



Pillars of Light



Compiled by the Editorial Team of the Grand Lodge Library

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Editorial

Welcome to our 24th issue of the "Pillars of Light". Yes, two years that we have toiled to bring to you a wealth of information in an easy to read and attractive format. Twenty-four issues full of Masonic lore, to keep us interested and make us want to know more.

Like in a 24" gauge, each unit of measurement represents in itself an important component of the operative Mason's tool used to measure the stone, so each of our twenty-four issues are to us speculative Mason's a unit of knowledge on the way to complete our studies in Freemasonry.

As in operative Masonry the 24" gauge served to measure the practical object of their work, so in speculative Masonry the 24 issues of our "Pillars of Light" symbolise the time well employed in the study of our Craft.

We have tried to show that whatever formal education one may have when he enters Masonry, there is still a vast opportunity for further study, advancement, growth and service.

The greatest and best men of all ages have been encouraging and promoting the Craft. To every Mason, whether famous or not, there is the same opportunity for development. Every one of our candidates aspires to a meaningful way of life which elevates self and enriches others. He finds in our literature something real and tangible. He finds himself in an environment in which symbolism is the teacher and there are no limitations on the time of his study or the subjects he may pursue.

To learn in Masonry is to read in the present - in the light of the past. There is no division between the "practical" study of Masonry and the growth of character. They are one and the same.

All learning points eastward, and I hope our "Pillars of Light" represent a valuable pathway to its attainment.

Thank you all for your continuous support.
Joseph V. Haffner

Humility

A person who embodies humility will make the effort to listen to and accept others. The greater the acceptance of others, the more that person will be held in high esteem and the more that person will be listened to. Humility is to accept natural principles which cannot be controlled.

Everything we have, was somebody else's before being ours and in some case we just inherited. Our bodies we were born into, is only one example of such a rich heritage. It therefore becomes a moral imperative to use those assets in a worthwhile and benevolent way.

The consciousness of being a trustee of such unlimited and timeless resources touches the core of the human soul and awakens it to the realization that, just as at the time of birth such resources were inherited, at the time of death they will be left behind. In death, all that will accompany the individual will be the impressions of how those resources were used, combined with the wisdom of being and living as a trustee. The consciousness of trusteeship heightens one's self-esteem and enhances the many different relationships encountered throughout life. It draws one into a mode of silent reflection, inviting one to take time out and look at life from a different perspective. It is as if recognition of trusteeship causes the individual to seek renewal of relationship to the self and to the world.

Humility is to let go and let be. The stone of conflict lies in the consciousness of "I" and "mine" and in possessiveness - over a role, an activity, an object, even the physical body. Paradoxically, such a consciousness makes one lose that which he wants to hold onto - most significantly, the universal values which give worth and meaning to life. Humility eliminates possessiveness and narrow vision which create physical, intellectual, and emotional boundaries. Such limitations destroy self esteem and build walls of arrogance and pride, which distance others. Humility gently works on the crevices to allow for breakthroughs.

When one has the virtue of humility, everyone "bows down," since everyone bows to those who themselves bow first. Thus, the sign of greatness is humility. Humility enables the individual to become dependable, flexible and adaptable. To the extent one becomes humble is the degree

to which one becomes great in everyone's heart. A person who embodies humility will make the effort to listen to and accept others. The greater the acceptance of others, the more that person will be held in high esteem, and the more that person will be listened to. Humility automatically makes one worthy of praise. Success in service comes from humility. The greater the humility, the greater the achievement. Service is best done when: a) one considers the self a trustee or an instrument, and b) one takes the first step toward accepting another who is different.

A humble person is able to function in all environments, no matter how unfamiliar or negative. There would be humility in attitude, outlook, words, and in connections and relationships. The humble person would not say, "It wasn't in my attitude, but the words just emerged." No, whatever the attitude, the outlook would be accordingly; whatever the outlook, the words would reflect that; and the three combined would assure quality interactions.

The mere presence of a humble person creates an inviting, cordial, and comfortable environment. His words are of essence and powerful and spoken with good manners. A humble person can defuse someone's anger with just a few words. One word spoken in humility has the significance of a thousand words. On the high tides of human interactions, humility is the lighthouse which provides signals of what to expect in the distance. To adhere to these signals, the screen of the mind and intellect must be clean. Humility gives the power to perceive situations, to discern causes of obstacles and difficulties, and to remain silent. When one does express an opinion, it is with an open mind and with recognition of strengths and sensitivities of self and others.

