



Pillars of Light



Compiled by the
Editorial Team of the
Grand Lodge Library

Volume 3 Issue 8 (33)

August 2007

Editorial

Sometimes a very thin line exists between Masonic *Training*, Masonic *Instruction* and Masonic *Study* and understanding each of these important components of our Order remains difficult, often confounded.

I would suggest that we consider "Training" the preparation that causes us to develop our skills on a certain subject or in a certain direction of our activity as Masons, in order to better serve our Lodge or our Jurisdiction. An example of training would be a course for Lodge Secretaries or Treasurers or Leadership for those aspiring to the Chair.

"Instruction" must be considered the training and polishing of skills related to the different Officers positions in Lodge, Ritual, and Ceremonial. It represents the main preoccupation of our Lodges of Instructions.

Masonic "Study," must cover the entire spectrum included in the Precepts of our Craft, its History, Philosophy and Symbolism, Literature and all the other subjects included in the Masonic Arts and Sciences, that are the basis of the concepts which lead our way of life, behaviour and relation to our family, our brethren, friends and the society in which we live.

It results that without diminishing in any way the importance of Training and Instruction, the Study of Freemasonry remains the broader, and perhaps most rewarding aspect of our activity, that complements in a beautifully harmonious way the skills acquired in the other two. It is the Study of Freemasonry, followed by the Research into the vast realm of its past, that will create the articulate Masons we need to explain in the most informed, intellectual form, our position, our hopes and our responsibilities in the creation of a better society of men. At this point in time, when the need for a dedicated Chair on the Board of Management has been asserted, a Studies Committee was created under the patronage and inspiration of the DGM, RW Bro. Dr. Levenston. The small group is making already a great progress on the way of introducing what is necessary, to support the Masonic Culture in our Jurisdiction.

Our representative on the Board, RW Bro Richard Dawes, has already proven in the past outstanding ability in spreading Masonic knowledge and is enthusiastically dedicated to bring to the BoM his skills and passionate love for the Craft. We wish him success in the attainment of all the Committee's goals - a condition sine qua non - for the continuous prosperity of our Jurisdiction.

J. V. Haffner – Grand Librarian

ABOUT A BRIDGE

A bridge is one of the noblest structures ever devised, being formed of the greatest architectural achievement, the arch. Its characteristics are wisdom, strength and beauty.

First, a bridge is undoubtedly a thing of beauty and symmetry, pleasing to the eye, and ever attractive to the artist and the photographer.

Next, a bridge must, by definition be an example of strength. Not only does it have to support enormous weights, but it often has to cross deep, swift-flowing water which makes it necessary to sink the foundations right down through shifting mud and sand into the solid ground beneath.

Beauty, then, and strength are here exhibited. But more than that, here is a supreme example of wisdom; for the most important and striking characteristic of a bridge is that it is built for the purpose of joining together two sides of a river. Almost every other kind of architectural structure is built for the purpose of dividing. Every wall is erected to divide the people or property on one side of it from the people and property of the other. Every house divides the space within from the space without. Even a church or a temple tends to divide the affairs of God from the affairs of man.

A bridge does none of these things. It is built for the sole and splendid purpose of joining – of promoting communication between two sides which were previously unconnected. Could there be a more useful and worthy project?

Notice further that it does this without any inconvenience to the river itself. Beneath the bridge the tide continues to ebb and flow, and ships pass, unimpeded by the traffic on the bridge above.

Now, the wisdom, strength and beauty found in a bridge are also the three great qualities found in Freemasonry itself, whose nature it is to

be a species of bridge, joining together just, upright and free men of different races, languages and creeds, who – in the words of our Ancient Charges – "must otherwise have remained at a perpetual distance." Masonry has no desire to influence the affairs of the world; rather it rises above them, continuing to form strong lines of communication between men of goodwill, while the traffic of the world ebbs and flows unimpeded.

However there is one more bridge that we have not yet learnt to build – though we are beginning to make an attempt, and that is the bridge between those who understand Freemasonry and those who don't. We find it difficult to communicate with people who seem to speak a totally different language and have somehow conceived a fear, a dislike, or even a hatred of Masonry. To change their minds will be a difficult task and will take time. But if we cannot yet build a complete bridge across the river of ignorant prejudice we can at least help by providing what one might call stepping-stones. What we need at this moment is some clear and concise statements, brief and to the point – slogans if you like – to act as stepping-stones towards a full understanding.

