

THE NEW ZEALAND



CRAFTSMAN

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SEASONAL GREETINGS.

IN offering seasonal greetings to all the brethren in the Territory, we do so in chastened mood, and in a spirit vastly different from that which normally prevails at what is traditionally described as the festive season. This is not a time for merriment or festivity, but rather for that quietness and confidence in which, as the Hebrew prophet saw long ago, shall be our strength in time of national peril from within or without. Seasonal greetings, though not so much directed towards conviviality and personal enjoyment, have acquired a deeper spiritual significance in prevailing conditions.

For the second time within less than a generation the civilized world is at war. The last world war finally engulfed most countries then existing before it had run its course; and the present conflict is, if anything, more widely spread, and certainly more intensive and damaging. It is devastating life, property and human ideals to a degree without parallel in history. At the moment all major nations are involved, several minor countries are hovering precariously on the margin of hostilities, and the few remaining peoples are not unlikely to be drawn in eventually, and in any case are profoundly affected by the economic and political reactions of the titanic conflict that leaves virtually no individual on the planet unaffected by its malign influence.

It is, of course, with the moral issues and national ideals involved that we as Freemasons are more particularly concerned. Not only has the war assumed a much more dangerous character than the last as far as our political interests are concerned, but it is also much more hostile in its implications to those ideals which as Freemasons and citizens we hold dear, and which indeed constitute the fabric of our mental and moral culture. In this battle between the forces of what are vaguely termed democracy and totalitarianism, but which is fundamentally a profound struggle for the freedom of the human spirit, the ideals of Freemasonry and of the threatened democracies are substantially identical, and they stand or fall together.

It is a fact of deep significance that Freemasonry has prospered most in countries of democratic government, and notably those of the Anglo-Saxon type. Britain and its Dependencies, and the United States of America, are not the only countries of Masonic life and operation, but they are the countries where the Craft has flourished most, has attained its fullest and widest development, and has, enjoyed the most untrammelled liberty. In countries where the spark of civil liberty has burnt feebly, or which have maintained or adopted an absolutist or totalitarian form of government, the Craft has either languished relatively to its growth in freer communities, or been diverted from its true idealism and purpose, or been persecuted or suppressed. This is because the idealistic substratum of democracy and Freemasonry is substantially the same; while the ideals of the Craft are not compatible with the methods and objectives of absolutism or tyranny in government.

Freemasonry, like the liberal democracy which reached its zenith in the 19th century, and has been the subject of such violent physical and ideological assaults in the 20th, stands for peace and ordered liberty within and without the community, and for internationalism as opposed to nationalistic autarchy. It is opposed to racial intolerance, and to religious and anti-religious bigotry. It believes in the free formation and expression of opinion in all things. Based as it is on the fatherhood of God and the consequently implied brotherhood of man, it tries to carry these ideals into practical effect within the community, and in international relations as well. Such ideals we see derided, trampled upon, attacked under cover of a bogus

intellectualism, and even menaced by armed force to-day. Not since the Middle Ages have there been such crude manifestations of superstition, bigotry, cynicism and narrow nationalistic selfishness in international relations as we see around us to-day.

At the present moment the outlook is grim and perhaps, ominous, but it gives no occasion for despair. The ideals on which our civilization is based have been of enduring value in the course of human history. They have often been threatened, they have sometimes been temporarily eclipsed, but they have always persisted in the background, and always returned to claim their due position. If, as we believe, the ideals cherished by the Craft and put into operation, however imperfectly and incompletely, by the democratic nations, are of divine inspiration and eternal value, they cannot and will not die. However menaced in past ages, they have always recovered their ascendancy; and there is every reason to believe that in due course they will do so once again, and indeed rise to higher levels of practical interpretation and a wider and more genuine practical manifestation in life and conduct. Only thus, indeed, can civilization grow. The sun is sometimes eclipsed, but it is always there.

Meantime we must endure and hope. There is no need for despair, but there is need for a robust faith; and, perhaps, for some more general manifestation of Stoicism in character than has been usual in the modern world, so given over to enjoying and marvelling at the results of material progress. As the community, the Craft and the individual pass through the fires of adversity, these fires will cleanse rather than destroy; they will burn away the dross and leave the precious metal less contaminated.

Already we are acquiring new moral values, and there are lots of things and activities that we until quite recently attached much importance to, and that we now see do not matter. In the Craft itself prevailing conditions will not be wholly to the bad if they concentrate our attention more on Craft ideals and less on conviviality and social visitation. This has its part, but it is subordinate in moral value, and is now of necessity subordinate in practice, to the co-operative character-building, and the strengthening of our moral outlook, which are the real task of the Craft, and its enduring value in time of national peril. In this spirit we wish all brethren the compliments of the season.

THE RESPONSIBILITY OF A RULER IN THE CRAFT.

Address by R.W. Bro. J. G. Dykes, Prov.G.M. of Otago.

It is a recognized principle at all our Installations that the speeches, with one exception, are expected to be brief and subordinate to the main toast of the evening, which is that of the W.M.

I feel, however, that having accepted me as your Leader for the ensuing year you are entitled to expect at this my initial Installation particularly Masters of Lodges—something in the nature of a lead that may help you in the maintenance of those high ideals which animated our forebears in the Masonic Labour; consequently I am going to ask your indulgence for a longer period than I shall as a rule do.

As Provincial Grand Master, I wish to address myself primarily to sitting Masters, and to those who look forward in the near future to the occupation of the chair of K.S. in the hope that I may be of some assistance to them and in turn through them to the rank and file of our Lodges. I propose to say something about the Responsibilities of a Ruler in the Craft, and for this purpose will divide my remarks into three headings:-

- I. Our Heritage,
- II. The difficulties which confront us to-day; and
- III. Some suggestions as to how those difficulties might be met.

1.—OUR HERITAGE.

Freemasonry in its principles can be said to be synonymous with the Creation, though its organization as we know it cannot be traced beyond the building of the Temple, although historians refer to traces of it about the time of Noah, but even then it was founded on the knowledge that there is one God and that the soul is immortal.

After the completion of the Temple, the workmen as we know dispersed to extend their knowledge to other lands, but we do not lose sight of their labours right down the ages, although we find them almost constantly subject to persecution and punishment.

History tells us that our Brethren received at times the protection of Church and State, and later, becoming alarmed at our growth, these same bodies persecuted them with unrelenting vigour which has continued from time to time, even to the present day when we find that our meetings are banned throughout practically the whole continent of Europe.

Briefly then, that is our history, and we take pride that ours is definitely the oldest Society of the World, and well may we enquire the reason for this survival midst years of change and persecution. I suggest that the answer is found in the words of one commentator, who says it is because our principles are based on pure morality, our ethics are those of Christianity, and our doctrines are those of patriotism and brotherly love, while our sentiments are those of exalted benevolence. All that is good and kind and charitable it encourages; all that is vicious and cruel it reprobates. A beautiful system of morality, veiled in allegory and illustrated by symbols. That, Brethren, is briefly our heritage.

II.—THE DIFFICULTIES OF TO-DAY.

Now let us look at our difficulties.

We face again another terrible war, further persecution. While our members are answering the call of country, and a large proportion are those to whom we would if the ordinary course look to as prospective Officers, Masters, and the backbone of our Lodges. Those of us who have passed the age of youth are called upon to perform some branch of our national service and we willingly respond.

Many others who remain with us are filled with anxiety concerning sons or other relatives serving overseas, while our womenfolk remain at home and wait.

Our Lodges are meeting regularly but our attendances are sadly affected, while some find difficulty in carrying on.

Worshipful Brethren, that is the position which many of you face in your Lodges to-day.

III.—SOME SUGGESTIONS.

You have listened to-night to some of the qualifications for a Master in the Chair. Let me add others. My conception of a Master is that he must be a leader, an organiser, capable of looking back for experience, but forward to organize.

It is not sufficient nor is it a fair excuse—to say that you have a good Secretary. He has his responsibilities, but yours is to lead, to you has been committed the government of the Lodge in the full assurance that you will not be unmindful of the needs of your Brethren.

I feel that one of the greatest needs of our Lodges to-day is the development of a good healthy fellowship. Are you getting it in your Lodge? Are your members returning from lapses of absence to get fellowship?

Let us look at some of the reasons given for non-attendance. Seldom have I heard any complaint about the recitation of the ritual, and I think it can be said that it is, as a rule, of a very high order, but Brethren we do hear remarks about delays in starting, of excessive bobbing up and down for receptions, and of late nights. Brethren, I feel that through these days of stress we should endeavour to so arrange our evenings that we commence our refectory proceedings by 9.30 and that we see that our Brethren are able to join the one who waits at home before she can turn on the radio for the 11 o'clock news.

Let us be punctual in starting; if the J.W. is not there, start without him. Have a complete knowledge of the business coming or likely to come before the Lodge prior to the meeting, give members a lead and facilitate its despatch.

And now a word about the refectory. As a rule there is nothing to complain about the food and drink unless it be perhaps that it be of too high an order, but there is very often an absence of preparedness. How often have you overheard a frantic message to someone to propose a toast, a reply of protest, and then an exhortation to get up and say something. W. Brethren, I suggest: if necessary, set up a committee to organize the refectory proceedings, but do see that it receives some attention. Have your programme arranged at least a month in advance. Speakers warned, entertainers booked. Make the whole proceedings snappy and you will find members returning to your Lodge.

One word in conclusion about organized "Visiting." During this period of stress it is the opinion of Grand Lodge that this can be eased; it is the wish of G.L. that we conform to the national desire to avoid waste, and to save petrol, and in that connection G.L. will give a lead in this District this year by.

Let your efforts then for a time be diverted to some extent from excessive visiting, to the study and development of the work of your own Lodge. Dedicate yourself to the needs of your own Lodge, particularly those Brethren who are carrying a load of anxiety, so that you can truthfully say and feel concerning any member—

I met him—my Brother—looking down;
I left him—still my Brother—looking up.

W. Brethren, I dedicate myself in the coming year to assisting you—if you wish it—in assisting those who look to you as their Master, and if you think it will assist our common cause, I shall be glad to convene a meeting of Masters so that we may discuss together these and any other points for the good of Freemasonry in general and your Lodge and the Brethren of your Lodge in particular.

COMMUNICATION IMPRESSIONS.