Humility as well as the concept of trusteeship embrace our relationship with nature and oblige us to tamper with natural laws. Nature is as life giving, as an umbilical cord. Humility is to inculcate natural principles in personal behaviour, relationships, and other areas of human development.

Without humility we can neither build civil societies nor serve the world benevolently.

(from "Living Values" - BK World Spiritual University)



Book Review:

“The Builders”

by Joseph Fort Newton ,1914

McCoy Publishing, ISMB 0-88053-045-6

Although originally published in 1914, “The Builders” by Joseph Fort Newton is still one of the most important reference books available and a “must read” for all new Masons and probably a lot of older Masons as well. The language is old fashioned but almost poetic in style and one can easily get captivated by the beauty of wording and the spiritual nature of Freemasonry.

Rev. Dr. Joseph F. Newton (1880-1950) was an ordained Minister serving a number of non-sectarian churches in the U.S.A. and England striving for a brotherhood of religion through Masonry and the author of many Masonic books, magazines, lectures and published articles. Although obviously a religious man one does not get overpowered by religion in his writings and he is quite pragmatic in his Masonic teachings.

The Builders covers the foundations of Freemasonry, its history and interpretation (and philosophy), leading up to almost the modern day without undue reference to American Freemasonry as might be expected from an American author.

There is hardly a Masonic topic not covered by Newton in this book and the wealth of knowledge and useful information contained is of huge interest, no doubt, to most Masons. I was forever reading bits (or perhaps bytes in today’s jargon) of information, exclaiming to myself “ I didn’t know that !!!

For Entered Apprentices, Fellow Crafts or Master Masons, if a question arises for which an answer is sought , it definitely can be found in The Builders.

In the words of Joseph Fort Newton “ Masonry is a symposium of symbolism in which the streams or strands of faith unite, by which man is a builder of a temple, a pilgrim in the quest of a lost truth, and, if he be worthy and heroic, a finder of the sublime secret of life.”

The book is available in our Grand Lodge Library, catalogued under No. 209.

Michael J. Noakes - Assistant Librarian

Architecture

The great manuscript of the Human Race

Architecture began like writing. A stone was planted upright, and it was a letter, and each letter was a hieroglyph, and on every hieroglyph rested a group of ideas, like the capital on a column.

When there were many stones and a vast expanse of ground, they wrote a sentence. The immense mass of stones at Karnac, in Egypt, is already a complete formula.

From the most immemorial temple of Hindustan to the Cathedral of Cologne, architecture has been the great manuscript of the human race. That is true to such a degree that not only every religious symbol, but every human thought, has its page and its memorial in that vast book.

Before the invention of movable type in the fifteenth century, this was the only form in which free thought was possible, and therefore it found full expression in those books called edifices.

Up to this time architecture was the chief recorder of the human race; every single thought that went beyond the absolutely fundamental, was embedded in some edifice; every popular idea, like every religious law, has had its monuments.

The human race has never conceived an important thought that has not been written down in stone. And why ? Because every thought, whether religious or philosophic, is anxious to be perpetuated; because the idea that has stirred one generation longs to stir others, and to leave some lasting trace.

(Thoughts drawn from Victor Hugo’s “Notre Dame de Paris”)

Let every Freemason often unveil and examine his own heart, so that he may discover its most secret dispositions; for the knowledge of one’s self is the sum of all Masonic precepts.

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 point to share ...

Every time that I look at the News on my TV set, I realize again and again that the world is in a very saddening state. All principles of rightness are crumbling and the evil is manifested freely for all to see. But, somehow, I think it is unwise and spiritually and psychologically unwholesome to emphasize this situation, for it practically will only depress courage, the courage to meet life and carry on in a higher and nobler way.

See the beauty in and behind things, see the beauty in our fellow men; see likewise the ignominy and the ugliness in life, although do not let these depress you or discourage you. There is no reason to lose our calm, our inner serenity, in order to become passion driven, governed by prejudice. Such an attitude will not help us, or those who suffer. But we can send forth into the world thoughts of courage and hope and optimistic looking into the future, founded on our own blessed God-Wisdom: that no matter what happens through man's folly or infamy to his spiritual inner God, to his spiritual Essence, there are always right and justice which will ultimately triumph over all. The only thing is to be sure we are on the side of right and justice – and that is not always easy.

