

THE LODGE AND THE CANDIDATE

By Robert I. Clegg

Part I, Proposing and Recommending

(Bulletin No. 10, Sep 1917)

THE very word "candidate" has a special significance. It means one clothed in white. As a symbol the color reference is striking, representing as it does the stainless and unblemished. It is also a reminder of the apron and all which that emblem teaches.

One who applies for the degrees of Masonry must do so of his own free will and accord. He cannot be solicited to become a member. No invitation in any form is offered to him. Of all the requirements for a clear application this one is in the most rigorous class.

THE PETITION

A petition for the degrees is usually in brief form. It recites that the petitioner has long had a favorable opinion of the institution and if found worthy is desirous of being admitted a member; that he believes in the existence of a Supreme Being; that he has (or has not) before petitioned a Lodge of Free and Accepted Masons for admission; that he has lived in the same locality since the date he sets forth in the petition; states when and where he was born; and also gives his occupation. To this document there is appended his own signature and usually two Masonic endorsers.

Of course it is only to be expected that the endorsers of the application are able of their own knowledge to verify some, if not all, of the statements made in the document to which they have attached their signatures. It is not altogether reasonable that as witnesses their names are merely to be accepted as deposing that if required they can prove the identity of the person signing the statement.

CHANGES DUE TO NEW CONDITIONS

For a number of years there has been a tendency to elaborate the forms of petition for the degrees and that the method of investigation be extended and in general improved. That the candidate shall be more thoroughly put upon record in certain essential particulars is the object of these developments. Already in this paper I have presented a simple form of application and now I offer the clauses found in the application adopted in Pennsylvania so far as these are affected by recent developments.

"Name in full.... Age..... years. Date of birth..... Occupation (state specifically and in detail the character of the occupation)..... Residence of petitioner (give street and number)..... Where I have continuously resided since My former residences were at.....for.....years, and at.....for.....years. Place of birth.....Name of employer Date of signature.....Signed.....

"I recommend the petitioner as worthy, and certify that I have been personally acquainted with him for....years immediately preceding this date.

"Date.....Signed.....

"I recommend the applicant as worthy, and certify that I have been personally acquainted with him for.....years immediately preceding this date.

"Date..... Signed.....

PRESENTATION OF THE PETITION

This petition accompanied with the fee stipulated by the bylaws of the Lodge is presented at a communication of that body. If no sufficient objection, orally or in writing, is addressed openly to the Lodge or privately presented to the Master, the petition is received and acted upon to the extent of appointing a Committee of Investigation. The Committee makes suitable inquiries and reports at a succeeding communication of a Lodge. Some difference of opinion may easily arise as to what are "suitable" avenues of investigation for the Committee.

COMMITTEE OF INVESTIGATION

Whether the endorsers know much or little about the petitioner does not release the members of the Committee of Investigation from the full share of responsibility for a thorough inquiry into the worthiness of the applicant to receive the Masonic degrees in the Lodge to which he has applied for this privilege.

THE ESSENTIAL REQUIREMENTS

What are these essential requirements?

The Ancient Charges exact only the broadest of faiths. "That religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever persuasions they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance."

My own State (Ohio) interprets this in its Code as "No religious test shall ever be required of any applicant for the benefits of Masonry other than a steadfast belief in the existence and perfection of Deity; and no lodge under this Jurisdiction shall receive any candidate without the acknowledgment of such belief." Of course the Ohio Code also accepts as law the foregoing excerpt from the old Charges.

It is also provided by the same State Code that "At his reception into the Lodge of Entered Apprentices, the candidate must be able to respond of his own accord that in times of difficulty and danger he trusts in God. The Masonic requirement is in the expression of faith and trust--faith in God and trust in His protection-- and if the candidate does not so respond he should be conducted from the Lodge." The Code further recites that "Masonry is above sectarianism and embraces all who acknowledge a belief in God."

Sundry other qualifications are not so universally insisted upon as is the matter of religious faith, though even in that important particular there are a very few instances where the rigor of the situation is waived.

We are also informed by the old Charges that "The persons admitted members of a Lodge must be good and true men, freeborn and of mature and discreet age, bondmen, no women, no immoral or scandalous men, but of good report."

At least one great Masonic jurisdiction no longer follows this paragraph in its entirety. England uses "free" instead of "freeborn."

Just what is "mature and discreet age" may be variously estimated. Most jurisdictions specify twenty-one years as the minimum. Exceptions have been known. The son of a Mason was of old known as a Lewis and was privileged to become a member at an earlier age than other applicants for the degrees.

Among the other regulations are that the candidates shall be of good and honest parentage, and that they have "right and perfect limbs and able of body to attend the said science."

Many hold that the individual must be judged by his own acts and therefore this old stipulation as to legitimate birth no longer obtains as tenaciously as of yore. There is also great difference of opinion and of practice with regard to the matter of what is sometimes called "physical perfection." One jurisdiction has gone on record with the following: "A candidate for the degree of Entered Apprentice should be able physically, as well as intellectually, of himself and without exterior aid or assistance from another, to receive and impart all the essentials for Masonic recognition." It is obviously impossible here on the printed page to specify in detail all that the candidate will be instructed as to the requirements of Masonic recognition.

Some Grand Lodges are much more insistent than others as to the extent of bodily imperfection that may prevail in order to disqualify the applicant. It is usually held that the question only arises before the candidate receives the Entered Apprentice degree. Should he by some accident occurring subsequent to initiation suffer mutilation, this is sufficient cause in eight United States Jurisdictions for arresting his further advancement.

THE DOCTRINE OF "PHYSICAL PERFECTION"

The Grand Master of Alabama, in 1915, in his annual report dealt with the physical and other qualifications after this wise:

"One of the first lessons taught the initiate is that 'it is the internal and not the external qualifications of a man which recommend him to be made a Mason,' and yet, we are prone to overlook any little stain on the moral character, and waive any defect in the mental ability of a petitioner which renders him incapable of properly understanding or comprehending the principles of our fraternity. We are not willing to sit in judgment upon the intellectual attainments--or rather, the lack of them-- of one who desires to connect himself with our ancient and honorable institution, but we never overlook a stiff knee, nor waive the loss of a foot, nor the first joint of a thumb. In so doing we deny membership to many men of big brains and warm hearts; men of good moral character; men whose mental ability and intellectual attainments would be of great benefit to the craft and of greater benefit to the world by reason of their association with us, and their help in the great work in which we are engaged.

"The requirements that an acceptable petitioner shall be 'perfect in member' comes to us from the days of operative Masonry when there was, probably, good reason therefor, but has little to recommend it now except its antiquity, and, as I view it, with so little to recommend it, and so much to condemn it, it is time that we modify it, even at the risk of shattering what might be termed a landmark.

"I believe that intellectually, morally, and socially, the effect upon the candidate and upon the craft would be beneficial if by amending or modifying the present law concerning physical perfection or qualifications we look more closely into the intellectual, moral, and social qualifications of the petitioner, and admit those who are worthy and well qualified from these standpoints, and waive such slight physical requirements as now prohibit the reception of a petitioner who cannot perfectly exemplify our ritual. I therefore recommend:

"That our constitutions and edicts be so amended that the question of physical qualifications for initiation or advancement be left to the subordinate petitioned lodge, subject to the approval of the Grand Master."