(The above article is an extract from 'The Cabletow' a journal of the Grand Lodge of Free and Accepted Masons of the Philippines.)

The author of the article did only propose one of many possible solutions... that of creating a statement of purpose to convince our opponents of the importance of our aims.

Can you provide some inspirational thought on the question? What would you say to a detractor?

Robert Taylor - Librarian



Let us dare to say: *We need some form of Public Relations*

This is an attempt to probe and investigate one of the great tools of marketing and see if it can be applied to Freemasonry. Our intention is to examine the issues involved so that brethren can be informed about it and can think more clearly on it.

The subject has been exercising the minds of our leaders all over the world. When Freemasonry was expanding no one bothered to think about Public Relations. Indeed we tended so much the other way that our secrecy grew and grew until it began to border on the absurd. But now that Freemasonry is facing the challenge of rebuilding its numbers, the subject of Secrecy and Public Relations has begun to assume a greater proportion of our thinking.

Firstly we should not confuse Public Relations with advertising and publicity. It is subtler. It instils ideals in the public minds so as to create what is called a "favourable image." Experts will tell us that there are three basic requirements of a favourable public image:

1. Justification of the existence of an organisation;
2. Proof of its integrity;
3. Emphasis on the services it is rendering;

As far as we are concerned, we should ask ourselves if Public Relations would benefit Freemasonry and if affirmative, what form of Public Relations could be used?

The matter was discussed in many Masonic forums along the years and certain openness about our activities was adopted. It all started by openly advertising at the entrance of the Masonic Halls, the names of the Lodges and their day of meeting. Soon the contact addresses of their Secretaries was added. In the mid thirties, the Sydney Morning Herald published a photo of Lord Gowrie enthroned as Grand Master, surrounded by all his Grand Lodge Officers. At the opening of our Sydney Masonic Ctr., Masons paraded in full regalia to the opening ceremony. More recent exposing of our ideals and some astute Public Relations exercises, have proven to be of great value. Slowly but surely, the secrecy which represented such a magnet to some, has proven to be a repellent to others. Lack of information to the public, has resulted in an ill information that generated attacks against us.

To what should our Public Relation lead?

To attract more members of value and to build up a better image among the public. That will improve the morale of the members of the Craft in the same time.

The great number of non attending and unattached Masons surely indicates that we have neglected one of our most fertile fields – our own members. They have joined in good faith, Lodge has dedicated three nights of works to every one of them, they have been toasted, congratulated and extolled as just the type of man Freemasonry needs. Yet they have decided to leave Masonry and stay away. Have we failed to interest them or did we

make a mistake in accepting them in the first place? Did they dislike what they found in Masonry? It is safe to say that most of the absentee members stay away because they *do not understand Freemasonry and what it can mean to them*. Some stay away because it offers no attractive business opportunities, no magical increase in "contacts". Others do not appreciate the constant moralising. Others, again, are upset by the shortcomings of some of the Masons who do not measure up to what is expected from them.

Well, whatever the case may be, we cannot overlook the fact that Masonry is now operating in an age with different social conditions, family issues and commitments. The urge to have a "night off" from family is no longer so pressing. We are more mobile – and so are our families. If the husband goes out, the wife may want to go too, but there is one thing that Freemasonry has to offer which is not affected by age or arguments and that is BROTHERHOOD – and that is what we share with one another. I am sorry to say that there are some Masons who never seem to have heard the word or understood its real meaning. If we can really act as brothers, respecting one another's views, acting with understanding towards the distressed, the widow, the aged and the orphans and ultimately towards each other, then we will enjoy a spiritual regeneration, which will surpass all the public relations we can think of.

Lastly, we should remember that we are not going to improve ourselves very much nor the situation that we are in and surely not the image we reflect, by just attending Lodge meetings and paying our dues. What is needed as part of our effort to maintain an interest in the Craft for those who are not attending regularly and for those who we want to see joining, is firstly to *improve ourselves by acquiring enough Masonic knowledge* to be able to reflect on the society the justification for our existence. Only then will we be able to attract the interest of candidates who are the right type of men Freemasonry needs. Candidates with enough intellectual background, to understand our philosophy and our aims.

