



Pillars of Light



Compiled by the
Editorial Team of the
Grand Lodge Library

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Editorial

Feverish work and the sincere dedication of our laborious team of Volunteers have started to give the expected results in our library. The computers having been installed, a lot of activity is developing around them. The Electronic Lending System becomes a reality with the creation of the Electronic Catalogue of books and the data bank of all our library users. We are now developing page after page of the United Grand Lodge Library section on the Grand Lodge Site . It will include information on the vast collection of Books on offer, as well as peripheral information: Links to other Masonic Sites of great interest, the full collection of our "Pillars of Light" since its first publication in 2004 as well as an array of Masonic material, Lectures, short talks etc. A special Team has been assigned the titanic task of reformatting and updating a vast collection of lectures, typed on old format paper, fading in an inadequate storing system for decades. They will be re-copied on A4 format paper, scanned, saved on Disk, Catalogued and stored, to become accessible on demand for use in presentation or research. By initiative of Wor Bro Roger Dobson, a large collection of old Masonic Newspapers, including the NSW Freemason of the last 50 years have been re-classified, stored under covers, to protect them from destruction. They can be accessed today with ease, for a glance into the past of our jurisdiction. I have obtained from Rt Wor Bro Grahame Cumming the copyright permission to reproduce on CD some of his very interesting and historically unique works. The creation of CDs for his works, will be a new alternative to the Book format, offered to our members, as produced by your Grand Lodge Library. The "Pillars of Light" continue to enjoy an increasing interest from our readers. Correspondents from all over the state, the continent and the rest of the Masonic world, are communicating with us on a regular basis and an educational dialogue is permanently engaged. Our team of Volunteers is constantly on alert to respond skilfully and promptly to our readers in order to satisfy their thirst of knowledge. In short, the library is becoming every day more and more, a popular source of information and debate on Masonic subjects. I am delighted to welcome in the last few months new members joining our Team. To Roger Dobson, Michael Wons, Gabriel Bilyk and Robert Taylor, welcome to the task force of the Hub of Knowledge. It proves that working in the field of Masonic Culture is an attractive proposition for the younger generation. Thank you all sincerely.

Joseph V. Haffner

Continued from last month

The expectations of a Candidate. IV

What does he expect from Freemasonry? What may Freemasonry expect from him?

To revert to the demand for interesting and topical lectures – it is not the topics and programs of Freemasonry that are out of date. The question which poses itself is whether the idealistic pathos used for the presentation of certain themes has not somehow turned stale because it originates from different times with different social structures.

Maybe the realisation that the mentioned programs of the lodge are not of utmost importance, is leading us in the right direction, because in my opinion the Lodge lives on the tasks it sets itself. The happiness of meeting the brethren should be the cement uniting the Lodge. Friendship and brotherly love are the two tenets which unite us Freemasons all over the world. It is our advantage and our privilege that we are not motivated by material or political reasons to belong to the Craft, which aspires to higher goals. The friends who surround us here are brethren, they are the Lodge. Naturally, in the beginning a few brethren, the founders, created the Lodge, but in the course of time the Lodge raised more and more brethren to the sublime degree. With them we belong to a chain of brethren spanning the world, fully conscious of our ideals and obligations.

Whoever accepts this, will always remain a Freemason who will gladly and actively join the workings, irrespective of the language spoken and the topics of the lectures.

Don't be rare guests in your Lodge. How often are we told that it isn't worthwhile going, if only a few brethren attend. Here it is necessary to voice a serious warning because this would rapidly reduce attendance. Only all of us together will be able to uphold the ideals of Freemasonry.

In order not to be taken for a heap of un-assorted mosaic pieces it is the task of our brethren to keep a complete harmonic formation, the pieces of which are bound together with our own genuine mortar of brotherly love. Our brotherly relations must be based on love, conducted with trust and built on friendship.

It is not always easy to create contact or to fit oneself into any age group. With our

common goal, we should however be able to overcome this problem.

In my opinion, another failure may be found in the fact that we do not sufficiently encourage our wives to participate actively in our work. They should be more involved in our social work and we should organise more activities, out of the Lodge, in which they should actively take part.

Our Ladies should be part of our Para-Masonic endeavours and be the directing power and the drive behind the Lodges, to achieve a meaningful activity in the community in which we live. The fact that we do not sufficiently teach and develop the "pleasure of giving" is another point to be added to our failings. Rather sooner than later, we should realise that giving of our own free will can bring much pleasure and satisfaction. Freemasonry is endeavouring to form an elite in our society and to influence the brethren to volunteer, to take upon themselves more responsibilities and duties toward mankind without expecting any reward.

