarian



What is The Sacred Symbol?

If this question were asked in a gathering of Masons, it is doubtful whether any definite answer would be given. Yet in a system of morality illustrated by symbols, it is quite clear that there should be no ambiguity concerning the form of that symbol which above all others has been singled out for the supreme dignity of such an objective.

It is generally supposed that the sacred symbol and letter "G" are identical, but in so far as it is regarded as the initial letter of God or of Geometry, a letter is merely an abbreviation and is by no means a symbol other than for a sound.

The problem of the significance of the letter has been considered so inscrutable that the authorities have abandoned the attempt to solve it, and in despair have pronounced the subject to be open to exoteric discussion.

Yet the letter "G", though not itself the sacred symbol, does actually represent it. The process by which this representation took place is in reality surprisingly simple. The foundation of Masonry, operative or speculative, is the square, which is the time-honoured symbol of material and moral truth. No symbol therefore could be held in higher esteem by Freemasons. The square has been justly called the great symbol and it is also the sacred symbol, because in former days it was a synonym of Deity. The method of forming a square in any given position was a strictly guarded trade secret of the craft.

Therefore to mention it in the presence of the uninitiated would have been regarded as an act of irreverence and impropriety. An interpretation was accordingly required to convey the meaning to a brother while concealing it from the world at large. Such a gloss was ready to hand in the ancient

and the mediaeval form of the letter "G", which as the

Gamma in the Greek alphabet and as the Gebo in the Gothic was a perfect square. It appears to be clear therefore that the sacred symbol has always been the square, that it came to be called the "G" because of a former identity in shape with that letter and retained the designation after the form, of the "G" had been changed.

The recent attempt of Masonic iconoclasts to discredit and obliterate the letter "G" is founded on a misapprehension of its origin and meaning.

It should surely be retained either in its original or in its actual shape on account of its interesting archaeological association.

(reproduced from the NSW Freemason - 1924)

Have the Sq. & Comp. any other meaning than what we find in the ceremony itself?

The position in which they lie on the V.S.L. forms a lozenge, a well known variant of the Visica Piscis, the symbol of the female principle. This symbol is also repeated in the form of the colours worn by the officers.

Here it is intended to emphasize the female or preservative side of Deity, without which we could not exist for a single day or hope to be preserved from the powers of darkness, and no matter how the position of the points of the Compasses may vary in each degree, the shape of the lozenge is always maintained.

We need you !!!

Do you have thoughts on Masonry to share or expand?

Do you want to express your views and enlarge our knowledge?

Then come and join in our Study Circle.

Call the Grand Librarian, (02) 9284 2825

e-mail: library@uglnsw.freemasonry.org.au



Light of Research

A supplement from the Editor of The Research Lodge of N.S.W.
No.971, Rt Wor Bro Andy Walker to the

Pillars of Light

What is a Research Lodge?

Research Lodges are unusual in that their whole purpose in life is to seek out and disseminate Masonic Knowledge.

To this end most research lodges do not Initiate, Pass or Raise candidates. In some to be a full member a mason must be an Installed Master. In The Research Lodge of New South Wales this is not the case. But one must be a Master Mason to affiliate.

The original Masonic Research Lodge is Lodge Quatuor Coronati No. 2076 English Constitution consecrated 12th January, 1886.

The Warrant of Constitution is dated 28th November, 1884 but the Worshipful Master designate was Sir Charles Warren, a senior military officer had been sent to Bechuana Land on a diplomatic and military command so the Brethren could not meet until his return in late 1885.

Throughout the world there are many Research Lodges in most Masonic Constitutions. However, some Constitutions do not allow plural lodge membership and in these cases Research Societies have been set up.

Probably the largest of these is The Philaethes Society, based in North America.

Its membership is predominately US and Canadian but it has members throughout the Masonic world. I know of at least half a dozen here in Australia, myself included.

In each Australian Jurisdiction there is at least one Research Lodge and in 1992 a meeting was called in Melbourne resulting in the formation of "The Australian Masonic Research Council "

Several New Zealand Research Lodges joined as Associates.

In New Zealand Research Lodges are spelled out in their Constitution with the aim of there being one in each District.

The Research Council meets formally for a three day Conference every two years.

In 1996 the New Zealand Affiliates petitioned for full Associate Membership and this was accepted resulting in a name change to:

"The Australian and New Zealand Masonic Research Council" known in brief as ANZMRC.

At the formation meeting in 1992 each Jurisdiction presented an original research paper and a name was sought to bring these presenters a title on a par with the Prestonian Lecturers of England.

