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# Grand Lodge Bulletin

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## TRUTH FROM THE EAST

According to an Ancient Legend which originated in the Orient the Powers of Evil stole from mankind his soul. Now they were confronted with the problem of hiding the soul so that man could not recover his divinity. One of the evil ones suggested that it should be taken to the farthest point in the world and there buried. This idea was abandoned because man was such an inveterate wanderer that it was almost certain that he would explore every part of the world and in doing so would recover his buried soul. Another suggested that the soul of man might be cast into the depths of the limitless ocean which surrounded the world. This proposal was dismissed because of man's insatiable curiosity and the council decided it was almost certain that man ultimately would probe the floor of the ocean. Finally, the oldest and the wisest of the evil ones stood up and said, "Let us hide the divinity of man in the depths of man's own heart. This is the last place that he would think to search for it". So it was agreed that this should be done. Man wandered all over the face of the earth and he descended to the depths of the ocean in search of the lost treasure. He did not find it. Never did he think of looking into his own heart for the evidences of his divinity.

This Legend very aptly sums up the whole of the Masonic Philosophy which contains the fundamental facts of human life. Man, because of his sinful nature, has lost his spark of divinity and is an outcast from the world of the spirit. He came from the East and now is wandering forlornly and in spiritual darkness towards the West hoping to discover again that which was lost. In his search for the lost secrets he is aided by a glimmering light from the East but he will not discover the secrets until he passes through the valley of the shadow of death and rises with his face towards the East. When this happens he will discover that the divinity for which he was searching has been within him all the time, hidden deep in the recesses of his own heart.

The Mason is reminded of this great truth every time he sits in Lodge and witnesses the Opening Ceremonies. Tragically, for many, the ceremony of lodge opening is a bore that seems to be repeated endlessly and which would be far better omitted or skipped over as perfunctorily as possible. If, before entering the Lodge, the Mason has done what he undertakes to do, that is to rid himself of such things as bitterness, hatred, jealousy, pride, hypocrisy and is at peace with his brethren, then he will realize that the Opening Cere-

mony reviews for him again the great truth of the eternal search. He then will be inspired and ready for such work as the Master may lay before the Lodge.

The East, for instance, in which the Master rises is the symbol of the world of the spirit. The sun rises in the East to bring warmth and life and light to the new day. The Master rises in the East to bring to the world of the spirit, which is the lodge, life, light and wisdom. Wisdom and learning originated in the East and through the benign influence of the Master spreads towards the west.

The West is the direct opposite of the East and is a symbol of the material world characterized by death, darkness and ignorance. Whereas the Master of the Lodge represents the sun which rules the areas of light, the Senior Warden represents the moon which shines in the night where there is darkness. The Senior Warden sits in the West and closes the Lodge which indicates the end of the day and the coming of the darkness. "Gone West" is a phrase that comes out of Masonic Tradition and indicates the passing of the human being from the source of life to the darkness of death.

The South in which the Junior Warden sits is a by-product of the darkness into which man has fallen and represents the need of man while travelling in a state of darkness to maintain the physical body. Thus the South watches after the physical needs of the searcher and guards against intemperance and excess.

The Opening of the Masonic Lodge, then reviews for those present some of the fundamental truths of human life. It depicts for us man who has lost his sense of divinity and now is wandering towards the darkness of the West in the hope of discovering that which has been lost. He does not arrive in the West for if he did so that would mean complete darkness and death but he is directing his course towards that destination. His search is fruitless until his attention is directed to the symbol of God which appears in the lodge midway between the vault of the heavens and the floor of the Lodge. He is reminded of the reality of God who, after all, is the centre of all things. In the Second Degree the Senior Warden states that the symbol is situated in the centre of the Lodge. Again the Mason is reminded of the fact that the Lodge is in reality the individual and if God is located in the centre of the Lodge he is also present in the center of the individual man.

(Excerpts from a file on this subject W. J. C.)

## SYMBOLISM OF THE ENTERED APPRENTICE DEGREE

A paper presented by George Wyllie J. D. of Kitchener Lodge No. 95 of Rimbey, Alberta, Tuesday, February 6, 1968

At the outset I should explain that in no way is this paper intended to be an exhaustive study of the symbolism of the entered apprentice degree, obviously because of the very great scope of the subject and the limited time available to deal with it.

Approaching that branch of symbolism that at present concerns us, Masonic Symbolism, it may be asserted in the broadest terms that the Mason who knows nothing of our symbolism knows little of Freemasonry. A Mason may be able to recite the Ritual word-perfect yet if he does not understand the meaning of the ceremonies, signs and symbols, he is an ignoramus masonically. The great Mason and scholar, Brother Albert Pike has said, "The symbolism of Masonry is the soul of Masonry. Every symbol of a lodge is a religious teacher, the mute teacher also of morals and philosophy. It is in its ancient symbols and in the knowledge of their true meanings that the pre-eminence of Freemasonry over all other orders consists."

