



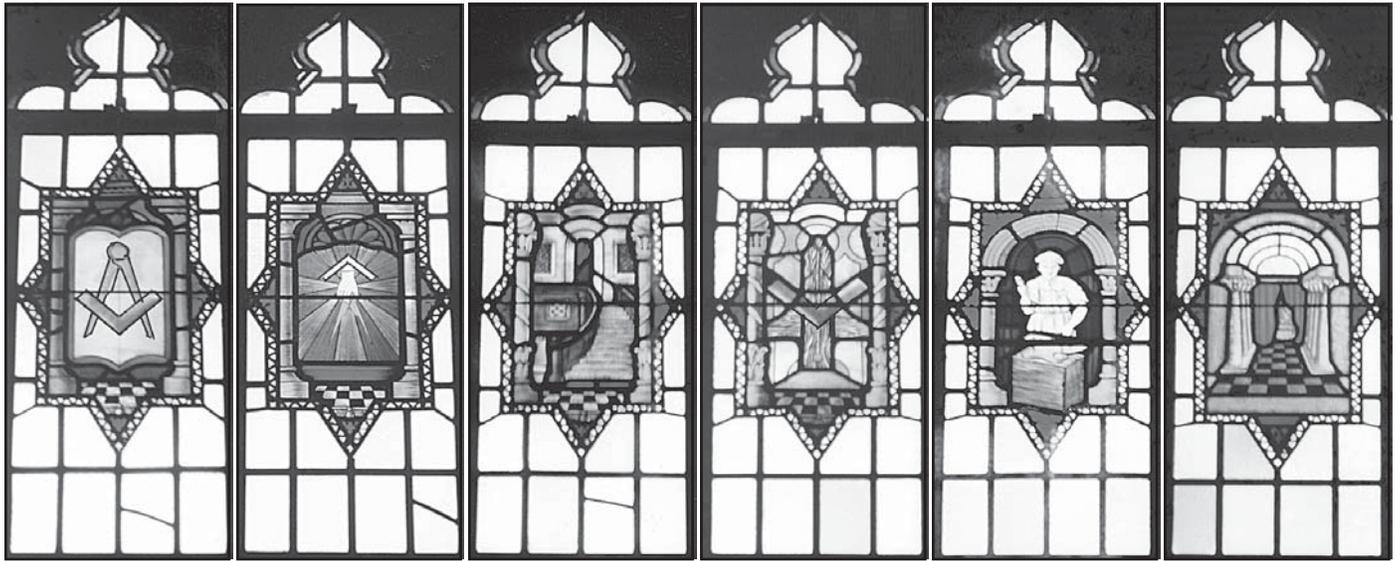
Grand Lodge Bulletin

Vol. 64, No. 3

Editor: MWBro Robert E. Juthner

March 1999

Like Phoenix Rising From the Ashes



Refurbished stained glass windows at Freemasons' Hall, Edmonton, display themes based on Masonry's three degrees.

The reader may recall the article about "Edmonton's Freemasons' Hall" which appeared in the *Bulletin*, Vol 63, No 4 of April 1998. In it, a brief reference was made to the three stained glass windows in the smaller Lodge Room, showing symbols of the Craft Degrees of Freemasonry. Two sentences read:

Unfortunately, sometime in the past, parts of the stained glass panels were broken and were replaced by plain glass, one tinted but meaningless, and one whole window replaced upside down! (It would be nice if someone would endeavour to restore these windows to their original beauty.)

What was not mentioned was that another two panes were badly faded, meaning that actually four of the six were to be replaced. So much for the facts, but now comes the best part, the one that makes us feel so good. One of our readers, a Brother who is a constant care-giver to his ailing wife and consequently has not attended his Lodge in a long time, came forward and contacted the writer, offering to bear the cost of replacement of these stained glass windows. When all was done (during the summer of 1998), the editor of the newsletter, *Freemasons' Hall of Edmonton*, Bro Bill Hite, paid tribute to **Bro Gordon Rasmussen** of Temple Lodge No. 167 for his rare act of generosity and his concern to preserve for future generations works of beauty and of Masonic meaning.