The suggestion bore fruit. An amendment adopted in 1916, reads as follows:

"No subordinate lodge shall proceed to confer any or either of the degrees of Masonry upon any person who is not a man, freeborn, of the age of twenty-one years or upward, of good reputation, of sufficient natural and intellectual endowment, with an estate, office, occupation, or some other obvious source of honest subsistence, from which he may be able to spare something for works of charity and for maintaining the ancient dignity and utility of the Masonic institution. If the petitioner be physically defective by reason of deformity or being maimed, his eligibility shall be determined by the lodge to which he has applied, and if determined favorably to the petitioner he shall be eligible to receive the degrees of Masonry when the action of the lodge has been approved by the Grand Master in writing."

It is the law in Indiana that "The Grand Master may with the consent of the Committee on Jurisprudence allow lodges to receive and ballot on petitions for membership of those who can by the aid of artificial appliances conform to the ceremonies of the order."

Since the adoption of this law in 1911, the average number of such petitions has not exceeded eight in any one year. Indiana has a membership of over seventy thousand Masons and therefore the ratio of the "physically imperfect" is numerically very small. Probably the method employed acts to some extent to deter or at least to lessen the number of applications because of the official approval required of those who are not influenced by the local personal equation. They do not have an acquaintance with the applicants other than is requisite to understand the extent of the bodily defect. Hasty and ill-advised action would appear to be checked in every way by the Indiana method.

A special form has been prepared for Indiana lodges which makes it easy to compile and submit such data concerning every applicant as will enable the Grand Master and the Committee on Jurisprudence to pass intelligently upon the merits or the demerits of each case.

Says the Committee: "We must remember that we should not encourage this class of applicants any more than we should solicit the applicants who are physically perfect, nor should we encourage them to believe that this amendment gives them an inalienable right to the blessed privileges of our institution. Let them understand that this is a favor to be bestowed only upon those whose mental, moral, and social endowments have more than compensated for the loss they have sustained in the physical."

In Massachusetts the law in reference to physical qualifications is expressed thus: "If the physical deformity of any applicant for the degrees does not amount to an inability to meet the requirements of the ritual, and honestly to acquire the means of subsistence, it shall constitute no hindrance to his initiation." Grand Master Johnson interpreted the significance of this regulation to be that "The physical defect of the candidate, whatever it may be, shall not be such as to render him incapable of receiving and imparting instruction, nor of performing any duties that may be required of him in his capacity or vocation as a Mason. No such maim or defect of the body as the loss of an eye, an ear, a finger, or other member not essential to the discharge of his Masonic duties, or to his personal maintenance, does any violence to the spirit and original intent of this regulation, and, in the opinion of your committee, no other construction can be put upon it consistently with the higher demands of humanity, justice, and equality."

Questions for *The Lodge and the Candidate, Part I, Proposing and Recommending*

1. Which policy is best for Masonry, charging a high initiation fee, say from \$50.00 to \$100.00, or a relatively low fee, from \$25.00 to \$40.00?
 - a. Discuss the "human nature" element. Which do we value most, things that cost us enough to demand sacrifice, or things which cost us little?
 - b. Is the establishment of a relatively high fee for the degrees in any sense placing a "money value on Masonry"?
 - c. How far may a Lodge be said to place its own valuation upon the work which it does, when it establishes the fee to be charged?
 - d. Ought not every Lodge to place itself in such a financial position that it can fulfill its charitable obligations to its members? What are these obligations?
 - e. Ought not every candidate to be presented by the Lodge with enough good Masonic literature so that he may come to a full understanding of what Masonry is, and what it should mean to him?
2. Discuss the question of Lodge Dues as related to the above.
3. Bring out the fact that, though the candidate is presently to assume an obligation to the Lodge, the Lodge is also, through its W. M., to assume the same obligation toward the candidate. This being true, the Lodge **MUST** determine for itself the qualities of a candidate which tend to make him either worthy or unworthy of the mutual confidence imposed by initiation.

Part II, Election of a Candidate

(Bulletin No. 11, Oct 1917)

ASSUMING that the Investigating Committee has with every possible care and skill arrived at a definite and final decision upon the application of the "stranger" to receive the Masonic degrees, and that his actual conditions and career as well as his claims to favor have been closely and thoroughly determined, then a report is submitted to the lodge.

WHEN IT MAY BE HAD

This is done at a stated communication. It is usually in writing, the back of the blank used for the application for the degrees having as a rule provision made for the signatures of the members of the Committee below a brief statement that the report is favorable or unfavorable as the case may be. The method of procedure is the same in the case of an application for affiliation as for initiation.

The length of time that a Committee of Investigation may take for its labors must be determined by the needs of each case. Personal acquaintance with the candidate is an effective method of settling the first questions that will occur to an alert and reliable Committee, and of course none other is deserving of appointment-- the responsibility is too great for the idle and the indifferent.

But to get into personal touch with the applicant and with those that he or his sponsors--those whose names are upon his petition-- suggest for the purpose of reference requires time and opportunity. No lodge will grudge the gift of ample time for the purpose. Providing that the time is not frittered away aimlessly or in sheer neglect, all reasonable time will be allowed.

Granted, on the other hand, that the applicant is well known to the Committee or that he is readily accessible and that all the inquiries are speedily and satisfactorily answered. There is the. no necessity for delaying the report beyond what may be demanded by the Masonic law governing the case. The custom in the majority of Grand Jurisdictions is for the petition to lie over one lunar month, in a few from one stated meeting to another, the Committee reporting at a later stated meeting than the one at which it was appointed.

Another practice of very general acceptance is that the petition cannot be withdrawn after the report of the Committee has been presented to the lodge. Under any circumstances the withdrawal of the application is only permitted by formal action of the lodge as provided by the regulations of the Grand Lodge.

Still another custom has been adopted and that is to have the applicant present himself at the lodge apartments on a specified date and hour while his application is in the hands of the Committee. He is then in a position to meet the brethren personally and as many of them as desire that privilege can do so conveniently. There is nothing novel about this idea. It is merely a revival of a very old method and dates back to the earlier part of the eighteenth century if indeed it is not of very much greater age than the lodge records to which reference is now directed.

THE BALLOT

Due report having been made by the Investigating Committee and the same read in open lodge at a stated meeting, and no objection being raised by any other lodge or any member thereof which might under the law delay action, the application is subjected to a ballot.

Balloting in a Masonic lodge is a casting of a vote, Aye or Nay, in secrecy. Our commonly adopted method is based upon the General Regulations of nearly two centuries ago. These provided that "no man can be entered a Brother in any particular Lodge, or admitted a member thereof, without the unanimous consent of all members of the Lodge then present when the candidate is proposed, and their consent is formally asked by the Master."

Just how this was to be done was not then explained so that we may read it in the record. But we are told that the members are to "signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity."

Nowhere has the above stipulation been held more tenaciously than with our American lodges, Grand and subordinate. While in England as well as in Germany a single black ball has not the certainty

of exclusion, that is not the case with us. True, a second ballot may be ordered when the Master discovers that but one black ball has been deposited in the box. The second ballot is in that respect only to check the first result and to prevent mistakes, as by the error of dropping a ball of the wrong color.

BLACK BALLS (CUBES) AND WHITE BALLS

Cubes are quite frequently employed as well as balls, the cubes being black and the balls white. There is thus a ready assurance to the voter up to the very last instant that the ballot is deposited. By sense of touch as well as by the previous glance at the color, feeling and sight assure the voter that he is correctly recording his intentions.

Convenience and secrecy are the especial merits of a ballot box. Large enough it should be to contain a supply of ballots for the use of all those brethren in attendance. No one can be excused from exercising the right to cast a ballot, therefore each is entitled to have one.