Perhaps at this juncture it may not be out of place for a delegate from Auckland to give a few of his impressions of the Grand Lodge Communication held at Dunedin.

The general concensus of opinion seems to be quite unanimous that the sending of delegates to the gathering is all to the good for many reasons.

One of the best features in the writer's opinion is the contacts that are made, that atmosphere of fraternal good-will that permeates the whole of the proceedings, and breaks down all barriers. In the street, at restaurants or hotels, at the various meetings, brethren greet each other without formal introduction, and chat over the happenings of their various Lodges throughout New Zealand.

Many of the Auckland Masters and delegates travelled together on train and boat and the animated scenes en route bore testimony to the happy relations existing throughout the district. The scene on the Auckland Railway Station, when brethren arrived, many of whom were taking their wives with them, others whose wives had come to see them depart, will remain a memory. Introductions were made and the usual banter carried on. One W.M. and his wife had confetti showered on them—we have instructions not to mention names—and then "All aboard!" and we settle down for the journey, or do we settle down? Brethren wander about between the two carriages where we are all located, yarning and in fact making the trip more of a social gathering than a train journey, and so on to Wellington.

Boarding the ferry on Monday night we find that our numbers are considerably increased and the promenade deck becomes a meeting ground for old friends and acquaintances and for making new friends. A fine trip and a beautiful morning to greet us as we enter Lyttelton Harbour and so to Christchurch, where we find that our numbers have so increased as to warrant a special train. The journey down to Dunedin was a pleasant one—imagine it! A trainload of Freemasons and their families, what more could one wish for a pleasant trip?

Arrived at Dunedin, we find the Otago Committee brethren in force to meet and greet us with a well-organized Reception Committee and full details of meetings and arrangements set out in convenient form.

The business side of the Communication has been set forth elsewhere, so that I will only refer to the social side, and in this the Otago brethren had enhanced that reputation for which they are famous, and during the whole of our stay there was not a dull moment. Our ladies were well catered for and one and all had a thoroughly enjoyable time. The marvellous trip to the summit of Signal Hill on which stands the memorial to the builders of our first hundred years of nationhood, with the glorious panorama before our eyes, enhanced by the golden masses of flowering broom was indeed something that will live in our memories.

Then the fitting climax to the whole proceedings, the Ball in that beautiful Town Hall, the music, the dancing, the Masonic atmosphere, the supper, truly our Otago brethren excelled themselves.

And so from the foregoing do you not think that these gatherings are well worth while?

COVETOUSNESS.

Thou shalt not covet thy neighbour's house, etc.

Commandment X.

Semper inops, quicumque cupit.

He is always poor, who is ever wish.ng for more.

Claudianus. In Rufin I. 200.

Not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Our Duty towards our Neighbour.

THE MASTER.

Installation Address delivered by V.W. Bro. A. B. Croker,
G.Lect., in Research Lodge of Wellington, No. 194.

Upon assuming the chair of King Solomon, the newly installed Master is assured that he cannot be insensible to the obligations which devolve on him as its head, or to his responsibility for the faithful discharge of the duties annexed to the appointment.

The average Master of a Craft Lodge on the night of his Installation is too overcome by the ceremony of the evening either to appreciate fully the implication of these words or to realize their full import and significance, so to-night, Brethren, I have decided to devote the time at my disposal in considering the position of Master of a Craft Lodge and in endeavouring to ascertain the nature of the duties devolving upon the Brother who occupies that exalted position; for without a realization of these duties, no one can hope to discharge them with satisfaction to himself or with benefit to the Lodge of which he is Master. I specifically refer to the duties, although they carry with them corresponding rights and privileges, but if the rights and privileges are allowed to overshadow the duties, the occupant of the Chair will be filled with arrogance and will not approach the task which lies before him with the humility so necessary to bring it to a satisfactory conclusion.

Masonry is, and always has been, an autocratic as opposed to a democratic institution, and, as a consequence, the duties falling upon the Master on his accession to the throne are correspondingly as numerous and onerous as the privileges he enjoys are absolute within the sphere over which he rules.

These duties, will, of course, be found to vary under varying jurisdictions and will again be in no small measure regulated by the By-laws of the particular Lodge and by local or Lodge custom, but a clear and distinct enumeration is not easy to find.

V.W. Bro. Burns in a lecture entitled "Some Constitutional Differences in Various Countries." delivered in United Masters' Lodge. No. 167, Auckland, enumerates the prerogatives and duties of the Master common to all jurisdictions, which he states are as follows:

The prerogatives of the Master are-

1. To preside over the Lodge.
2. To convene the Lodge at discretion, subject to the requirements of the Constitution and By-laws.
3. To open, subject as aforesaid, and close the Lodge at pleasure.
4. To compel by summons the attendance of members. -
5. In jurisdictions where such is the custom to appoint all Committees, and be ex-officio Chairman thereof.
6. To appoint such officers as the Constitution (and By-laws where the authority of such is necessary) authorizes.
7. Where the Constitution so authorizes to fill all vacancies in subordinate offices.
8. To determine all questions of order, and the order of business without appeal, except to the G.L., or its delegated authorities,
9. To admit, or, on good cause, refuse admission of members or visitors to the Lodge.
Visitors have, I think, no right of appeal, but members could appeal to the G.L. or its delegated authorities.
10. To be a member of G.L., personally, or, in such jurisdictions as authorize such a course, by proxy.
11. In jurisdictions where such is the custom, to draw all orders upon the Treasurer for payment of the funds of the Lodge, pursuant to its consent. Some of our own Lodges provide in their By-laws that the Treasurer and Secretary operate the Lodge's bank account. In such cases the Master's order or signature is not necessary, but the customary resolution of the Lodge is.
12. Exemption from responsibility for his official acts, except to the G.L. or its authorized representative.

13. Exemption from trial by his Lodge for any cause during his term of office, and afterwards for any official act as Master, although one Constitution. at least, provides that a Lodge may try a charge of official misconduct against its Master, who must vacate his office pending the trial..
14. To install his successor, subject, in some jurisdictions at any rate, to the right of the G.M.. or his Deputy, or the Prov., or Dist. G.M., or his Deputy to do so by virtue of their right of presiding in the Lodge when they so choose.
15. In some jurisdictions to give, the casting vote in case of a tie, in addition to his own personal vote.
16. Subject to the Constitution, etc., to decide what work shall be done by the Lodge.

The duties of the Master, in addition to those inculcated in the Ritual, are:-

1. To obey, enforce, and defend the Landmarks, and to obey and enforce the Constitution and orders of the G.L. and the orders of the G.M.
2. To enforce and defend his own prerogative and discharge the duties correlative with his prerogatives.
3. To enforce the By-laws (and resolutions) of the Lodge.
4. To attend all meetings of the Lodge.
5. To preserve order in the Lodge.
6. To perform the Masonic work, although in some jurisdictions, at least, he may delegate all or any of the ritual work within the limits laid down by the G.L., e.g., only to Installed Masters in some cases, only to members of the same jurisdiction in some.
7. To preserve the Charter or Warrant of the Lodge. and to produce it at all meetings of the Lodge.
8. To admit no improper person.
9. To instruct the brethren.
10. To cause an investigation into all Masonic offences committed by the members, and, in case where the doctrine applies, by Masons residing in the territorial jurisdiction of the Lodge.
11. To use his best endeavours to preserve and promote peace and harmony among the Craft.
12. To perfect himself in the ritual. laws and usages of the Order.
13. To obey the laws of the country, observe all the proprieties, and be a good example to his brethren.
14. So far as it lies within the length of his C.T. to attend all meetings of G.L. and all the committees thereof of which he is a member, and to discharge all his duties as a member of G.L.

W. Bro. Herbert F. Inman, L.R.. in "Emulation Working xplained" (Third Edition), in surveying the rights and 7esponsibilities of a Mater owing allegiance to the Grand L,odge of England, enumerates the following, which for the ;ake of brevity may be summarized thus:

1. The Master by his obligation of fealty pledges himself to observe the Landmarks of the Order, to observe the ancient usages and to enforce them in his Lodge.
2. No one may continue as Master for more than two years in succession unless by dispensation.
3. No one may rule more than one Lodge at the same time except by dispensation.
4. The Master has an indefeasible right to rule his Lodge and should exercise his own judgement irrespective of any pressure brought to bear upon him. Not only is it his right to rule, but it is his duty to rely upon his own judgement and exercise his authority without fear or favour.
Note: W. Bro. Inman does not make it sufficiently clear that the Master is responsible not to the Lodge but to Grand Lodge for all acts of commission and omission.
5. He has the right to preside at all meetings of the Lodge, and any meeting of a Committee of the Lodge, but no Past Master or body of Past Masters may convene any such committee without his express authority.
6. He alone has the right to decide what shall appear upon the summons and the time at which the Lodge shall meet (provided always that the By-laws are silent on this point).
7. The Master's ruling in all matters is supreme and cannot be questioned. The only remedy the Brethren have is that of appeal to a higher authority.
8. He has a casting vote (Rule 127, N.Z., Rule 182, England). There is no written law as to how it shall be case, but the Master would be wise in preserving a status quo. and cases may arise where it is the Master's duty to vote against his personal opinions.
9. He has the right to refuse admission to a visiting brother under the circumstances defined by the Book of Constitution.

10. Where the By-laws or the Constitution provide for the appointment of officers, it is the Master's prerogative to appoint these officers, excepting always the Treasurer and Tyler.
11. The Master has no power to exclude members temporarily or permanently.
12. It is not only his right but his duty to install his successor.
13. He has the right to conduct all ceremonies during his year of office.
14. The Master should never surrender his collar of office. when he temporarily vacates his chair in favour of another Installed Master who is to perform the ceremony or to occupy the chair.
15. He is responsible for the safe custody of the Warrant and for its production at each meeting.
16. He is responsible for the observance of the By-laws of his Lodge (Rule 131, N.Z. Rule 153, England).
17. It is his responsibility to see that each candidate receives a copy of the By-laws and copy of the Book of Constitution on his initiation.
18. The Master is responsible for the conduct of every ballot.
19. He is responsible for the counter-signing of the proposal form (this, however, is not required by the Book of Constitution under this jurisdiction).
20. The observance of the proper intervals between degrees or the obtaining of the necessary dispensations is his responsibility.
21. He is responsible for the instruction and training of subordinate officers and, as a consequence, must himself have a thorough knowledge of the Ritual in all its branches. He, together with the Wardens, is responsible to the brethren as to the entire suitability of prospective candidates.

