

SYMBOLISM (the Sun & THE WORD)

by C. T. Barlow

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Birmingham. 20.

C.T.B.

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## SYMBOLISM (the Sun and THE WORD)

March 1943

On the occasion of our previous meeting, I gave a brief talk to a small number of our own members on the subject of the Sun, the object being to indicate the use of it as a symbol of the deity from most ancient times and even now. Without waste of time on figures, reference was made to the physical properties and peculiarities of the Sun of this earth, which is the one great necessity of life itself, providing us and all other animal, vegetable, and other forms of life with heat, light, moisture, and food. Everything is attracted towards it in a greater or lesser degree; the earth was part of it; the length of its life is unknown; how long it will last is practically incalculable in terms that we could understand; it cannot be looked at with the naked eye; and, but for the merciful provision of intervening clouds and atmospheres, sometimes with the assistance of darkly 'smoked' glasses, it could not be 'faced' at all. There is, and always must be, a cloud or veil between us and the Sun; and, the sudden complete withdrawal of the Sun would result in our instant end.

In almost every respect, the Sun is the one perfect symbol of the deity .... the great and most important difference being that whereas the Sun was created (had a beginning) and some day (but when?) will come to an end, the deity is uncreated, is from everlasting to everlasting, is unchanged and unchangeable, is omnipotent, omniscient,

and omnipresent, is the I A M, of whom we learn so much in the Chapter.

Who shall blame our most ancient brethren if they worshipped the natural Sun either before or after they made a symbol of it such as we have presented to us in our first T.B.? It was everything to them from the cradle (if they had such a thing) even to the grave. We use the same symbol to-day ... it is in our dictionaries, together with other symbols to indicate the phases of the Moon. The ancients used it to symbolise both the Sun and the deity and it has much to commend it even to-day. The point is the 'unknown' and the circle is the emblem of eternity.

We make most frequent references to the Sun, and to light, shadows, clouds, veils, and darkness, in many of our hymns, songs, poems, prayers, and in our everyday conversation. In doing so, we are using symbols, frequently without the slightest effort of thought, and, quite naturally, but yet in reality having something of a spiritual character at the back of our minds. The V. S. L. is also full of such symbolisms, and when once we grasp the general thought - and I hope we may do so - we shall marvel at our previous omission to realise the facts. See attached sheet

From p. 11. Seeds are sown and covered up. Darkness is their state for a time. Some of us may remember the childish poem which commences "Little brown seed, O, little brown brother, are you awake in the dark?" The action of the Sun (heat, light, and moisture) causes germination, and in due course there is birth. Flower buds and new leaves

\* The following are extracts from a lecture given some forty years ago by a then wellknown Birmingham Minister ..

"Christianity has had its dark ages, and millions are still "wandering in the starlight of a Faith outworn." Note the term 'starlight' as indicating the very minimum of natural light during the period of darkness. Then again, he says "The night in its moral and spiritual aspect is still with us. Some think that the dark curtain will never be lifted; "we now see through a glass darkly." He speaks also of "the passing away of old darkness, and the spread of a brighter "higher, clearer light." All this is figurative or symbolical language, but with a good, clear meaning.

On Sunday, 21 March 1943, during a broadcast, our Prime Minister, Mr. Churchill, used the phrase "It is our duty to peer through the mists of the future to the end of the War." (This is not so very different from the business man's advice to keep an eye on results.)

In conversation, we often refer to the "dawning of a new day," when we really mean a change of one kind or another, perhaps resulting from the passing of ignorance to the acquisition of fresh light or intelligence. We speak also of a child or a person being happy and bright, or merry and bright or as having a bright and happy face (indicating intelligence). We have gone so far as to refer to a specific child as our ray of sunshine, or as our 'little bit of sunshine'. "A warm and friendly light" is another common phrase. We often hear of "veiled threats", and "clouded issues"; and when things "look black", circumstances at home or at business are not quite as

"bright" as usual, we are told by our wife or by our friends to cheer up ... "the Sun will shine again if we are patient".

When the storms are o'er us,  
And dark clouds before us;  
Then its light directeth,  
And our way protecteth.

(Hymn - Lord, Thy WORD Abideth.)

