



Pillars of Light



Compiled by the
Editorial Team of the
Grand Lodge Library

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Editorial

This is the thirty seventh issue of Pillars of Light, that is over three full years of efforts to share the core of our Library's feelings with you . We are overwhelmed by the results. We have been satisfied that our efforts have not been in vain. A current flow of exchange of ideas has been established with our readers here and overseas. We receive daily encouragement and appreciation for the work we have offered as volunteers. It is time for us to halt for a moment and consider what has been achieved and what still remains to be done.

"In what appears to us to be the spacious, unhurried days of the eighteenth century, when Lodges where not the wholesale makers of Masons they are today, much instruction was given in the Lodge itself, where the admissions were often only one or possibly two initiates in the course of a year. It took the form of questions and answers, which were passed round the Lodge table, and embodied not only the ritual itself but Masonic morals and truths as well. Circulated in a convivial atmosphere, there was freedom for enquiry by the young mason, and for the experienced, to explain the more obscure points." So wrote Bro. Bruce W. Oliver, PAGDC, in the Prestonian Lecture for 1954, which he titled The Freemason's Education.

Many times in these editorials, we have pointed out the weakness in our system whereby a man comes into the Craft and is then, in many cases, left to his own devices. Is it any wonder then that eventually he becomes bored with seeing repetitive working in Lodges that have a full programme? Is it any wonder that, longing to know and learn more about the Order he has joined but been given little opportunity, he finally drops out?

We have encouraged and continue to encourage our Brethren to use their Grand Lodge Library more frequently and to organise and participate in study circles at all levels. The information "How to Organise a Study Circle" can be found in the May 2005 issue of the Pillars of Light, just a download click away, on the Library section of the Grand Lodge website. Another alternative would be to invite one of our knowledgeable Masonic Presenters (the new name given to the GL Lecturers). Another way would be to chose a subject of Masonic lore and freely discuss it in Lodge at your next meeting. All this of course requires a certain amount of organisation and preparation, but it will bring a new dimension of study and sharing of knowledge in Lodge for members and visitors.

If the venture is a success, and there is no reason why it shouldn't be a success, never again will we have bored members. After all, William Preston, almost two hundred years ago wrote: "Without much instruction, and more exercise no man can be skilful in any art; in like manner without an assiduous application to the various subjects treated in the different lectures of Masonry no person can be sufficiently acquainted with the true value of the institution". If we remain without knowing our beloved Craft in its deepest sense and applications, we will never become Initiated and be able to appreciate it.

Joe Haffner, Grand Librarian

OUR CHRISTMAS TREE

Our Christmas tree, dotted with lights and bright with tinsel that reflects those lights and multiplies them manifold, is an old pre-Christian symbol used by people of Northern Europe at the time of the winter solstice. It is interesting to find more about its inner significance.

Have you never heard of the World Tree with its roots in the realms of spirit and whose branches are the great suns and the systems of suns? This World Tree began in the beginning of this cosmic age to bring forth all the stellar hosts. Now the winter solstice is the beginning of the cosmic New Year, and so these northern peoples knowing some of the ancient truths, celebrated this cosmic event with the Christmas tree. It symbolizes the World -Tree, and the lights are the suns

