



Pillars of Light



Compiled by the
Editorial Team of the
Grand Lodge Library

Volume 3 Issue 7 (32)

July 2007

Editorial

The last issue of the Pillars of Light had somehow a larger success than previous issues. It was entirely due to the understanding and goodwill of our Grand Secretary, who decided to inform our members that the newsletter was published on the site of the Grand Lodge. As a result, the June issue was accessed and read by a larger number of our members and of course the echoes were more numerous. It is for the first time in over two years that the Editorial Team of the Library was vividly made aware of the satisfying effect of the Pillars of Light. Prominent Masons in this Jurisdiction as well as younger Masons have come forward to praise the content and the presentation of our 'Pillars', and that, in itself represented our most valuable reward.

We discovered that the Internet Link to our publication was included in Lodge Notice Papers, District and Lodges Newsletters. A number of Lodge Secretaries regularly print some copies of the Pillars of Light and bring them with them in Lodge or send them to those members who they know – do not have access to a computer. The word has spread that this small, humble Newsletter of the Grand Lodge Library has a very interesting content, which can be used as Information and educational material in an effort to increase the Masonic knowledge amongst our Brethren. And as you are all encouraged to use this material, used it is indeed. I would only expect the users to graciously acknowledge its source.

As you now can access the Library section of our Grand Lodge Internet Site, why not browse the past issues and find more interesting material. They are all there for you to enjoy and make use of the offer. And as you access the Pillars of Light, please discover the other facilities offered, like downloadable lectures, items of Masonic Interest and even the other sections of our Grand Lodge Site, the discovery of which, will enrich you and delight you. In the meantime the new version of the Library section has been revamped and is waiting to be included in the new Grand Lodge Internet Site that is being currently under construction.

The Library can constantly be compared to a beehive, in which our volunteering team is creating, new and attractive activities for all to enjoy. Unfortunately, we have lost lately some valuable members of our team and we are now looking forwards to the opportunity of welcoming some new Assistant Librarians who want to serve and be recognised for their spirit of volunteering. No special skills needed - just the love for books and the thirst of knowledge. We expect your input on any matter you would like to explore, any question to ask, any contribution is most welcome. And thank you for your continuous encouragement and support. It is a privilege to serve you.

J.V. Haffner - Grand Librarian

THE MASON'S WORD

Bro. Waite in his encyclopaedia says that we do not know what the word was. But we should remember how tenaciously the Antients and the Moderns disputed the correct way of spelling it, and how, at the time of the union, they finally agreed to pass on both alternative readings of it, to the candidates.

That controversy takes us back to the early days of the Grand Lodge of 1717 when it was inconceivable that the Mason's Word could have been changed.

The fact that the two factions of Masonic brethren disputed over such a thing and that they nevertheless substantially agreed (for they did not advocate two different words, but two variants of the self same word) compels us to conclude that the word in question was the same as has been handed down to us as "m.....n or m.....a". Moreover, we have the statement made in 1678 by the Reverend Brother George Hickes, that the Mason's Word had been derived from the age of King Solomon, if not from that of the Tower of Babel.

At the time of Rev. Bro. George Hickes it was commonly believed that the original tongue of the human race had been Hebrew, and therefore the statement implies clearly that the Mason's Word was Hebrew. But having been transmitted orally from generation to generation by people who did not know that language and in many cases by illiterate people, it had been slightly altered and both the pronunciation and the proper spelling were uncertain; the meaning however was correctly given and a little modification of the word would have put it right.

The above is an excerpt from the very interesting book *The Apocalypse of Freemasonry*, published in 1923 and written by our reverend brother F de P Castells.

It remains certain that with time and under the circumstances of transmission, any word would have suffered the inherent changes imposed by the lack of knowledge of the language. The Mason Word(s) have reached our times under a form that has not always been accepted by all, but adopted unanimously in the spirit of respect to our Craft.

Robert Taylor

Librarian



VALE

R.W. BRO TOM NORMAN RICHARDS P.J.G.W.



Our esteemed brother was born in Napier New Zealand on 29th October 1928 and his Masonic career started when he was initiated into Lodge Napier No. 268 N.Z. Constitution on 25th January 1968. He was passed 20th March 1968 and raised to the Sublime Degree of Master Mason

27th June, 1968. Tom married Barbara and they had two children, Henry who became a Mason, and Julie, then they were blessed with three dearly-loved grandchildren. When Tom moved to Australia, he affiliated with Lodge Dunblane Australis No. 966 N.S.W. Constitution in March, 1978 and eventually called off from that Lodge in August 1987.