There are, however, other obligations imposed upon the Master not enumerated by W. Bro. Inman which may be thrown upon him by the Constitution and which may be conveniently enumerated herein.

Visiting is, by the Book of Constitution, both in England and New Zealand, enjoined upon the Master and Wardens, so that the same usages and customs may be used throughout the Craft and good understanding cultivated among Free Masons. For some reason, W. Bro. Inman does not enumerate or enlarge upon this duty, but it will be found to bulk very largely in the activities of a Master of a New Zealand Lodge.

In my humble opinion, it is not necessary for a Master to devote a year to sitting in other Lodges and indulging in excessive visitations, more especially when he does so to the detriment of his own Lodge, and to the detriment of his home, family, his private connections, his financial obligations. his clientele, customers or employer. Under such circumstances, a good understanding can never be cultivated among Free Masons. nor will the world be impressed with the value of our Institution. The uninitiated will come to eschew Free Masonry as an influence for evil in the community, while mothers and wives will come to abhor the term "Masonry."

Another point not dealt with by W. Bro. Inman is the duty of the Master and the Wardens in the training of initiates, Fellows and young Master Masons. No Master should take apprentices whom he cannot put to work, or spoil the dignity of the degree work by mass production. It is the duty of the Master and Wardens to see that each apprentice is given such instruction as will enable him to appreciate the degrees through which he has passed and, in some small measure, prepare him for what lies ahead.

Likewise the Fellowcraft should receive more enlightenment than is contained in two cards of "Questions and Answers," and the Master Mason should in addition to the beautiful exhortation with which we are all so familiar be further instructed as to the lessons of the three degrees and what ultimately lies ahead.

Should questions be asked by a young brother, the Master should have a concise, detailed answer for him, explaining the point in doubt and likewise he should be in a position to allay adequately the fears of the more cautious brother by being able to enlighten him on points of procedure and etiquette.

There are, however, other rights and privileges and corresponding duties and responsibilities which do not appear at first sight from an examination of the Book of Constitution, or the By-laws of the Lodge, or from any text book of Freemasonry and which must be exercised or shouldered by the Master when the occasion arises.

It is the Master's privilege to contact his brethren during the month; to get in touch with them to ascertain the reason for their non-attendance at the stated meetings; to determine whether their absence was due to ill-health, financial embarrassment, lack of interest, or some misunderstanding which may have arisen between

the absent brother and one of the members or even whether the brother's grievance is with the Master himself.

It is not only the Master's privilege to preside over the meetings, but it is his duty to control these meetings with dignity and in such a manner that the harmony of the Lodge may be preserved on all occasions, and confidence established in the Chair.

His knowledge of the Constitution, the By-laws of the Lodge and the Ancient Landmarks should be such as to enable him, without hesitation or reluctance, to give an immediate ruling on any problem that presents itself in the course of the business.

His perception should enable him immediately to anticipate and prevent any action or remark, within the Lodge or at the refectory table, which might mar the beauty of the ceremony or jar the susceptibilities of the brethren.

He must have absolute confidence for the necessary effective exemplification of the ceremonies, and upon entering the chair, his knowledge of the Ritual should be such as to enable him, without hesitation or faltering, to give the best exemplification of the ceremonies and produce the best work from the subordinate officers and those assisting in the ceremony.

If he is to exemplify the precepts he is calling upon others to emulate, he should keep in touch with the widows and orphans of the deceased members of the Lodge, so that the Lodge's duty will not have to be pointed out by strangers or by the uninitiated. In fifty cases out of every hundred, I think it can be safely said that the need of the widow or orphans is brought to the notice of the Lodge or its Master from some external source, and not through his own personal enquiries. To-day, the Master is inclined to regard the duty of dispensing charity with a loving hand as prerogative of the Board of Benevolence or the Board of Annuities, losing sight of the fact that it is the Lodge who must take the initiative and the Master who must give the Lodge its lead by examining and determining the need by convincing his brethren of the responsibility that lies on their shoulders rather than to consider it his duty merely to examine any claim when it arises and to pass it on to Grand Lodge, or reject it as the Standing Committee or his Past Masters may advise.

Further, there is a greater duty and one not so easy of attainment. He must himself understand the full meaning of Free Masonry: He must comprehend fully its three fundamental lessons—the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul, and before the Master can hope to impart any of these lessons, he must himself be convinced of their truth and their value, and possess an absolute faith in their ultimate realization.

If the light of Free Masonry does not shine, or has never shone brightly before the Master, he can never hope to radiate it among his initiates or among his brethren; hence the Master must "let his light so shine that others, seeing his good works, may glorify his Father Who is in Heaven."

And, finally, although the Master may delegate his duties, he cannot thereby avoid his responsibilities. In the average Craft Lodge it is the Secretary who is deemed to be responsible for the due compliance with the laws and rules of Grand Lodge, in the making of returns, the supplying of information, and the forwarding of the proper dues from season to season, and it is the Director of Ceremonies who is looked to for perfect and smooth rendition of the work within the Lodge and the decorum in the refectory. They are, however, merely the agents of the Master, and the Master is primarily responsible for all administrative acts and is alone responsible. The Secretary, the Director of Ceremonies, Committees of Past Masters, or Standing Committees exist alike to assist the Master in the performance of his—the Master's—duties, and wherever the Master is satisfied that the advice tendered to him is wrong, or the course of action suggested to him infringes the Ancient Landmarks, the Constitution, By-laws or customs of his Lodge, he must reject the advice or suggestion so tendered and follow his own firm conviction. As the responsibility is purely his, and he, alone, is responsible to his brethren, the Craft and Grand Lodge, it will be no defence for him to say that he accepted the advice or suggestions so given in good faith.

The position can best be summarised in the words of the New Zealand Mail," 1889.

THE MASTER.

"The Master is the leader of his Lodge. He is to direct its affairs. He is to preside over its meetings. He is to initiate and instruct the uninitiated and ignorant. From the East must emanate the light that will either flood the whole Lodge with glory or becloud it with fog. A good Master will 'let his light so shine that others, seeing

his good works may glorify his Father who is in heaven'. A Master should be an example to his brethren. A wide-awake presiding officer, one really in love with his position because of the good he can do, will be sure to have a wide-awake Lodge, with an abundance of helpers in every good work. A Master can make or destroy his Lodge. His duty is to use his best endeavours to build up his Lodge, to make it a home where the family may gather in glad reunion, and where the needy member may feel that he has really a loving kindred who will see that he suffers not in the inclement blasts of life. The office of Master of a Lodge is one of great importance, one of honour, one of dignity, one of responsibility. He only is honoured in it who honours the office, presiding with dignity, dispensing charity with a loving hand, visiting the 'widow and the fatherless in their affliction,' and disseminating true Masonic light with a royal splendour. He who does this may retire from the office with the reflection that he has done what he could. No one should consent to assume the position without counting the cost. To properly fill a Master's chair means work, much work; thought, much thought; time, much time; love, much love. Let him who thinks himself able to discharge the duties think well before he undertakes it. Better be a private, a humble private member, unseen and unknown, than to be elevated to the highest station and fail to fill the office properly."

Brethren, I do not claim to possess these qualities, but I offer the foregoing to you for your thought and discussion. I in serving you, will endeavour to live up to them, and I trust they will serve to inspire others, set before them an ideal and dispel the doubts in minds of those who erroneously think that either the Craft or the Lodge is subject to clique rule.

Next burst forth the iron age with its unrighteous deeds; modesty, truth and honour forsook the earth, and in their place succeeded fraud, deceit, plots. violence and the unholy lust of gold.

Ovidius. Met. I. 128

MORAL RE-ARMAMENT.

Freemasonry has been defined as a system of morality. Morality itself is a way of life founded upon the realization that individual men are not isolated units, but sharers in a larger life in which they live and move and have their being. That larger life is not merely the life of particular classes, communities or nations; it is ultimately, so we must believe, the Infinite Life of T.G.A.O.T.U. Himself. We are enfolded and interpenetrated by it, just as truly as the living cells which make up our physical bodies are enfolded and interpenetrated by our own true selves, our spiritual egos. So we are members of the body of creation in which the Great Architect is expressing Himself; and, because of the vital tie between us, we are members one of another. The "norm" of His Being is the true law of our own nature; and only as we recognize our spiritual unity, and give expression to that law in our conduct one towards another, are we truly normal, that is to say, really moral beings. The normal or moral man will have as the motive of his conduct not primarily his own private advantage, or that of his particular class or community, but rather the general good. And he will realize that his own true advantage can only be served as he himself serves the general good. To do otherwise upsets the balance, and disturbs the harmony of the forces at work in the great body to which he belongs, and it results inevitably in "disease" and disaster.

Vast numbers of men in all nations have never realized this truth. So they have pursued selfish aims; and the result is a world at war, with all its misery, and with the imminent danger of the destruction of civilization—for civilization is just the art of harmonious social life.

Some of those who have recognized this danger, and have realized the cause of the world's trouble, are now calling for moral re-armament, for one thing as an off-set to the rapid increase in the forces of destruction, but most of all to fit men to take part in the great work of building that true community, which we Freemasons visualize as the Temple of Humanity, on which the Most High has set His Name, and in which He deigns to dwell. This movement for moral re-armament is one which is over-stepping all sectional barriers, and is inspiring men of all nations, creeds, parties and classes. And for this reason, as well as because it aims at the strengthening of the forces which make for a true social and international order, it should strongly appeal to all Freemasons. Indeed, it already numbers among its advocates some who occupy the highest positions in the Craft, as well as many who, while not so distinguished, are in their own place and measure taking their part in the building of the Great Temple. It has no organization, and no rules in the generally accepted sense. People cannot "join" it, as they may join a club or society. They simply belong to it, if they are trying to do one or two very simple things. These are things which we must do if we are true to our Masonic teachings. First, we must realize that God, the Great Architect, must be our Supreme Ruler, and that He has a definite purpose or plan for His Universe, and for every particular part of it. Secondly, we must converse with Him every day. We are charged to devote part of every day to prayer to God. But we sometimes forget that prayer which is all taken up with the expression of our own thoughts and desires is apt to be very barren. We must let Him do some of the talking; in other words, we must listen in silence, while He tells us what part of His plan He wants us to work at during each day. And then we must determine that, come what will, we will do as He directs.