It is easily possible to find many other examples for yourselves; and probably you know many that are better than mine.

To page 10.

~~11/22 - 212 - The holy city, new Jerusalem  
coming down from God out of  
heaven, to -  
Northam Road  
212~~

~~13. No need of the sun or the moon  
To shine on this happy abode;  
Her light more splendid than noon  
Beams forth from the glory of God.  
The Lord is her light and her sun,  
Of life and salvation the spring:  
Jehovah and Jesus are one,  
Her Saviour, her God, and her King.~~

~~Don't forget Lead, kindly light  
Sun of my soul~~

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remain in darkness until heat as well as light call them to birth. Similarly, we were ourselves seeds (from semen) following a similar course (but not exactly in the ground, although we are said to be dust ----- earthy, etc.) and coming from darkness to light. Is it so strange that we should observe some such ritual in our own lodges and chapters? As with man, so with brother, who passes from the darkness of ignorance, to the natural light, thence first to the Great Light, and afterwards to other symbolical lights, both in lodge and in chapter, passing again in the former (Lodge) to the symbolical darkness of death; but, in chapter, attaining to that which symbolises **THAT GREAT LIGHT ----- THE WORD** . . . the spiritual **SUN**. And do please get it farthest from your minds that by **THE WORD** is meant something made up of so many letters of the English or of any other modern or ancient language or languages. At an appropriate time, after we have found something of apparent importance, not knowing in our blind ignorance what it is, something that has been lost for many years, perhaps for ages, we are permitted to read a short passage taken from the early history of the Creation and we learn something of the beginning of light (as far as this earth is concerned). "Let there be light . . . . and there was light" . . . . . The word 'light' is often used to signify truth. But, if we look up the Gospel by John, Chapter one and Verse one, we learn and understand more when we read "In the beginning was **THE WORD** and **THE WORD** was with God, and **THE WORD** was God". That should

be sufficient to indicate what is brought home to us in the chapter. We may have certain letters etc. upon our plate of gold, closely veiled, and securely hidden away in the darkness of the earth; but all that is merely symbolical of the GREAT I AM. We cannot see HIM, certainly not face to face; but only partially, dimly, as through clouds; for he is veiled from our sight; the Great Light is too powerful for us; and by that I mean spiritually, perhaps even mentally, just as our natural eyes cannot face the Sun of this earth.

I am almost conscious of the fact that at this stage it would be wrong of me to ask the question 'Do you see?' because I may not have dispersed the clouds, or the mental fog, surrounding the problem, and yet, I have tried to do so.

Perhaps I may remind you of the biblical saying that "No man hath seen God at any time". Even that need not prevent us from trying to get a clearer vision of Him. Moses saw no more than "the shadow of the hindparts" in answer to his urgent appeal to be allowed to see His face. Previously, he had seen Him only in the burning bush and later on had the reminder "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?".