In the meantime he had affiliated with Lodge Fairfield No.454 in December, 1986. He subsequently became: - Junior Warden in March, 1987, Senior Warden in March, 1988, Worshipful Master in March, 1989 and he remained in the Chair of King Solomon for consecutive terms.

Tom then affiliated with Lodge Guildford No. 321 in March, 1992 and later called off from Lodge Fairfield in July, 1992. At the time of his passing Tom was the Senior Warden of Lodge Guildford and looking forward to installing his son-in-law Charles Horner into the Chair of King Solomon, as his successor, but unfortunately it was not to be.

Grand Rank came to Tom with his appointment as D.G.I.W. of District 40 for the 1994-1996 term. The rank of Past Junior Grand Warden was conferred September, 2005 and he was proud to represent the Grand Master at the re-installation ceremony of Lodge Guildford in September, 2006.

In the Royal Arch Tom was Very Excellent Companion Tom Norman Richards. He was advanced into Fairfield R.A. Chapter No. 99 on 1st February, 1984, and exalted to the Royal Arch Degree on 4th April, 1984. Installed as 1st Principle in 1987, he was re-installed for 1997, 1998, 1999 and 2000. Tom affiliated with Celebration RAC in 2002. The rank of Past Grand 1st Sojourner was conferred in 2002.

In the Ancient and Accepted Scottish Rite Tom was Eminent Bro. Tom Norman Richards 31deg. He was Perfected in Yaraandoo Sovereign Chapter No. 182 27th March 1985 and held many offices in that Chapter, becoming Most Wise Sovereign in 1993.

Tom then served another term as MWS in 2000. He affiliated with Liverpool St. Luke Sovereign Chapter and held the position of Director of Ceremonies until his passing. With the assistance of Barbara, Tom provided catering for Liverpool St. Luke meetings for a few years.

Tom joined Hume Sovereign Council of 30deg. On 1st June, 1995 and progressed through various offices, becoming The Grand Commander of the Hume Council on 28th November, 2002. He then served as Grand Chancellor until 2005 when he was then appointed as The Grand Conductor, a position held until the present.

Tom was an excellent ritualist and often performed the Intermediate degrees.

Recognition of Tom's contribution to the district and The Ancient and Accepted Scottish Rite for Australia, came in September, 2005 when he was elevated to the 31deg.

He was recently granted Member of The Order of Merit.

The Frank Whiddon Masonic Homes made Tom Richards a Director in 1996, a position held until 2002.

It is in the same year that our Tom who could not remain idle decided to join the Library team. It is here in our Grand Lodge Library that Tom was able to embrace the large variety of Masonic literature, to appreciate it and make it its main focus of interest. Every Wednesday Tom Richard served in the Library, answered to the many questions he received from our Brethren and availed himself entirely to the practical support of our Hub of Knowledge. An appreciated assistant Librarian, a dedicated member of our Team of Volunteers.

We will remember Tom as a brother, companion and gentleman, a lover of Masonry, nature and of his family.

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 Brother,

I wonder if you could explain to me why in the 2nd Degree Ritual, the Senior Warden demands the Pass Grip and the Pass Word from the newly passed Candidate, yet in the explanation of the 2nd Tracing Board it is the Ancient Junior Warden who demanded of the FCF the PG and the PW before he would permit him to ascend the Wind. St.

No, my brother, there is no discrepancy. Actually in the 2nd Degree Ritual, the candidate follows the instructions of the S.D. and the S.W. is ex-

amining (...What is this...") and not demanding the P.G. and the P.W. as the candidate is not yet "passed" by the S.W.

In the T.B. of the 2nd Degree, the JW is testing a fully qualified Craftsman to enable him to ascend the W.S., in order to receive his wages.

Thank you, Bro. Pat Hammond, for being so attentive to details and prompting me to offer an answer, which I hope will be of value to others as well.

Robert Taylor - Librarian

The Rosslyn Hoax

By Robert Cooper

Viewing Rosslyn Chapel from a New Perspective

This is a best selling title exposing the myths and secrets surrounding Rosslyn Chapel, The Knights Templar and the Craft.

The Rosslyn Hoax? Would you like to know the truth about Rosslyn Chapel? Since the publication of the novel "The Da Vinci Code" huge numbers of non-Masons have been asking questions and putting forward theories about Freemasonry, and its alleged connections with the Knights Templar and Rosslyn Chapel. This book is the product of the research undertaken to answer those thousands of questions. The results will surprise a lot of people.