Masons of old had their peculiar system of public relations – they erected great cathedrals with spires that swept the sky. Wars and time have demolished many of them but there are still enough left to make us say :

"O Wonderful Masons."

If we can build in ourselves the spiritual construction to match that splendour; If we read and study to acquire the knowledge which will make us the articulate Masons able to express ourselves in favour of the Craft, then we can afford to dispense with any other form of Public Relations

Your views on the subject are needed and greatly appreciated. Contact the Editor by mail or e-mail. Your contributions may be published in the next issues of the 'Pillars of Light' .

May we suggest to the Brother Secretary that it would be greatly appreciated if he could include regularly our link:

www.uglnsw.freemasonry.org.au/Library/Default.htm

in the Notice Paper sent to the members of the Lodge.



A very special message was received from Very Wor. Bro. Svend Aage Vederso Grand Tiler of the Grand Lodge of Denmark, and as it is self-explanatory, hereafter is the text of the message:

Dear Bro. Joseph,

A little gift – to the UGL of NSW Library, from a Danish brother, initiated in Sydney in 1977. A full Masonic Computer Library System' – is underway by normal post – on CD-ROM / DVD – ROM – in memory of Masonic days in Sydney, 30 years ago, and in recognition with thanks for the Pillars of Light.

With fraternal fidelity,

Bro Svend Aage Vederso – Odder, Denmark.

(Bro Svend Aage Vederso has been granted the Grand Rank of Grand Tiler of the GL of Denmark, just a few days ago.)

My dear Very Wor. Bro. Svend,

I read with much interest your attached documents and felt sincerely moved by your feelings towards your Mother Lodge in Sydney and the souvenir you kept from that night when you received the Masonic Light of Initiation. Most rewarding, for all of us here Down-Under, is to know that we are not forgotten and that a Brother initiated by us, is so highly recognised and rewarded with High Rank by a Sister Grand Lodge. My congratulation!

Thank you for not forgetting us, thank you for proving that our choice was right in admitting a member like you in the Craft, and thank you for the unexpected gift, which when received, will be used to the maximum, keeping in mind the sincerity of your gesture. Please keep in touch continuously, and enrich us with the results of your research and activity in the Library of the GL of Denmark.

Yours Sincerely and Fraternally,

Joseph V. Haffner – Grand Librarian

The Grand Librarian,

Many thanks indeed for the Pillars of Light newsletters. They are most informative and provide a welcome sense of inclusion in the broader spectrum of our Brotherhood so please keep sending the Pillars of Light.

Regards,

**Wor Bro Rob Hall IPM
Lodge Wyvern 813**

To the editor of the Pillars of Light.

Dear Brother,

I have been in Masonry for 27 years having obtained the chair of king Solomon in Lodge 940 Fire Brigade, I must congratulate you and your volunteers on such a wonderful monthly newsletter as the "Pillars of Light" with so many interesting and informative articles on Masonry.

Yours fraternally,

**WBro Phil Treacy, Past Master
Lodge Fire Brigades 940.**

Appreciating your friendly encouragement, and sincerely thanking you both for it.

J. V. H.

The Editor welcomes correspondence from Brethren, even from those who are relatively new to Freemasonry, to obtain their views on the Craft. Please keep letters short - a selection will be published in the "Pillars of Light".

E-mail the Editor to :

library@uglnsw.freemasonry.org.au

or write to:

**"The Editor "Pillars of Light"
UGL of NSW & the ACT
POBox A259 Sydney South
NSW 1235"**

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



Enlightened Pillars of the Grand Librarian

Any Questions? Ask the Grand Librarian-POL edited by Rt Wor Bro J. V. Haffner

Q: Dear Bro. Joseph, could you please elaborate some more on the Acacia wood and why was chosen the branch of that wood in the illustration of the third Degree?
H. Chevalier – Polynesia