It should be evident to all that a life lived in accordance with this simple "technique" must become daily more harmonious in itself, and that it must radiate the spirit of peace and harmony, and tend to draw men together in true fellowship.—"The Queensland Freemason."

BUILD YE MORE STATELY MANSIONS.

By Ernest Crutcher, M.D., 32°, Los Angeles.

I know there are voices I do not hear,
And colors I do not see,
I know that the world has numberless doors
Of which I have not the key.

In my long, full life, I have met hundreds of psychics, soothsayers, sages, spiritualists, occultists, mediums, hypnotists, and not one but deprecated suicide. Each declared against it as wrecking an Afterwhile, for life has no end Each death is a beginning again, and to prematurely, recklessly cast away the investing garment of the soul impairs the style of the successor body. Unfoldment is the motif of earth life, and fatuous discard of the body disrupts the processes, marring the soul element, making prolonged unhappiness, darkness, actually halting and hindering the essential evolution. Even the benevolent Unseen Helpers are handicapped, for they find it difficult to extricate the cowardly victim of his own despair. However great the present woe, suicide in no way relieves, but increases the sorrow, grief, and desperate condition. Don't do it, or meet ages of regret, and marks of Nature's disapproval on your next physical apparel.

I seek no converts to my views. I have no followers, and never argue. What I write is to provoke thinking in others. Read, mark, learn, inwardly digest and meditate.

Since you are to reap what you sow, why not sow that which you wish shall be yours? Unfoldment is the law of creation. Evolution involves capacity for experience and knowledge. Persistent unfolding is plainest destiny.

"You are inwardly divine. Be that." Destiny expresses itself through you. Be grateful and proud in her service. What is destiny? A genius supervising collection and agglomeration of acts, tendencies, thoughts and impulses of an endless career, tendencies that persist around and within, eventually adjusting and materializing.

Man is but an incident in cosmic Purposes. His stup'd priests told him he was the acme of creation. and most of him believed the story. Spiritual conviction is superior to belief, and most men who meditate are convinced "there's a destiny that shapes our ends." Death is a painless passing event, requisite that the worn body may be replaced.

One argument for reincarnation is the gross, disfigured sensual bodies many present—outward and visible signs of inward disgrace and unfitness for the indwelling of a fine spirit. It hardly seems possible that an ugly, degraded type of physical embodiment could be so m'sshapen in one brief lifetime. It exhibits a prior determined will to waste, dissipate and revel in the lusts of the flesh, regardless of the wreckage imposed on the spiritual housement—the human body. For the body is not the man, but his garment. If it is displeasing and handicapped by ailments, m sprisions and deformities, it is the cumulative results of his own prior indulgences and recklessness. It is customary to ascribe most disfigurements to heredity, but since we do not choose our children but are chosen by them—or, paradventure, they are sent us by fate — it is unkind and unwarranted to attribute every evil to heredity. True, some constitutional d'seases in a parent may be manifest in a diseased child, but what Prescience directed that child into that circle except that it might reap as it had sowed. It is not illogical that the child had been sent, or inevitably been attracted, to that household because of its own built-up destiny. We reap as we sow. This fact cannot be evaded. The career of to-day will be portrayed in the morrow of one's own reincarnation.

To the Christian Church belongs rejection or disbelief in spirit re-embodiment. It prefers the mystery of vicariate. The Bible rather favours reincarnation, but it upsets much dogma and fanciful theology. Therefore, reincarnation and cremation are decried and fought. The Roman Church, in particular, declares against cremation and hoots at re-embodiment. It might be unkind to analyze the reasons, but one feature looms strongly: all the ceremony and fanfare of a funeral, the holy water and prayers for the dead, with unctions, fees, donations, etc., would be displaced by economy, simplicity and common sense.

What is more ghastly than the average funeral? And why is death so hideous in fear since it is a corollary of birth, and essential even if the restive spirit goes only into sacredotal Paradise? How can we enter the Pearly Gates without dying? And if death is a "curse," why does it apply to insects, animals, rocks, verdure, suns and stars? Since death is as much the Creator's plan as birth, it must have beneficent purpose. Why do we cultivate horror of it any more than we do of birth? If God is good—and We hope and think so—why question His plan for removing the spirit from an outworn, outgrown or unfitting envelope, any more than we do that the spirit was placed in a body for birth and mundane manifestation? Each life is a seasoning, a schooling, a process of evolution. The advanced class cannot be entered until the shibboleth of maturing has been undergone.

If the Supreme Intelligence is good and has beneficent Purpose with its uiverse, then it is cognizant of all that is or that happens. Ergo, nothing merely happens. All is the result of law and. directed order. Destiny sways, however we speculate or reckon. Since we are largely puppets and each has his part to perform, however brief, in this body, the chafings are forethought and sagaciously planned. The Ultimate is the motive. Incidental events may he like purgation—essential for consequential utility. Our whines do not avail. Death does not conclude the lesson. The next grade awaits. We begin again and endure, "until the day break and the shadows flee away," permitting us to understand and intelligently obey.

Life. death, birth—all are **partus preparitur** for the next scenes and ripening processes. The fruits of many trees are never ripened until the frost has nipped and sweetened. So of the unripe, nascent soul. The vast majority of us are yet infantile. The riper have gone or are going on to another grade. To enter the reading class we must first learn the letters.

I am the epitome of my own past: what I have endured, enjoyed, modelled, done and endeavoured, with such beneficences as accrued under the fiat: "To him that bath shall be given." Or, I represent the unfaithful steward who "finds taken away even that which he hath."

I am enriched by wilful, eager co-operation with Nature in striving toward the high mark of being "made in the image and likeness" of what the Creator has designed and foreordered. The "making" ever proceeds. It is reincarnation that gives another chance; renewed opportunities.

"We are not bodies with souls to save, but souls with bodies temporarily, for Purpose. Our Ultimate is to become—what? "It hath not entered into the heart of man to conceive," yet "become" we ever must; ever become! The forces of Nature promote, and progress can be facilitated by intelligent effort and aspirings. The more we are the more we shall become in each new opportunity.
—"The New Age."

Comments:

The following pencil notes were made by an unknown reader on the copy of "The New Zealand Craftsman" from which the above was taken"

Reincarnation is retrogression not progress & is quite unnecessary for spiritual development.

...do not choose our children but are chosen by them ?

... but what Prescience directed that child into that circle except that it might reap as it had sowed. ?

... of one's own reincarnation *Reembodiment in another sphere not reincarnation in this sphere.*

... disbelief in spirit re-embodiment *Re-embodiment is not reincarnation*

Life. death, birth—all are **partus preparitur** for the next scenes and ripening processes. *In another (spiritual) sphere – another chance, received opportunities are all given in what for convenience can be called the next or future sphre of life which is but the continuation of the present one.*

The "making" ever proceeds. It is reincarnation . . . *No*

THE BELIEF IN IMMORTALITY.

By Bro. Rev. W. H. Irwin.

Upon every Freemason there is impressed the value of the contemplation of death. We are invited to reflect upon the closing hour of our existence, and are led to think solemnly of our inevitable destiny. Some may object that meditation on so sombre a subject tends to lower our vitality. Rather, they urge, let us think of bright and happy things so that life goes merrily as a song. Doubtless extravagant contemplation of death may sink into morbidity, and by too much dreaming on the grave, one may lose touch with the practical affairs of life. To the healthy mind, however, nothing but good can come *from* meditating on this awful subject. We do not overcome our fears by seeking to banish them from our thoughts, but by facing them boldly. In this way our minds may bid defiance to mortality and seek to tread the king of terrors beneath our feet. Life brings us many adventures, and we pass continually to new scenes where we must play our part. "We pass through many opening doors into knowledge, into beauty, into love and the fulness of life. At length we stand before the last open door and look out into the dark. Does it usher us to a new and thrilling adventure, or is it the end of the whole story?"

"Strange, is it not? that of the myriads who
Before us pass'd the door of darkness thro'
No one returns to tell us of the road
Which to discover we must travel, too."

From the dawn of history man has been surrounded by marvels and wonders which at first seemed absolutely inexplicable and therefore appalling. But, one after another, he has succeeded in explaining them. Nevertheless, one secret remains as of old—unfathomable, inscrutable. We are still seeking an answer to the question, man giveth up the ghost and where is he?

One answer to this question is the doctrine of the immortality of the soul. The problem of a future existence was born long ago, but it never grows old. Each generation finds it nagging at its mind for a solution. No failures to solve the problem can crush the spirit of inquiry. The idea of a future life is thought to have arisen from the phenomena of dreams. In sleep, man's soul seemed to be independent of his body and to wander away at will. Likewise his departed friends appeared to him in the land of dreams. But there are much deeper reasons for the widespread prevalence of the belief in immortality. Man is by nature a rationalizer. He cannot and never does accept the facts of life, or human experience, at their face value. We live, we die. These are facts. But man seeks to know the reason why. Hence, as he contemplates human life and death, growth and decay, he finds so much that this earthly life is totally unable to explain that he is driven perforce to suppose a future life. In other words, the idea of immortality is necessary to give sense and meaning to our present existence. Are we justified in thus seeking explain our present life in terms of an immortal life? Nobody can deny that existence after death is possible. The Power which has brought us into existence must surely be able to work the lesser marvel of continuing us in existence. Survival is certainly possible. The practical question for us is whether it is probable.

We shall find, I think, that our view of human destiny depends upon two things. In the first place it depends upon our estimation of the value of human nature. A future life appears probable or improbable as we think nobly or ignobly of the soul. When we guide our reflections to that most interesting of all human studies, the knowledge of ourselves, what do we discover? What opinions do we form of the nature of man? Some, beholding our animal origin, consider that primarily our lives are directed towards satisfying our hunger and reproducing our species. To them we are as the beasts that perish. Consequently they see no reason why our fate should be any different from that which we believe awaits them. Thus, the estimation of the value of man settles the problem of immortality for those who think in this way. For them death ends all.