The author asks:

Has the public been the victim of a massive hoax?

Is it true that Rosslyn Chapel has been changed to make it Masonic?

Are we as Freemasons, the victims of an enormous conspiracy?

Has the meaning of the Kirkwall Scroll been hijacked for a particular purpose?

Who benefits from trying to cover it all up?

Robert L. D. Cooper is the Grand Librarian and the Curator of the Museum of the Grand Lodge of Scotland. He lives in Edinburgh and is a privileged position to know from the inside the truth about all various theories regarding Rosslyn Chapel, Freemasonry, the Knights Templar, the Sinclair family. For the first time a freemason,

pre-eminent in the field speaks out. At last Freemasons themselves are being asked about Freemasonry and this book provides the answers.

Reviews:

'It seems that Rosslyn Chapel is full of mysteries but not of the Da Vinci Code Type'- The Daily Mail.

'Robert Cooper is challenging the myths with his new book The Rosslyn Hoax' - The Sunday Express.

Author's Biography:

Bro. Cooper is an internationally recognized expert on Scottish Freemasonry. He is the author of numerous articles on Freemasonry and has also appeared on TV and Radio. He has delivered Lectures in Masonic Lodges and other venues in many parts of the world. In 2006 we had the privilege of his tour to Australia, a very interesting Lecture in the NSW Lodge of Research and a visit to our Grand Lodge Library.

Manfred von Risch—Librarian

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Enlightened Pillars *of the Grand Librarian*

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

Q: *Why does the Square have such an important place in Masonic symbolism?*

A: To the Operative Mason as well as to builders generally, the right angle is the test of accuracy and correctness. The corners of most buildings are angles of 90 degrees, and it was necessary to have an easy and rapid check. If an angle or corner was "right" the work was proceeding satisfactorily.

As the Speculative Craft developed and began using the working tools of the Operative Masons as vehicles for conveying moral instruction there would be general recognition of the square as one of the essential tools of the architect in planning and of the builder in the actual work of construction. As a system of morality Freemasonry teaches right thoughts and right actions. Hence it seems entirely reasonable that the square, the right angle or the instrument containing an angle of 90 degrees should be given a prominent place. This is probably why the Fellow Craft is taught that the Square is to enable him to regulate his life and actions aright. This is why the Square was regarded as indispensable in the proper performance of a Mason's work, and it explains the important place it occupies in the Craft.

Q: *Have any traces been found of King Solomon's Temple?*

A: Yes. Traces of the wall, which surrounds the Temple area, have been found. The following is quoted from the paper entitled "Freemasonry in the Holy Land" by W Bro. C.W.Cowell in the Transactions of the Manchester Assoc. of Masonic Research: The great wall which surrounds the Temple area above ground, and eighty feet below

the surface, as ascertained by Sir Charles Warren in 1871. He sank a deep shaft at the S.E. corner and at the bottom of this found very well dressed stones bearing marks – 'masons' marks' he called them, in the form of letters and figures in red paint. The characters were considered to be Phoenician, and had been preserved for 3000 years by reason of being deeply covered with soil. General Sir Charles Warren, who was the first Master of the great Research Lodge Quatuor Coronati, definitely describes these 'The Marks of King Solomon'."

Q: *Who were the Antient Masons?*

A: The Grand Lodge of England was formed in 1717. Later, in consequence of exposure of the Ritual, which had been published, the Grand Lodge is believed to have made certain alterations in the words and signs of the Degrees to prevent the admission of impostors. This proceeding caused annoyance to a number of Irish Masons residing in London and in 1751 they formed a rival grand Lodge which they called the "Antients" and they referred to the original Grand Lodge as the "Moderns". The Two Grand Lodges were united in 1813 to form the United Grand Lodge of England.

Q: *Why is our modern Speculative Masonry known as the Craft?*

A: In operative times Masonry was a Craft and the Guilds of Masons were part of the Craft Guild System. When Masonry became Speculative the term "Craft" was retained in recognition of the part played by our Operative Brethren in the foundation of Freemasonry.

The Editor would welcome correspondence from Brethren 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.

Email to Editor at :

library@uglnsw.freemasonry.org.au

or write to the Editor of the Pillars of Light-

United Grand Lodge of NSW & ACT, PO Box A 259, Sydney South NSW 1235



Retrospection into modern Masonry

(Continued from last month)

Henry Yevele: Born in Derbyshire, learned the Craft from his father who worked at the Monastery. He became an Architect of eminence and a member of the King's Household. He had been a Mason in London for several years when in 1356 he was one of six Masons chosen to advise the mayor and Aldermen on the drawing up of Regulations referring to Apprenticeship. The length of apprenticeship was fixed at seven years – similar to that in the London mason's Regulations of 1320.