A: The origin of the word “Acacia” is Greek. AKAKIA = “A” is a negation and KAKIA is ‘bad’. Therefore the AKAKIA is the negation of vice and the negation of the disposition to be evil and bad. So by deduction, the acacia means innocence and virtue,

Ragon says that the Egyptians regarded the acacia as a sacred tree and the inhabitants of the whole Middle East also revered it. The Arabs made of the Acacia one of their idols and called it “Al-Uzza”. The Jubeens as well as the tribes of Khoreish and Ghaftan among others honoured it and their initiates carried a branch and called it “Houzza”. The mimosa is the symbol of “security” therefore of certitude. Certitude that the death of Hiram announces renewal and metamorphoses. Immortality. The Arch of Alliance is made of acacia wood, the crown of thorns that Jesus wore... same analogy in India where the sacrificial “ Sruk” attributed to Brahma is made of acacia. We can see that in all circumstances and everywhere the acacia is linked as the support of the Divine in its Solar and Triumphant aspects.

**Q: What was the “Lodge of Promulgation” –
Bro. Richard W. – Queensland**

A: This was a Lodge constituted to draft a ritual suitable to both the “Antients” and the “Moderns”. It automatically ceased existence when the two Grand Lodges merged into one in 1813. The ritual it drafted was approved and confirmed by the new Grand Lodge, yet shortly afterwards we find a variety of workings developing, each with its own claims. Of these, those of the Stability Lodge appear to be the soundest though Emulation working has become by far the most popular.

Q: Dear Bro Librarian, I recently asked around, in my Lodge, if anybody can explain to me the meaning of the word “Hele”, one that I couldn’t find in my dictionary, nor could any brother explain to me. These unexplained words remain a difficult part of our Ritual, to understand.

A: The word “Hele,” as contained in the expression “hele, conceal, and never reveal”, derived from the Saxon word “Helan,” meaning ‘to hide’. Thus the three words are synonymous terms. The preservation of this old word in the Masonic dialect is striking proof of the antiquity of our Order. The word is still used in parts of Devon and Cornwall, signifying to cover anything.

**Q: ‘He plucked off his shoe’ – Strange way of expressing anything! Isn’t it, Grand Librarian? Could you please enlighten me on the meaning and the source of this ‘tradition’?
Peter Deubler – DGIW 121**

A: This interesting episode refers to a very ancient custom. Boaz married Ruth after she had been formally renounced by a nearer kinsman, who took off his shoe as a pledge of his sincerity, and gave it to Boaz for a testimony, in the presence of competent witnesses, that he was at liberty to stand in his shoes as the legal claimant to the hand of Ruth. The precise significance of the quaint little ceremony nowadays is quite controversial in Israel where the usage still exist. Called the “Halitzah” it is a ceremony during which the Brother of a deceased husband, having first rights over his brother’s widow, is giving her the right to marry another man by offering him to “enter in his shoes”, but only after the widow has taken off the shoe of her former brother-in-law, thus liberating herself from the obligation to belong to her husband’s nearest kinsman. Still a pre-requisite formality according to the Rabbinical Law, it remains unchanged and respected, for thousands of years, in the modern State of Israel.

**Are you in love with our Traditions and the richness of our Heritage?
Are you thirsty to dwell into the Hub of Knowledge, your Library?
Would you invest a few hours a week and be recognized**

as a valuable member of our Volunteers Team?

All you need is a true love for the Craft, its Literature & a Masonic heart that is ready to offer, and glean the satisfaction of serving the Order.

Contact the Grand Librarian RW Bro. Joseph V. Haffner Ph. (02)9284 2825

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



Retrospection into modern Masonry

(Continued from last month)

Some German writers have claimed that worldwide Freemasonry originated in Germany. They claim to have established stonemason fraternities in England and in other countries. They also claim that Speculative Masonry had evolved in Germany from the Templar Rites. It has been established that the old German stonemason had a grip as a means of recognition, but there is nothing in the articles of their body suggesting any esoteric content. Their rules insisted on obedience and certain religious observances did not allow a member to give instruction to an outsider. One German writer Frederick Schroeder, who was initiated in 1774, stated that freemasonry had taken its rise in England and that for the fountain of Freemasonry, one must look to the primitive English ritual.