A ballot box must be so designed as to thoroughly conceal the deposit as well as the choice of the ballot. There could otherwise be no secrecy in the act. For this purpose the box is divided into two compartments, both arranged for easy examination before and after the balloting. A partition between the compartments is made with an opening large enough for the passage of the ballot but not for the insertion of the hand itself. Thus during the act of balloting no discovery by accident or design can be made of the ballots previously cast. A cover fits securely over the two compartments hiding the result of the balloting and also affording proper privacy while the voter selects his ballot.

METHODS OF BALLOTING

Methods of recording the individual expressions of opinion may have been varied enough in the past but are now of very general accord. One plan deserves mention though it may be deemed only because of rarity is allusion made to it. All the brethren are first given an opportunity to select their ballots and then in turn they deposit them. Possibility of an exposure of the ballot before it is cast is, it would seem, more likely under this method than with the others now to be described.

Announcement being made of the investigating committee's report by the presiding officer, the proper person is directed to prepare the ballot box. This is done by opening the box, lifting or removing the partition, placing all the balls and cubes indiscriminately in the outer compartment, then replacing the partition and the cover. The box in this correct condition is now presented to the three principal officers in turn, the junior in rank coming first. Each examines it and thus there can be officially determined that there are no ballots left in the inner chamber. However, this custom is not universal. The other method is to limit the inspection to the presiding officer before the ballot is "passed."

Another variation is in the method employed for depositing the ballots, in the one practice the ballot box is placed upon the altar and the brethren advance in order as their names are called-- though this too is not the invariable case as they may present themselves without waiting for the call; the other plan is for the ballot box to be taken to every brother in the room qualified to cast a ballot. As the more formal and elaborate process really covers the others a description of its essentials will suffice even in the case of these exceptions already noted.

The ballot box being ready for use and so found upon inspection by the proper officer or officers, the Senior Deacon is directed to place it upon the altar. A roll call is now taken of the officers and members present and as each name is called the brother advances to the box and casts his ballot. The roll call concludes with the name of the Tyler who is temporarily relieved while he deposits a ballot in the box.

Demand is now made if all present have voted who are entitled to do so. No other conclusion being evident the ballot is formally declared closed and the Senior Deacon takes charge of the box. He carries it to the junior officer designated for that duty and the latter examines it and then again closes the box in exactly the manner he found it. Inquiry is made of him by the Master as to the condition of the box. To this question suitable reply is made, and then the Senior Deacon proceeds to the next officer higher in station. The same question and answer are in order at this station.

Should all the ballots be white the box is clear. Then the Master also announces that the candidate has been duly elected. Accordingly the Secretary makes due record of the fact and notifies the applicant of the next step to be taken by him.

But should any of the ballots be black the box is not clear, it is foul. At each station that fact would be announced as the box was examined and as the question was put by the Master to the officer making the inspection. On the box reaching the Master he would discover immediately whether one or more ballots were black. If there were two or more the candidate is declared rejected and is so notified by the Secretary.

Wherever two or more lodges are near enough in the same locality to have concurrent jurisdiction it is the usual custom for them to notify each other of rejected candidates as well as of those elected and of applications received. In many States rejections are also announced to the Grand Secretary.

If, however, there is but one black ball found in the box a second ballot is at once ordered. This second ballot is taken under exactly the same conditions as before and the finding is final. A repetition of the former "foul" condition and the candidate is declared rejected.

Long established and universal custom does not allow the making of any remarks at the balloting - either during its progress, immediately before it begins, or directly afterwards. Especially is it considered in the poorest taste to attempt the discussion of a rejection. For a visitor to indulge in the discussion of the result of a ballot, favorable or unfavorable as the case may be, is deemed highly improper and a grave reflection upon the hospitality he had enjoyed.

Doubtless there have been instances where the ballot has been abused. Every Mason has some example actually known in his personal experience or reported to him on excellent authority. There is much to be said truly on this side of the subject. It is the one aspect that receives most attention and therefore little or nothing need be said of it here.

The single ballot protects any member from having a candidate forced upon him. That is the purpose of the present law. Well indeed was it so said in the old Constitution, "nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom or even break and disperse the Lodge, which ought to be avoided by all good and true brethren."

One plan that has found popularity on the continent of Europe is worth noting though it offends against the secrecy so much favored by ourselves. If but a single black ball is deposited, the Master does not declare the applicant rejected at that meeting. He passes the matter for the time being. Between that meeting and the succeeding one he makes some personal inquiries of his own. It is also considered proper for the brother who cast the black ball to wait upon the Master and confidentially acquaint him with the facts warranting the rejection of the candidate. At the next meeting the Master announces his decision and there the matter ends. While this procedure does not prevent an outbreak of mere personal spite on the part of but the one person it is nevertheless an invasion of the individual rights that have for these many years been adopted in our lodges.

Whatever the plan in vogue it is certain that it cannot be too seriously and systematically conducted. The candidate may make or mar the institution. Would he be welcome in our homes? Is he duly and in all things fully qualified? Will he be firebrand or foundation? Is he to be a help or a hindrance? Will he wear well or ill? Upon our sober judgment rests the responsibility when we face the ballot box. Therefore the process should become a solemn ceremony, every step taken with care, weighty and thorough. The task is most important and far-reaching. As the sword of the efficient Tyler protects his lodge, so does the ballot in a discriminating hand guard the entire fraternity of the Craft.

THE LODGE RECORD OF THE BALLOT

On this subject little need be said. A quotation from a typical Masonic Code reveals the fact that after the report of the Committee of Investigation, whether favorable or unfavorable, is presented to the Lodge, "the character of the committee report shall be announced, but not entered of record." Thus, while the Lodge must protect itself, and preserve a record which shall be available to all future members, the Committee, the agents of the Lodge for the purpose of gathering information, are likewise protected, insofar as the nature of their report is concerned. Courtesy and good sense seem to have joined in such a

provision, for, as is well known, the Lodge records sometimes become accessible to the profane, through accident or otherwise; knowledge of the action of the Lodge as a whole must be kept, regardless of such an emergency, but the details of the investigation are not revealed by the record.

Questions for *The Lodge and the Candidate, Part II, Election of a Candidate*

1. This lesson has to do with activities within the Lodge which are essentially political in their nature: define politics. What do you mean by politics? Would you consider it opposed to Masonic ethics for a man to use political methods to secure a Masonic office? Does your Grand Lodge regulate this matter by law? Can you think of a condition in your Lodge in which a conscientious Brother would be justified in electioneering for an office? Can you imagine politics being at work in churches, clubs, similar organizations outside of political parties? Should attempts ever be made to persuade an efficient but unwilling Brother to accept an office? Should office-holding in a Lodge be considered a Masonic duty?
2. What are the qualities that make a man efficient as a candidate; as an office holder? Describe the methods and principles of the Civil Service. Do you believe that the principle embodied in the Civil Service can be applied to the selection of Lodge Officers? What is the principle of "rotation in office"? Do you believe that it should be used in a Masonic Lodge?
3. Can you give the story of the use of the ballot box? Was it used by any nation in ancient times? In what way is the Masonic ballot similar to the Australian Ballot? Is it a member's duty to vote upon a petition for the mysteries of Masonry in the Lodge? Should a member consider it a part of his Masonic duty as a citizen to be interested in politics outside the Lodge? Would the Masonic system of electing and holding office be an improvement on that which prevails in the State?
4. Do you consider a Lodge Officer as a servant of the Lodge? What are the qualities of a good servant? Has the Lodge the same right to expect efficiency in its officers that a railroad corporation has? If the "rotation in office" system is used in your Lodge, what do you do with an incompetent officer? If a man has been incompetent as a Junior Steward, should he be passed on through to the Worshipful Master's chair? What qualities are necessary to make an efficient W. M. or Steward?
5. Are the principles that should guide us in the selection of our officers applicable to our selection of members? If so, why?