Fully realizing that it would be impossible to pass a clear-cut judgment, I have brought some material for thought, trying to find my own way to the utopic perfection. In order to reply to the question in my title, "What do you expect from Freemasonry?" and "Can your expectation be realized?"

Well, put it this way: Should the Brethren be willing to take to heart the suggestions concerning new brethren, and act accordingly, and should the candidate, on the other hand, be prepared to realize that only seeds planted with love and goodwill can be harvested with satisfaction, we are nearer to success. If the will is there, than the way is clearly marked out.. Those who start their work with interest and responsibility will receive their due in the form of realization of their expectation: This will make them partners in distributing the light. If the new brother is willing to make extreme efforts to work upon himself and if the brethren are prepared to do their best to absorb every new brother as an important permanent link in their chain, we may have reached our goal..



Book Review:

“The Temple and the Lodge”,

by Michael Baigent and Richard Leigh,
1989, Jonathan Cape Publishers, ISBN 0-224-02472-8

Over past years there have been many books probing (some more convincing than others) into the conventional history of Freemasonry. From the 1980's there have been a number of new “best seller” or popular general release publications that have described various aspects of Freemasonry and one of the earliest and best of this new wave is “The Temple and the Lodge” by Baigent and Leigh published originally in 1989. The book covers the evolution of “modern” Freemasonry but also goes back to consider the why's and wherefore's of its evolution from the days of Robert the Bruce in Scotland up to the modern era. As a thumbnail sketch of British and European history of the Middle Ages this book is also an excellent and very readable text book and rationale for Masons and non-Masons alike.

Michael Baigent as Editor of “Freemasonry Today” is an acknowledged Masonic expert and historian. Many of you will recognise his name from “Sir Leigh Teabing” in the Da Vinci Code, the fairy-tale character's name having been derived from Richard “Leigh” and an anagram of Baigent in their publication of “The Holy Blood and the Holy Grail”. It is understood that Baigent is still in litigation with Dan Brown over the publication of the Da Vinci Code having been granted permission by the courts to appeal the original negative court finding.

Is there any evidence for a direct linkage between the original Knights Templar, the Scottish legends surrounding Rosslyn (and Kilmartin, Argyll where the numerous Templar graves are still there to be seen) and “modern” Freemasonry? The debate is no less heated amongst Freemasons today than it has ever been.

Baigent and Leigh investigate comprehensively the stories, myths and legends and supply a surprising amount of hard evidence for the Templar's survival in England and Scotland following their “disbanding” in 1307-1314. The connection between the Templar's and modern Freemasonry is even harder to prove. Baigent and Leigh offer some tasty morsels for consideration. That Robert the Bruce was indeed a Knight Templar, possibly even the Grand Master, is supported by the exhumation in 19th century of his grave at Dunfermline revealing his leg bones crossed under his skull – clearly an indication that he was a Knight Templar. There is also some evidence that the Templar's had survived as an Order as Viscount Dundee purportedly was found to have a Templar cross tattooed on his body when he fell in battle at Killiecrankie in 1869.

A Masonic connection is demonstrated by 18th Century Mason, Baron Karl von Hund, who created the Masonic Rite of “Strict Observance” or “The Restoration of the Order of the Temple” whereby Pierre d'Aumont, Preceptor of Auvergene, was reported to have become the Grand Master of the Temple succeeding Jacques de Molay. Reportedly he was located on the Isle of Mull which may in fact have been the Mull of Kintyre (well known to Beatles fans), which was under Robert the Bruce's control. By the mid 1500's we move to the era of the “Rosicrucian Enlightenment” and thence into the “Invisible College”. The advent of a “Golden Age” whose chief exponents of “Rosicrucian” thought were the likes of Robert Fludd and Francis Bacon, etc – mostly alchemists I hasten to add. By 1660 the “Invisible College” under Stuart patronage evolved into The Royal Society. For the next 28 years Rosicrucianism, Freemasonry and the Royal Society were virtually one and the same and indistinguishable.

From this reviewer's viewpoint, having researched for a number of years the historical data surrounding such important Masonic topics as Robert the Bruce and the lost Templar's treasure, Rosslyn Chapel, the Celtic religion, the Gypsies, the evolution of “Rosicrucian Thought”, the formation of The Royal Society and the early days of “Whig” versus “Jacobite” Freemasonry, and even the American War of Independence, there is a wealth of source material to digest in the “The Temple and the Lodge”. The book is highly recommended as a good read and is available in the UGL Library.