An English poet, Browning I think it was, expresses this thought, when he said: "God's in his heaven, all's right with the world." Those who do not like this optimistic outlook and conviction and who are trying to get down into the arena of hysteria and discouragement, ignore it. And yet every sane man who keeps his mind cool and clear and can think for himself realizes full well that the mightiest forces in this world are cosmic *right* and cosmic *justice*, and they in the long run will always prevail. There is no need to be discouraged. Avoid hysterias. Have your own convictions and sometimes hide them if it is not wise to shout them from the housetops; but keep your own heart upright, in love with love, hating hate, always standing up for justice and right. Only be sure that when you stand up, you're not standing up for the propaganda-atmosphere around you, but for something that you in your own heart know to be right and true.

It would be a sorry thing indeed if there were nothing else in our world but what we see around us today, or have seen at particular intervals during the past; but every time and always the conscience and the sense of justice of mankind have proved supreme over all and risen above human feelings, prejudices, even crimes, and marched onwards und upwards to balance and harmony.

Don't be down-hearted or discouraged or think the world is going to the devil because you think that it has gone too far in that direction. It is your right to like or dislike what is happening. But be sure that you, as an individual and as a Mason, do not add hatred in the world, to its discouragement and unhappiness.

I shared my point.

Gregory H. Levenston



Dear Editor,

I found that one of the most interesting rules laid down by Pythagoras was and should remain an important milestone in our Masonic life. It has been quoted again and again, but it loses none of its beauty and profundity by repetition. It goes as follows:

"Let not the setting sun reach the western horizon, nor close thine eyes in sleep, before thou hast gone over all the events of the day just past, and hast asked thyself this question: *What have I done today that has been done amiss? What have I done today that has been done aright? Have I injured anyone? Have I failed in my duty?* Let not the setting sun reach the western rim of space, nor let thine eyelids close in sleep ere thou hast asked thyself these questions."

If only men and women would conscientiously follow that simple rule, ninety nine per cent of the world's trouble, heartache, sin, and anxiety would be non-existent, would never happen.

And the reason is simple. The world's troubles arise from our weaknesses, not from our strength; and if we would increase our strength, and do away with our weaknesses, every human being thereafter, in proportion to his inner evolution, would become a power for good in the world. And you see what that would mean... It cuts at the taproot of most of the thoughts and feelings and acts that bring so much misery amongst us.

Philippe Gestas P.M.

GLNF – Papeete-Tahiti French Polynesia

Note: WBro. Philippe Gestas, WM of L. Poe Rava in Tahiti, visited us in October.

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

It is time again to clarify some notions often encountered in our readings, and today, let us better understand what is meant by:

CHERUBIM: The second order of the angelic hierarchy, the first being the SERAPHIM. The two Cherubim that overtopped the mercy-seat or covering of the ark, in the Holy of Holies, were placed there by Moses in obedience to the orders of God: "And though shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And the two cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; towards the mercy-seat shall the faces of the cherubim be". It was between these cherubim that the Shekinah or Divine Presence rested, and from which issued the Voice of God. Of the form of these cherubim we are ignorant. Josephus says that they resembled no known creature, but that Moses made them in the form in which he saw them about the throne of God; others, deriving their ideas from what is said of them by Ezekiel, Isaiah and St. John, describe them as having the face and breast of a man, the wings of an eagle, the belly of a lion, and the legs and feet of an ox, which three animals, with man, are the symbols of strength and wisdom. But all agree in this, that they had wings, and that these wings were extended. The cherubim were purely symbolic. But although there is great diversity of opinion as to their exact signification, yet there is general agreement that they allude to and symbolize the protecting and overshadowing power of Deity.

SHEKINAH: A Hebrew word derived from "Shakhan" meaning to dwell. A term applied by the Jews to the Divine Glory which dwelt in the tabernacle and the Temple and which was manifested by a visible cloud resting over the mercy-seat in the Holy of Holies. It first appeared over the Ark when Moses consecrated the Tabernacle; and was afterward, upon the consecration of the Temple by Solomon present there, where it remained until the destruction of that building.

The SHEKINAH disappeared after the destruction of the first Temple and was not present in the second. Christie, in his learned treatise on the Worship of the Elements, says that "the loss of the Shekinah, that visible sign of the presence of the Deity, induced an early respect for solar light as its substitute." Now there is much that is significative of Masonic history in his brief sentence. The sun still remains as a prominent symbol in the Masonic system. It has been derived by the Masons from those old Worshippers.

But the idea of Masonic Light is very different from their idea of solar light. The Shekinah was the symbol of the Divine Glory; but the true glory of divinity is Truth, and Divine Truth is therefore the Shekinah of Freemasonry. This is symbolized by Light, which is no longer used by us as a "substitute" for the Shekinah, or the Divine Glory, but as a symbol - the physical expression of its essence.