Part III, THE DEGREES
ENTERED APPRENTICE, FELLOW CRAFT AND MASTER MASON

(Bulletin No. 12, Nov 1917)

WE may for our purpose define the word "degrees" as meaning the steps, stations, stages, or grades of progress in a movement. The several intervals on the scale of a thermometer are known as degrees. The poet has pictured the ambitious as climbing a ladder, and when the topmost round has been reached the climber turns his back to the ladder, "scorning the base degrees by which he did ascend." In no spirit of contempt do we Masons mention the degrees. They are the divisions, distinct and different, by which the candidate measures as by milestones the most important of the periods of his preparation for the life of a Mason. They are not to be scorned but treasured, followed and not forgotten.

The degrees of Freemasonry are many if we include all ceremonials and instruction given exclusively to Masons. For our present purpose we shall limit our study to the first three degrees assumed or received by the candidate. These are the Entered Apprentice, Fellow Craft, and Master Mason.

Of the history of these three degrees there is much yet to be disclosed by the patient seeker after truth. We do not possess all the information we desire. So little could be put lawfully into print or writing that the available facts are few.

Following the organization of the Grand Lodge in 1717 we can readily understand that a careful survey of the degrees of the ritual would be made. That much at least we can guess by the references made in the records. For instance, we note in the Book of Constitutions issued under date of 1738 a mention of a condition of things that could with equal truth be used today. The statement is as follows: "a Prentice when of age and expert, may become an Enter'd Prentice or a Free-Mason of the lowest degree, and upon his due improvements a Fellow-Craft and a Master-Mason." Perhaps it is not unfair to assume that here the word "Prentice" has the same meaning as a duly qualified candidate ready for complete initiation and record.

During the interval from 1717, when the Grand Lodge was organized, to 1738 when the above Constitutions were issued, we find the evidence of growing pains. Therefore there is less certainty about the prevailing practice in the lodges. It is reasonable to believe that the records show what had been adopted and made uniform but it does not say when the lodges that had already been working that way had first begun the practice. That is to say that in 1738 something was announced as the common custom and lawful which previously might long have been in use.

We must be very careful to draw a sharp distinction between the time when certain lines of separation were made in the ceremonies and that of the time when the ceremonies were first used. To divide the ceremonies into sections may be of recent date but the ceremonies themselves can on the other hand be of the greatest age.

It is also very easy to see that what may have been divided into two parts or sections may again at a later date be divided into three or even four or more stages or degrees. There is a very strong probability that the substance of at least two degrees of Royal Arch Masonry was at one time a part of the lodge ceremonies. For the same reason we may conclude that if we find a period when but two degrees are mentioned there is some ground for the belief that what we now have in the three degrees was then conferred in the two degrees. The same series of ceremonies may be divided differently and yet be substantially the same instruction.

If this distinction is not properly recognized by the student of Masonry he will be seriously led astray in studying the arguments of the scholars of the Craft in regard to the early degrees.

My respect for the age of the Masonic "work" is not lightly founded on mere assumption. The subject has been touched upon in these papers and will arise for later inquiry. At present we may study with profit the comments of Brother Robert F. Gould as given in a paper read in 1890 on "The Antiquity of Masonic Symbolism." I will quote from the proceedings of the Quatuor Coronati Lodge of London. He maintained "that in substance, the system of Masonry we now possess--including the three degrees of

the Craft--has come down to us in all its essentials, from times not only remote to our own, but also to those of the founders of the earliest of Grand Lodges."

We must also never forget that Masonry has carefully preserved in the strictest secrecy all matters not proper to be written. There is thus the greatest difficulty in dealing historically with ritualistic questions.

We further find that documents were destroyed as is the fact told of by Anderson in 1720 where he says that "at some private lodges several very valuable manuscripts (for they had nothing then in print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages . . . were too hastily burnt by some scrupulous brethren that these papers might not fall into strange hands."

There is no reason to doubt this. It is precisely what might be anticipated. Many of the members in opposition to the change brought about by the formation of the Grand Lodge would expect that to establish such a body would result in the interference by some officials with the written particulars, they might be taken out of the control of the lodge, publicity perhaps would be given to them. Not being sure of the attitude likely to be taken by the new body on such questions there would be a strong temptation to destroy what might otherwise go astray and out of the control of those who thought so much of the possessions. There may also have been the desire to thwart the efforts of those to whom the opposition was unfriendly. However the facts may be we are possessed of little data upon the subject.

Elias Ashmole has recorded in his Diary that he was made a Freemason in October, 1646, at Warrington, England. Whatever the ceremonies were and exactly the number of degrees conferred are not stated. But there is nothing to show that in substance he failed to receive what is given every Master Mason.

Much has been made of another reference to Masonry found in the Diary of Ashmole. This refers to a far later period in his life than the date of Ashmole's making as a Freemason. He tells us that in 1682 he was summoned to a Lodge at Mason's Hall at London. To use his own expression, he was the "Senior Fellow present."

A like term is used by Dr. Plot in the year 1686 in his work on the "Natural History of Staffordshire." He says that Freemasonry was spread more or less over all the nation, that persons of the most eminent quality were members of the Fraternity, and that on their admission to the society they were given a knowledge of some "secret signes." Further on he says that if "a Fellow of the Society" should receive one of these signs he would be obliged to obey its message even if it meant he should come down from the top of a steeple.

For that matter Plot speaks of the five or six required to form a lodge and of the presentation of gloves --a real Masonic ceremony, by the way--and of the custom of a banquet after an initiation. Plot is evidently giving the facts as they might be known to the general public at that time because he does not pose as a member of the Craft. His testimony is therefore so much the more impartial and interesting as to the general reputation of the Fraternity at that date.

But let us not hastily assume that the use of the word "Fellow" meant no more than "Fellow Craft." Right now in our own generation it is applied to one holding full membership in some important society and it has long been thus employed. In fact this seems to have been one of its oldest meanings and there is very little or no doubt that in this sense it was used in the cases just cited.

Briefly we may say that the names of the three degrees are typical of the days when Masonry was purely a trade. Then the apprentice was first of all free, perfect of limbs, and of suitable age and respectability. He was apprenticed by his parents or guardian to a competent employer who promised by formal contract to instruct the young man in approved trade practices. Such an employer was a master workman, a master of the art and the business and a fellow of his trade society.

Within a year the apprentice was required to be entered upon the roll of the trade organization by his master. This was done with ceremony. Usually seven years were required for the apprenticeship. Then he produced some specimen of his skill and this was critically examined.

Having passed inspection he became free of the trade and bearing proper credentials of his standing he could travel wherever work was to be found. In this manner he acquired experience as a

workman. Settling down at last he would labor under some master at his trade for a sufficient time until he obtained the standing to himself become an employer of other workmen and apprentices.

A careful following of this life of the apprentice will show several points of note in the study of Masonic terms and practices. Here may be noted the reason for saying "Entered Apprentice." Consider the seven years of the Entered Apprentice, then the five additional years pursuing far afield the arts and sciences, and then the three years to qualify for mastership among one's fellows.