Michael J. Noakes – Asst. Librarian

A new face of Freemasonry

It is a pleasure to exercise one's Masonic privilege of visiting a Lodge for the first time, particularly when that Lodge is “Horizons”. Having worked late in the GL Library, to cover a shift that allows all Masons to visit our Hub of Knowledge before tiling, I visited Lodge Horizons meeting on the same night.

My first impression was of many happy young masons and the quite noticeable air of enthusiasm that could be read on their faces.

At the start of the meeting there were four Fellow-Crafts and twelve Entered Apprentices (some of whom were visitors from other lodges.) At the end of the night there were still four Fellow-Crafts but the number of Entered Apprentices rose to seventeen. Five new Masons were made that night and in a very creditable manner that was very pleasing to watch.

With five Candidates to perambulate it could have been difficult but it wasn't as the Deacons with three assistants, moved the Candidates in a most efficient manner, proving the value of rehearsals.

The decor was pleasant with the rich blue carpet and the concealed lighting, an attractive new surroundings which added to the luster of the ceremony.

There were approximately forty members and twenty visitors present and for me it was quite remarkable to hear the WMM receive approximately 25 apologies from members who could not be present, but then it is good manners to apologize.

The South was quite impressive with all but two Masons attending and paying for the South at a rate higher than most suburban installations, but it was worth it. The food and company were of high quality making it a very happy occasion.

With so many Candidates, this young Lodge is providing EAs for passing and FCFs for raising throughout the suburbs and even in the Blue Mountains.

In marketing parlance, the City is a niche market for Lodges desirous to attract young businessmen and professionals who want to become Freemasons. These men can go straight to Lodge meetings, from work, wearing business suits, have a few drinks together before lodge, enjoy an efficient ceremony and a pleasant supper in the South, before going home.

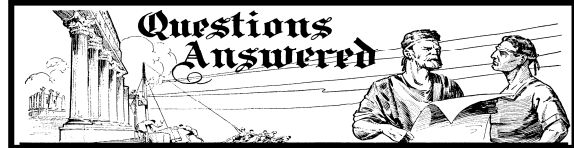
This is, without any doubt, a success story for our Jurisdiction, one that I am happy to have seen for myself and I believe it is a new face of Freemasonry and for that, my congratulation to Wor. Bro. Peter Zeilic and his team.

Robert Taylor P.M.

Assistant Librarian

Brother Secretary of the Lodge, could you please, include regularly in your Lodge Notice Paper our access link :

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



A THOUGHT

I would like to try to explain to you a concept that is erroneously held among some Freemasons. That is that all operative Master Masons were, or are highly skilled operatives. This is and was not true on ancient construction sites, or in modern speculative lodges. Even in Egypt in the building of the pyramids or in the building of the Temples in Athens and Rome, or even the cathedrals of Europe, the castles and forts of the Knights Templar or Rosslyn Chapel. It is patently true that in society in the past and today, the bulk of the operatives, whether they be human or animals or insects are what I shall call drones. The drones of every society be it human, animal or insect, carry out most of the operative work, to a greater or lesser degree of skill. Some are Apprentices, some Fellow Crafts and some Master Masons.

In the ancient past and today, everywhere, and even in Freemasonry, there are a few of these operatives who become – or rarely are born – speculative architects. They are the ones who design the temple or building or who become Grand Master. Even in pyramid building or cathedral construction one can usually see that in each layer of stone, the majority would have the same size and shape. Such stones would be shaped by operatives in the quarry. Thus no unwanted stone was carried to the site. Also, plainly, a template stone for each level was required. This was done, as is shown in the Royal Arch Degree, by a Master Mason, but supervised by an Overseer who, in turn, reported to the architect. As most buildings in ancient times had a religious context, one can deduct that the elite of the religious sect were in close contact with the elite of the construction class. Human nature and animal instinct being what they are, these two classes learnt and taught one another symbolic lessons that were adopted and represented within their buildings. The evidence lies in the Chartres Cathedral and Rosslyn Chapel, for example.