Keeping the foregoing thoughts in mind, I shall attempt now to deal with some of the more prominent symbols of the entered apprentice degree and shall refer to them under specific headings.

**The Lodge:** Is it true that the lodge symbolically represents the world? The idea that the earth was a level surface and of a square form prevailed generally in the ancient world. Even the biblical idea supported the opinion that the earth was square and flat as shown in Isaiah 11:12 and I quote, "Isaiah speaks of gathering the dispersed of Judah from the "four corners of the earth". So thoroughly grounded were these beliefs that in ancient times the square now the recognized symbol of the lodge, was the recognized symbol of the earth. In the antiquated expression "oblong square", we therefore have not only an apt description of the ancient world and evidence that the lodge is symbolical thereof, but also a remarkable evidence of the great age of Freemasonry. Likewise the lodge, which is sometimes defined as the place where masons work, symbolizes the world or place where all men work.

**Secrecy:** One of the very first lessons taught the candidate and impressed upon him symbolically and in an unforgettable manner is the duty of secrecy. These secret signs and tokens which usually excite the curiosity of the uninitiated are in fact the least important parts of Freemasonry. They are a protector against impostors; they are a passport to the attention and assistance of the initiated everywhere. The chief value of this lesson lies in the fact that very few persons are able to keep a secret. The ancients in fact so prized this virtue that they allotted a god to it. It is even said of Aristotle that when asked what thing appeared to him most difficult of performance, he replied, "To be secret and silent".

Of all symbols used in the lodge, probably the tool symbols are the best-known and best understood; however through familiarity of use, some of their beauty and importance is often lost. It is therefore

with the foregoing in mind that we will review the tool symbols and their relevance to Freemasonry.

**The Twenty-Four Inch Gauge** is used to typify time well-spent. It teaches us the value of our time, that time wasted can never be regained, that it is a priceless commodity, that there is time for all things; a time for labor, a time for rest and a time for worship and relief of distress. The 24" gauge is therefore used to represent the 24 hours in every day and to illustrate the proper use of each hour of the day.

**The Common Gavel** or stonemason's hammer was the tool with which the apprentice first worked when breaking off the corners of rough stones so they could be properly fitted into a building. It is therefore very appropriately used to symbolize the introduction into Masonry of the entered apprentice who is without instruction or knowledge of the craft.

**The Chisel** is the tool following the common gavel which was used to dress the stone so that it might have finish, polish and even ornamentation. The chisel therefore symbolizes advanced training which gives a man polish and refinement for the higher stations in life.

If building symbolizes the developing of the human mind and character nothing is more logical than that the most perfect building known should be chosen as the symbol of a perfect character. We are told that in the building of Solomon's Temple there was not heard the sound of any tool of iron. It is a well authenticated historical fact that the Jews as well as other ancient peoples, believed that an iron tool was polluting to an altar to Deity. This tradition besides being borne out by the known facts of Hebrew history, has a beautiful symbolism. The erection and adornment of the moral and spiritual temple in which we are engaged, that of human character, is not characterized by the clang of noisy tools. About true character building, there is nothing of bluster and show.

The East has long been deemed the region of knowledge and enlightenment. No doubt the idea sprang from the fact that it is in the East that the first rays of light appear after the darkness of the night. In the East, darkness appears to take flight before the presence of light. Hence, to "approach the East" in our symbolic language means to seek enlightenment and knowledge. This idea that the East is the region of knowledge and the West that of ignorance finds historical basis in the fact that civilization first arose in the East and those seeking knowledge were actually compelled to travel toward the East.

**Untempered Mortar:** We are told that our institution is supported by three great pillars, Wisdom, Strength and Beauty, because there should be wisdom to contrive, strength to support, and beauty to adorn all great and worthwhile undertakings. The lodge whose members are characterized by wisdom to plan with judgement, strength to resist evil influences and by the beauty of brotherly love is sure to prosper. It may be truly said that these three attributes support our institu-

(Concluded on page 7)

# EDITORIAL

## THE FALL TERM

At the beginning of September most of the Lodges in this jurisdiction again devoted their attention to the regrouping of their membership following the traditional two month summer lay off. The Masters of the Lodges were concerned about the program for the Fall Term and the ever recurring problem of Lodge attendance. The Freemason's Lodge, as is the case with churches and other organizations of like purpose, once again finds itself in competition with the psychology of the technological and computerized society which is a phenomenon of this last half of the twentieth century. In all honesty it must be admitted that, so far, such organizations have been waging a losing battle.