But when we think nobly of man's nature, a future life becomes easily credible. Man is more than a bundle of blind animal instincts. Nature has endowed him with memory and imagination. She opens up before him long vistas of thought and wonder. She dowers his heart with love of love, the hate of hate. She even lures him on with the vision splendid of spiritual communion with the Eternal." When Hamlet reflected upon human life he exclaimed: What a piece of work is man! How noble is reason! How infinite in faculties; in

form and moving how express and admirable! in action how like an angel, in apprehension how like a god! If a man die, shall he live again?" It depends on what we mean by man.

The whole question is at bottom one of values. In the course of his life man learns of truth, of beauty and of goodness. These supreme values are, as it were, wrapped up in his personality. But if death blots out the souls of men, no matter how noble their characters have become, if all are simply thrown to the scrap heap, this is a mad world. Yet the study of nature shows the universe to be rational. By using his reason man progressively understands the world in which he lives, because the same kind of reason and thought created that world and sustains it. Science assures us that the universe is not insane. We infer then that the highest values, expressed in human lives, are not wasted, but a rational universe conserves them all.

The second basis upon which the belief in immortality rests is the character of God. This demands human survival. For the Divine Creator would be none other than a cynical maker of useless experiments if men who have sought to serve Him here perish utterly as their bodies decay. Can we believe that God plays with us as children with sand castles, building elaborately and content to see the waves wash all away? For children play with senseless sand, but men and women think and feel. "Pietro, the tyrannical Duke of Florence, in one of his capricious moods, ordered Michael Angelo to mould a statue of snow—a statue that the warmth of an Italian sun would dissolve in a single day. A sad waste of artistic skill. But that is as nothing compared to the prostitution of creative power in making beings like ourselves to rot forever in the tomb." The deepest part of our nature cries out that God could not be so cynically wasteful, for then He would be inferior even to ordinary men, how much more to the noblest and truest of our race.

In every age when the problem of immortality is debated—and it has been debated in every age—we meet with two opposing types, two contrary attitudes towards the question. One is affirmative, the other negative. Though the desire for a life after death is so human that it may almost be said to be universal, yet there has always been a minority who have held death as the total end of us all, and this minority is probably larger now than in any former period. Some do not wish to survive, but actually welcome the thought of extinction. They gladly think of death as a sleep from which there is no waking, where all the ache of life is ended and all desire killed. Perhaps we all have had this thought, at times, but it is when our lives are tired, our hopes are low, and the times seem out of joint. On the other hand, when we feel most alive and vigorous in soul and body, when we feel surest that we are at our best and our thought at its best, then do we desire immortality and feel in our bones that a universe which could allow human personality to vanish would be no better than a mad universe.

Most men will admit that there is great force in the argument that a rational universe will not allow the values created in human life to utterly perish. But is it possible to conserve human values without preserving the individuals who have produced those values? Important thinkers of our day answer that it is possible. Individual values are incorporated in social values, they urge. "Social and political institutions survive their founders; the poet's and the artist's work survives to be a source of delight and inspiration for centuries after the poet and the artist have become dust; a good life is a source of moral inspiration to many generations; even the most intimately personal goods, our loves and affections, live on after us in their effects on the lives and characters of those we leave behind." Though God buries His workmen, He carries on His work, and it is the work and not the tools which is the great thing. God's work, on this view, is to build up His Kingdom on earth. Therefore, when we look to the future, let us not worry over our own petty interests. Let us set before us the ideal of a perfect social state as an object worthy of our reverence, commanding the utter devotion of our lives.

These things shall be: a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes.
New arts shall bloom of loftier mould,
And mightier music thrills the skies,
And every life shall be a song
When all the earth is paradise.

This is a grand ideal with which all men of goodwill must sympathize. But, alas! through all those beateous ages we shall moulder cold and low, without even a faint glow of satisfaction in knowing that we helped on the great consummation.

You will notice that this argument, for corporate immortality, in place of individual immortality, takes for granted the performance of the human race, for if the race is not immortal, all human values are doomed to destruction at the last. Now, so far as science is able to see to-day, there is no more reason for believing in the immortality of the race than for believing in that of the individual. Scientists tell us that our world is cooling down and must inevitably become unfit for human habitation. There must come a time when the human race begins to fail and we can foresee for our civilization, no matter how perfect it may become, only a long drawn-out but inevitable death from senile decay.

The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit shall dissolve,
And, like this unsubstantial pageant faded,
Leave not a rack behind.

Further, the belief in a perfect earthly society is doomed to disappointment if each and every man is annihilated at death. Of those who hold the contrary we must say that their hearts are better than their heads. For a while they may comfort themselves with the notion of self-sacrifice. They may think, "What matter if I pass ! let me think of others!" But the others have become contemptible to no less than their own selves. What is the use of spending ourselves for the benefit of future generations who are to be as evanescent as we are supposed to be?

Manifestly it makes a great difference to the conduct of life whether we believe ourselves and our fellows to be only transient appearances, mere bubbles on the stream of time, or pilgrims in search of a city whose builder and maker is God. The Freemason who in all his pursuits keeps eternity in view will have a general attitude towards this life which will be distinctive. He will see passing events in their true perspective. The petty worries that harass our daily life, even great sorrows, will appear to him in a different light as he realises that they are but for a time. The very idea of immortality can give to common men a widening of their horizon, a sense of the dignity of life, and a feeling of freedom. The sure and certain hope of everlasting life has inspired men to great deeds and long tasks.

Change and decay in all around we see, but the doctrine of a future life bestows upon us a sense of performance otherwise lacking. "The hopes we form of our few and hurrying years on earth certainly have little stability unless truly they are backed by hopes that go beyond." If I think nobly of the soul, my idea of the education fitted for it will differ widely from that of the man who regards men as animals who have to be taught some tricks to make them profitable or at least injurious to society. Our sense of the solemnity of life will grow the more we are convinced that our conduct now must influence the destinies of our own and other souls forever.

Immortality or Mortality. Which shall we believe! The issue is not only theoretical; it is intensely practical. Also the issue cannot be avoided. Shall we live as if we were immortal or shall our hopes and fears be confined to this life only? Here, in Pascal's words, you must make the wager. Not to bet is equivalent to betting against.

—"South Australian Freemason."

THE SECRET WORD.

(From the "Masonic Muse," published in London, 1797)

(Prologue to a Play under Masonic Patronage spoken by a Freemason who appeared on the stage in Full Masonic Regalia.-1778.)

Music, be hushed! Let catgut cease to thrill,
I come to speak a prologue, if ye will.
To close the day, the sun sinks in the west,
And the pale moon proclaims the hour of rest:
Now silence reigns! and Nature from her treasure
Pours forth to mortals every liberal pleasure.
Those badges of an ancient art I wear,
Which grace the Prince, and dignify the Peer!
The Sister Lodges bade me kindly say,
They love the drama, and they chose this play,
"Know your own mind!"—It is no common thing;
Some fickle minds are ever on the wing.
When sprightly fancy once begins to roam,
She soon forgets the "little things" at home;
Such wandering minds in every place are known,
Who know your minds much better than their own.
That is no secret, though we've secrets, too,
Secrets as yet unknown to some of you;
Without the aid of devils, spells or charms,
The coquette fair ones drop into our arms.
Honour and virtue all our actions guide,
We woo the virgin, and we kiss the bride;
But never tell, for telling is forbidden,
Under the clothing the grand secret's hidden.
I have a mind one secret to disclose,
(Come forth, sweet secret, from thy blushing rose,)
The tale unfolded, to the world discovers,
That we Freemasons are no lukewarm lovers;
Sly, leering looks, and soft and tender presses,
Are signs and grips no other man possesses;
And when a brother tries the maid to move,
He whispers softly that "the word is—LOVE!"
—"Masonic Journal," South Africa.

MONTHLY LEAF OF MASONIC INSTRUCTION,



District Grand Lodge of South Africa, Central Division.

"DARKNESS VISIBLE."

It will be interesting to quote in full the reference given in our June Leaflet, Milton's Paradise Lost. Book 1, line 61:

"At once as far as angels ken he views
The dismal situation waste and wild:
A dungeon horrible on all sides round
As one great furnace flam'd; yet from these flames
No light, but rather darkness visible,
Serv'd only to discover sights of woe."

which describes the aspect of the nether regions when the Prince of Darkness reached on his headlong flight from Paradise,

Alexander Pope also used the phrase in his poem "The Dunciad," Book 4, line 3:—

"Yet, yet a moment, one dim ray of light
Indulge, dread Chaos and eternal Night
Of Darkness visible, so much be lent
As half to show, half veil the deep intent."

Again in the twelfth chapter of the Book of Exodus, when the three days of darkness was spread over Egypt and all the Children of Israel had light in their dwellings. the darkness is described as

"darkness which may be felt."

R.W. Bro. T. N. Cranstoun-Day, District Grand Master of South Africa, Western Division, writes in reply to our query:—

"In all ancient mysteries the candidate was always shrouded in darkness as a preparatory step to the reception of the full light of knowledge. Darkness as such cannot be seen unless there is some faint gleam of light by which to distinguish and compare it. In the Holy of Holies. God said he would dwell in the thick darkness and it was only on occasion that the Divine presence was manifested by a visible cloud resting over the Mercy-seat. In the Egyptian "Book of the Dead," some thousands of years before Christ, there are references to Horus—"I am the craftsman who lighteneth the darkness and I come to dissipate the darkness that light should be."

"In the Book of St. John the same statement is made: 'I am come a light into the world. whosoever believeth in me shall not abide in darkness.' Thus in every human being there is the divine spark of life that can lighten the darkness of man's ignorance, if it is allowed to do so, and the candidates in the First and Second Degrees have been shown how to apply the precepts inculcated therein and, being brought out of darkness into light, are admonished to let the light, which is in them, so shine before men that their good works may be seen and the great fountain of that light be glorified."

In a discussion on a lecture entitled "LIGHT" in the Lodge of Research at Sydney, N.S.W., on 15th September, 1925, W. Bro. Watch said: "I came here to-night thinking I would hear something about physical light. I never anticipated such a beautiful exposition of Masonic light. The lecturer has exhibited Masonic light to us more clearly than we find it in many books. Coming from Darkness that light is brilliant, but when we become M.Ms. we find that our light is only darkness visible. As we go on we find we know less and less. Our ritual lays down facts which we do not appreciate as we get them. but with practical experience we find them to be true. The degrees in Masonry are separate and distinct, because we must know how to use them properly."