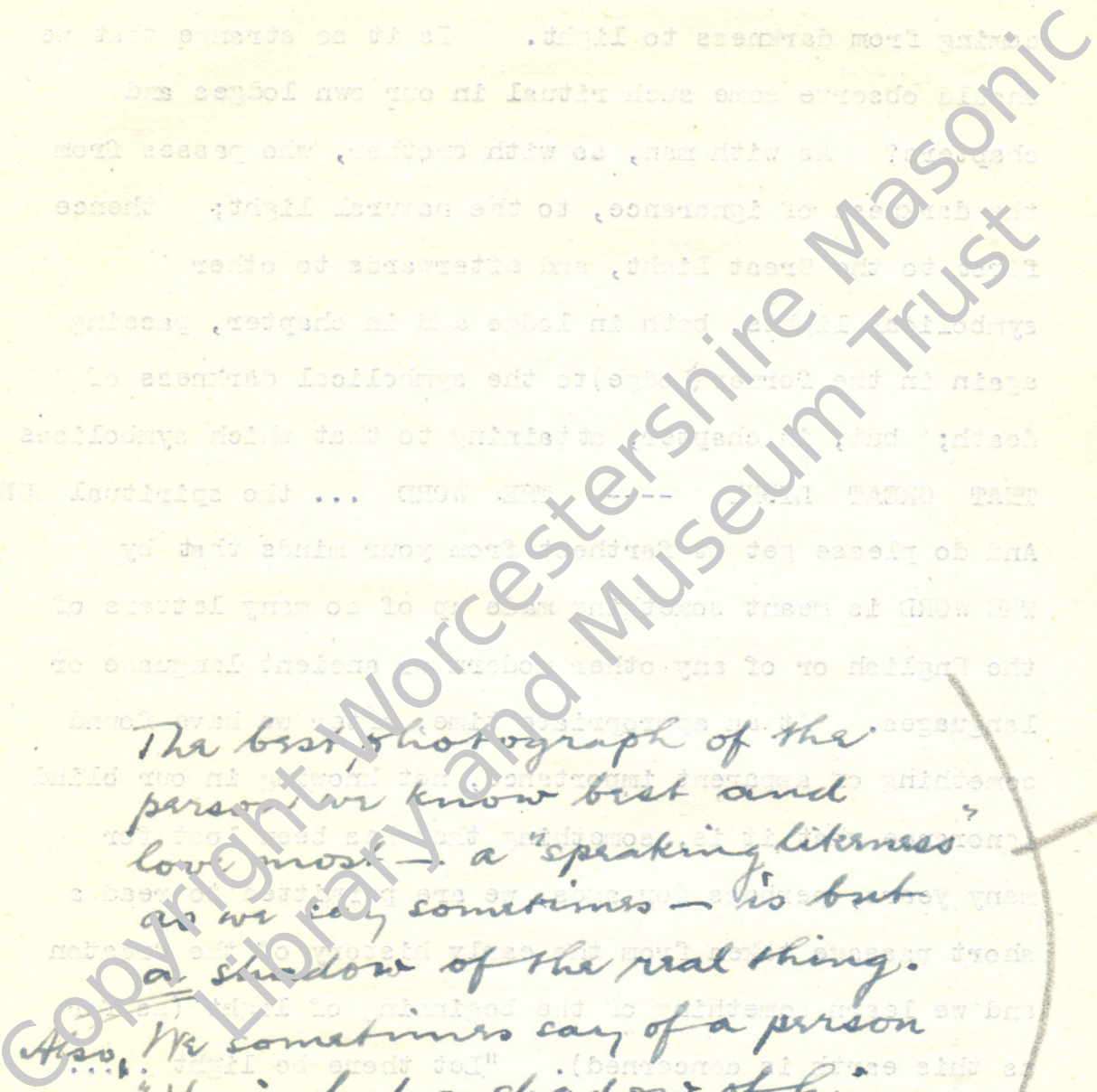
Moses spent forty days and forty nights on Mount Horeb to receive the two tables of testimony; and it is written that when he came down to the People "the skin of His

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 the darkness of ignorance, to the natural light; thence  
 to the Great Light, and afterwards to other  
 symbolic lights both in lodge and in chapter, passing  
 again in the form of light to the symbolic darkness of  
 death; but, the object of relating to that which symbolises  
 THAT GREAT LIGHT --- THE WORD ... the spiritual life  
 And do please get a further from your minds that by  
 THE WORD is meant merely the name of so many letters of  
 the English or of any other modern or ancient language or  
 languages.

The best photograph of the  
 person we know best and  
 love most - a "speaking likeness"  
 as we say sometimes - is but  
 a shadow of the real thing.

Also, We sometimes say of a person  
 "He is but a shadow of his  
 former self."

by John, Chapter one and verse one, we learn and understand  
 more when we read "In the beginning was THE WORD" and  
 THE WORD was with God, and THE WORD was God".





face shone", and that in consequence he used a veil while talking with the people. The Lord had descended 'in the cloud' and yet the brightness of his clouded presence was sufficient to have this remarkable effect upon the face of Moses.

The tabernacle built by Moses was divided by veils, in accordance with divine direction, the work being done by Aholiab and Bezeleel. I am sorry that we do not now use these veils, as in Scotland, Ireland, and elsewhere. It seems to me to be so very appropriate to pass from stage to stage, through the veils, getting nearer step by step towards the inner place of which it was commanded "And thou shalt put therein the ark of the testimony, and cover the ark with the veil". There we should find the final words, as commanded - "Holiness unto the Lord", which even to us should be significant.