Bro Robert Juthner designed the full-scale, coloured art work and the artisans at "Cat's Glass" in Edmonton were commissioned to perform the manufacturing, firing and installation of the new glass panels.

The illustration above is a composite of only the six central panels within the three stained glass double windows whose surrounding portions, rich in symbolism, did not need replacement. Shown, from left to right, are the two panes of the First Degree, one depicting the Three Great Lights as they

appear to the initiate, and the other symbolic of "Let there be Light." The next two belong to the Second Degree, one showing the Winding Staircase (which had not been subject to damage and is, therefore, the original dating back to 1930) while the other is new, showing the Working Tools of a Fellowcraft. Finally there are the two panes of the Third Degree, where again the first one had not been damaged nor had it faded — it seems that it depicts the Master (maybe the GMHA) proving the work on the Perfect Ashlar (we don't know for certain); the last one had to be left to the imagination of the designer because no Brother alive could remember what once was shown there. Now we have the entrance to the Sanctum Sanctorum, indicated by the partly drawn veil in front of the Ark of the Covenant, inspired by the central feature on the Third Degree Tracing Board as used in our Canadian Rite Lodges.

"All's well that ends well," we might say, but just how many of the Brethren attending Lodge in that particular room take notice of these stained-glass windows? Most Lodges meet in the evening so one cannot discern very much even if one wanted to. The writer's Lodge meets during daylight hours and the southern exposure of the windows, particularly when the sun shines, results in a resplendent display of the beautiful colours of the designs, but — lo and behold — at one such meeting last fall while one could have enjoyed the warm rays of the sun, the Brethren seated in the north who were facing the windows, demanded that the drapes be drawn, lest it would hurt their eyes!

There is more to the stained-glass windows than just being ornamental. The wealth of Masonic symbolism represented by and in these windows could easily make for educational programs and discussion. Just as one Brother came to the

Grand Lodge Bulletin

Published each month except July and August by
The Grand Lodge of Alberta, A. F. & A. M.
 330 – 12 Avenue SW, Calgary, Alberta T2R 0H2
 403-262-1140 — Fax 403-290-0671
 www.freemasons.ab.ca

Annual subscription rate for non-members of the GLA is C\$10.00 plus mailing costs. Republication rights are granted to other Masonic Jurisdictions, but acknowledgement of the source is requested.

Grand Master	MWBro James W. (Jim) Roberts
Deputy Grand Master	RWBro J. Art Jones
Senior Grand Warden	RWBro Gerald T. Webber
Junior Grand Warden	RWBro Douglas Troock
Grand Secretary	RWBro Gerald T. Webber

Editorial Committee

Editor: MWBro Robert E. Juthner, 780-483-5124, Fax 780-486-4512
 14103 Buena Vista Road, Edmonton, Alberta T5R 5S2
 WBro S. Garth Cochran; WBro Loren Kline; Bro Trevor Morris;
 WBro Peter Proudlock

The Editor reserves the right, due to limitations of space, to accept, reject and re-write material submitted for publication.

Deadline for copy is the 1st day of the month, two months prior to the month of issue.

Editorial On Semantics

Whether within Masonry, or outside, we often encounter differences of opinion when it comes to terminology, forms of address, and the like. Over a decade ago, as printed in the *Bulletin* of June 1987, an item was reprinted from the *Ashlar* of the Grand Lodge of Victoria, Australia, in which the writer casts doubt on the propriety of proposing a toast to "The Most Worshipful, THE Grand Master," arguing that nobody says the "Worshipful THE Master," and as this phrase has been in use in Alberta, the editor of the day invited comments from the Craft. One such came with the *Bulletin* of October 1987 from WBro Fred Allan of St. Mark's Lodge No. 118 and Lodge Riddrie No 1340, SC. He was not so much concerned with the insertion of the definite article, but in his opinion the designations "The Most Worshipful THE Grand Master" and "The Most Worshipful Grand Master" are equally erroneous, and that "Most Worshipful" should only be used in conjunction with the person's name and not with the title of his office.