The lecturer, Bro. V. Ramsey Smith. in reply stated:— "The darkness visible is merely the terror of darkness and not the revelation of light at all. I feel certain it was never used to define the weakness of light, but

rather to intensify the terror of darkness. There is a fresh light. in the ritual every time you pick it up and I think familiarity in this case breeds beauty."

In the ancient Mysteries, the Epopes, or perfectly initiated aspirants, were reputed to have attained a state of pure and ineffable Light. and pronounced safe under the protection of the celestial gods, while the unhappy multitude, who had not undergone the purifying ceremonies were declared reprobate, said to wander in perpetual darkness and to be deprived of divine favour. The candidate was made to undergo a course of meditation, fasting a mortification in seclusion and darkness, within the Pastos, or Bed or Coffin. The time of this solitary confinement varied in the different mysteries but was more usually three days and three nights. In Britain amongst the Druids it was nine days and nights, in Greece it was three times in nine days. Several years ago an antiquated structure stood near Maidstone in Kent, known as Kit Cotti's House. This was a dark chamber of probation. Kit was the corruption of Ked or Ceridwen the British Ceres, and Cotti or Cetti meant an Ark or Chest. Ceridwen was either the consort of Noah, the diluvian god whose rites were celebrated in Britain, or the Ark of Noah itself and symbolically the great mother of mankind.

"THE GAVEL."

The word "Gavel" is derived from the Teutonic, Giebel or Gipfel, a gable or peak, giving the idea of a pointed extremity. The gavel is sometimes called a "Hiram," because it denotes the Governor of the Craft, and is employed to keep that order in a Lodge that Hiram was supposed to have exercised during the building of the Templo. The proper form of a gavel is that of a stonemason's hammer. The auctioneer's hammer sometimes used is improper, as being too strongly suggestive of the initiate being sold. in more senses than one, and because that form of hammer is not fitted to "break off the rough corners of stones."

THE SYMBOLISM OF THE HANDS.

By R.W. Bro. G. S. Reed, LL.B., Deputy Grand Master, Grand Lodge of South Australia.

This brief article is not an attempt to condense into a short space the vast amount of material that exists regarding this interesting subject. It is the result of a very limited research made for the purpose of delivering a lecture, and is necessarily rather disconnected.

The entered apprentice who seeks to be passed to the Second Degree is left in no doubt as to the importance of symbols in the Masonic world, and as he advances in the Craft they are constantly brought before his attention. When one reflects upon the prominent place that symbols occupy in every-day life, it is not surprising that Masonry itself makes so large a use of this means of communicating Light and Instruction to those who seek to participate in its mysteries, and that so much of our ritual is charged with symbolic import.

Of the many things that have been adopted as symbols, the human body by no means occupies the least important place. Even parts of the body have come to be regarded as peculiarly significant and as indicating the quality of a man's character, or some aspect of it. Thus we speak of a person as being hard-hearted or soft-hearted, or as having his head screwed on the right way. The use of such an expression conveys at once a mental picture of much of the character of the person so described.

As the Hand is such a complicated, flexible and useful member of the body, much use has been made of it for symbolical purposes. It can even be the medium for conducting a conversation, or may convey with a mere gesture a wealth of meaning. So the clenched fist denotes anger; the hand upon the heart betokens respect or affection; wringing the hands signifies the distress of an anxious or troubled soul, and washing the hands with "invisible soap" at once brings to mind the cringing humility that provokes disgust. Even the vulgar gesture known as "cocking a snook" is expressive enough to justify the quotation as an example of symbolic practice.

There are also many uses of the word "hand" which convey an idea or describe a man's character. Thus we speak of having a person in the hollow of one's hand, or of an enemy being delivered into one's hand. A man is open-handed or close-fisted; he asks for someone's hand in marriage; he takes a task in hand, or he engages in handicraft. These and many other uses of the word are but recognitions of the great importance which in all times has been attached to the hands. To draw a bow, to fire a gun; to paint a picture or to write a book; to play, to work; these and a thousand other things demand our hands.

It is therefore not surprising to find that from earliest times the hand has been a symbol of power, and that the word has been commonly used to denote the power of God or man. Thus in Exodus, ii, 20, the Almighty says, "And I will stretch out my hand and smite Egypt." The Egyptians themselves, in representing the Sun, portrayed it with hands attached to the ends of the rays proceeding from it. To the Jews the hand was the symbol of God the Father, and of His power and efficiency. It was also in many countries the symbol of the builder; in Egypt it represented the Great Architect of the Universe; and in India a golden hand was the symbol of labour and of the productive power of the Sun. Brethren will no doubt remember the passage in the First T.B., "His hands extend their power and glory." They will also call to mind the concluding portion of the Second T.B. in which reference is made to certain Hebrew characters in the M.C. of H.S.'s. T., and their modern substitute. The first letter of the word Jehovah is the Yod, which is represented by a symbol something like a comma. Hence to the Jews the Yod, signifying the hand, meant the power and efficiency of God. Until about the twelfth century, and due, it is said, to the prohibition against idolatry, the only representation of the Almighty was by a hand extended from the clouds, usually depicted as in the act of benediction. If this does not afford a correct explanation of this part of the ritual, it does at least furnish us with food for thought.

It appears that from earliest times a great distinction was drawn between the right and left hands, the former being regarded as the more honourable, owing to the greater use made of it, and its greater importance. The left hand was more awkward, and was used for lower purposes. Thus a warrior would never employ his right hand for certain of the baser tasks of life. The distinction is strikingly illustrated by the words righteous, dexterous and sinister.

The right hand, from the importance attached to it has long been considered the symbol of fidelity. The Roman god Fides was represented as having two right hands. Indeed, the joining of right hands, as in the ordinary handshake, has ever been a pledge of mutual fidelity, and a widespread and general form of

salutation, having no doubt a practical basis in the fact that two clasped hands are not likely to permit the use of any weapon.

It is interesting to notice that the left hand is considered the symbol of equity and justice, it being 'more adapted to administering equity than the right from its natural inertness and its being endowed with no craft and no subtlety.' In passing it may be observed that this seems a very poor tribute to the doctrines of equity.

There are several uses of the right hand for particular purposes which are of interest to Freemasons. It has been extensively employed for the purpose of taking an obligation, being so used partly as a symbol of fidelity and power, and also no doubt for magical reasons. being thus an example of contagious magic. Common practices have been to place the right hand on a sacred object, on the horn of an altar, or on the hand or under the thigh of another. In taking an oath of fealty it was customary for the "man" to place his hands between those of the lord. An example of the taking of an oath by putting a hand under the thigh of another will be found in Genesis xxiv. 2, this practice probably being founded on the view held that circumcision was emblematical of the covenant between the Almighty and His people.

The right hand was also used in making a bargain, as a means of assuming personal liability. The two persons who intended to make a contract struck their right hands together—or clasped them. By this personal contact each put himself in the power of the other. I understand that this form of "striking a bargain" is still in use in some parts of the world. It may be employed even to-day in making a bet, though my information leads me to think that, apart from bets "on the nod," a much more dependable form is used in most cases. Striking the right hands is also claimed to be a relic of giving a gage; for example, the Franks exchanged staffs, which were the equivalent of spears. Reference may also be made to the fourth chapter of Ruth and the seventh verse, which contains an account of another ceremony out of which, it may be, the striking of hands emerged. Verses 1 and 2 of the sixth chapter of Proverbs contain another reference to making a contract (and an impressive warning): "My son, if thou be surety for thy friend, if thou has stricken thy hand with a stranger, thou art snared with the words of the mouth, thou art taken with the words of thy mouth."

In conclusion, I wish to say that I have found my rather cursory researches into this subject very fascinating, and that I can recommend it any brother who wishes to make an advancement in Masonic knowledge, as one which will bring many interesting and enlightening thoughts with regard to our own ceremonies and the Craft generally.

—"South Australian Freemason."

CHARACTER RECOMMENDATION.

Election to a Masonic Lodge is one of the best character recommendations any man can possess, providing the committee properly performs its duties and the brethren vote diligently (states "Scottish Rite News"). Moreover, there is no gainsaying the fact that our Lodges, are, as a rule, composed of the best men in the community, but it does not follow that they are all of that class, neither should Masonry be blamed if some fall from grace. However, a strict weeding out of this class of people would have a salutary effect upon others, and would increase the public respect for Masonry a hundred fold.

Freemasonry is a brotherhood, a family wherein we are taught to help each other, to keep sacred a Brother's secrets; and, should we hear a Brother's character wrongfully traduced, we should speak up in his behalf.

Backbiting and petty jealousies between Masons should never be countenanced. There are some who seem to take great delight in spreading unsavoury reports concerning their fellows. Such persons should have a quietus put upon them, whenever they indulge in such reprehensive and un-Masonic conduct. Masons should pull together and not permit anything to come between them.

At times it seems to us that the "broad mantle of Masonic charity" has grown so old and threadbare that it sadly needs repairing. We opine that it behoves every Mason to be ever alert to protect that good character and reputation which election to the great Masonic Fraternity gave him.

THE MASONRY OF CONFUCIUS.

By Hop Kee. (Translated from the Chinese.)

Let each man learn to know himself—
To gain that knowledge let him labour
Correct those failings in himself
Which he condemns so in his neighbour.
How lenient we seem with self,
As goodly impulses we smother,
But oh, how harshly we review
The self-same errors of another.
Now in self judgement, if you find
Your deeds to others are superior.
To you has Providence been kind
As you should be to those inferior.
Example sheds a genial ray
Of light which men are apt to borrow.
So first improve yourself to-day,
And then improve your friend to-morrow.
"S.A. Freemason."

MASONRY AND ITS JURISPRUDENCE.



By Bro. G. F. Turner, P.Pr.G.Purs. (Glos.)