Contemporary Masonic Education is including today these lessons found in archaeology and other sciences from the ancient past and Middle Ages. As the Royal Arch Degree teaches us, there is only one corner stone per arch, and so it is in life. The construction of King Solomon's Temple and other significant buildings was done, like many building of today, mostly ex-site or prefab (e.g. the cement is not made on site). What esoteric lesson does this offer to modern speculative masons? Just this: a good man is not made better only in the Lodge. In fact, like a prefab building, he is made mostly in the quarry of his home or work. But he goes to Lodge to learn his lessons or "polish and adorn his mind". Can he do this in your Lodge? Is the standard in your Lodge such that it will make a good man better or, like in the lessons of the Royal Arch ritual, will he be thrown on the rubbish heap. Will he be reborn as in the Third Degree? In your Lodge? If the answer is negative or even if you are unsure, then what are you doing about it? Why not try and implement some Masonic Education? It is just a thought...

Collin Glasson

Q: What is the origin and meaning of the phrase:

“having seen that every brother has received his dues” used by the Senior Warden at the closing of the Lodge?

A: In some rituals the words used are “every brother has had his due”

This phrase has nothing to do with the payment of wages, which was the responsibility of the Master. The words are one of the many legacies of the Mediaeval Operative Masons in our present Ritual and refer to imparting satisfaction to all Masons. In an Operative Lodge, the Warden (there was only one) was responsible to see that the work proceeded smoothly, by ensuring that any difference or disagreement between the Masons was settled immediately, by fair arbitration, satisfactory to all concerned.

The Warden was therefore Personnel Officer, or “trouble shooter”, whose duties and ability, were all important in the success of the daily operations. It must be remembered that the building of a large Cathedral took many years, and a Mason could start as an apprentice, and work to an advanced age when the work still had many years to continue before it was finished. So we have Masons working for years in close proximity, carrying-out exacting and difficult operations, in which ‘personality clashes’ and honest disagreements about procedures, could easily arise.

We owe our information about the mediaeval Warden's duties from some mediaeval manuscript which have survived like the Cooke MS or the Regius MS. And what if a dispute could not be settled reasonable soon, “on site”? Then the Warden fixed a “holy day” to hear the dispute at length, meanwhile the work carried on as usual. The holidays then were all “holy days”- there were no “stop-work” meetings for Operative Masons!

The Junior Warden was introduced into Speculative Lodges about 1730.

We need you !!!

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

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By special authorization granted by the Author to our "Pillars of Light", we start today, to publish 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. Ass. Grand Master of the GL of the State of Israel, Past Sov. Grand Comm. of the AASR for Israel, Fellow of the Philalethes Society and Founder of the Chair for Philosophical and Masonic Studies at the Univ. of the Republic of Chile. This work was published by the Pietre Stones Review of Freemasonry along with the works of the most eminent Freemasons scholars of our times.

ENGLAND AROUND 1717

The foundation of the first Grand Lodge in context

By Leon Zeldis, FPS

It is difficult to imagine the way of life of our early Masonic ancestors. It is equally difficult to understand the social milieu in which the founders of the premier Grand Lodge acted, but such understanding is essential if we want to understand the motives that led to the creation of that body and its later development.

Let us make an imaginary journey back in time to the London of 1717. That was a city without sewers, the streets filled with dung from the thousands of horses and wet with sewage thrown out of the window. The houses were black with the soot blowing out of numberless chimneys. Some children died asphyxiated while being used as live chimney brushes. It was dangerous to walk about in the streets after dark (some street lamps were installed beginning in 1677, but public lighting with gas started only in 1786). Criminality was rampant, punishment brutal, prison for debt was common.

Witchcraft was still believed. The Scottish teenager Patrick Morton was allegedly bewitched in 1704. The last execution for witchcraft in England took place in 1712.

Autos-da-fe were still held, the public burning of recanting Jews forcibly converted to Christianity. The last burnings in Portugal took place in 1781 (17 persons in Coimbra and 8 in Evora).

The industrial revolution had not yet started – that would come in the course of the 18th and 19th centuries – but a numerous class of have-nots already existed, homeless, beggars, criminals of every kind. This brings us to the marked class differences. The aristocracy and the land owners, generally the same, whose wealth was based on the land, were on top. Below them came the bourgeoisie, merchants, lawyers, doctors, educators, shippers, men of arms. All these constituted a small minority. And then the vast mass, those who would eventually be called the proletariat. There were no factories as yet, but numerous workshops, craftsmen of many trades, and many, multitudinous servants, butlers, footmen, cooks, housemaids, porters, gardeners, and also farm workers, shepherds, fishermen, all of

them completely separated from the upper classes by their lack of education, the language, the customs, with no possibility of moving up the social scale.

This was also the time when the increase of wealth in the upper classes created the beginnings of what would later be known as the "consumer society".