Remember in connection with the becoming "free" of the benefits of the trade apprenticeship contract that this is because of the apprentice having performed all that it required the beginner to do, and as everybody knows the contract "bound" the apprentice to do certain duties and when these were done he was no longer bound but "free."

An applicant for membership in the trade body who had not had the same training was compelled to become a member in quite another way. A different expression was applied to his standing. He was not "free," he had never even been bound an apprentice. But he was "accepted" into membership. Even to this day when the society has long ceased to make such a distinction between its members they are known as Free and Accepted Masons.

Questions for *The Lodge and the Candidate, Part III, The Degrees*

Are the various grades in school analogous to our degrees? Can you find anything like a "degree system" in a factory, in a store, an office? Do any countries still use the "apprentice system" in industry and trade? What are the advantages of it? Is the manner in which the candidate is advanced from degree to degree the same, in principle, as the manner in which a man is promoted in his profession? Is advancement the same as promotion? Does the Masonic system of advancement from degree to degree teach you how to win promotion in your vocation?

Does a man have to learn how to obey before he becomes fit to command? Are our American boys very willing to remain as apprentices before seeking higher places? Are they too impatient "to go up higher"? If so, what are the evil consequences? Does this explain why so many boys leave school in order to go to work?

What does the word "fellow" mean? What is meant by "a fellow of the Geographical Society"? Why is a "degree" conferred on a scholar? Is that "degree" analogous in any way to our degrees? What does "Master" mean? Are you a master of your profession? Did the manner in which you became a master in Masonry help you to learn how to become a master of your trade?

Initiation carries with it the idea of "birth"; how are you "born into any profession"? Does a child pass through an initiation when it enters school? Is religious conversion a kind of initiation? How is a man "born into" scholarship? Into education? Into music? Into politics? Initiation also carries with it the meaning of "entering into"; just when did you enter into Masonry? How could you enter into Masonic scholarship? How do you enter into a life calling?

The Lodge represents the world; initiation represents birth; what is the world into which a Mason is born? Is the process anything like physical birth? Can you find hints of that anywhere in the symbolism? Does that symbolism teach you the manner in which you may be born into any of the other worlds of human experience; of achievement? How to be born into religion, for instance, or into art, etc.?

FIRST STEPS

By Bro. Robert I. Clegg

PART I--PHYSICAL AND MENTAL PREPARATION

(Bulletin No. 13, Dec 1917)

(Transcriber's Note: Beginning with this series articles by Harry L. Haywood were sometimes published with Clegg's work.)

FIRST IMPRESSIONS OF GREATEST CONSEQUENCE

THE first contact of the candidate and the Lodge is of greatest consequence. First impressions are lasting. A candidate seldom if ever forgets the conditions under which he first came to the Lodge. Every detail stands out distinctly in his memory. Years pass and many later incidents are effaced by time but the first experiences remain with him almost as fresh and vivid as ever. All the more responsible, therefore, is the burden upon those in authority that the Lodge is first presented to the candidate, and he to it, in a manner fully worthy of the occasion.

CANDIDATE'S FIRST IMPRESSIONS OF MASONRY

The candidate in entering the building and passing through the Lodge parlors and anteroom to the preparation room should meet nothing that will give him aught but the most appropriate reflections. Naturally he is in a serious mood. He has asked for membership in the most mysterious of societies and has been summoned to appear for initiation. Nothing is known by him of what is in store. That the ceremonies will be impressive and inspiring may be taken for granted by him. So much at least he can guess from the well-known reputation of the fraternity. An institution of such prominence and permanence is likely to be neither dull nor crude in what it does with the candidate.

With these elementary facts firmly fixed as our foundation let each one of us frankly picture in our minds the circumstances under which we first visited a Lodge. If there then occurred anything not calculated to maintain the high regard of the candidate for the fraternity the newcomer was not to blame for either the plan or the surroundings. Whatever has occurred since our initiation in that Lodge, as far as it concerns the reception of a candidate, is to some extent a part of our personal responsibility.

CONDUCTING CANDIDATE TO LODGE

Let us proceed with the candidate to his Lodge. He may or may not go alone. If he is taken there by some member of the brotherhood let us hope most heartily that the guide is something more than congenial. Discretion was never more needed. Light talk is out of place. Other trivial acts are foolish if indeed they are not positively wicked on the way to Lodge. Coming from the candidate's home to his Lodge family of friends may there be no halt anywhere along the road.

Assuming that nothing has interfered with the solemn and serious reflections of the applicant for initiation while on his way to the Lodge, we may enter the building and here under the very roof of official Masonry we can sometimes discover conditions far from the best for the purpose. We may present to him the spectacle of a card room and one not too clean at that, or of a smoking room not too free of fog and odor-- and the latter be it remembered is quite objectionable to some people, and in order to avoid offense it is well to bar all possibilities of unpleasantness until we are certain there is absolutely no danger of offending.

For we must assume that now we are trying to make the best possible impression in the most permanent manner. What we do must be lasting, not blasting. At this moment the candidate takes the impress from his surroundings as if he were wax but he is as marble or brass to retain them.

PRESERVE THE STRENGTH OF THE RITUAL

Far be it from the intention of the writer of this paper to decry or oppose the installation of Masonic clubs and of all the attendant innocent pleasure that rightly accompany them. Games, the reading of popular literature, and the enjoyment of tobacco are without vice when pursued with due restrictions upon the user's habits and with proper regard to the rights of others. In general, is it not safe to say nevertheless, that these should not be mixed up with the ritual ?

Before going further with our candidate in his journey toward an American Lodge we may inquire as to how far this account of his travel is in accord with the practice elsewhere at the present day and how closely is it in agreement with the customs of the early Freemasons. Some of the Lodges claiming to be following in other lands the pioneer practices of the fraternity have sundry customs of much interest. These are founded upon the very desirable purpose that the first impression shall be as healthy as it is permanent.

Beginning long before the time set for the ceremonial, the candidate is caused to travel far and near from one objective point to another, receiving and conveying and delivering messages that are calculated to impress him with a due sense of the labor and zeal and knowledge required of a Mason.

Thus he continues during the day until footsore and weary, but neither discouraged nor disheartened he finally arrives at the Lodge room just in time for the remainder of the ceremony of initiation. Under this system of ritualism the tests of sincerity and devotion are severe as might be expected. They are distinctly different from what are familiar to us but of course possess peculiar merits of their own.

THE MASONIC SCHOOL

Masonry is a school. Character is taught. Everything that is done has the one end, to engrave upon the candidate certain things never to be erased. To do this deeply is the purpose of the ritual and the duty of the ritualists. Candidates are students in the school of Masonry listening to lectures and receiving instruction through eye and ear.

When we teach a child to write and to figure we adopt certain well established rules. We show him examples and we make him memorize formulas. Then we cause him to do the things we have done, to do for himself what he has seen and to obey when he has been told. We explain the use of the plus and minus signs as well as of other symbols. He soon sees that they are very handy because they group a lot of explanation in a few simple signs.

The child is taught that position is of importance, his hands and feet and body have all an influence on what he does and that while they are directed by his mind and this in turn is an expression of the work of his brain, the mind and particularly the memory reflects what he has seen and what he was then doing. Childhood is shown and told because we have found it advisable to appeal to as many as possible of the senses at once in order to cause the more lasting effect.

The thoughtful Mason will see the application of these truths. Masonry employs all these approved resources of the teacher's art. In the light of these reminders the use of our system of instruction is clearly seen to be standing on solid and substantial ground.