Only one name was submitted, R.W.Bro. Harry Kellerman. At each Conference since a researcher from each jurisdiction, selected in competition, has presented a paper and earned the title of "Kellerman Lecturer".

A wonderful tribute to the driving force behind the formation of The Research Lodge of New South Wales.

The Research Lodge of New South Wales No.971 meets five times a year at Sydney Masonic Centre. It has three classes of membership.

Members, who can vote and take office. Correspondent members, who receive all publications but cannot vote or take office and finally

Correspondent Lodges.

For further information contact the Secretary,

R.W.Bro. Andy Walker, 72 Bogalara Rd, Toongabbie, 2146; Phone (02) 9631 1486 or e-mail: awalker@barekoala.net.



Extract from MQ the magazine of the United Grand Lodge of England

Looking to the future

At an historic gathering, research Lodges and Associations under the English Constitution met under the umbrella of the United Grand Lodge of England (UGLE) and Quatuor Coronati Lodge No. 2076, the premier Lodge of Masonic research. The meeting was jointly chaired by former Grand Secretary Jim Daniel, Master of Quatuor Coronati Lodge, and John Hamill, UGLE Director of Communications.

Professor Andrew Prescott of the Centre for Research into Freemasonry at the University of Sheffield, and Diane Clements, Director of the Library & Museum of Freemasonry, presented updates and future plans.

Jim Daniel, referring to the research papers published in the *Transactions* of Quatuor Coronati Lodge, commented: "It is difficult to find papers for publication. There are fewer members of the Craft interested in genuine original research or are willing - or able - to undertake it. We are concerned that our *Transactions* are not recognised in the academic world, and we want to explore ways of raising the standard - actual and perceived - of our *Transactions*."

"We therefore thought it would be useful to get a snapshot of the research situation, warts and all, and then to consider whether and how things should and can be improved."

Both Jim Daniel and John Hamill underlined the importance of Masonic research not just as an academic or quasi-academic activity, but to educate members of the Craft, and provide factual information about Freemasonry to the wider public.

Jim Daniel said: "We know that other research Lodges and Associations exist within the English Constitution, but suspect that the current state of communication among them - and with such resources as the Library & Museum of Freemasonry and the Centre for Research into Freemasonry - may not be working to everyone's advantage."

He urged more people to undertake research, producing valuable results which could be published.

More than 30 research Lodges and Associations were at the meeting, including representatives from Jamaica and South Africa, with Bob Cooper, Curator of the Grand Lodge of Scotland Museum and Library also in attendance.

John Hamill said: "Grand Lodge sees Masonic research as an important aspect of the ongoing policy on better informing the outside world about Freemasonry."

"It is also seen as an important part of Masonic education, particularly as new members are keen to know what they have joined, how it has evolved and how it fits into society in general. Working with academics is a key part of the policy of restoring the public reputation of Freemasonry."

He added that the support of Grand Lodge was not only in words but in hard cash. Together with the Province of Yorkshire West Riding and the Pro Grand Master, Lord Northampton, Grand Lodge had provided the first three years funding for the Centre for Masonic Research at Sheffield and Grand Lodge and Supreme Grand Chapter would continue to provide the main funding for Sheffield until at least 2009.

John Hamill said: "Grand Lodge has introduced *MQ* magazine as a means of direct communication with all members. Each issue contains the results of research, news on Masonic education as well as from the Library and Museum and the other research organisations."

He added that his last major project as Librarian and Curator at Grand Lodge had been to establish charitable status for the Library and Museum, enabling it to be properly funded in a tax-efficient way to enable it to attract monies from other sources.

He paid tribute to his successor, Diane Clements, and her staff for the significant amount of work they had undertaken in the last five years to make more of the collections more readily available to researchers.

Diane had also succeeded in gaining two major National Lottery Heritage grants to enable two major tranches of archive material to be properly catalogued and conserved.

He went on: "Masonic research has a great champion in the Pro Grand Master, Lord Northampton. He has founded and funded the Canonbury Research Centre, with its concentration on the more esoteric aspects of Freemasonry and its relationship to other initiatic rites. He has given great support to the Cornerstone Society, Sheffield and to *Freemasonry Today*."

Representatives of research Lodges and Associations presented briefs on their work, which was varied, but showed considerable activity.

Diane Clements pointed out that objects were also important for research as well as text, including Masonic music. The Library & Museum collection was now more accessible via the Internet, and there was a digital version of the membership records and Grand Lodge proceedings 1813-2001.

The Library & Museum had received funding for 450 documents on the history of the two Freemasons' Halls and it was planned to extend *Lane's Masonic Records 1717-1894* into the 20th century, adding those of the Royal Arch.