There was a parliament, and there were elections, but the vast majority of Englishmen had no right to vote, that would take another hundred years to become true for the men, and two centuries for women (only in 1918). Common law allowed marriage at fourteen for boys and at twelve for girls. Only in 1929 legislation was introduced for the first time, prohibiting marriages under the age of sixteen.

The Christian religion, which had dominated the life of the people during the Middle Ages, codifying in the least detail the way of life, the practice of trades, the separation of classes, was only now recovering from the sanguinary wars caused by its internal divisions. The various reformers, though rejecting the dominion of Rome, were different, but no more liberal. Inside this stratified society, voices began to be heard proposing changes, making appeal to reason instead of subservience to dogma; these thinkers regarded society as a living organism, they were aware of its defects and wanted to find solutions to improve it. Science and philosophy, which were then almost indistinguishable, were the tools in the hands of the intellectuals to implement their aspirations. The Rosicrucian manifests, published a century earlier (1613-1615) had made a strong impact on European intelligentsia, announcing the political and social revolution to come. In 1690 John Locke published his *Essay Concerning Human Understanding*, maintaining that all our knowledge is derived from what we receive through the senses, that our will is determined by our mind, guided by the desire for happiness, and defending the possibility of studying the world rationally, without being shackled by dogmas or preconceived ideas.

This was the "Age of Reason". Rationalism and science would open the way to make a perfect society. The 17th century had marked a turning



Continued from previous page

point in the interests of scholars, who now began to focus their attention on the natural sciences and started researching nature, making experiments in all its areas. Astrology gradually gave way to astronomy, alchemy to chemistry; the study of anatomy and physiology revolutionized medicine, for long the province of barbers and quack doctors. New fields of study opened every day.

This is reflected in the creation of numerous scientific academies which joined the literary and philosophical ones, such as the French Academy, founded in 1635.

Already in 1621 Cósimo de Médici established in Florence the Platonic Academy, while in Rome the Academia dei Lincei, dedicated to scientific research, especially astronomy, was founded in 1603; one of its members was Galileo Galilei. And in 1607 Florence saw the creation of the Academia del Cimento, likewise destined to serve as forum for experimenters. Later, in 1666, the Royal Academy of Sciences was created in Paris, while four years earlier, in 1662, the Royal Society had started meeting in London, providing a platform for researchers and scholars. Some of the most prominent founders of the premier Grand Lodge were also active in it.

The Society of Antiquaries, which had been organized originally in 1572 by Archbishop Parker, and had been disbanded in the reign of James I, was revived in 1717 owing to the efforts of William Stukeley, a prominent Mason. The Society received a charter in 1751.

We must remember, however, that sciences were in their early stages of development. Robert Boyle died in 1691, Leibnitz in 1716 and Newton in 1727, but Priestly was born only in 1733, Cavendish in 1731 and Faraday seventy years later. Lavoisier was born in 1743 and Alexander Humboldt even later, in 1769.

England still used the Julian calendar dating from the time of Julius Caesar. The Gregorian calendar was adopted only in 1752, almost 200 years after being established by Pope Gregory XIII.

European thought was strongly influenced by esoteric thinking, the Rosicrucians, the Cabbala, alchemy and tarot. Hebrew was highly regarded, as the sacred language of the Bible, and also as the language spoken by God when addressing man. Some scholars believed that all other languages were derived from Hebrew.

In 1684, Knorr von Rosenroth published Kabbalah Denudata (Kabbalah Unveiled), a translation of passages from the Zohar and essays on the meaning of Kabbalah (including portions of Cordovero's Pardes Rimonic) examined from a Christian point of view.

Rosenroth's work was the most important non-Hebrew reference book on the Kabbalah until the end of the 19th century and it became the major source on this subject for non-Jewish scholars. After Cromwell allowed – unofficially – the return of Jews, a small community began to assemble in England, integrated almost exclusively by Sephardic Jews, mainly immigrants from the Netherlands, where many Jews expelled from Spain and Portugal had found refuge and freedom to practice openly their religion. The strength of the Jewish community in Amsterdam can be judged by the fact that the first Hebrew newspaper appeared in that city in 1728 (5488), edited by a Sephardic Rabbi, Shlomo Salem. It was a religious newspaper called Pri Etz Hayim (Fruit of the Tree of Life). British lodges, too, opened their doors and Jewish Masons appear in lodge registers as soon as the Grand Lodge was founded, and it is almost certain that some Jews were accepted in the lodges even earlier.