CLOTHING AS A SYMBOL

Reduced to its simplest expression the true clothing of a Mason is the apron. Sometimes, as on the occasion of public processions, white gloves are added to the street attire. In certain foreign jurisdictions a sword is worn. Unless clothed befittingly as becomes his Masonic advancement a member cannot enter or take part in Lodge labors.

There is unity in uniforms. Aside entirely from the symbolism of clothing, of being clothed or unclothed, it is a fact that a body of men is the more closely united when dressed alike in any suitable clothing. Just as their garments are apparently of the one piece of cloth so are they themselves parts of the one substance, fragments fused by a common bond into unity and uniformed accordingly.

Every Mason in the uniformity of his clothing, and the similarity of the experiences with clothing through which he and his brethren have passed, is thereby again reminded of the lessons taught by these means.

LIGHT AND SIGHT, DARKNESS AND BLINDNESS

We learn that in the ancient mysteries the candidate first encountered complete darkness and thence progressed toward more enlightened conditions. To shut off the sense of sight is therefore to repeat the initial experience in the mysteries of the ancients.

CABLE-TOW AND OBLIGATIONS

A tow-line enables a tug-boat to draw a ship after it. There is a sense in which such a cable-tow connects the source of energy with that which cannot, for the time, be self-propelling. When a stronger tie, bond or pledge is assumed, then the old material connection can be cast aside. He that is bound to the brotherhood by the abiding strength of love, devotion and light, needs no other harness on his limbs.

CANDIDATE IS A FREE AGENT

We welcome not the unwilling. Neither reservation nor evasion or reluctance may mark the applicant for the mysterious Masonic rights and benefits. Uninvited he comes and upon him is no compulsion born of us. No restraint from us relieves him of fullest responsibility. He is free to act in man fashion, not as a child or slave.

INTENTIONS OF THE CANDIDATE

By a time-honored declaration the candidate announces his intentions. This is done before witnesses. In some countries the solemnity of the proceedings is increased by the use of a special room for the purpose, called the Chamber of Reflection.

So much importance rightly belongs to this part of the proceedings that all possible care may well be taken to have the announcement of the candidate heard with all dignity and fervor. He asserts that he has no unworthy motives, that he offers himself of his own accord as a candidate and will conform to all the established customs of the fraternity. There are other items of consequence but these are contained in the various Monitors and Codes and need not be repeated here.

The form of the declaration is very old and as usually given is similar to what is found as far back as the era of Preston.

MENTAL AS WELL AS PHYSICAL PREPARATION

Too much care can not be devoted to the use of the preparation room. This work is sometimes allotted to young and inexperienced members of the Lodge. Then the case is bad enough. But it is very much worse when the labor is undertaken by the indifferent or negligent or flippant. If the Master and the other officers of the Lodge will reflect that the better the candidate is physically and mentally prepared the easier it is for them to make an impression, then they will realize how they are affected by the shortcomings of the Stewards.

It is proper here to assert that the true initiation of a candidate begins long before he enters the Lodge room. There is in this fact a lesson of deportment. Are we always cautious in what we say and do? Not only before the candidate but ever before the brethren do we need to maintain carefully the conduct of a real Mason.

SYMBOLISM OF THE PREPARATION AND ENLIGHTENMENT

To me this stage of the First Degree of Masonry is deeply significant. There is a new birth. Out of the womb of the laboring blindly-groping world there comes to the altar of friendship a willing sacrifice. The old garb of ignorance is cast aside and the clothing of knowledge is assumed. Eyes that were blind are opened and he that was in darkness beholds the Eastern rays of the rising sun. New duties are defined in the light of the dawning day. God, country, neighbor, self--for each is to be held the balance true of our faith, our patriotism, our service and our character.

* * *

SEARCH AGAIN!

BY BRO. H. L. HAYWOOD, IOWA

A SEARCH FOR A NAME

MASONIC Research!" I write the words out slowly. I write them out a second time and stare at them. "Masonic Research!" What a formidable forbidding sound they have ! They conjure up pictures of fallow bookworms burrowing about in mildewy libraries; or dyspeptic professors sitting up nights in a laboratory; or of some grimy archeologist digging up the bones of Egyptian crocodiles; or maybe they suggest some dapper young university graduate gathering data for a brand-new factory efficiency system. There is no denying these associations; they are there, and I do not wonder that many good Masons of the common walks of life shy aside when a new movement calling itself a "Research Society" comes along to bid for their attention. Did we make a mistake in calling it a "Research" Society? Perhaps we did; some of us thought so at the time, but nobody, to save his life, though everybody used his think apparatus to the limit, could conceive of another name that would fill the bill.

A "research" Society it had to be--and consequently IS. Now the task before us is to get abroad among our friends, and our prospective friends, a new feeling about this word, a new understanding of what it means when we use it. After all it is use and not the dictionary that interprets our words to us, and it is just the purpose of this little screed to say that we are using the word "Research" in a very different sense to the uses described above. What we mean by Research is not what the college professors would mean by it.

"RESEARCH" THE ONE CURE FOR THE APATHETIC MASON

But even so, we are not committing crimes against the dictionary for what is the dictionary derivation of the word? Does it not come from "re" and from "search" and doesn't that mean "search again"? And what are we Masonic researchers but Masons who are making "another search" in Masonry, digging up things we didn't know were there, finding matters of fascinating interest which had been hidden from us before? To the brother who has nosed about a little bit in Masonry and has come to the decision that while its teachings of brotherhood are very nice there is little in it to interest him, we say "Search again," brother. To the man who thinks he has "studied" it and has come to its limits, we say "Search again" -- there isn't any limit to Masonry except the sky. We say that the one cure for all the indifference, the apathy, the indolence, the "don't care a shuck" of the watch-fob Mason can be remedied forever if we can get him to make another search in Masonry.

METHODS OF "RESEARCH"

How can a Mason set about this task of making another search? There are as many ways as there are men but there are a few methods which anybody can use, and it will not be beside the mark to note two or three of them. We will divide them into two classes; the use of books, the not using books, and we will speak of the latter first, as the high cost of books makes it more practicable to many of us.

"RESEARCH" WITHOUT BOOKS

Let us suppose that you are a busy man, with many interests outside the Order, that you have an average education, and that you don't care to read a lot about the subject. Can you indulge in Masonic Research? Try this plan. Go to Lodge at the next meeting when a candidate is to be initiated; sit back in a comfortable chair and watch every move that is made and listen to every word that is spoken; and as you watch and listen keep saying to yourself, What does that mean? How can I put that meaning in my own

plain words? How can I make use of that when I get home, or when I get to work tomorrow? What is the LIFE VALUE of this for me? When you are doing that you are making another search in Masonry and you will be surprised to find how the "work" will open up to you and reveal surprising new meanings.

You can do another thing, you not-to-use-books researcher; you can hunt around among your fellow Masons until you find a few who are like you in a desire to get under the skin of the Ritual; then you can get them off into a corner, or invite them down to your house, and you can begin to ask THEM the question which you had before been asking yourself. You can say to them, "What did you fellows get out of this or that? Why do you think the candidate was taken around three times? What is your reason for the manner in which he is clothed? What means the Pot of Incense which was swung before our eyes in the Third Degree lecture? You will be perfectly amazed at the results, and so will your friends, for you will discover how much fun it is to do Masonic Research with no other equipment than one's own wits.