He further stated that "Most Worshipful" and "Grand Mater" are synonymous terms, which of course they are not. (The Grand Master of Pennsylvania, e.g., is "Right Worshipful.") Section 6.2 of the Constitution of the Grand Lodge of Alberta states the accepted designations or official ways of addressing all the Grand Lodge Officers, where, curiously enough, all the "Most" and "Right" Worshipful ones enjoy the additional THE, while the "Very" Worshipful Brethren do not. Why? Must be tradition!

We are here, however, reminded of other than Masonic usages and firmly entrenched customs, to wit: "The Right Honourable THE Prime Minister of..."; "The Most Reverend THE Archbishop of..."; "His Royal Highness THE Duke of..."; "His Excellency THE Ambassador of..."; and so on.

WBro Allan at that time brought up another point, in which the Grand Master of the day fully supported him, albeit for different reasons. He stated, "...since no one refers to the Worshipful Lodges, why do we find it necessary to refer to The Most Worshipful (The) Grand Lodge?" In the case of our own Grand Lodge it would indeed be incorrect to refer to it as "The Most Worshipful Grand Lodge of Alberta," with or without

rescue of these long neglected works of art, so it will only take one Brother of each Lodge to use them for the entertainment and enlightenment of his peers. It does not take all that much to get the ball rolling. Brother Rasmussen proved it!

Grand Lodge Ladies Program

An interesting Ladies Program has been arranged by Joanne Wigmore and Vi Roberts during the Grand Lodge Meeting on June 4th and 5th, 1999. On June 4th, at 10:00 am a bus trip is planned for the country east of Red Deer including the Ellis Bird Farm, with lunch at Morris Meadows, returning to Red Deer Lodge by 3:00 PM.

On Friday there will be a time for small crafts; a trip to the Red Deer Museum and lunch at the Norwegian Lufthus. Cost for the Friday program is \$26.50 and Saturday, \$15.50 or both days for \$40.00. Registration for these events may be made to Vi Roberts, 55 Oyen Crescent, Red Deer AB T4P 1T3 or phone (403)343-1527. You are cordially invited to share in a time of fellowship and fun... And recipients of the *Grand Lodge Bulletin*, please communicate the above to your ladies!

Prince Hall

From a letter by the Grand Secretary of the UGLE to our Grand Secretary of Alberta:

The United Grand Lodge of England has not withdrawn recognition from any Grand Lodges in the United States or Canada. However, we do not permit our Brethren to visit the following five Grand Lodges in North America: Kansas, New Brunswick, Nova Scotia, Prince Edward Island and Quebec.

The visiting restriction is in place because the recognised Grand Lodge in those States and Provinces has recognised or is allowing at least reciprocal intervisitation with a Prince Hall Grand Lodge which we have not yet recognised. It does not apply to Brethren from these Grand Lodges visiting our Lodges.

the additional definite article, but not because we do not say "Worshipful Lodges." The reason is that according to Article 1 of the Constitution the style and title of Grand Lodge is "The Grand Lodge of Alberta, Ancient, Free and Accepted Masons." This is also laid down in the Act of Incorporation (Appendix A to the Constitution), assented to March 5, 1908. Granted, in earlier years the letters "M.W." have slipped in on the covers of Grand Lodge Proceedings and, for a time, they became part of the phrase by which the Installing Master (or other dignitary) proclaims the Installation and Investiture of Lodge Officers. Both errors have been corrected in current publications. It should however be recognized that the wording adopted for the last mentioned proclamation is less than ideal: "In the name of the M.W. the Grand Master of..." because when he makes the proclamation himself, he is forced to use a (non-approved) alternative. The clear-cut wording, usable by all, would be; "In the name of the Grand Lodge of Alberta, Ancient, Free and Accepted Masons..." After all, that is the only correct style and title of our Grand Lodge.

There are some other jurisdictions which have adopted the prefix "Most Worshipful" with the names of their Grand Lodges and they rightfully use it for their own designations - not so, however, in Alberta. Yes, or maybe, it is just a matter of semantics, but don't we always want to do the right thing?