You will observe that the ark was to be covered with the veil. Actually, the covering became more than a mere veil. The Israelites lost their Ark, and even the name of their God. Our ceremony, with which you are all familiar, will be better understood and appreciated when you remember these facts.

Perhaps we may be reminded that at our initiation the V. S. L. was open at a place that records the dedication of King Solomon's Temple, in which the Lord promised to set his name. But, in course of time, the people forgot their God - the Temple (externally) was destroyed - and it was

centuries later that the Light came again in its fulness. Meanwhile, much rubbish had accumulated, and had to be cleared away in the preparation of the ground for the foundation of the second Temple. This too is symbolical. The old rubbish was the equivalent of outworn faiths, creeds and beliefs; records of errors, sins, idolatries etc. Just as new wine is not to be put into old skins (bottles), and new cloth is not to be used for patching old coats, so we cannot build a new structure on a foundation of rubbish. In other words, there must be true and complete repentance and the giving up of all inclination towards any class of sin, before we can start upon a new life of truth.

I hope, most sincerely, that I have been successful in shedding new light upon some of our dark places, and that you will be disposed to renew your researches into the hidden mysteries not merely of nature and science, but of spiritual things. We don't know even yet more than five per cent of the knowable things of science. Fresh discoveries come to light year by year, and there are wonderful developments. How much more, therefore, have we to learn about the mysterious ways of the deity? Surely we have plenty of 'ground work' around us in the chapter itself; and not only is there much rubbish to clear away, but there is the re-building to occupy our energies afterwards.

*See the next sheet for  
the end.*

.....

And, finally, will you please register this thought. All natural light is from the Sun of this world, the natural Sun; and all spiritual light, which is TRUTH, is from the SUN of the spiritual world, that is from the deity Himself. Both the natural and the spiritual dawn upon us quite gradually; and on this earth we shall not see the one in its nakedness nor the other in its purity, fullness and glory. This will come later on, when we have passed the veil.

.....

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Ye, no more your suns descending,  
Waning moons no more shall see,  
But, your griefs for ever ending,  
Find eternal day in Me.

I, Jehovah, shining o'er you,  
Will disperse the gloom of night;  
I, the Lord, will be your glory;  
I your everlasting light.

ISAIAH 17

v. 19. The sun shall be no more thy light  
by day; neither for brightness shall the  
moon give light unto thee; but the Lord  
shall be unto thee an everlasting light,  
and ~~thy~~ <sup>my</sup> God thy glory.

v. 20. Thy sun shall no more go down; neither  
shall thy moon withdraw itself; for the  
Lord shall be thine everlasting light,  
and the days of thy mourning shall be  
ended.

Psalm 119. v. 105. (for candle)  
Thy word is a lamp unto me  
and a light unto my path

Wretham Road  
212.

The Holy City, new Jerusalem, coming  
down from God out of Heaven, etc. ...

V.3. No need of the Sun or the Moon,  
To shine on this happy abode;  
Her Light, more resplendent  
than noon  
Beams forth from the Glory of God.  
The Lord is her Light and her Sun,  
Of life and salvation the spring,  
Jehovah and Jesus are One,  
Her ~~Saviour~~, her God, and her King.  
*Saviour*

Don't forget 'Lead Kindly Light' .....

'Sun of my Soul' .....

How often do we refer to a person as 'living under a cloud'? It may be a cloud of suspicion, or of trouble of quite another kind. Uncertainty about our job, our business, our own health, the health of friends, or the health and happiness of near relatives would be covered by the phrase. The real truth is veiled or hidden from us. A near relative is unwell - there are medical consultations - there is doubt and suspicion - we may remove the trouble by a slight operation (always slight) - but we cannot be sure - then the operation - then the verdict - it may be a few months etc.. There is 'life under a cloud'. Of course, there's a silver lining - there always is, if we can see it. The sympathy and kindly acts of neighbours and friends constitute part of the silver lining - but it may be that we must wait a long time for the morning light to break through. If the doctor says "Carcinoma" we know that the period under the cloud may be long and painful.