"RESEARCH" WITH BOOKS

Now let us suppose that you have grown bolder, and more determined to get under the veils of Masonry; you venture to dip into a few books; how will you go about that? The best plan is to begin by reading a few short and simple works that deal with the subject as a whole; Brother Newton wrote his "Builders" and Brother MacBride wrote his "Speculative Masonry" for just such a purpose; and there are many others. After you have gotten your aeroplane view you can then lay out a little field for more special study. You will have no difficulty in finding a field, for Masonry is as long and as broad as the life of man. You can choose the history of the Order, or its Symbolism, or its Philosophy, or its Jurisprudence, or you can find enough to keep you busy for a life-time in studying the biographies of great Masons--men like Albert Pike, and George Washington, and Robert Freke Gould, and William Preston, and so on.

When you have chosen your special field it will be well to break that into smaller parts and specialize on one of the parts. Thus, if you elect to read the history of the Fraternity you can choose to study the medieval gilds, or the Comacines, or, say, eighteenth century Masonry in England.

INDUCE THE MASTER OF YOUR LODGE TO INAUGURATE "RESEARCH" MEETINGS

After you have discovered what fascinations such a course of reading holds for you, you can again do what you did before; you can hunt up a group of likeinded brethren and persuade them to go with you to a little venture of forming a Study Club. If you do that--but I mustn't go into all that would follow! Being an enthusiast on the subject I would eat up all ae space in this issue!

Or--better than that--you may be able to infect the Master of your Lodge with your new-born enthusiasm and persuade him to make use of an hour or more during your regular meeting in order to awaken the membership to the fascinations of Masonic Resarch: "Research," I say advisedly, for all this time you have been engaging in that very thing, little as you may have realized it.

RESULTS TO BE DERIVED FROM "RESEARCH"

What will be the results of this adventure of making another search in Masonry? There will be many little pleasant results, but there will be two great results, and it is of these only that I have space to speak.

For one thing, you will have unearthed the profound and exciting interest that lies in Masonry. I once heard of a Tennessee mountaineer who sold his little farm for forty dollars; he had been able to hunt squirrels and rabbits over that farm but he had not been able to make a living. So he sold it to a group of men, and these men took more than a million dollars worth of marble out of that mountainside inside of a year! Are not many Masons like that man? They go rabbit hunting around over Masonry without ever discovering the millions of dollars worth of marble that lies under its surface. Your study will uncover to you all the unimaginable riches of Masonry; it will reveal to you how interesting it is.

But there will be a still greater result than that! Masonry is not a creed, or a mere set of antiquarian teachings, it is a vast dynamo of power. The trouble with us all is that we have this dynamo in our possession but we are not using it. We are like Hero of Alexandria who toyed with steam, or like the alchemists who played with electricity, without ever realizing what they had in their hands. If ever we find a means whereby to set loose the living power that lies in Masonry we will have performed a service that will outrival anything ever done to man. Masonry is that full of potentialities! And if this is ever done it will

be done by the men who are not contented to take a lukewarm interest in Masonry, but who go ahead with the determination to "make another search" into the vitals of the greatest and oldest Fraternity in the world.

QUESTIONS ON "PHYSICAL AND MENTAL PREPARATION"

1. What impressed you most on the night you took the First Degree? Did your Lodge have a "preparation room"? If so, in what condition was it? Did members there present say anything to cause you to lower your estimate of Masonry? If so, why? Have you been guilty of frivolous talk to a new brother in the preparation room for the first time? "First impressions are the most lasting": what impressions should make themselves felt on a candidate? Do those impressions help to shape his future Masonic activities? How is a young man prepared to enter college? the army? married life? Do the same mental laws apply in all such cases?
2. If entrance to Masonry were made more difficult would the Craft mean more to its members? Do you believe in "social clubs" in lodges? If so, why? If not, why not? What is the relationship of the social life to Masonry? of amusements? What is the function of amusement in human life? What is the difference between an "amusement" and a "recreation"?
3. Have you ever thought of Masonry as a school? Does it have a course of studies? What are they? What does Masonry teach? Why is that teaching difficult to understand? Does the Second Degree make you think of a school? Why? Can you tell how it came to have its present character? Can Masonry today be made to perform an educational function? How? What is education? Would it be a good thing to have schools for candidates in which they could be taught the principles of the Order prior to initiation? How could that be done in this country?
4. Has clothing a symbolical meaning? Any kind of clothing? Do "clothes make the man"? If not, why not? What dictates the style of dress? Is the present style custom a good one? What are the advantages of changes of style in dress? Do you believe that Masons should have a uniform in which to appear in public? If not, why not? Is the apron a part of a uniform? What is its function? Why do Masons wear aprons in the Lodge room?
5. Why is darkness always thought of as a symbol of ignorance? Why do we say "Darkest Africa"? Why is light associated with knowledge? What is the meaning of the word enlightenment"? How does Masonry give enlightenment? What is "the shock of enlightenment"? What is its meaning?

PART II--ENTRANCE AND RECEPTION

(Bulletin No. 14, Jan 1918)

TWO PHASES OF INITIATION

LET us consider the two-fold aspect of initiation. It is sought by the candidate, and if he is found worthy, it is granted by the Lodge. He personally demonstrates his needs, the Lodge grants him relief. When he grasps the latch of the door, the Lodge releases the bolts.

RELATIVE POSITION OF LODGE AND CANDIDATE

It will be seen at once that the relative positions of the Lodge and the candidate are quite different though closely related. In fact the common phrase from the Scriptures is deeply significant to the thinking Mason. The seventh chapter of St. Matthew says: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh, seeketh; and he that seeketh, findeth; and to him that knocketh it shall be opened. The Lodge does not seek the candidate. He himself must seek entrance into the Lodge and this must be of his own initiative.

DECLARATION OF MOTIVES

None may be received into our midst who does not first give satisfactory reasons as to why he is applying for admission. Note the coincidence of the initial letters of the three important words in the Scripture passage, Ask, Seek, Knock--the word ask being suggestive of the voluntary act of the candidate in speech. His will power is shown in the search, his quest for the promised reward, and his earnestness is evidenced by an alarm. The tidings of the applicant's desire and his devotion are made known to others by his speech and action.

MUST BE VOUCHERED FOR

Yet not of himself can the candidate advance to the inner mysteries. Prepared as he is in mind, body and reputation, one thing more is essential--competent Masonic witnesses must vouch for him at any and all stages of his progress. We stand not alone in Masonry. None are apart from their fellows. Neither as lonely monument nor as solitary rock stands any Mason. Rather he is perfected for a place among the many others, supporting his share of the common load and bearing his part in upholding the social and moral structure erected by men upright and true.

AWAITS PERMISSION TO ENTER

Asking for acceptance, seeking for enlightenment, signaling his readiness, the applicant awaits the pleasure of the one in authority.

RECEIVED BY THE LODGE

Let us now turn to the part played by the Lodge in the reception of the candidate. He is not received as are the visiting initiates. His admission is by other doors and by different paths than theirs; there is nothing similar at any stage.

The candidate is analyzed, the visiting brother is recognized. The Lodge meets the one with welcome while the other is temporarily put on probation. The Lodge is represented at all points by an officer whose duty it is to make the proper investigations that all present may be fully informed. So thorough are the inquiries that none in attendance may doubt the qualifications possessed by the applicant. Consider for yourself the nature of the examination, the manner of its administration and its aptness to the occasion. The measure of its completeness and accuracy is the standard of official competency in the Lodge.