The Globes of the Lodge

By MWBro Myron Lusk

Abridged from the papers of Fiat Lux Lodge of Research No. 1980

When we refer to globes of the Lodge, perhaps we do so without understanding how controversial their form may be. If we speak of them as being celestial and terrestrial, we talk about a relatively modern concept, not derived from the Old Testament. Even the examination of interpretations of religious scholars fails to produce a uniform description of the precise shape and design of the globes which adorned the pillars "Boaz" and "Jachin."

They are variously called chapters, capitals, crowns, pomels or globes. Their form is described as globular, bowl-shaped, egg-shaped, and lotus bud or lily-shaped. The one consistency this writer found was that all sources seemed certain that there is considerable doubt as to what they were really like.

Oliver Day Street informs us in his *Symbolism of the Three Degrees* that celestial globes were in existence during the time of the great scholar, St Bede (AD 673-735), but it was about AD 1100-1250, that the sphere shape of the earth found acceptance among the philosophers and scholars. The Nuremberg globe of Behaim, of Germany, and the Laon globe of France were dated 1492. These are said to be the earliest known "global maps." From *Funk and Wagnall's Standard Reference Encyclopedia* (Vol 11, p 3946), we learn that in the 2nd century the Alexandrian astronomer Ptolemy drew maps which clearly indicated his understanding of the problems involved in representing a spherical earth on a plane surface, but it was not until the trips of Marco Polo, in the 13th century, the Crusades of the 12th and 13th centuries and the Portuguese and Spanish voyages of the 15th and 16th centuries, that the concept of the spherical earth was not considered heretical by ecclesiastical authorities.

We may now explore some of the many interpretations by Masonic students on the subject of the globes and will complete these explorations with a verbatim description of a ritual presentation of the globes, practiced in the 1800s by Loge Le Progrès de l'Océanie No 371 of Honolulu.

In *The Perfect Ashlar* by Bro John Lawrence (pp 99-100), we are told: "The Chaldaic version expressly calls the chapter a crown, but Rabbi Solomon, in his commentary, describes it as a globe, and Rabbi Gerstrom says it was like two crowns joined together.

Brother Lawrence goes one step farther to conjecture:

The custom... of surmounting the pillars with the celestial and terrestrial globes must have arisen from the fact that the constellations used to be found on the pillars which decorated the porch of the Egyptian temple of Amon.

Egyptian influence was, no doubt, evident in the building of King Solomon's Temple. The architectural and ornamental features were definitely of that origin. The two pillars at the porch way or entrance were probably of Egyptian style because of their great diameter as compared to their height (of about 6 diameters). The most popular and perhaps most



Rockyford Awards



Since 1990, Rockyford Lodge No 123, AF & AM, GRA, has annually given an award (of usually \$300) to the Grade 9 student of Rockyford School achieving the highest scholastic mark for the year.

In 1998, the third and last daughter of Audrey and Jim Cammaert won the award, following in the footsteps of her two sisters, Aqqqmbler (winner in 1992) and Niki (winner in 1995). The 1998 winner's name is Kaylea. Quite an achievement for one family.

The photograph shows (l to r) Niki, Kaylea and Amber.

beautiful capital then used by the Egyptians was the lotus bud capital, which is oval or egg-shaped. The lotus, or water lily was considered a sacred plant by the Egyptians and symbolized "universality" to them. There are those who believe that the chapters or globes were egg-shaped to symbolize the Universal Mother, the source of all life.

The Masonic author, Albert G. Mackey, also supported the opinion that the globes or chapters or capitals were in the shape of the lotus or Egyptian water-lily. On page 313 of his one-volume edition of the *Encyclopedia of Freemasonry*, he states:

...among the Egyptians the lotus was a symbol of the universe; and hence, although the Masons in their ritual have changed the expanded flower of the lotus, which crowned the chapter and surmounted each pillar of the porch, into a globe, they have retained the interpretation of universality. The Egyptian globe or egg and lotus or lily and the Masonic globe are all symbols of something universal, and the Masonic idea has only restricted by a natural impulse the idea to the universality of the Order and its benign influences. It is a pity that the Masonic ritualists did not preserve the Egyptian and Scriptural symbol of the lotus surrounding a ball or sphere, and omit the more modern figures of globes celestial and terrestrial.