CUBIT: A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man's stature.

The Hebrew Cubit, according to Bishop Cumberland, was 21", but only 18" according to other authorities. Another source gives us that there were two kind of Cubits, the sacred (36") and the profane (18"). Hastings Dictionary of the Bible declares that we have no means at present of ascertaining the dimensions of the Hebrew Common and Royal Cubits.

The balance of evidence is certainly in favour of a fairly close approximation to the Egyptian system. We may therefore take the Common Cubit as 17.27" and the Royal Cubit as 20.67", those dimensions being actually taken from measuring rods. A Cubit was also said to equal so many medium grains of barley laid side by side, the number being 144, the result being 17.77". The Roman Cubit was 17.57".

But we are dealing with a period in which handbreadths and finger spans were probably the common units of length and the decimal parts of inches and perhaps the inches themselves need to be deemed mere approximations.

The Concise Oxford Dictionary describes the cubit as an ancient measure of length 18 to 22".

This is Freemasonry

The Pillars of Light receives requests from time to time from Freemasons and from non-Masons, for information on the charitable works performed by Freemasonry. The reports of the formal Masonic Charitable Organizations are available, but we believe this to be the tip of the iceberg. We believe that many Lodges in our jurisdiction have wonderful success stories regarding charitable work that could be shared with other Masons and non-Masons alike. Can you help us? Can you provide the Pillars of Light with charitable success stories that will make us all proud of our craft and prove to the world that we are not old and tired but still a potent force for the good in the community.

Robert Taylor Assistant Librarian

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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



By special authorization granted by the Author to our "Pillars of Light", we continue today, the reproduction of a series of chronicles covering the beginning of the 18th century in England, the period of the birth of the First Grand Lodge, so that the context in which this historical creation took place, could be better understood.

Rt. Wor. Bro Leon Zeldis, an eminent Masonic scholar of international fame is Hon. Assistant Grand Master of the GL of the State of Israel, Past Sov. Grand Comm. of the AASR for Israel, Fellow of the Philaethes Society and Founder of the Chair for Philosophical and Masonic Studies at the University of the Republic of Chile. This work was published by the PS – Review of Freemasonry along with the works of the most eminent Freemasons scholars of our times.

ENGLAND AROUND 1717 (II)

The foundation of the first Grand Lodge in context

By Leon Zeldis, FPS

As we can see, the principal discoveries and inventions of science and technology were unknown in 1717, and only in the course of that century and the next were the developments made which set the foundation for modern science. Explorers, too, were still operating at full sail. Easter Island was discovered only in 1722, by Dutch seamen. Africa was largely unexplored.

Let us now examine other aspects of society at the time we are studying, starting with the situation of arts and letters.

In music, string orchestras began to be formed. Stradivarius (1644-1737) was building his famous violins. The clarinet had been invented in 1690, and in 1709 the Italian Bartolomeo Cristofori invented the piano. The Englishman John Shore invented the tuning fork in 1711. Dance masters still played the pochette, the miniature fiddle that could be held in a pocket while not in use.

Purcell had died in 1695, but Bach, Haendel, and Domenico Scarlatti were 32 years old in 1717 (all three had been born in the same year: 1685). Haendel's *Water Music*, was played for the first time on July 17, 1717, celebrating the sail of George I's royal barge on the Thames, only a few weeks after the foundation of the Grand Lodge. Corelli wrote his 12 *Concerti Grossi* in 1712, and died a year later.

In the theater, Congreve and Racine were the current star playwrights. Molière had died in 1673 and Corneille in 1684. In Japan, the Kabuki theatre was in its infancy, replacing the more conservative theatre of the past.

In literature, John Dryden had died in 1700, but the satirist Jonathan Swift, the novelist Daniel Defoe and the poet Alexander Pope were well known and productive. Defoe's

Robinson Crusoe was published in 1719. A few years later, some thirty unsigned pamphlets, ballads, plays and other pieces were published about the lives of a criminal called John Sheppard and his nemesis, Jonathan Wild, which can be considered the first popular biographies written about contemporary subjects. Five of the pamphlets were attributed to Defoe, published between 1724 and 1725.

The novelist Henry Fielding and Dr. Samuel Johnson on the other hand, were only 10 years old in 1717. All the great Russian novelists belong to a later age. In Spain, Calderón de la Barca had died in 1681, and then Spanish letters, after its brilliant Golden Age (17th century), became strangely poor. D'Alembert, the immortal creator of the Encyclopedia, was born in the same year as the Grand Lodge, 1717.