Henry Yevele began his service with the Black Prince (Edward III) in 1358 by building staircases and walls. As the King's Master Mason he supervised the work on Westminster palace, Tower of London and Canterbury Cathedral. He was a member of the Council of the City of London 1384 – a Warden of London Bridge. He died in 1400. His tomb was inscribed with the superbly modest statement "...Mason to three Kings" (Edward III, Richard II, Henry IV)

Randle Holme was a "Gentleman Server" to Charles II. He was the officer who served up the King's feast, arranged the dishes and provided water for the hands of the guests. We are not sure where and when he was accepted. It is believed he was made a Freemason in a Lodge at Chester in 1665. Preserved among his manuscripts in the British Museum is a list dated 1673 giving the name of 27 persons, his name being the fourteenth. There is no doubt that the 27 names were those of members of the Lodge at Chester. Of the 27 persons, six were masons by trade and 15 were members of other branches of the building trade and six were not connected with building trade.

Our next evidence comes from **Dr. Robert Plott** – a non Mason. He was the first man to be appointed Reader in Chemistry at Oxford University and the first keeper of the Ashmolean Museum. He is of interest to us for what he wrote about Freemasons and their craft in the publication "The Natural History of Staffordshire" 1686. Of the customs relating to the country he writes of one custom of admitting men into the Society of Freemasons. 'In the Moorelands of this county the request for admission is greater than anywhere else, though I find the custom has spread to all over the nation. I have met persons of the most eminent quality that did not disdain to be of the fellowship. There is a large book containing the history and rules of the Craft. The rules have been deduced not only from Sacred Writ but also from story. It was brought into England by St. Amphibole and first communicated to St. Alban, to be later confirmed by King Athelstan. It is also declared that these charges were afterwards approved by King Henry VI (1421-1471) and his Council. The Order consists in the communication of certain signs whereby they are known to one another all over the nation and they have maintenance wherever they travel. If a man is unknown and can show any of these signs to a fellow of the Society he is obliged to know his pleasure and to assist him. If he wants work, he is bound to find him some or otherwise support him.'

From an interesting collection of ancient books, parchments and manuscripts in the Bodleian Library we learn that early in the seventeenth century there existed a Lodge attached to Christ Church Priory, whose membership embraced one master, one Warden, sixteen Masons and three Apprentices.

In the Harleian manuscript we find what are apparently portions of the Minutes of a Lodge Meeting at Chester in which the Operatives and Speculatives are specially mentioned.

Sir Christopher Wren. Many writers have ascribed to Wren an important role in Freemasonry but it is unlikely that he played any great part in Masonic history. Wren was born in 1632 and in 1661 was a professor of Mathematics and was appointed by King Charles II as Assistant Surveyor general of Royal Buildings. In 1666 – Fire of London – Wren surveyed the burnt city and proposed a plan for re-building. His plan was never adopted. He was responsible for the new St Paul's Cathedral, which was commenced in 1675 and completed in 1710. he was 85 years of age when the Grand Lodge of England was formed in 1717. He died at the age of 91 in 1723 and is buried in the South East corner of the St. Paul's Cathedral.

According to Dr. Anderson, Wren was Grand Warden in 1663, Deputy GM in 1669, Grand Master in 1685 – 1695 confirmed in this office by King William III. Wren is said to have neglected the Office of the grand Master and in 1716 the Lodges in London thought fit to come together under a new Grand Master.

Tradition in the Lodge of Antiquity No.2 (UGL of England) has led us to believe that Wren was for many years a member and was Master in 1680 when he presented three mahogany candlesticks which are still Lodge property. The most cherished possession of Lodge Antiquity is the "Wren" maul, which was used at the laying of the foundation stone of St. Paul's Cathedral. It was given to the Lodge by Sir Christopher Wren. The maul has frequently been used by the grand Master of the UGL of England, and, on such occasions the Lodge has the right to send its representative to hand it to the Grand Master personally.

In 1732, Bro. Edward Hall, a member of a Lodge meeting at the "Swan Inn" East Street, Chichester, presented a petition to Grand Lodge in the course of which he mentioned that he had been made a Mason by the late Duke of Richmond at Chichester in 1695.

