



Grand Lodge Bulletin

Editor, pro tem: Sam Harris, P.G.M.

Christmas, 1944

With the approach of the Christmas Season our thoughts awakened to the age old chant of "Peace on Earth Goodwill towards Men"; so many of us have been hoping that Victory in Europe would have been achieved. Unfortunately, that is delayed, but there can be no doubt of the ultimate result and soon, so very soon we hope, Peace will once more be a reality.

As I write these lines my thoughts go back to that Empire Broadcast wherein His Majesty King George quoted Mrs. H. L. Hoskins—"Place your hand in the hand of God and it shall be to you better than the known way". The British people, possessing an inherent religious belief, and having a strong reliance on the G.A.O.T.U., followed that thought combined with determination to overthrow their enemies, so that today we can look back with pride for North Africa, Sicily, Italy, France and Holland, have been freed from the yoke and tyranny of that arch-fiend symbolized in the German Army. Today the forces of the United Nations are hammering at the gates of Germany and it is only a matter of time when the enemy will be called upon to answer for the crimes committed against civilization.

What of the future? What is to be our attitude towards peace? Are we to be satisfied with a peace that will only be a truce until our enemies have been able to repair their ranks and set up a more devilish war machine than we have ever known before? Or are we to insist upon a peace that will mean a definite end to war in the future.

Many plans and books have been published on the question and the reading public have had their thoughts directed along this line of perpetual peace, and naturally we ask, is it possible. Today it may be an ideal, but if we all work with all our hearts towards this end, it may be we will not see the accomplishment, but future generations will. Our forebears, the Builders of the Cathedrals of Europe, worked for hundreds of years, knowing that only some future generation would enjoy the full glory of these temples of God. Are we less men than they?

Democracy has been threatened by a particularly virulent form of despotism—we have also witnessed its strength in self-defence. If constitutional government can be extended to those countries where despotism has ruled, and beyond that to democracy, then and only then can we hope the desire for perpetual peace will take root. Many obstacles will have to be overcome before we can attain our desired haven, but let us make a determined stand that will show our statesmen that every effort must be bent towards this goal. Then will the swords be turned into plough shares and the heavenly anthem of "Peace on Earth Goodwill Towards Men" be a reality.

To my many brethren throughout the jurisdiction and where so ever dispersed, I extend a very cordial Christmas Greeting with every sincere wish that true Happiness may be theirs, not only at this season of the year, but throughout the whole year.

Sincerely and fraternally,

Grand Master.

CHRISTMAS AND THE LAMPS

THE LIGHTS OF LONDON SHINE AGAIN. The Festival of Christmas will be happier by the Strand and Regent Street and Pall Mall: the lights are shining. Little children will clap their hands with glee. Youths and maidens will plight their troth with a brighter hope. From the whirr of the factory wheels and the dull drone of dynamos, the workers on the night shift will return to lighted streets. By lighted altar, the aged will bow to the music of Handel's "Pastoral Symphony" and will leave the sacred Temple as the organ peels forth the "Hallelujah Chorus" in majestic triumph. They will look up and thank God that they have lived to see again the lights of London Town and silently pray that the Prince of Peace may reign in the hearts of all men.

For five years, darkness had fallen like a pall over the ancient Thames. Only the stars shone down on winding streets. Citizens groped their way homeward in a constant black-out and buses felt their way through familiar turns by the magic of instinct. It had been very dark. All of Europe was dark—not the darkness of the natural night, but the deeper and more terrifying darkness where the lights of liberty and freedom had been blotted out from the very souls of men. In August, 1914, Viscount Grey (then Sir Edward Grey) wrote, "The Lights of Europe are going out." What would he say if he were to return today!

Masonry through the long corridor of the centuries has always manifested Light. Masons have ever been seekers after Light. Light has always been interwoven in the warp and woof of the tapestry of its rich and symbolic ritual. It was by no mere chance then that as Nazism planned its dark trail of greed and cruelty and destruction, it snuffed out the candle of Masonry. Masonry and Nazism could not work together. Light and darkness could not exist together—no, never!