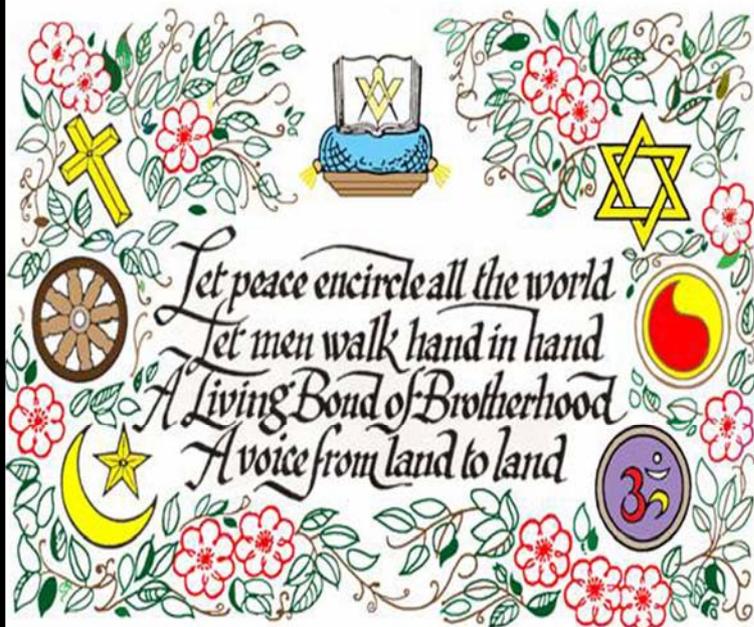
that bestrew the deeps of Space, hinting to us the message from the divinities that constantly give us the light of love, the light of mind. But so far have we fallen from the wisdom of our forefathers that now the Christmas tree has become merely a sign of festivity, except for the few who preserve its significance in their hearts.

The giving of gifts on the Christmas tree was emblematic of the self-dedication of the gods so that the worlds might come into being. "Here is my gift. It is born from myself."

(From Wind of the Spirit by G. de Purucker- Theosophical University Press Online Edition)

A Merry Christmas to you and lots of joy around the family Christmas tree!

The library's team of volunteers wishes our readers and their families a very merry Christmas, happy Chanukah and a prosperous healthy New Year 2008 of great Masonic achievements.





Primitive Initiation Rites

This article continues from last month the verbatim transcript of some interesting material written in the 1920s by a Masonic author, J.S.M. Ward (1885-1949). It is gleaned from Chapter 20 of Who was Hiram Abiff? Published by the Baskerville Press, London. Readers should note that the article does not represent the Library Team's nor any other local researcher's opinion and has been published only as a subject of interest and is open to debate.

There are thus three widely different items of evidence all pointing in one direction. A fourth is contained in certain features of the most recent discovery in the same locality [the shallow gully north of the Pymble - Newport road only one hour's ride from Sydney-as described in our October 2007 issue of the Pillars of Light]. These are portions of the carvings, which are numerous and varied.

Among the more commonplace designs are the kangaroo, evidently the totem of the Kamilrois, or of that section of the tribe, since, like a similar carving on the Bora rock across the ravine, there are two parallel lines, the infallible totem sign, across the base of the tail. There are also wallabies, lizards, a burrawa or bush turkey, a heart, a waratah with a long stem, a beautifully formed lyre-bird, or at least its tail, and various other animals of general interest.

Besides the ordinary ones there are features of special interest. One is a boomerang with the apex pointing towards the south, and another is a triangle with its apex pointing towards the South.

In the centre of the rock is a

large oblong basin. Like the three ceremonial basins on the Bora rock, its direction is East and West. It can safely be said that this excavation was made to fit the body of a man averaging six feet, and it looks like a grave or the representation of a grave, made for a serious religious ceremony.

It might be mentioned that similar rock graves exist on the Burdekin in North Queensland.

Another carving of note is on the slope of the rock facing across the ravine toward the Boranore. It represents some curious and grotesque creature that would seem to have a kinship, though it is more complicated in design, to the carving of Biamee, god of the Kamilrois, on the Boranore. An important point of resemblance between the two is the head, each having several rays (or antennae) projecting from the top of it.

The fifth item, and in a way the most interesting of all, is an unmistakable representation of the rising sun. It is circular and well formed, with thirteen rays extending in a semi-circle from one side of it, their general direction being towards the West, as would be the case of a native looking eastward towards the beams of the rising sun. So far as is known, this is the first time a sun has been found, though many carvings are extant representing the moon.