Another revered Masonic writer, Albert Pike, says on page 9 of his classic *Morals and Dogma*, describing the two columns:

The capitals were enriched by pomegranates of bronze, covered by bronze network and ornamented with wreaths of bronze, and appear to have imitated the shape of the seed-vessel of the lotus or Egyptian lily, a sacred symbol to the Hindus and Egyptians.... It is customary, in Lodges of the York Rite, to see a celestial globe on one and a terrestrial globe on the other, but these are not warranted, if the object be to imitate the original two columns of the Temple.

Brother Harry Carr in his book *The Freemason at Work*, (pp 274-275), opines that the words "Masonry Universal" in-

spired the symbolic use of the celestial and terrestrial globes. He quotes from an unidentified ritual lecture, entitled "The Explanation of the Second Tracing Board",

... in which the Masonic description of Solomon's pillars stated that they were "further adorned with two spherical balls, on which were delineated maps of the celestial and terrestrial globes [symbolizing] masonry universal." The symbolism of the globes is wholly acceptable, but the statement that Solomon's pillars were adorned with globes depicting those two maps is nonsense, a flight of fancy, doubtless introduced by a fanatical "improver" who was determined to make the ritual comply with his ill-founded theories.

For a more practical and in depth coverage of ritual description of the globes, this writer offers the following excerpts from the Working Ritual translated and abridged from the French ritual of the Scottish Rite Second Degree or Degree of Companero.

In the Degree of Compagnon or as we know it, Fellowcraft, the Candidate is caused to make five journeys or circumambulations. In the middle of the Lodge, toward the East are set two spheres, one celestial and the other terrestrial. After the Candidate had made three of the five journeys, the "Worshipful" instructed he make his fourth journey with a rule and square in his hands. The Brother Expert handed the Candidate a rule and square. He caused the Candidate to make the circuit of the Lodge, led him before each of the globes and spoke to him some words about their nature after which he was placed between the two pillars in the West. The "Worshipful" then delivered the following lecture, typical of the time in history when it was composed, and apropos to the historical references given earlier in this paper.

My Brother, after having studied the Liberal Arts, the fourth period of the labours of the initiate is used for the application of his knowledge in geometry for the good of society. To render more solid results of the discoveries obtained by means of this sublime art, learned men have conceived of the two artificial globes which you have viewed and upon which are delineated the great divisions of the earth and of the azure vault by which it is surrounded. It is by means of these that one shows and that one explains the changes resulting from the yearly revolution of our globe upon its axis. It is now beyond doubt that it is the earth which by turning on its axis in the period of about 24 hours, presents successively all parts of its surface to the sun, and produces in alternation, the day and the night, while the luminous star rests as if motionless at the centre of our planetary system. The ancients held the contrary and you will estimate how it is difficult and dangerous to publish the truth when it comes against fanaticism and against superstition, when you remember that it is not three centuries since learned Galileo, who discovered the motion of the earth about the sun paid with his liberty for the boldness of announcing this and proving it. Shortly before then the mariner's compass having been invented, a brave navigator was bold enough to launch out among unknown oceans and the numerous nations who the sea had seemed bound to separate from the rest of mankind, were to come to enlarge the roll of the Human Species. There was known at last the spherical form of the terrestrial globe and the rest was soon thought out.

If you examine with a little attention the celestial globe, you will find there the sources of almost all the mysteries and symbols of Masonry, and you will reckon up for yourself, the treasury of things inconceivable to the negligent Mason or unused by him. You will know how to find them if you labour with zeal and perseverance.

But, my Brother, let not this study be only from pure curiosity, and disgraceful to you, for the lore you would obtain from study of

Millennium Lodge U.D.



As reported in the January 1999 *Grand Lodge Bulletin*, Millennium Lodge Under Dispensation, the second Lodge in Fort McMurray, was instituted by the Grand Master on September 5, 1998. The photograph shows, left to right, RWBro Bill Jamieson, DDGM of Athabasca District, WBro Brian Shimmons, first WM of the new Lodge, and MWBro Jim Roberts, Grand Master of the Grand Lodge of Alberta.