The gleaming lights in London's historic streets this Christmas are therefore symbolic—ah, even prophetic, for they tell of the longed-for day when the lights will go on again all over the world, when the lights by the white cliffs of Dover will flash the glad signal of cheer and hope and freedom across the silver channel to souls in prison and in the fear of death. Pale faces which had forgotten how to smile will glow with light; ears almost calloused with curses of brutality will hear words of good will; lips which had ceased to speak will thank God and pray that there may always be an England. Truly through those days of unutterable darkness, "Britain fought alone, but not for herself alone." Though the lesser lights of Charing Cross and Piccadilly ceased to shine, the greater lights of freedom and liberty shone ever more brightly within the hearts and souls of a people with an unbroken and unbreakable faith in God and man and in the righteousness of their Cause. They believed in a city which hath foundations whose builder and maker is God. They believed with an unquenchable faith that a lasting peace could come and would come to all men of good

will, though the light at times burned so low. But it never went out! They gathered the remnants of a courageous army into their little boats and carried them from Dunkirk to Dover. The Sir Galahads of the sky took off in squadrons of ten to meet the squadrons of hundreds—but they did not falter, neither did they fail. "Never in the field of human conflict was so much owed by so many to so few." They suffered: they died—but they live—and England lives—and freedom lives. The foe rained bombs on Queen's Hall but the music of Purcell and Tallis and Elgar will never die. The Parliament Buildings, through which has flowed the stream of a nation's history, were struck by the terror by night, but the Light of human freedom will still shine. The Temple Church, the Church of the Templars and the Crusaders, may be laid low in the dust, but the Church of the living God and the Volume of the Sacred Law shall never pass away.

Christmas thus writes on pages of imperishable parchment, pages now red with blood, of the unseen things which are eternal. Masons throughout the world will hold these precious jewels more closely to their bosom for they have been won and protected at so great a price. Do we really prize them? Do we live them? Are we ready to pass them to others unbroken, unblemished and undimmed?

What are these eternal verities for which brave men are dying and for which we are called to live? Ruskin should be a messenger known and loved by every Mason. He speaks of Seven Lamps of Architecture, seven great lights which every Builder should maintain and use as he builds. There is the Lamp of Sacrifice which burns ever with its sacred fire, without which no nation, no institution, no human soul can live. No cross, no crown; no pain, no gain; no thorns, no throne. In the cathedral of civilization Masons must ever deposit the Lamp of Truth, for from time immemorial, the Builders have been Seekers after Truth.

*"Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen."*

The Tower of Character must glow with the Lamp of Power. Nothing weak or unworthy must be used "for the Gods see everywhere". Members of the Craft are ever ready to recognize the Lamp of Beauty for "The chapters that were upon the top of the pillars were of lily work in the porch." There is the beauty of music, of architecture, of color, of poetry and painting and sculpture,—yes, and the beauty of character.

*"Nothing usefless is, or low;
Each thing in its place is best;
And what seems but idle show,
Strengthens and supports the rest."*

This brings us to the Lamp of Life which each man carries with him, replenishing it ever with the oil of

WHAT THE CRAFT CAN DO IN REHABILITATION

AT this time there is much thought being given to the rehabilitation of discharged personnel from the armed services. In common with many other organizations the Grand Lodge of Alberta wishes to play its part. To this end, I have consulted a committee set up to help in this effort, also R. W. Bro. A. E. Ottewell, who has had considerable experience, and is still engaged in rehabilitation work, and now I wish to make the following statement:

Our Canadian Government has set up one of the best plans for the rehabilitation of discharged personnel from the Armed Services following discharge which has been proposed anywhere. It provides generously for education, training, financial assistance while setting up for civilian occupations or business and land settlement, as well as for the medical service, pensions and the like which meet the needs of those totally or partially disabled. Every citizen of Canada should study what is proposed and now actually in operation.

This being the case, what, if anything, remains for organized Freemasonry to do? Certainly we ought not to and could not if we wished, duplicate or compete with what Governmental Agencies are doing. But yet, there is a field peculiarly our own where we can help, and where we should be prepared to do our part. In addition to giving, as good citizens, all the support we can to worthy community efforts of a general nature, we have a duty toward the members of our own Masonic family, that is, our Brethren and their sons and daughters who are in the different services.