This sacred area was obviously for some different and undoubtedly more advanced ceremony than the Boranore across the ravine. The more detailed figures of Biamee supports this

conclusion and there is every reason to believe that it would be the sacred chapel of Barrang degree, with its last and most sacred revelation of the Turroine ordeal.

The figure of the rising sun, since it occurs nowhere else, is a still more definite indication as to this being a chapel apart, and in that rare sign may be the last secret. It is possible that to the tribesmen who failed to reach the final rite of the Barrang the strange figure with the rays or antennae at the top of its head would remain for ever the mysterious god Biamee. But the chosen tribesmen, initiated at last to the most sacred mystery of all, would learn the meaning of those rays, would behold them amplified and simplified in that design of the rising sun, and would learn the final, grand secret that the great god Biamee, after all, was none other than the all-potent Sun.

It is possible and probable. If it be so, from what dim past of straight sun-worship must the Australian blacks have derived their relic of religion? And because so many signs and ceremonies are woven into it that have a meaning to students of Masonic lore, a strange and alluring vista of conjecture is opened, suggesting that the two utterly remote and dissociate mysteries in part have sprung from the same primordial source. It is certainly significant that the figure of Biamee is in the East, the exact position where a W.M. sits, who represents the "Sun at Dawn."

(end to follow in the next issue)

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.



Dear Bro. Grand Librarian,

Last month I was present at the Installation of a WM and immediately after the Installation I asked you about the procedure of providing the Koran at the time of the WM taking his Obligation. I couldn't stay for the Banquet, so can you please elaborate on the subject.

Bro. M. I.

My dear Bro M.I.,

In the Codifications of the Ritual Committee, it is clearly stated that it is the Lodge's responsibility to provide the Book of one's faith, for the purpose of taking the Obligations, to a Brother of a faith that has another Book than the Volume of the Sacred Law.

Nevertheless, the VSL recognised as such in our Jurisdiction, that should be opened and the S&C placed upon it, is the King James Version of the Bible "containing the Old and New Testaments, A.D.1611." Any other Book, and to answer your question more specifically, the Koran is placed on the pedestal but remains closed. With regard to touching and sealing the Koran, an overall picture is somewhat difficult to convey as the customs vary in different countries. The Imam of Kedah has, however, stated that the Koran should be held above the head of the person taking an oath and that such person may neither touch nor seal it. As far as I know, the Koran should not be opened under any circumstance other than with the intention of prayer, and only after one has washed his hands, feet and face. Another accepted method of dealing with the specific laws of the faith is that the Koran should be treated in exactly the same manner as the Bible, but with the difference that the Koran should be covered. It is the duty of the Sponsors to ascertain the method appropriate for our particular purpose. Suffice to say that our Grand Lodge has taken into consideration the needs and dignity of every faith, accepting them with all due respect.

I haven't had the opportunity to check the Volume of the Sacred Law that was used on that specific night, but it may have been the *Khordeh Avesta* of the Zoroastrian faith, which is the holy book of the Parsees. In such a case it should be treated in exactly the same way as the Bible and all the restrictions related to the Koran simply do not apply.

Dear Brethren in the Library,

I am confounded between the teachings of morality in Church and those on which Freemasonry is built. They are sometimes so close but in Lodge we are left to interpret by ourselves and answer questions of great importance and responsibility, to speculate on subjects which I would prefer to see our Mentors provide answers.

George P. MM

My dear Bro. George P. ,

Confucius, (551 to 478 B.C.E), was most particularly interested in practical morality. I quote from his writings as follows:

"What is God-given we call human nature. To fulfil the law of our nature is what we call the moral law. The cultivation of the moral law is what we call culture. The moral law is a law whose operation we cannot escape, even for one instant in our existence. The moral man watches diligently over his secret thoughts."

Here are some other thoughts in relation to morality. They should establish the relation between our morals and those offered by the church. They even are the same:

"Integrity means moral soundness."; "In the long run, morals without religion will wither and die." "Morality is religion in practice."; "Morality without religion is a tree without roots."; "There is no true and abiding morality that is not founded on religion."