Jurisprudence, it is scarcely necessary to state, is the science of philosophy of Law. Law deals with the person and property of subjects, and subjects everywhere are bound to render a faithful and submissive obedience to law. It is therefore necessary that, where laws exist, those who are bound to obey them should also know and understand them. With Jurisprudence in the abstract we have at present nothing to do; as to Jurisprudence in application to Freemasonry very few words will suffice. Since it is desirable that every subject of a nation should be acquainted with the constitution and laws of the country, so it is desirable that every Freemason should be acquainted with the constitution and laws of Freemasonry; and as it is impossible for subjects, without thought or study, to render a rational and satisfactory obedience to laws, written or unwritten, so it is impossible for Freemasons, without thought or study, to render a rational and satisfactory obedience to the laws, written or unwritten, of the Lodge into which they have been introduced, and over which they may be called upon to preside as Master.

The Laws, Customs and Usages of Freemasonry may be classified like the laws, customs and usages of Great Britain or other Kingdoms, under two great divisions, i.e., the written or unwritten; or, a threefold division of them may be made under the heads of Landmarks, General Regulations, and Local Regulations. Blackstone defines the Unwritten Laws as being those whose original institution and authority are not set down in writing, as the Acts of Parliament are, but receive their binding power and force by long and immemorial usage, and by their universal reception throughout the kingdom; and he defines the Written Laws to be the Statutes, Acts, or Edicts made by the Lords Spiritual and Temporal and the commoners in Parliament assembled. These definitions are generally applicable to written or unwritten laws of Freemasonry. The Landmarks are the unwritten laws or customs of the Order, and the constitutions and regulations made by the Supreme authority of the body from its written law, which is either general or local, according to whether the authority which enacted them is general or local.

THE LANDMARKS OF FREEMASONRY are those ancient and universal customs of the Order which either have gradually grown into operation as rules of action, or if enacted at any time by competent authority, were enacted at a period so remote that no account of their origin is to be found in the records of known history, both the enactors and the time of the enactments having passed into oblivion. The goodness of any custom depends on it having been used time out of mind, or in the solemn legal phrase "Time, whereof the memory of man runneth not to the contrary." This exact essential is what constitutes the weight and authority of a Landmark, i.e., antiquity reaching beyond all doubt and history, and such that it must be deemed to have been in force from the earliest period to which history relates. Were it possible for all the Masonic Authorities to meet in a universal congress, and with the most perfect unanimity to adopt any new Regulation, although such Regulation, so long as it remained unrepealed would be obligatory on the whole Craft, it would not be a Landmark. Certainly it would have the character of universality but it would be wanting in antiquity. Another peculiarity of the Landmarks is that they are unrepealable. As no power exists to enact a Landmark, so no power exists to abolish one. What the Landmarks were centuries ago, they still are, and will exist until Freemasonry itself ceases to exist.

On a careful examination and computation of the Landmarks of Freemasonry they are found to amount to only twenty-five in number, and they are as follow:-

1. The Modes of Recognition.
2. The division of symbolic Freemasonry into three degrees.
3. The Legend of the Third Degree,
4. The Government of the Fraternity by a G. Master elected from the body of the Craft.
5. The Prerogative of the G. Master to preside over every Assembly of the Craft.
6. The Prerogative of the G. Master to grant dispensations for conferring degrees at irregular times.
7. The Prerogative of the G. Master to grant dispensations for opening and holding Lodges.
8. The Prerogative of the G. Master to make Masons at sight.
9. The necessity of Masons to congregate in Lodges.
10. The Government of the Craft, when congregated in a Lodge, by a Master and two Wardens.

11. Necessity of every congregated Lodge to be tyled.
12. The right of every Mason to be represented in all general meetings of the Craft, and to instruct his representatives.
13. The right of every Mason to appeal from the decision of a Lodge to the Grand Lodge or General Assembly of Masons.
14. The right of every Mason to visit and sit in every regular Lodge.
15. No visitor unknown to the Brethren present or to some of them, as a Mason, can enter any Lodge without passing an examination.
16. No Lodge can interfere in the business of another Lodge. nor give degrees to Brethren who are members of other Lodges.
17. Every Mason must be amenable to Masonic Jurisdiction.
18. Certain qualifications of candidates for Initiation.
19. Believe in the existence of GOD necessary to Masons.
20. Belief in a resurrection to a future life necessary to Masons.
21. The "Book of Law" is an indispensable part of the furniture of every Lodge.
22. The equality of all Masons.
23. The secrecy of the Institution.
24. The Foundation of a Speculative Science upon an operative art, and the symbolic use and explanation of the terms of that art for purposes of religious or moral teaching.
25. The Landmarks can never be changed.

To expound at length on each of the Landmarks would take up a considerable period of time. I therefore propose to take some of the most important for further explanation.

No. 3. The Legend of the Third Degree.

This is based on the Legend of this Degree, the integrity of which has been well preserved. The Legend, which is of sublime and symbolic meaning, was introduced into the system after the union of Speculative and Operative Masonry, and when the Temple of Solomon was completed. There is no rite of Freemasonry practised in any country or language, in which the essential elements of this Legend are not taught. The lectures may vary, and indeed are constantly changing, but the legend has ever remained substantially the same; and it is necessary it should, for the legend of the Temple Builder is the very essence and secures the identity of Freemasonry. Any rite which should exclude it or alter it would cease, by such alteration or exclusion, to be a Masonic rite.

No. 8. The prerogative of a G. Master to make Masons at sight is a Landmark over which much misapprehension has arisen, which misapprehension may sometimes lead to denial of its existence in jurisprudence where G. Master was perhaps at the very time substantially exercising the prerogative without the slightest remark or opposition; for whenever the G. Master granted his dispensation to an uncharted Lodge to dispose with the necessary probation and was present and presiding at the conferring of the degree. he was virtually making a Mason at sight. It is not to be supposed that the G. Master can retire with a profane into a private room, and there without any assistance confer the degrees of Freemasonry upon him. No such prerogative exists, and yet many believe this is the so-called "making of Masons on sight." The real mode, and the only mode, of exercising this prerogative is: The G. Master summons to his assistance not less than six other Masons, convenes a Lodge, and without any previous probation, but on sight of the candidate, confers the degrees upon him, after which he dissolves the Lodge and dismisses the brethren. Such Lodges are called "Occasional Lodges," and have been called on several occasions by English G. Masters since 1717, and frequent records of this fact have been found in Dr. Anderson's Constitutions. Almost all of the Princes of the Royal Household, when made Masons were initiated. passed and raised at sight and always in Occasional Lodges.

19th Landmark. "Belief in the existence of GOD necessary to all Masons" is one of the most important of the Landmarks, and it is useless to cite authorities on this point, Every Mason is taught to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. It has always been held that a denial of the existence of a Supreme and Superintending Power is an absolute disqualification for initiation. The annals of the Order have never yet furnished, nor could they furnish, any instance in which an avowed atheist was made a Freemason. The ceremonies of the First Degree forbid the possibility of such an occurrence.

20th Landmark. Subsidiary to this belief in GOD as a Landmark of the Order is the Belief in a resurrection to a future life. The whole scope and design of the Third Degree is to teach the resurrection from the dead, as that of the Royal Arch is to inculcate the rewards of a future life. If the doctrine of the resurrection were false, then would the ceremonies of the Third Degree be simply a farce. This Landmark is not so positively impressed on the candidate by exact words as is the preceding; but the doctrine is taught by very plain implication and runs through the whole symbolism of the Order. To believe in Freemasonry and not to believe in a resurrection would be an absurd anomaly, which could only be excused by the reflection that he who combines such a belief with such scepticisms was so ignorant on both subjects concerned. as to have no sane foundation for his opinion on either.

22nd Landmark. The equality of all Freemasons has no reference to any subversion of those gradations of rank which have been instituted by the usages of the society. The Monarch, the nobleman. the gentleman is entitled to all the influence, and receives all the respect, which rightly belongs to his exalted position. But the doctrine of Masonic Equality implies that, as children of one great FATHER, all meet in the Lodge upon the level,—that on this level all are travelling to one predestined goal, the Grand Lodge above.

24th Landmark. The foundation of a speculative science upon an operative art, and the symbolic use and explanation of the terms of that art for the purposes of Religious or Moral Teaching, constitutes another Landmark of the Order. The Temple of Solomon was the cradle of the institution; and therefore references to operative masonry in the construction of that magnificent building. to the materials and implements which were employed in its construction, and to the artists engaged in the building. are all component and essential parts of Freemasonry. which could not be subtracted from without an entire destruction of the whole identity of the Order. Hence all the comparatively modern rites of Freemasonry, however they may differ in other respects, religiously preserve this temple history and operative elements on the substratum of their modifications of the Masonic system.

25th Landmark. The last and crowning Landmark of all is that these Landmarks can never be changed. Nothing can be subtracted from them, nothing can be added. not the slightest modification can be made in them. As they were received from our predecessors, so we are bound by the most solemn obligations of duty to transmit them to our successors. Not one jot or one tittle of the unwritten laws can be repealed.
(To be continued.)

ANCIENT ARCHITECTURE.

By Professor K S. Lippit.

SYRIAN ARCHITECTURE.

The gigantic ruins of Baalbec and Palmyra are the only remains of Syrian architecture. All the magnificent buildings which adorned the cities of Tyre and Sidon, as related in the Bible and Homer's deathless song, have passed forever away. On the shore of the sea near the modern Tyre, a few huge fragments of columns and capitals are all that remain of that once proud commercial metropolis of the world. Far within the desert these cities alone remain to excite wonder and admiration of Phoenician art.

PALMYRA.

The most prominent of the ruins of Palmyra are those of the Temple of the Sun. It is a large quadrangle, with an inner court and the entrance unlike Grecian temples, on the side. It was surrounded by a spacious court, whose outer walls were lined with colonnades with window-like openings. At the entrance was a double portico with gables, and a highly decorated cornice. There were 8 columns at each end, and 15 on each side. The sub-structure was formed by nine steps. The columns were of the Corinthian order, 51 feet high and 4 feet 8 inches in diameter, resting on cubes of 6 feet on a side. From the base of the column for 5 feet, it exhibits convex beads, and from this height to the capital, it is fluted. The entablature is *very* rich, the frieze decorated with genii and garlands of flowers. The interior is 122 feet by 39, and has a highly finished door on one side, and 8 windows; at each end stairs lead to the roof. The ceiling is richly decorated with sculptures, including a zodiac and deities, in hexagonal panels. Among these are Baal or Jupiter, Apollo, Mercury, Pluto or Moloch, Diana and Juno.