Grand Master's Itinerary

March

- 13 Ye Olde Craft Lodge, Acacia Lodge Hall, Edmonton
- 19-20 All Canada Conference, Winnipeg
- 27 Central Alberta Valley AASR
- 31 Tri-Lodge Meeting, Red Deer

the secrets of our mysteries would be unproductive of virtues.

Then, in the "Instruction of the Candidate" similar to our "proving up" the Candidate was required to answer a set of questions. The item concerning the globes went thus — Question: "What were you taught on the fourth journey?" Answer: "I was taught to make use of the globe, product of the research and learning of our ancestors by means of which we are enabled to explain a great number of phenomena of nature; to know the reason for the diversity of seasons, the progress of the stars and the causes of their apparent perturbations. It is to help me to calculate these marvellous facts that I have been given a rule and square."

Something of great importance the reader has probably noted is that these globes of the Scottish Rite are not atop the pillars "Boaz" and "Jachin."

In closing, the writer would observe that we have had innovators and innovations for a long time, some good, some bad. The innovation of the globes, celestial and terrestrial, does not hold a place in the rituals of this jurisdiction, although it may elsewhere. The writer leaves it to the reader to form his own opinion as to whether this is the Craft's loss or gain.

NOTE: Due to its length, this paper has been severely condensed, a complete copy can be obtained from the Secretary of Fiat Lux Lodge of Research or through a subscribing membership.

Some Thoughts on the Institution of Freemasonry

Presented by **RWBro Joshua Phillpotts**, DDGM, Lakeland District on the occasion of his Official Visit to Ye Olde Craft Lodge No. 196, Saturday, September 12, 1998.

To appreciate for what we should be looking, the three aspects of the definition of Freemasonry is germane — “A beautiful system of morality, based on allegory, and illustrated by symbols.”

(A) **A beautiful system of morality** — which draws together from a variety of sources, numerous principles, ideas, and statements; all of which possess the same or similar characteristics. These have been organized into a composite whole, and present a comprehensive body of doctrines which recognizes that man is a rational being, capable of **retrospection, inspection, and propection.**

Through **retrospection**, information based upon historical data, or trustworthy tradition, is laid before us, to facilitate our present contemplation. Collected from diverse sources, and over a time-span of thousands of years, the writings of the chroniclers whether of empires, dynasties, or civilizations have provided for posterity a priceless legacy in their works; while others who lived before the art of writing was developed, or who lacked resources or literary skill, have provided another stream of information which has its headwaters in dim antiquity. This oral information is referred to as ‘tradition.’ However, because it is transmitted by word-of-mouth, each successive transmission is subject to the mood and experience of the ‘storyteller,’ as well as to the particular prevailing conditions of the times, whether these were religious, cultural, or political considerations. It will therefore be readily seen that tradition, while motivated by a sincere desire to pass on accurate information failed in this endeavour, because after numerous cycles of ‘hearing and telling’; the end product usually bears little or no resemblance to what really took place in the first instance. Thus what is presented, may not be intentionally untruthful; but it is also not factual!

As a Mason it would be foolhardy to put one’s ‘head on the block’ so to speak, in defence of any assertion which is based on a statement such as “Masonic tradition informs us that...” Be clear in your own mind that much of what ‘tradition informs us’ is fanciful and conjectural. Tradition, while not of much historical value, contains important lessons regarding words, and actions; and their consequences. Many virtues and their contrary vices serve to illustrate this point: truth vs. falsehood; integrity vs. duplicity; right vs. wrong; fidelity vs. churlishness; constancy vs. vacillation; etc.