These are the reasons for which we are religious without being a religion.

Freemasonry brings us important symbolism, and teaches by using a time-tested ritual; *but the moral interpretation and the practical application of the principles must remain our own.*

My dear Bro. Joseph,

Just a short line to tell you that I found the October Pillars of Light of very high quality and abundant in teachings. Most especially the article on the "Primitive Rites of Initiation" which I found very instructive. It also was quite amusing to read the small insert on rugby!!

Yours brotherly,

Yves Tissandier – New Caledonia

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

The following questions and answers are gleaned from the questions our librarians are asked by visitors to the Library, or through e-mails and phone calls.

Q: What exactly is meant by the Ancient Charges?

A: The Charges, six in number, are found in Anderson's Constitution of 1723. The same Charges are printed as an extract at the beginning of the Grand Lodge Book of Constitution that is in every Master Masons' possession, with the clear recommendation that it should be read in Lodges at the Making of new Brethren or when the Master shall order it.

Their subjects are as follows: Concerning God and Religion; Of Civil Magistrate, Supreme and Subordinate; Of Lodges; Of Masters, Wardens, Fellows and Apprentices; Of the Management of the Craft in Working; Of behaviour. This last Charge has subdivisions: behaviour in the lodge while constituted; behaviour after the lodge is over and the brethren not gone; behaviour when brethren meet without strangers, but not in lodge formed; behaviour in presence of strangers, not Masons; behaviour at home, and in your neighbourhood; behaviour towards a strange brother.

Q: What is the origin of our Masonic Ritual?

A: Originally our Ritual was not composed as a series of ceremonies. It was just called "the Work". It was the perpetuation of the usages and practices of the daily labour and customs of the Operative Masons.

When the Craft began to admit non-operative or 'speculative' members – during the 17th century –

the 'work' gradually became more ritualistic and symbolic. In 1717 organised Freemasonry was born when the first Grand Lodge was formed in London.

At that time there seems to have been but a single degree and a Master's part. Within a few years three degrees emerged. Eventually the United Grand Lodge of England made the following important declaration concerning Symbolic *Blue Lodge Masonry*: "It is declared and pronounced that Ancient Craft Masonry consists of three degrees, and no more. They are those of Entered Apprentice, the Fellow Craft, and the Master Mason, including the Holy Royal Arch."

Q: What is Masonic Philosophy and where is it to be found?

A: First, let's define philosophy. The dictionary says it is the love or pursuit of wisdom. It is divided into three branches: a) natural philosophy, b) moral philosophy and c) metaphysical philosophy. Since Freemasonry is described as a moral science, then it is only natural that we are primarily interested in moral philosophy.

This philosophy is demonstrated by the rich symbolism and allegories used in our degrees. Symbolism is the use of simple material objects to express a thought, idea or precept. Allegories are used in much the same way as symbols. They are pictures symbols or word pictures and may involve a person, a thing, an event, or a combination of all three. Freemasonry's philosophy of moral science is thus found in the symbols and word pictures we see, hear and feel during the degree work.

**Are you in love with our traditions and the richness of our heritage?
Are you thirsty to delve 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?**

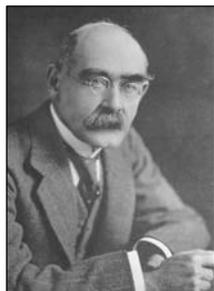
**All you need is a true love for the Craft, its literature & a Masonic heart that
is ready to offer, and glean the satisfaction of serving the Order.**

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



FAMOUS FREEMASONS

Joseph Rudyard Kipling



Born 30 December, 1865 – Died 18 January 1936.

Was one of the most popular writers in English Literature, in both prose and verse, in the late 19th and early 20th centuries. Recipient of the Nobel Prize for literature in 1907, he published over 80 stories and ballads. Most of his work celebrated the English Empire and its soldiers in India.