In a day when the computer has taken over the function of making decisions for individuals, even to the extent of deciding appropriate partners for marriage and in an age where the welfare state increasingly provides for a life-long security, organizations that emphasize the essential values of living are in for a rough time. For, under such conditions, there will inevitably be an increasing indifference to these essential values. The result is that governments are prepared to revise laws dealing with human relationships. Because of such an atmosphere arise the great debates, which now are a feature of our lives, regarding loyalty, patriotism, social morality and social responsibility.

The essential values of living as far as the Freemason's Lodge is concerned are those values which have to do with human dignity and with the importance of the individual as a person. Pre-eminent among these is the loyalty between man and man and the support of a fellow member as a brother would support a brother. Intelligence and wisdom, equality and justice, freedom and human dignity are all a part of this same concept.

The lines of conflict between the technological society and the Freemason's Lodge are quite clearly defined and it should be quite evident that no mere surface activity is going to win the day for those who support the essential values of life. On our own household we must focus a deep and honest look. Whatever unhappy days may be upon us may be of our own making and any corrective measures that we may undertake must go beyond the surface to the very root of the problem. Frenzied and purposeless activity will be of no avail.

Surely the primary aspect of this dilemma lies in the leadership of our Lodges and brings us back again to the Worshipful Master who is planning his Fall Term and who is expected to put the craft to work and to give the brethren good and wholesome instruction. It is no longer sufficient for the Master of a Lodge to be only a good ritualist for Masonry must become far more than the mere recitation of an age honoured ritual. The Master must be a man who understands what Masonry is all about and be able to make this philosophy relevant to a twentieth century computerized, technological society.

## Symbolism Of The Entered Apprentice Degree . . .

(Continued from page 6)

tion and with equal truth may be said that they support all other institutions and creations. Infinite wisdom planned and formed the universe, omnipotent strength hurls the sun, earth and other stars through space at speeds we cannot conceive and yet holds each in its accustomed orbit with such accuracy that astronomers can now calculate the position of each thousands of years hence, while a beauty which is indescribable completes the work.

In order to create a building we must have the wisdom of the architect to plan and execute. Strength and substance is added by the builder while the final effect is beauty which appeals to man's moral and esthetic taste. So it is with man. How often we have noticed a beautiful woman, but without wisdom or strength.

The Holy Bible, Square and Compass are referred to in our lodge as the Three Great Lights. The Bible symbolizes the word of God, the square typifies the rule of right conduct and the Compass is an emblem of that self-restraint which enables us on all occasions to act according to this rule of right.

**Truth** is said to be the third tenet of Freemasonry. Freemasonry seeks not only to render us unafraid of truth, but to impress upon us the beauties and sublimities of Truth in all its many manifestations. Millions of people are afraid of truth. They often fear their pre-conceived notions and beliefs cannot withstand the light of Truth. They forget that a knowledge of truth cannot injure any person or any just cause. There is no lesson more important and none more commonly forgotten by man than an earnest burning desire for Truth is the key to the highest development possible by man. Nothing has retarded human progress more than a cowardly unwillingness to know the Truth and have it known.

In conclusion I would like to remind you that Masonry is not a reform society, it is not a relief society. Its original and primary purpose was and still is to take men who are already men of such inquiring minds and high characters as will encourage others to follow in their footsteps. The influences it has silently wielded upon the political, religious, mental and moral development of mankind can never be known. We can only surmise by looking back and observing how many of those, who have shaped the religious, political and social progress of the world in the last 200 years have been members of the craft.

### Readers' Reminder

Please do not fail to send in to the Grand Secretary a report of papers read and other newsworthy happenings within your lodge. Your Brethren throughout the Province are interested in what you are doing. If you will get the information to us, we will do our best to get it out to them.

Experience is what causes people to make new mistakes instead of the same old ones.

District 14 meeting will be at Delia October 16, 1968

### Retirement of Mrs. Hiscox

Mrs. Helen M. Hiscox, who has been Secretary in the Grand Lodge office since 1956, is retiring as of September 30th, 1968. Her place has been taken by Mrs. Margaret Petrisor who was Secretary for the Grand Lodge in Regina for the last ten years. Mrs. Petrisor has moved with her family to Calgary. All members will join in wishing Mrs. Hiscox a happy retirement and in welcoming Mrs. Petrisor to the office.