A German historian completed a history of Freemasonry from the German point of view. He wrote: "The four children of Lamech and his two wives, Ada and Sella, founded the beginning of all the Sciences in the world. The eldest son Jabel founded the science of Geometry. His brother Tubal Cain founded the Smith Craft in all metals. Jubal pursued the science of Music and the sister founded the craft of Weaving. Having foreknowledge of the punishment about to fall upon mankind, they engraved their Sciences on two stones, so that they might not be lost. One of these stones was marble and the other was "Clipped Laterns". The marble in the belief it would not burn and therefore be destroyed, and the "Clipped Laterns" supposed not to be able to sink, if a flood should be the means of destruction.

After the deluge, the Great Grandson of Noah found one of these stones and saw the science written on it and taught it to other people. It is interesting to note that the two pillars which play such an important part in Masonic legend in the Cooke Manuscript 1400 – 1410 must not be confused with those erected in the Porch or entrance to Solomon's Temple. The two pillars of Masonic legend are said to have been the medium by which certain knowledge was saved from destruction of fire and flood. They occur in the Hebrew Apocrypha but in origin the story is Babylonian. Berosus, a Babylonian Priest (300 to 250 B.C.) apparently obtained information from ancient Assyrian wedge-shaped inscriptions dating from before the time of the Jewish captivity in Babylon.

The Pillars were originally tablets of clay which had to be burnt hard after being inscribed and that the writing on them had nothing to do with the seven liberal arts. The Cooke Manuscript states that the two pillars were made of stone, one of "marble" and the other of "lacerus" – Marble because it will not burn and "lacerus" (burnt brick or tiles) because it will not sink in water – obviously another misconception. A good deal of the story related in the Regius and Cooke manuscripts must be regarded more or less as a myth.

German sympathizers favour the supposition that Freemasonry arose from the confederation of the Strasbourg stone Masons employed in the building of the Cathedral. Some historians believe that Freemasonry first came to light at the building of the Magdeburg cathedral, Germany in 876. In 968 it became the seat of an Archbishop. Magdeburg, which was a small trading settlement at the beginning of the 9th century, owes its early prosperity chiefly to Otto the Great. The town embraced the Reformation in 1524 and was henceforth governed by Protestant archbishops. After the panic that the world was coming to an end subsided, building operations were carried on with great energy and a new life brought Masons together. The Brethren became closely united. The German writer states that a large proportion of the builders of the larger edifices in England in the 1300s were German. Meetings were held regularly wherever buildings were in the course of erection. Lodges were opened at sunrise – the Master took his place in the East and the Brethren formed half a circle before him. After prayer, each craftsman had his daily work given to him. At sunset, they again assembled. After prayer was offered their wages were paid to them.

Freemasonry is a single word. At one time our forefathers deemed it two words. At an early date (1376) the two words were joined to make one. In early mediaeval days the Freemason was the superior of two, three or even more grades of Operative Mason. The mason did not become Freemason until the 14th century. Originally, the Mason was a man who could hew or cut stone. Towards the end of the fourteenth century – in 1376 - we find the names of Thomas Wreck and John Lesnes recorded as Freemasons in the City of London. Some important terms came into the Craft from Scotland, but Freemason does not appear to have been one of them. The Scottish Operative Lodges had a practice of admitting into their membership local gentry and others who had no connection with Operative Masonry. In 1634 the Right Honourable Lord Alexander was admitted to Edinburgh lodge. The term "Free and Accepted " is first recorded in 1722, only 5 years after the formation of the GL of England.

In the "Roberts Pamphlet" printed in London in 1722 we read: "The Accepted Mason came to be known about the middle of the 18th century, as a Speculative Mason." It is only in 1847 that the Grand Lodge of England, substitutes "Free" for "Freeborn". It emphasized that it is inconsistent with the principles of Masonry to hold any regular Lodge for the purpose of making – passing or raising Masons in any prison or place of confinement. The declaration followed certain irregular happenings in the King's Bench prison in 1769, when John Wilkes and another prisoner were initiated, passed and raised, and again in 1783 when a military Lodge initiated a number of prisoners.