The study of nature was still based on the treatises of the Greek philosophers, which began to be translated. The evolution to more scientific studies was driven by the development of technology and changes in the economic structure of the country. The beginnings of the industrial revolution are linked with the mechanization of the textile industry. For centuries, spinners and weavers worked together at home. Four spinners were required to keep a weaver supplied with cotton yarn, and ten spinners were required to keep a wool weaver busy. In 1733 John Kay patented his "flying shuttle" and suddenly the productivity of each weaver was multiplied several-fold, creating unprecedented demand for more yarn. The first spinning machine was invented as early as in 1738, but it was unsuccessful. In 1764 Hargreaves patented his "spinning jenny" (named, according to legend, for his daughter), a machine based on the spinning wheel but with several spindles working in tandem; the machine, however, was slow and inefficient. Only in 1769 Arkwright built his roller-spinning machine (the "water frame") and the first industrial spinning mill was established, using horses for power, and in 1779 Samuel Crompton patented his "spinning mule" combining the principles of the water frame and the spinning jenny, a ten-yard long machine with hundreds of spindles working simultaneously. These machines, with some improvements, were still in use until the middle of the 20th century.

In 1712 Thomas Newcomen patented the atmospheric steam engine, designed to pump water from the coal mines. James Watt, the inventor of the double-action steam engine, was born in 1736, when the Grand Lodge of London and Westminster (its original name) was less than 20 years old. *(cont. next issue)*

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A special contribution

KNOW YOURSELF SO THAT YOU MIGHT UNDERSTAND OTHERS.

In this busy 21st century we are able to experience and involve ourselves in more interests and opportunities which gives those who are capable to cope, a chance of developing a sense of achievement. The pace with which the world is travelling, does not take into account the time we have, in completing our aims and objectives.

Young people today are living for today and not so much for tomorrow, and this has an effect on their goals and their future.

I believe Freemasonry has the opportunity for giving these young people a chance to explore And discover a way of understanding the world we live in.

The Principles and Aims we offer are:-

Provide opportunities for self development:-

This involves public speaking, listening and accepting other peoples' point of view, Be a peaceful subject by conforming to every lawful authority and obeying the laws of the land, and be truthful to your self and others.

Build friendships:-

This will involve meeting and obtaining new friends outside the Employment and Family environments.

Foster Moral standards: -

involves being a just and upright man in society with sound Judgment, strict Morals and good repute.

Practice universal charity:-

This means practicing charity in various ways, through physical means, through genuine support of feelings and understanding and through financial means.

Seek excellence in all pursuits: -

Giving the opportunity to new members to excel themselves by promoting their talents and demonstrating to others the chance for them to show their own attributes.

But there is one important and personal attribute that should be explored and understood and that is, TO KNOW YOURSELF. Knowing the direction you are going,

Knowing your limitations,

Knowing how your reactions affect others,

Knowing how far you are able to go,

Knowing your gift of talents you may offer to others,

AND ABOVE ALL KNOWING YOUR FEELINGS SO THAT YOU MAY UNDERSTAND OTHERS.

By understanding others we are able to offer our support; - through comfort, through understanding, through a genuine attitude of acceptance and a supportive attitude to a fellow human being. We in Freemasonry have the facilities to offer principals which will assist in this important personal development. They will be given encouragement and guidance through the Mentor System and other involvements in our wonderful and world-wide Masonic Movement..

Our system in encouraging new members is a prime requisite and the method of encouraging them is very important for the continuation and survival of our great and wonderful Masonic Brotherhood of Man.

In this modern world where the young people are endeavouring to exist and make their way through the misty haze of uncertainty and troubles, we should offer our way in providing another and more definite system to them, so they will be able to understand themselves and others and make a complete and successful life of this mortal world.

*Brian Halstead
Grand Lodge of Victoria*

A quotation worth remembering

What Does Masonry Stand For?

The very first duty that an Entered Apprentice acknowledges is to improve himself in Masonry.

How many truly and sincerely attempt to discharge that duty?

What would be the success of a lawyer who never again looked into a law book after his - admission to the bar ;

a minister of the gospel who never read the Bible after his ordination ; and yet you find Freemasons all about pretending to be Masonic lights who never read.

Some of them, perhaps, can glibly repeat certain portions of the ritual, but could not give an intelligent interpretation of the same to save their life,

Masonic reading is an essential part of the education of a Freemason and it is never too late to begin, but always better to begin early.

It is the duty of the master to impress this fact upon newly made Masons, but if they themselves are in the class of non-reading Masons, how can we expect from them such wholesome advice?

Albert Pike