For the majority of these, the Government program will furnish all the help required, and for practically all, the financial assistance available will be sufficient. But there are wounds and scars of war which neither physical backing nor financial help will heal, and this is where we can, if we are prepared, render invaluable service. Many

YULETIDE GREETINGS to all our many friends and brethren, wherever dispersed they may be. May your Christmas be a Happy one.

—Sam Harris. P.G.M.

good-will and service and then passes with it in his hands to the Unseen. Wherever Masons meet they stand in silence by The Lamp of Memory, that sacred flame which reminds us of brave and heroic souls who builded well and firmly a foundation upon which we must build today.

Nor can we omit the Lamp of Obedience—obedience to those eternal laws of truth and right, of charity and brotherly love, without which the earth would indeed be dark.

Let us, Brethren, go forth with these Seven Lamps of Architecture in this Year of Light (*Anno Lucis*) at this Christmastide, to brighten the world with the radiance of lives well lived. May we be the Lamp-Lighters along the highway to a new and better world in which "men shall beat their swords into plough-shares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."

*"Let all the world build now to Thine increase,
Build as mankind has never built before,
And in Thy service grow from more to more."*

Rt. Rev. Bro. A. H. SOVEREIGN, D.D.,
Bishop of Athabasca,
Member Peace River Lodge, No. 89.

of our Brethren are going to feel themselves in strange surroundings when they seek again to rejoin us in our common social task of rebuilding a shattered world. What they will need most of all will be the restoration of their confidence. They must be convinced that we need them and welcome them back among us. The friendly hands and hearts of their Brethren must supplement the support given by the public purse.

With this in mind, the conference of the four Western Jurisdictions set up at its last meeting a committee to give attention to the matter of rehabilitation as it affects those of the house of Freemasonry.

So far as the Grand Lodge of Alberta is concerned this help is asked for immediately:

(a) That each Lodge in the Jurisdiction will supply, if it has not done so, the names and service and home addresses of its members and their sons and daughters who are in the armed services.

(b) Information when any of those who have been casualties and who may be hospitalized for any extended period in Britain as to their whereabouts so that arrangements can be made for them to be visited.

(c) That each Lodge, if it has not already done so, set up an active committee to keep in touch with those of its members and their children who are in the services.

By this co-operation the needed information can be assembled and the ground work done for more extended efforts at a later time.

Further suggestions will appear in the *Grand Lodge Bulletin* from time to time.

W. IRELAND, *Grand Master.*

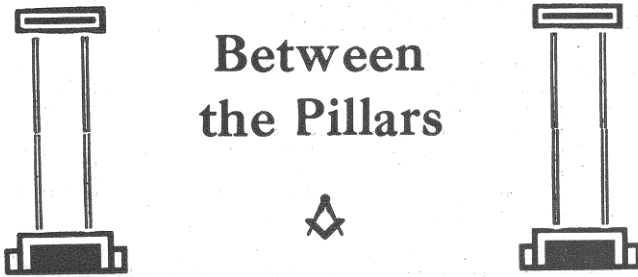
Note.—This is ordered to be read in open Lodge.

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are constantly in His presence wherever or whatever we do. The Anchor and the Ark stand for that sense of security and stability of life grounded in truth and faith, for without that sense there can be no happiness. The Forty-seventh Problem of Euclid is an emblem of the arts and sciences; by them we are reminded that next to sinfulness the most dangerous enemy of life is ignorance. In the Hour Glass we have the emblem of the Transitoriness of life; no man lives forever in this world; there is a set time for the work he has to do. The Scythe reminds us that passing time will eventually bring an end to our lives as well as to our work, and if ever we are to become what we ought to be we must not delay.

Unhappy is the man who reaches middle years having missed these undeniable and all important truths.

Yet there is still hope for him. The central teaching of the Master Mason Degree, expressed in tragic and dramatic form, is a way for him to recover possession of his life. He can be raised to a new manhood, lifted from the dead level of death to a living perpendicular. He may be called back from a grave that is more terrible than the dissolution of the body. By repudiating and dying to his old life, by regaining his faith in God through the power of the brotherhood, he finds the path to recovery.