What about the man who says rather frequently "I can't see daylight yet; but I'm nearer to it"? One of our members here tonight has had some awkward jobs put before him. It is easy to make a drawing, or even a pattern (made-up) of the article wanted as a drop-forging in steel. We know in a general way how the hot metal should flow, or at least how we want it to flow. We may have to 'trap' it here or there to make it flow somewhere else; but sometimes it just won't happen. Day by day, as the result of trial and error, after we have used up our own knowledge, we get something nearer the mark; but we are still "in the dark", and we "can't see daylight". What are we striving after? Truth ... scientific truth; but we refer to it as "light" or "daylight". And there are lots of other instances in our lives where we think and speak in similar symbols. Do we use the V. S. L. as our great light?

LUNCH - 7 April 1943

Confronted with a difficult problem, a politician recently said, he will wrestle with it until dawn if necessary. When, of course, he sees daylight.

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Telephone:  
NORthern 0721.

Notes for the future.

"Homestead,"  
22, Hamstead Hill  
Handsworth  
Birmingham

Framed motto over the writing-table of  
Buttovan: - I am that which is:  
I am all that is,  
that was, and that shall be.  
No mortal man hath lifted My veil.  
He proceeds from Himself alone,  
and to Him alone do all things  
owe their existence.

B. 43. v. 3. O send out thy light and thy truth:  
let them lead me: let them bring me  
unto thy holy hill, and to thy  
tabernacles.

B. 84. v. 11. For the Lord God is a sun and shield

B. 119. v. 105. Thy word is a lamp (or candle) unto  
my feet, and a light unto my path.

Hymn T.A.M. As with gladness men of old  
Did the guiding star behold,  
As with joy they hail'd its light,  
Leading onward, beaming bright;  
So, most gracious Lord may we  
Evermore be led to Thee.  
= And when earthly things are past,  
Bringing our ransomed souls at last  
Where they need no star to guide,  
Where no clouds thy glory hide.  
= In the heavenly country bright  
Need they no created light;  
Thou its light, its joy, its Crown,  
Thou its Sun which goes not down.  
=

# Supreme Order of The Holy Royal Arch.



Godson Chapter, No. 2385.

(Consecrated July 20th. 1897.)

Ex. Comp. Archie A. Bateman, Z.  
Ex. Comp. R. M. Badley, H.  
Ex. Comp. T. P. Dallow, J.

85, Marshall Street,  
Smethwick,

2nd April 1943.

Dear Sir and Companion,

You are requested to attend a Convocation of the Chapter, at the Masonic Rooms, Talbot Hotel, Oldbury, on Friday, the 9th of April, 1943, at 5.30 p.m. precisely.

By desire of M. Ex. Comp. Archie A. Bateman, Z

Dark Morning Dress or Uniform.

E. H. Parkes, P.P.G.A.S.,  
Scribe E.

M.E.Z.'s Address  
Tudor House,  
Stourbridge,

Phone No. Stourbridge 57344. Office: Lye 181.

## LABOUR

1. To open Chapter at 5.30 p.m. punctually.
2. To read, and if approved, confirm the minutes of the last regular Convocation held on Friday the 12th day of February, 1943.
3. To elect Principals for the ensuing year.
4. To elect Treasurer.
5. To elect Auditors.
6. To elect Janitor.
7. Ex. Comp. C. T. Barlow, P.P.G.P.S. will give a paper "Common words and sayings that are Symbolical."
8. Ex. Comp. E. T. Barlow will propose that a sum of money be voted from the Chapter Fund to provide a P.Z.'s for the retiring M.E.Z.
9. To receive propositions,
10. To receive reports.
11. To close the Chapter.

Treasurer and Almoner:

Ex. Comp. C. T. BARLOW, P.P.G.Soj., 22, Hamstead Hill, Handsworth, Birmingham, 20. 'Phone NORTHERN 0721

E. Comp. E. H. Parkes, S.E., 85, Marshall Street, Smethwick, will be glad to know by the 5th April, 1943, whether Companions intend being present or not.

Companions wishing to invite visitors are requested to intimate same to S.E. six days before the meeting.

DINNER AT 6.45 p.m.

Our next Regular Meeting will be held on FRIDAY, 8th OCTOBER, 1943