### Instituting of Fort McMurray Lodge

Fort McMurray Lodge was Instituted on Friday, August 23rd, 1968 by M.W. Bro. C. E. Pinnell, Grand Master who was accompanied by R.W. Bro. P. J. Kendal, D.G.M., R.W. Bro. D. Helman, acting S.G.W., R.W. Bro. J. S. Woods, J.G.W., R.W. Bro. E. H. Rivers, G.S., V.W. Bro. F. Burt-Johns, G.D. of C., R.W. Bro. J. C. Bigelow, D.D.G.M. District 10, Bro. M. R. Harper, Astra No. 179, W. Bro. L. R. Elston, Unity No. 51, R.W. Bro. J. S. Govenlock P.D.D.G.M. District 12, W. Bro. D. L. Hutchins, W.M. Whitecourt No. 153, W. Bro. J. E. Hanna, P.M. No. 175, W. Bro. D. Latta, Evergreen No. 166, together with a number of members from Whitecourt Lodge. There were 28 members present and 23 visitors.

Following the Institution Ceremony a number of gifts were presented to the Lodge, these included the Altar and Warden's Pedestals beautifully made by Bro. D. A. Morrison, aged 83, a 58 year member of Unity Lodge No. 51 and a Charter member. The Collars and Jewels from Unity No. 51, The Master's Apron from Edmonton No. 7, the Degree Charts from Acacia No. 11, the Holy Bible from Bro. Walter Hill, The Altar Jewels from R.W. Bro. Kendal, members of the Lodge individually provided other items, so that Fort McMurray Lodge will be adequately equipped.

The meeting was in the Church Hall used by both Anglican and United Churches and following the ceremony a banquet was served in the Riviera Banquet Hall where members were joined by the ladies and this was followed by a dance.

### Charter Flight to London — 1969

Members who travelled to London this year were so enthusiastic about the flight that arrangements have been made for a flight by a Boeing, 707 (Wardair) direct from Calgary to Gatwick Airport, London on July 11th, 1969, returning August 10th, 1969. Those interested should send their names in to the Grand Secretary at an early date. It is 'first come and first served'. The fare is \$284.00. No deposits are to be made at the present time but details and brochure will be sent out a little later.

### Plan Ahead

The Banff Workshop will be held on March 28, 29 and 30, 1969. Plan now to attend so that you too may obtain profit and pleasure from this fine Masonic event.

### Educational Fund

Members of this Committee are working at the present time in the selection of about thirty promising matriculation students to receive Bursaries from your Fund. More details later.

### PERSONALITY OF THE MONTH



V.W. Bro. (Dr.) John Smith Stewart, C.M.G., D.S.O., Past Grand Junior Deacon, and member of North Star Lodge No. 4, one of the most honoured and faithful members of his Lodge.

V.W. Bro. Stewart was initiated into North Star Lodge on February 12th, 1906. In spite of his many commitments he still retains an active interest in the Craft. On May 10th, 1968 he was one of many Lethbridge Masons who attended the Sixtieth Anniversary of Doric Lodge No. 31, Taber; renewing old acquaintance with R.W. Bro. Alex Stewart and Wesley Smith.

V.W. Bro. Stewart was Worshipful Master of North Star Lodge in 1909 and is now the Senior Past Master. He was appointed Junior Grand Deacon soon after. He received his Fifty Year Jewel in 1957 and his Sixty Year Bar last year. Sixty years of continuous membership in North Star Lodge.

His ritualistic work never failed to impress all those fortunate enough to see and hear him in action. His first degree lecture in the "York" work and his rendition of the "General Charge to the Brethren" in the Installation are an inspiration to this day.

Dr. Stewart D.D.S. was a pioneer dentist in 1910; and was very interested in the game of lacrosse. He is better known for his political and military services. He has been an M.L.A. and an M.P. representing the Lethbridge Constituency. He served with the Strathcona Horse in the Boer War and as a Brigade Commander in World War I. On January 14th, 1918 he attained the rank of Brigadier-General. He was awarded the C.M.G. and D.S.O. He is generally recognized as the "Father of Field Artillery" in Lethbridge.

Dr. Stewart continues to take a very active interest in military matters and is much in demand as a speaker at their functions. While this keeps him very busy, it did not prevent him from attending the Centennial function of Grand Lodge in 1967. With R.W. Bro. Harry Gunn and others, he was the guest of honour at "The Craft Hour" which depicted the Growth of Masonry in Canada.

### Fort Smith Landslide

On the early morning of August 13th the river bank at Fort Smith collapsed carrying many homes over a 100 foot cliff. Only one person was killed but 45 homes are of no further use. Damage was estimated at \$1,000,000. This was brought very near to us as the Secretary of Polaris Lodge lost his home complete with furnishings. He was able to save the Lodge records before his home slipped away. Grand Lodge immediately sent a contribution from its Relief Fund to Polaris Lodge to be administered by them for immediate needs. Any brother wishing to contribute further to this fund should forward his contribution to the office of the Grand Secretary.