Joseph Rudyard Kipling was born in Bombay, India, son of John Lockwood Kipling and of Alice Kipling. Both of his grandfathers were Methodist ministers. At the age of five he and his three year old sister Alice (Trix) were sent back to England to stay with a foster family in Southsea, that took in children of British nationals living in India. The two children would live with the couple, Captain and Mrs. Holloway, at their house, Lorne Lodge, for the next six years. These were some of his unhappiest times as both Mrs. Holloway and her son bullied Rudyard.

In the spring of 1877, Alice Kipling returned from India and removed the children from Lorne Lodge. In January 1878 Kipling was admitted to the United Services College, at Westward Ho!, Devon, a school founded a few years earlier to prepare boys for the armed forces. The school proved rough going for him at first, but later led to firm friendships, and provided the setting for his school-boy stories *Stalky & Co.* published many years later. During his time there, Kipling also met and fell in love with Florence Garrard, a fellow boarder with Trix at Southsea (to which Trix had returned). Florence was to become the model for Maisie, (*The Light that Failed*).

Towards the end of his stay at the school, it was decided that he lacked the academic ability to get into Oxford University on a scholarship, and lacking finances to pay for Oxford,

Kipling obtained a job in Lahore. (Pakistan)

He sailed for India on 20 September 1882 and arrived in Bombay on 18 October 1882. Kipling was to be assistant editor of a small local newspaper, the *Civil & Military Gazette*. It appeared six days a week throughout the year except for a one-day break each for Christmas and Easter. Kipling was worked hard by the editor, Stephen Wheeler, but his need to write was unstoppable. In 1886, he published his first collection of verse, *Departmental Ditties*. That year also brought a change of editors at the newspaper. Kay Robinson, the new editor, allowed more creative freedom and Kipling was asked to contribute short stories to the newspaper.

He was initiated on the 5 April, 1886 by dispensation, passed on 3 May 1886 and Raised on 6 December 1886 at Hope and Perseverance Lodge No. 782. E.C, Lahore, India. On 4 March 1889 he was demitted. On 8 July 1909 Kipling joined Societa Rosicruciana in Anglia. He was an Honorary Member of Author's Lodge No. 3456, E.C. and Motherland Lodge No. 3861, E.C. In January, 1922 he became a Founding Member of The Builders of the Silent Cities Lodge No. 12, St. Omer, France.

In October 1889 he arrived in Liverpool, England, soon after, he made his début in the London literary world to great acclaim. In London, Kipling had a number of stories accepted by various magazine editors. He also had published his first novel called *the Light that Failed* in 1891.

On 18 January 1892, Carrie Balestier and Rudyard Kipling were married in London. The wedding was held at All Souls Church, Langham Place. In December their first child was born, daughter Josephine. In February 1896 their second daughter, Elsie was born. The first boy of the Kipling family, John Kipling was born in 1897. He lost his life at the battle of Loos in 1915.

The first decade of the 20th century saw Kipling at the height of his popularity. In 1907 he was awarded the Nobel Prize for Literature. The prize citation said: "in consideration of the power of observation, originality of imagination, virility of ideas and remarkable talent for narration which characterize the creations of this world-famous author." Nobel prizes had been established in 1901 and Kipling was the first recipient for English literature.

Kipling's links with the Scouting movements were strong. Baden-Powell, the founder of Scouting, used many themes from *The Jungle Book* stories and *Kim* in setting up his junior movement, the Wolf Cubs. Not only is the movement named after Mowgli's adopted wolf family, the adult helpers of Wolf Cub Packs adopt names taken from *The Jungle Book*.

Kipling kept writing until the early 1930s, but at a slower pace and with much less success than before. He died of a haemorrhage from a perforated duodenal ulcer on 18 January 1936 at the age of 70. Rudyard Kipling's ashes were buried in Poets' Corner, part of the South Transept of Westminster Abbey.