About one-fourth of a mile from this temple are the ruins of a triumphal monument composed of three arches; the two smaller of which opened into covered colonnades, 16 feet wide and 4,000 feet long, with a street between them 37 feet wide. The columns are 3 feet 3 inches in diameter and 28 feet high. The entablature is very rich. The ceiling was composed of blocks of stone 20 feet in length; the whole number of columns was 1450. Nearly in the middle of the street, between the colonnades are four pedestals, which supported sculptures. At this place, also, a circus abuts on the colonnades, 10,000 feet in length; it also was surrounded by columns, which now lie in a heap of ruins. The colonnades end at a monument, thought by some to be a temple of Neptune, by others a mausoleum. Its entrance was guarded by two winged genii, each soaring on a sphere. The six columns in front at 27 feet in height, resting on cubes, and are of the Corinthian order.

Between the Temple of the Sun and the opening of the colonades is a single Corinthian pillar, 54 feet high and 5 feet in diameter, and another 60 feet high stands to the right of the colonnade. Both once supported statues. Near by is another granite column of a single stone 28 feet high. Scattered around on every side, are the ruins of other buildings, among which are those of a large palace, probably that of Celonatus, the consort of Zenobia.

BAALBEC.

In Heliopolis or Baalbec, the most important ruins, like those of Palmyra, are those of the Temple of the Sun. It consists of four large divisions, of a total length of 940 feet. The first division consists of a flight of steps and a grand portico of 12 Corinthian columns, 42 feet 8 inches high, by 4 feet 3 inches in diameter. It has two side halls and two gates in the rear wall. The second division is a large hexagonal structure, enclosing an open court. Five sides of this building formed halls, bounded next the court by rows of Corinthian columns 26 feet high, placed on isolated pedestals 5 feet high. The halls were 90 feet long by 22 wide, and the rear walls were faced by columns in pairs, supporting gables and entablature. There were 9 other smaller apartments, probably used by the priests. The court is 193 feet wide and now filled with rubbish.

The third division is a large quadrangular court, 351 feet long by 336 feet wide, three of whose sides are formed by 8 halls, 58 feet long by 22 feet wide and 36 feet high, together with 4 semi-circular and several smaller apartments, In front of each hall stood four Corinthian columns 28 feet high. Around these halls ran a colonnade supported by 352 pillars, and between each pair of pillars was an altar or statue. The other halls were of similar construction.

In the rear of this court was the Temple itself, forming the fourth great division of this wonderful structure. It was 268 feet long by 146 feet wide. Its peristyle was approached by 10 steps. There were 10 columns in front, and 19 on a side, each 72 feet 5 inches high, by 7 feet in diameter. The gables and cellar of this temple are in ruins. Naught remains but its wall and gigantic columns to tell its lost grandeur.

Another very remarkable building in Baalbec is the temple of Baal or Jupiter. It was surrounded by a colonnade of about 40 Corinthian columns, 60 feet high by 6 feet 5 inches in diameter. These columns supported highly ornamental architraves and cornices. Between the pillars were niches in which were statues. It was 114 feet long by 70 wide within. It had no windows.

Besides these monuments there is a circular temple. 32 feet in the clear, surrounded by 6 Corinthian columns, 29 feet high. Within are two sets of columns, one above the other. There are also some other ruins near the Temple of the Sun, which belong to some large buildings, judging from one column still remaining, 60 feet high.

Near this column are also the remains of a wall in which are blocks of granite 20 feet from the ground, whose extraordinary proportions are from 60 to 70 feet long, by a width and thickness of 12 to 14 feet! Similar blocks are found in the other temples.

Who were the builders of these cities of the desert? What race of people had so far progressed in the mechanic arts as to rear these time-defying edifices? What machinery, now lost, had they by which they could elevate such mountain masses of rock? These are questions that continually arise in the mind of the observer or reader. We will add a few remarks upon these questions.

In the Bible we read (2nd Chron. viii, 4 and 1st Kings ix. 18) that Solomon built a city on the site of Palmyra, about 1011 B.C., which, according to Josephus, he surrounded by a wall. It was called Tadmor, the city of Palms, and on account of its favourable position between Babylon, Tyre and Sidon, it soon became a city of great wealth and commercial importance. In 600 B.C. it was sacked by Nebuchadnezzar at the same time with Jerusalem and Tyre. It is not mentioned again under the name of Tadmor by ancient writers. About the middle of the third century before Christ it occurs again as Palmyra.

But it is probable that her monuments were erected before that time. They certainly were previous to the conquest of the city by Pompey, 63 B.C., for the inscriptions are all Palmyrian and not Roman. At the beginning of the first century Palmyra was a rich and influential place, Baalbec was also founded by Solomon. (1st Kings. ix. 18), by whom it was called Baalath. In A.D. 57 it was taken by Crassus, who plundered the Temple of the Sun. Baalbec existed in its full splendour under Augustus Caesar, by whom it was called Julia Augusta. But its monuments must have been built long previous. Herodotus says, the columns of the temples in Baalbec surpassed all others in the world.

The 800 columns of Baalbec and the 2,000 of Palmyra, from 42 to 70 feet high, would have sufficed to furnish all the known public buildings of Rome. How small the largest of Grecian or Roman temples compared with the smaller temples, even of Baalbec. Would Rome or Greece have lavished such splendour upon provincial cities? Never.

The similarity of structure to the temple of the desert, would lead us to infer a similarity of origin, The knowledge of Solomon and Hiram King of Tyre, was sufficient for these stupendous monuments of mechanic and decorative art. Perhaps some of the Craft, from ancient traditions or records, can enlighten us upon the modus operandi of their erection.—"The Freemasons' Chronicle."

THE SEVEN LIBERAL ARTS AND SCIENCES.

EXTENDED EXPLANATIONS.

By **W. Bro. A. Holmes-Dallimore, L.G.R., of the Craft and Royal Arch, England, Scotland and Ireland. P.M. of No. 7., etc., and P.Z. of Nos. 7, 66, 73, 765, 975, 1624. P.M., S.C.**

ASTRONOMY.

The Marvels of the Heavens.

This is the seventh and last of the Liberal Arts and Sciences with all of which the F.C. should become acquainted during the course of his career.

It must, however, be pointed out that there are differences of opinion in some matters, such as distances of stars, weight and the speed in which some travel, and also borne in mind that as there is no such thing as time, except on this earth of ours, by which we calculate all intervals and other things, but only an eternity, so may there not be any such thing as space, as we name it, which seems to be entirely and utterly immeasurable and illimitable. Also that the human, finite mind cannot comprehend the infinite or grasp even its fringe and the vast figures and mathematical deductions of the so-called space. All this must be remembered throughout this chapter.

"Astronomy teaches us to observe and record the movements and other incidents of the heavenly bodies, also something of the inconceivable immensity and unfathomable depth of what we call "Space," in parts of which it has been discovered there are millions and billions of other spheres and Solar systems—some of unimaginable dimensions—revolving around us in perfect symmetry and order; too stupendous a consideration for the human mind to comprehend, but all of which amply illustrate the wondrous might and incomprehensible power of the Almighty Creator."

There is no word in any language which can adequately describe the amazing, measureless, infinite depths of this so-called "Space" around this globe, and the millions of other worlds and systems already discovered, many of which are even millions of times larger. And what of those still more remote and so far away that the human mind becomes dazed and more than bewildered in trying to contemplate it all. Search the sky at night, preferably away out on the clear open sea, and note its dazzling beauty and majesty. Remember that the nearest star is believed to be nearly 10 billions of miles away, and that it took three years for its rays to reach us, though light travels at the rate of—as some say—186,000, others 186,300 miles a second, and that the light of some remoter stars now reaching us started over a few hundred-million years ago. Again, what about those stars beyond the reach of the most powerful telescope, but which the photographic camera places on record?

The Universe. First of all let us consider this so far as it has been ascertained. Let us suppose that: "the whole solar system together is as the sixth of a grain of sand in Piccadilly Circus, then the "Milky Way" which consists of thousands of millions of stars that throw a faint circle of light on a clear night around the edge of the sky and which many of us must surely have seen and in or about the centre of which our sun and its attendant planets are situated, would stretch out to the size of London itself. and "were the earth the size of a pea the nearest fixed star would be as far distant as London is from Sydney in Australia," and "were the individual stars in 'space' reduced to the size of pins' heads, each star would be at an average distance of forty miles from another." Also, "an express train travelling at a speed of about 67 miles an hour would take nearly 4,000 years to arrive at the planet Neptune, and forty million years to reach the nearest star to the earth."

It has been calculated that in our comparatively densely populated part of the universe there is "one star in every ten cubic parsec. and a parsec is about nineteen thousand and one-hundred and fifty billion miles." Three light years make a "parsec," is a combination of a parallax and second.

No less than doctors and lawyers, astronomers are liable to differ as are telescopes of different power, more particularly on matters, many of which the human mind is quite incapable of grasping, as well as the actual facts when they become known, or of being able to collect complete data.

Astronomy shortly is the science of the whole universe of planets, stars, moons, comets, nebulae, etc., beyond the earth's atmosphere, and the reader of this article is asked to contemplate and ponder- on the following facts which science has given us, and in his attempts to try to estimate the more than wonderful works of the Almighty. Let him pause once more and endeavour to realize his own utter nothingness, materially, physically and mentally, yet all the time having an individual spark of the divine and immortal essence within him, with Eternity to follow.

Were not this one of the Liberal Arts and Sciences which our older brethren try to propound to our younger ones and rather necessary to our curriculum, one need go no further, but a bare general explanation of astronomy could not be so convincing as a few established details.

The intervening or ascertainable middle distance of stars and planets from this earth is constantly being measured and recorded, and is described as the "Mean distance." New discoveries are ever being made.

Astronomers have told us that it is impossible to estimate the number of stars. Some say there are 770,000,000, others 1,000,000,000, and that many of those stars are suns with their own planets, some or all of which have their own accompanying moons, and the size of which is so stupendous as to be beyond all human comprehension.

Planets. There are nine planets in our Solar System which the ancients called "Wanderers," viz.: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto. The first two are defined as "Inferior," because their orbits are between the earth and the sun, whilst the seven others are known as "Superior" because they are outside it. Those farthest off cannot be seen with the naked eye.

—"The Freemasons' Chronicle."