In painting, Gainsborough was born only in 1727, but Hogarth was in his most productive epoch. His etching "Night", published in 1727, is justly famous for showing the tipsy Master of the lodge walking on the street supported by the Tyler while a disgruntled housewife throws water or some other liquid (!) from an upper floor window.

Rembrandt had died in 1669, closing a brilliant era of Flemish painters. In France, Watteau (1684-1721) and Boucher (1703-1770) enchanted the court of the Sun King, while in Venice, Canaletto (20 years old) and Tiepolo (21) would achieve fame later. Spain, after a 17th century plethora of great artists had an 18th devoid of masters. An artistic disaster took place in 1718, when a fire destroyed all thirty-nine ceiling paintings by Van Dyck in the Jesuit church in Antwerp. Those were "the only



secure touchstone for Van Dyck's work in collaboration with Rubens"

Let us turn now to the political developments in England. The 17th century was a time of endless struggles and tragedies. The Turks had failed to conquer Vienna in 1683, but the memory of that siege and the threat of Moslem advances in Europe were still fresh in 1717. London had suffered the scourge of the Black Death, the bubonic plague, which reached its peak in 1665; a year later the great fire devastated the city, but at the same time extirpated most of the rats that transmitted the plague. Reconstructing the capital city gave great impulse to the building trades, and was perhaps one of the antecedents for the development of masons' lodges.

The religious wars between Catholics and Protestants which desolated Europe for a century resulted in England's civil war, the execution of Charles I (in 1649) and the Commonwealth presided by Oliver Cromwell, the "Protector". England then had its single period as a republic, which lasted only 11 years. And then, in 1660, the Stuart king Charles II, son of Charles I, returned to power. He was followed by his brother James II until Parliament, fearing that the Catholicism of the king would result in renewed warfare, deposed him in the Glorious Revolution of 1688, offering the British throne to protestant William, Prince of Orange, born in Holland, but grandson of King Charles I.

James II did not accept his dethronement with grace. He continued plotting his return, gaining the support of Catholic Spain. His military aspirations, however, suffered a dramatic defeat at the battle of the Boyne, in Ireland, on July 12, 1690. James fled back to France putting an end to the Stuart dynasty. William III reigned together with his wife Mary II until her death in 1694, and continued ruling alone until 1702.

The Stuart king and his son, in exile in Europe, continued dreaming of recovering their lost kingdom. In fact, a Spanish force supporting the Stuarts landed in Scotland in 1719 (two years after the foundation of Grand Lodge), but the invaders were roundly defeated in the battle of Glenshiel. That was not the end of Stuart ambitions, which continued plotting throughout the period that interests us.

Some Stuart supporters, mainly Scots, followed him in exile and were involved in the creation of the first Masonic lodges in the continent. Here they received the influence of the mystic trends current in Europe, and they created the additional degrees which, not surprisingly, were called "Scottish". In later years, after a long evolution, the Ancient and Accepted Scottish Rite was born.

King William was not much loved by his subjects. He was a Dutchman at heart, and his wilful character did not win him popularity. However, he accepted the Act of Consent, which banned any Catholic from ever becoming king. During his reign the first insurance company was formed (1699).

At his death was crowned Anne, the second daughter of James II, who ruled only from 1702 to 1714. Her short reign was marked, however, by several important developments. During her reign Scotland and England became finally united in 1707, which for the Scots meant the loss of their Parliament. This situation continued until a few years ago, when Scotland recovered a measure of autonomy. Anne's reign also marked the issue of the Copyright Act (1708-09) which gave absolute control on all printed matter to the Stationers' Company in England, later extended to Scotland, Ireland and the American Colonies, thus abolishing in fact freedom of the press. However, this also gave limited-term protection on the "literary property", for the first time anywhere in Europe.

A postal system was instituted in England in her time, and a Prime Minister was appointed for the first time (1710). This was the "golden age" of piracy in the Atlantic and the Mediterranean. Roughly between 1716 and 1726 there would be between 1,000 and 2,000 pirates in the Atlantic at any time. "Nearly half of them were by origin English, about a tenth Irish, and another tenth combined from Scotland and Wales.

The remainder came from British North America or the West Indies, with a scattering from Holland, France, Portugal and other European countries, and Africa.... Over the ten years on which Rediker focuses, pirates probably captured and plundered about 2,400 vessels..."

(to be continued next month)