Over his life Kipling had collected together his short stories from his articles for various magazines, published them into books, wrote over 80 works of both stories and verse.

He is best known for his works *The Jungle Book* (1894), *The Second Jungle Book* (1895), *Just So Stories* (1902), and *Puck of Pook's Hill* (1906). Followed his novel, *Kim* (1901); his poems, including *Mandalay* (1890), *Gunga Din* (1890), and *If*—(1910). Not to forget his many short stories, including *The Man Who Would Be King* (1888), the collections *Life's Handicap* (1891), *The Day's Work* (1898), and *Plain Tales from the Hills* (1888).

He is regarded as a major innovator in the art of the short story.

Gabriel Bilyk—Librarian

Annals of Times Past

Actuality of Past Events

Vol. 1 No. 14

(supplement to the Pillars of Light inspired by Chronicles—Jerusalem)

958 B.C.E.

The Temple Was Dedicated King Solomon leads people in solemnity

Completed only last week, the Temple of the Lord was solemnly dedicated by King Solomon yesterday with the installation of the Ark of the Covenant in the Holy of Holies, the heart of the Sanctuary. Hundreds of thousands of exhilarated participants from all over the kingdom came to share the joy of our people and filled the Temple Central Square and the surrounding slopes of the Judean mountains, as far as the eye could see. Everybody came to see the procession and the dedication ceremony.

It is the first time in the history of our Nation that we have witnessed such a glorious spectacle. The people appreciated the pageantry and great splendour. The highlight of the ceremony that coincided with the commencement of the Feast of Tabernacles was without any doubt the prayer offered up by the King. It was followed by the bringing of the holiday sacrifices as prescribed in the Law of Moses.

With its golden exterior gleaming in the early autumn sunlight, the Temple was the focus of attention, radiating over the whole city its beams of light and creating a Jerusalem of Gold.

After an early morning inspection, the Holy of Holies and the other chambers of the Temple were pronounced ready for occupation and worship. A selected group of priests removed the Holy Ark and the ritual vessels from the tent in the City of David where for so long they have waited for their permanent home. King Solomon, escorted by the Royal Bodyguard and the Guards Regiment, and followed by the High Priest Zadok, led the procession through the crowded streets of the capital.

The priests bearing the Ark of the Covenant followed, and the Levite musicians added their songs to the atmosphere of elation. Then came hundreds of priests, Levites, respected elder statesmen, representatives of the tribes and guests from abroad. Thousands of citizens joined in a long procession towards the Temple

Mount. At that point, the military force accompanying the King halted in order to avoid profaning the Holy Area of the Temple with their weapons. To trumpet blasts, the outer gates of the Temple opened and the King, High Priests and Ark Bearers entered the outer courtyard. When they reached the fifteen stairs leading to the East Gate, 600 musicians and vocalists lining the staircase struck up David's psalm: *'Lift up your heads, O you gates, and be lifted up, you everlasting doors - and the King of Glory shall come in!'*

The Ark now passed into the hands of Zadok the High Priest who, assisted by his two sons, deposited it in the Holy of Holies. The King did not enter this most sacred part of the Temple. As the priests emerged from the inner chamber, a heavy cloud descended on the Sanctuary and filled its interior.

When, in complete silence, all the sacred vessels had been put in their proper places, King Solomon intoned the first prayer heard in the Temple. Rising and turning to the multitude, the King then blessed the people, calling on them to *'let your heart be perfect with the Lord our God'*.

Then came the sacrifices, King Solomon's first and the people following, Temple guards who had been briefed for their new task, kept order and the 'business of the day' was transacted without incident. The sacrifices continued until the end of the Tabernacles festival.

No Iron Used

No iron tools have been used in construction of the Temple. It is improper to build a sacred edifice with a metal from which weapons of war are made. Similarly, King David was denied the honour of building the Temple because of his life-long association with bloodshed and war.