Interpretation of the Ritual of the Sublime Degree of
a Master Mason

PART TWO

WITH your experience with the Ritual you have learned that every phrase, event, and other detail in the ceremonies of initiation are full of meaning. No item is included merely for effect or ornament. In the Third Degree are embodied the deepest secrets and profoundest teachings of our Fraternity. You passed through the Degree in one night; to understand it will require many nights. Though you may study it for years you will never exhaust it. We can give you here but a few hints in the hope that they may inspire you to study the Degree for yourself.

The symbolism of the First and Second Degrees centres around the art of architecture; their purpose is to teach you, in the First to be a builder of yourself, in the Second a builder of society. In the Third Degree the symbolism takes another form. Although its background continues to be architecture, and its action takes place in and about the Temple, it embodies a spiritual symbolism of life and death. Its principal teaching is that of immortality.

If a man permits himself to be buried under the rubbish heap of sins and passions, it is possible, if he has learned the secret of the spiritual life, and with the help of God and of the Brotherhood, to rise again into a new life. This gives us the key to the whole Degree, and in this light, all its symbols, emblems, and allegories must be understood.

This note is struck in the Scripture reading from the book of Ecclesiastes, which pictures a man, once flushed with health, and filled with strength, brought tottering by old age to the brink of the grave. This last breakdown is one of the bitterest of all the experiences man is called upon to bear. But even this, the chapter tells us, will become a light burden to him who has learned to put his trust in God. God is the God of old age and of the soul after death as much as of youth and strength.

The Tragedy, which you will remember, is the climax of the Degree—indeed, it is the climax of all the ceremonies of Freemasonry of whatever Degree. Next in importance, and in many ways equal in interest, is the allegorical "Search for that which was Lost". This has an historical background. To the early Jewish people a name was peculiarly identified with a person and held in reverence. This holy name was never pronounced above a whisper; after a while only the priests were permitted to use it; finally only the High Priest, and then only when alone

in the Holy of Holies on the day of Atonement, was permitted to utter it. During some national calamity, perhaps at the time of the Babylonian Captivity, the High Priest lost his life before he had opportunity to pass it on to his successor. In that way the name was lost.

The Name might have been preserved in the sacred writings of the Jews except that their written language had this peculiarity: the vowels were not written but were supplied mentally, as it were, by the reader, just as in our own language pronunciation is understood by the reader without its being indicated by special marks on the printed page. The consonants of the Divine Name are known: J H V H, but not the vowels, and therefore not the name.

All this appears in our Ritual in the form of an allegory. A Word was possessed; a Word was lost.

Like all symbols this means many things. One of its profounder meanings is that, if a man has lost the ideals and standards of his youth, his character, his faith in truth and goodness, the secret of what it is to be a man, he must, if he is to live the Masonic life, go in search of that which was lost, and continue searching until he finds it. Without manhood it is useless to be a man.

You may wonder why the Ritual does not explain fully and clearly the meaning of this symbolism, why it leaves the candidate to find the meaning for himself. The Ritual presupposes that we are grown men, not boys in school, and that each of us does his own thinking. Also the method of the Ritual is to bring us into the presence of the greater truths of life with the confidence that their mere presence will have a deep influence over us. Each man is left to work them out in detail according to his own needs.

Of the Emblems of the Third Degree, one after another is set before us, apparently in no given order, and each with only a hint of what it signifies. Yet each of them stands for some great idea or ideal, necessary throughout our lives; and the purpose of this Degree is to plant them in our consciousness, to keep them always in our presence.

Each Emblem signifies a master truth. In the three Pillars we have the great ideas of wisdom, of strength or power, of beauty. The three steps remind us of Youth, Manhood, and Old Age, and that each is a unity in itself, each possessing its own duties and problems, each calling for its own philosophy. The Pot of Incense teaches us that, of all forms of worship, to be pure and blameless in our inner lives is more acceptable to God than anything else. The Book of Constitutions is the emblem of law, and teaches that our moral and spiritual character is grounded in law and order as much as is government and nature. The Sword pointed to the Naked Heart discovers that one of the most rigorous of these laws is justice, and that if a man be unjust in his heart, the inevitable results of injustice will find him out. The All-Seeing Eye shows that we live and move and have our being in God; that we

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