In 1705-06 Sir George Tempest presided over a Lodge in York, which was attracting many influential men.

With these facts in our minds we appreciate that by the dawn of the 18th cent. There were scattered throughout the English Counties isolated Lodges and Fraternities of Freemasons. We must bear in mind that the Grand Lodge of 1717 came into existence not apparently to control a national organization but to cement together four Lodges – three in London and one in Westminster.

(To be continued next month)



FAMOUS FREEMASONS

Sir Ernest Edward (Weary) Dunlop

AC, KCMG, OBE, KSG, KCSJ, MB



Born July 12, 1907 – Died July 2, 1993, was one of the extraordinary figures in Australia's history. Played for Australia in Rugby Union, joined the Royal Australian Army Medical Corps, POW in Burma and surgeon.

Ernest Edward Dunlop was born on 12th July, 1907 at Wangaratta, Victoria, the son of James and Alice Dunlop and

younger brother of Alan. Edward Dunlop, lived on his father's farm at Sheepwash Creek.

Edward Dunlop was a good student and possessed above average intellect but was quoted as saying 'I only did what was necessary'. He had an inquisitive mind, loved to read and at 16 years of age had completed his studies at Benalla High School. He accepted an apprenticeship with the local pharmacist Mr. W. M. McCall Say as well as entering into a correspondence course with the College of Pharmacy in Melbourne.

In 1927 he travelled to Melbourne where he completed his Pharmacy course graduating top of his class and receiving the first H.T. Tomsitt Scholarship. In the same year, he began to study medicine at The University of Melbourne, excelling in his studies and also in sport. Standing 6 feet 4 inches tall, fearless and strong, Edward Dunlop had all the qualities that would ensure his sporting and military success. He was great at Rugby Union and went on to play for the Wallabies in 1932-34, also became the University's champion boxer.

Graduating from Melbourne University in 1934 with his medical degree (MB BS), he was granted a fellowship at the Royal Australasian College of Surgeons. Soon after his graduation, Edward joined the Coburg/Brunswick Battalion of the Citizen Military Forces and from there he enrolled in the Royal Australian Army Medical Corps (R.A.A.M.C.) where he was commissioned as a Captain as well as being given the nickname 'Weary'. He held this rank while he completed his post-graduate training in England. At the outbreak of WWII in 1939, he immediately enlisted. Weary continued his service with the R.A.A.M.C. in Crete, Greece and the Middle East. In 1942 he was sent to Java, Indonesia to help treat allied

and Australian troops who were stationed there in order to counter the Japanese threat. In March of that year the Japanese captured Weary's hospital in Bandoeng, Java. Weary could have escaped but he would not hear of leaving his patients and became a prisoner of war. All POWs were taken by ship to Singapore and from there he was sent to Thailand. Weary led the first Australian group to arrive in Thailand and to work on the now infamous Burma - Siam Railway. In his dual capacity of Commanding Officer and Surgeon he had the care and responsibility for over 1000 men, known as 'Dunlop Force' or 'Dunlop's Thousand'.

In 1946, three weeks after he returned to Melbourne, Edward married his sweetheart Helen Ferguson at the Toorak Presbyterian Church. They had been engaged since 1940. Their first child, Alexander Boyd, was born on the 5th August 1947 and their second son, John, was born in June 1949.

Edward Dunlop was initiated into Lodge Liberation No 674 Vic. Const. on 23rd April, 1954. This Lodge which was consecrated on 24th November, 1949, was conceived in the minds of a number of brethren who had met together in Changi POW Camp. He was passed to the Second Degree on 20th August 1954 and raised to the Third Degree on 28th January 1955.

In the post-war years, Sir Edward continued his distinguished medical career. In 1969 he was knighted in recognition of his contribution to medicine. In 1976 Sir Edward Dunlop was honoured as Australian of the Year. He was very active in the ex-service community and was awarded an honorary life membership of the Returned and Services League in 1979. He became an ambassador for Australia, building bridges of friendship wherever he travelled in Asia.

On the 2nd of July 1993, Sir Edward Dunlop passed away. A state funeral was held at St. Patrick's Cathedral. An estimated 10,000 people lined the streets of Melbourne for his funeral.

Sir Edward Weary Dunlop was most passionate about the medical care and health care of veterans. He created the Sir Edward Dunlop Medical Research Foundation in 1985.

The life of Sir Edward Dunlop is commemorated by the foundation annually on the 12th of July. The commemoration takes place at the site of his statue, in the Domain, St Kilda Rd near the Shrine of Remembrance.

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