The use of the term ‘morality’ is far more encompassing than just the commonly regarded sexual connotation. It is the standard of right conduct, and edifying speech. As already stated above, man is a rational creature, and as such, is accountable for every word and action which issues from the exercise of his own free-will. Those which are good and beneficial receive the approbation of heaven and earth; while those which are bad, degrading, and injurious, expose the person to censure, reprehension and blame. No well-constituted Mason will regard the telling of risqué or smutty jokes as proper utterances of one who holds himself to be a man of honour and a Mason, never mind how boisterous may be the roar of laughter erupting from the Brethren assembled. You

will have to accept full responsibility for having thus dragged a Mason’s spotless standard in the mud. It is prudent that we all pay closer attention to upholding our noble heritage — this beautiful system of morality whereby good men are made better. If anyone of us feels that the lofty principles and ethical standards which Masonry enjoins, is not for him, then he should carefully ponder what his options are.

Retrospection reminds us that we are members of a time-honoured institution, that our membership is a privilege, not a right. This leads us to **Inspection** by which we take stock of ourselves, our conversation, and our action, and wherever we discover defects in any of these, to make it our immediate and fervent resolution to set about correcting and eradicating the baser elements of our nature, which impede our growth in moral excellence; and would render us worthless as role models, for then, non-Masons would not see in us anything worthy of emulating. We must maintain our commitment to practising every day, the Mason’s lessons of ‘exalted morality.’

There is a fundamental difference between the many purely secular service clubs and the Masonic Order. While in the former, mediocrity of personal conduct is of little or no consequence, where being an ‘example-setter’ in morals and ethics is not a top priority, where those who occupy positions of leadership, if bent on courting popularity may opt to lower standards, and

as it were, to ‘go with the flow’ (which like water, is downwards); confident in the fact that they would not likely incur the censure of their peers. Not so in Freemasonry, which sets us the standard of its lofty ideals, and inviolable principles, and would have us aspire to attaining only what is noblest and best; to lift our sights and to strive after what is truly worthy of emulation. To us is entrusted the preservation and defence of a priceless treasure, - this, our Masonic heritage.

Propection. The Third Millennium is fast approaching. The future of Freemasonry for better or for worse, is in the hands of ourselves, — the present generation of Masons. There is no magic formula for perpetuating the sense of vocation; of witness; and of tireless exertion; unless this vision, this evidence, and this firm resolution are all found enshrined within the innermost being of every individual committed Mason. “Lives of great men all remind us we can make our lives sublime; and departing, leave behind us, footprints on the sands of time.”

(B) **Based on Allegory** — Allegory consists in the presentation of one subject under the semblance of another. It presents an idea or an argument not by direct exposition; but in the guise of a fictitious narrative (or a description of an imaginary object) so constructed as to correspond analogically to the idea presented.

In the murder of our Grand Master Hiram Abiff, we see the death of the builder of the noble edifice; of the statesman; of the mentor. By transference of thought the designer of the inner, or spiritual temple has experienced death. The fallout is widespread consternation, both politically and spiritually. Sound learning disappears — no plans on the trestleboard! — an age of darkness has cast its pall of ignorance over man’s

*“...man is a rational being,
capable of retrospection,
inspection, and
propection.”*

pursuits. The grave opened its mouth and voraciously ingests the lifeless body of our Grand Master, and all seems lost in the abyss, as evil for a while dominates the scene.

The Raising of the Grand Master on the Five Points of Fellowship speaks of love and devotion; of rekindled life beyond death; of time in the context of eternity. From the horizontal which parallels the earth's surface, to the vertical which indicates the movement into the realm of light and illimitable eternity, are truths powerfully portrayed.

Let our minds again recur to the opening sentence of Ecclesiastics 12 — "Remember now thy Creator..." "A charge to keep I have, a GOD to glorify, and if I my trust betray, I shall forever die." We treasure precious memories and confidences; but complicity in anything contrary to the laws of GOD and man are especially forbidden. We are called to demonstrate constancy in our friendships, to be the champion of the helpless and oppressed; the defender of the faith and of the faithful, even in the face of massed hostile forces. In a word, to be vigilant and solicitous of the welfare of humankind generally, and of our beloved Craft in particular.

We see ourselves as GOD's active and diligent messengers. As Milton so beautifully expresses it in the sonnet "On His Blindness"; "...thousands at His bidding speed, / And post o'er land and ocean without rest; / They also serve who only stand and wait."