(to be continued next month)

The Annals of Times

Actuality of Past Events

Vol. 1 No. 11

1007 B.C.E.

In every generation, - says an ancient Jewish dictum referring to the liberation of Jewish people from Egyptian slavery – man must look upon himself as if he personally had gone up out of Egypt.” What better way to implement this dictum, than read the Annals of Times.

To our Readers: With this issue we renew publication after a 3-day break brought about by the Philistine invasion. The Annals of Times has moved to Hebron, the city in which David has just been crowned King of Israel and will henceforth be published in that city.

KING SAUL DIES HERO'S DEATH

Takes own life on Mt. Gilboa as Israelite Army collapses under Philistine Onslaught; three of his sons killed in action .

King Saul is dead. Jonathan, Avinadav and Malkishoua, three of his four sons, are dead, and the bodies of hundreds of Israelite troops lie strewn on Mt. Gilboa and in the Valley of Jezreel after the most savage battle to be fought in any war within our memory.

The hastily conscripted, ill-

prepared Israelite army, which met the invading Philistines in the Jezreel Valley yesterday morning, has been completely routed, and the Philistine hordes are swarming unchecked over the countryside.

All night long, men, women and children all over Israel have been fleeing their homes puzzled and bewildered at Israel's sudden turn in fortune, and terrified lest they be overrun by the merciless foe. The battle reached its terrible climax shortly after midday, when the fighting was turned

into a one sided slaughter, with the Philistine chariots riding rough shod over our footmen, and their lethal arrows doing the rest.

Those who managed to escape the carnage, among these King Saul and his sons and the commander-in-chief, General Abner, fled to Mt. Gilboa for a last stand. But the Philistine archers overpowered our remaining forces. Saul, who had been hit and was badly wounded, finally took his own life by falling on his sword. The remnant of the beaten Israel

ite army, including the King's only remaining son, Ish-Boshet, fled to the opposite side of the Jordan, where they were joined later by General Abner and members of his staff. They are heading in the direction of Machanaim, where they are expected to set up their headquarters.

In a daring nocturnal manoeuvre, a group of Israelites youngsters from Yavesh-Gilead last night rescued the bodies of King Saul and his three sons, to lay them to rest in Israel soil.

(by our Military Correspondent)

Letters to the Editor:

Who killed Goliath? There isn't a house in Israel today where David the Bethlehemite is not known as the man who killed Goliath the Philistine. " Well, I was there when Goliath was slain and I happen to know it was not David, but a man by the name of Elchanan who killed him. What I can't understand is why this man is keeping silent while David takes all the credit – unless he is no longer alive. At any rate, I feel it is my duty to uncover the truth about the much talked about and much falsified episode.

Berachiah- Geva

Who's King of Israel? David and Ish-Boshet both claim crown.

Hebron, 22 Av.- Aviathar, sole survivor of King Saul's notorious massacre of the priests of Nob, today placed the crown of kingship on the head of David ben Ishai of Bethlehem- the man anointed by the late Prophet Samuel, to be Saul's successor. The ceremony was performed near the Cave of Machpelah, where the Patriarchs and their wives are buried. The prophets Gad and Nathan testified before the Elders of the tribe of Judah that David had indeed been duly anointed by Samuel. It is upon this anointment that David bases his claim to the throne of Israel. It was a sad and weary David who arrived

in Hebron yesterday, dressed in sackcloth and mourning the death of our King Saul. His appearance aroused considerable astonishment among the local populace. They had expected a jubilant David, not one who was genuinely grief-stricken.

Machanaim, 22 Av.-

Ish Boshet, Saul's fourth and sole surviving son, was crowned King of Israel today, in the presence of tribal dignitaries and under the supervision of Abner ben Ner, Commander-in-chief of the Israel Army.

The coronation took place in a subdued atmosphere. A

deathly stillness hung over the assembly as general Abner spoke in quiet tones of King Saul's last moments and of his last order to him, Abner, to save himself and his son so that the royal house should not be utterly destroyed. Abner lashed out at David, being crowned over a single tribe (Judah) in Hebron. "David's conduct," said Abner, "proves that King Saul was justified in trying to suppress him.

It is clear now that David has been eyeing the crown for a long time. Israel must remain loyal to its first king and his sole legal heir, Ish-Boshet."