What has just been stated in the Five Points of Fellowship is an "allegory of words," but there is also an "allegory of fact," as in the miraculous falling of dew on Gideon's fleece (Judges 6:37-38) which was literally true; but it points to the infinitely more important fact of something which occurs through direct Divine intervention. In the same way, much of Masonry is veiled in Allegory.

(C) **Illustrated by Symbols** — The Square, the Level, and the Plumb-rule, are some of our symbols. We speak of a 'square deal' which has an abstract appeal to the person addressed. To 'level' with someone denotes the trustworthiness and completeness of what we have imparted. Commencing with our earliest formative years, symbols have played a major role in our progressive education. Similarly, in Freemasonry as a progressive science, one symbol may provide us with several lessons or insights over the course of our Masonic career; and by visualizing the symbol the intended lessons are more readily assimilated and remembered.

It is my hope that you will derive some lasting benefit from what I have presented, and that you will continue to discover new truths; that Masonry will ennoble your hearts, and prompt you to seek light, more light, and further light, to illumine your path which leads from this sublunary abode, to the realm of eternal bliss and love.

Shriners' Hospitals

Members of the First Plaster Rock Beaver Colony of Scouts Canada sent a donation to the (Montreal) hospital in memory of the grandfather of one of their leaders. The scouts received a thank-you letter for their donation and were inspired to donate all of their 1997-98 Scout dues to the hospital. They sent a note with their donation: "We thank you for your circus, your parades and your smiling faces. It is appreciated by this beaver colony. This is for your kids from our kids."

Your Shriners' Hospitals Magazine
Fall 1998

80 Years DeMolay

This year the Order of DeMolay celebrates its 80th Anniversary, commemorating the event when nine young men gathered in 1919 to form what is called the *premier youth organization dedicated to teaching young men to be better persons and leaders*. To this day, under the advisorship of adults, they concentrate on leadership skills, civic awareness, responsibility and character development. DeMolay builds confidence, teaches responsibility, cooperation and community service, and fosters trust, respect, fellowship, patriotism, reverence and sharing in the spirit of "Creating Tomorrow's Leaders Today!"

Third Lodge in Slovenia

On October 17, 1998, Lodge *Arcus* was instituted by the Grand Lodge Officers of the Grand Lodge of Austria, in the capital city of Ljubljana. The Latin name "Arcus" refers to the heavenly arch which spans the firmament, symbolic of the unity of all Freemasonry in the world. As early as 1782, the first Lodge on Slovenian soil had been established in Maribor, named "United Hearts"; ten years later Lodge "Benevolence and Perseverance" was formed in Ljubljana. Pressures exerted by the Habsburg Monarchy resulted in the first Lodge being moved to Graz in Styria, where it existed until 1788. The other Lodge did not fare better and it has taken about two centuries for a revival of Freemasonry in Slovenia.

Now having three Lodges in that country is of significance, because, while the Slovene Masons are most grateful to their Austrian Brethren for enabling them to rebuild the Order, only now can they contemplate forming their own national Grand Lodge. We shall watch their progress with great interest.

Book Alert

The Head of God: The Lost Treasure of the Templars

by Keith Lauder

This is not a typical book review in that I have not read *The Head of God* (\$39.95) in its entirety. Thanks to the generous policy of Chapters bookstores which allows customers the opportunity to peruse their wares prior to purchase, I was able to skim over the book's contents fairly well. Those parts which I did read in detail were well written in a clear style. The reason that I did not purchase the book is that the book is of the genre of "alternate history." I have given up on this class of books as each author reworks well trodden ground and frequently ignores well known facts. While *The Head of God* does mention Freemasonry, I doubt that the book will advance Masonic history significantly. The book reviews some well known history of the Knights Templar. The lost treasure of the Templars, if my perusal is correct, is that the Baphomet, a heathen idol-head, supposedly worshipped by the Templars is nothing less than the embalmed head of Jesus. Further it appears that this head is buried under Rosslyn Chapel. Christopher Knight and Robert Lomas in *The Hiram Key* suggested that the lost scrolls of Jesus were under Rosslyn Chapel. Now we have the head of Jesus under the same chapel. Why shouldn't one be sceptical of such alternate history?