MASONRY DEFINED TO THE CANDIDATE

Granted that the candidate has satisfied the Lodge of his worthiness, he is then in turn enlightened as to what a Mason should be, what he should know and what he should do. These are the essence of Masonic teaching.

Freemasonry is a system of moral knowledge in action. Other definitions are to be found but the one that is most easily memorized and workable will receive preference.

With this word of suggestion the student of Masonry may not unprofitably employ a few moments in defining Masonry for himself. He will gain much thereby. For a definite statement of what it means to him will give him a better grip on the foundation of the institution and what it means to him in personal value will enable him to take a Masonic inventory of his fraternity relations and rewards, his duties and his desires.

Let us not forget at this stage the good old definition which runs as follows:

"Freemasonry is a peculiar system of morality veiled in allegory and illustrated by symbols."

Mackey deemed it more comprehensive and exact to define Freemasonry as a science engaged in the search after Divine Truth, and which employs symbolism as its method of instruction.

But still keeping in mind the attitude of the Lodge toward the candidate and in the light of the definition that we first submitted, let us briefly suggest the means employed for the communication of Masonic truths.

Masonry is rehearsed to the candidate by the rendition of ritual, imparted to his mind by story, and impressed upon the memory by symbols. By drama, story and symbol in combination, the eye and the ear and the recollection co-operate and continually tend to enrich and train the mind and quicken the consciousness and conscience of the reflecting members of the Craft.

THE CANDIDATE AMONG FRIENDS

That friendliness is of the very salt of the earth when it is true and trusty. Life's sweetness is in the friends of proven quality. To walk with such as these is security indeed. Dangers and difficulties fade away in their presence and we go forward fearlessly in that goodly company.

MASONRY AN ESTABLISHMENT OF STRENGTH

He that enters the Temple of the faithful walks between landmarks at right and left, the supporting symbols of strength and stability. Such is our institution to the initiate, a structure of permanence and of power made up of persons buttressed by benevolent principles and cemented by faith.

FRIENDLY REMINDERS

It is well for this building of ours that at the very entrance the candidate be reminded of where he stands and what is to be expected. Reminders may be acute or weak, strong or slight, gentle or vigorous, temporary or permanent, yet friendly. Truly it is the act of a friend that the lesson should be long of life. To chastise the body may be but to chasten the character; rather bodily anguish than starvation of soul.

PREPARATION, ENTRANCE AND RECEPTION SYMBOLIC OF RE-BIRTH

Three steps we have now taken in our study, Preparation, Entrance and Reception. Have we truly grasped their significance? To have done so we must have first realized what we have left behind. We have been divested of much which the outside world has to offer us, of power, wealth and honors. We have been reminded of the necessity of disrobing our minds of the ignorance and prejudice of every-day life. We have been taught the necessity for new ties and new restraints which remind us of the days of the school-room. "Preparation" has assumed a new meaning to us, yet a meaning which can be demonstrated in daily life as sane and wholesome.

"Entrance" likewise, has for us hidden meanings. The period of preparation ended, we advance toward new and unknown experiences. Not by our strength alone may we enter there. Aided and assisted by those who may as yet have no vital, personal interest in our progress, but who are moved by impulses born of a fellowship and a mission which they know and would share with us, we make this first Masonic venture. For us it is in fact a birth into a new world--a birth more clearly symbolized by the steps we take than we may have realized.

Are we to be "accepted" into this new world? Will we be received? Will those who have received Light and yet further Light be willing to take us into the bosom of their fellowship, bear with our misunderstandings, our awkward conformity to their customs, our worldly standards but partly cast off?

Not until we have been tried and tested. Not until we have shown our disposition to learn as they have learned. Not until our steps have grown steady, our ability to hold ourselves upright is proven. Not until we shall have proven ourselves worthy of the birthright.

Yet withal we are met by a love very much like the love of a mother for her child, by an understanding of our weaknesses and frailties; the while Masonry tenders us, in a spirit of fraternity and forbearance, that wholesome nourishment for the mind and soul which for us means growth, development and stature.

So are the pangs of birth. In travail and in labor are brought forth great good. Education is discipline. Character as a word shows its origin in that it means something cut or carved as by chisel or graver. The rod of the school-master is a symbol of the training of life. Fear is relieved by experience, and cast out by love made perfect. The glowing years of youth with every added light increases the vision, the steps of Masonry likewise broaden the outlook, enlarge the sympathies, illumine the understanding, and strengthen the convictions of the soul.

QUESTIONS ON "ENTRANCE AND RECEPTION"

1. How many phases of initiation does Brother Clegg speak of? What are they?
2. What is the Lodge's part in granting admission to a candidate? What is the candidate's part?
3. Can a man become a Mason who does not declare his motives for seeking admission? What were your motives?
4. Do you have to be vouched for in order to get a job? Why? How could the Senior Steward vouch for you when he was, perhaps, a stranger to you? Has your Masonic career justified his confidence in you? Can you give a history of the word vouch?
5. Why did you await permission to enter? Why did you not walk right in? Is Masonry a right or a privilege? Do you treat it as such? Who granted you permission to enter? Why could not another officer have granted that privilege? Are you able to "wait with patience" until you are promoted in your business or your trade? Did the laws governing your entrance into Masonry signify or symbolize to you the laws governing entrance into all the great experiences and achievements of life? How do you gain entrance into business knowledge, trade skill, success or fame? Into art, knowledge, character?
6. Can you give a definition of Masonry in your own language? Do you find it difficult to do so? Can you define the following: Home, religion, politics, love, happiness? Do you know Albert Pike's definition of Masonry?
7. Did the brethren "meet you half way" when you sought admission? Why were they glad to receive you? Has your Masonic career disappointed them? Are you equally willing to admit a brother Mason to your friendship?
8. What do the pillars symbolize to you?
9. What are the real penalties of Masonry? Are they similar to the penalties of dishonor and disloyalty in other fields? Does friendship die when you are false to it? Does your body grow ill when you abuse it? Does truth die in the liar? How many kinds of death are there? Does manhood die in the man who breaks its laws? Does patriotism die in the traitor? Are the worst penalties physical and material? Have you ever felt as if an instrument of torture had been plunged into your body?
10. Do you think that Entrance and Reception symbolize re-birth? Why? How were you born into education? Into citizenship? Into mastery of your trade? Is a man born into religion? What is meant by "new birth"? Does Masonry ever help a man to be born again? Can you give instances?

PART III—PRAYER

(Bulletin No. 15, Feb 1918)

"As Masons we are taught that no man should enter upon any great or important undertaking without first invoking the blessing of Deity."

PRAYER is the voice of hope strengthened by faith. Prayer is the expectant utterance of the elect. Prayer is petition purified, and therefore powerful. Prayer is the appealing speech of subject to sovereign, of the creature to the Creator.

Aspiration is that ambitious attitude of man that seeks hopefully unto a happy end of effort. That is prayer in action. That is what the Bible surely means when speaking of the effectual fervent speech that availeth much. "The effectual fervent prayer of a righteous man availeth much," as is said in James, v. 16.

A natural act it truly is to implore the aid and protection of a power greater than our own in a time of difficulty or danger. The child clutching at its mother's gown to steady the faltering footsteps of infancy is but a prophecy and a pattern of maturity. Perhaps the inarticulate feeble cry of the infant, the earliest pang of pain or weakness made vocal, is but significant of that universal seeking for succor by humanity lifting up its voice unto the heavens, the child being an epitome of the race.

KNEELING POSTURE

How natural is the ordinary kneeling posture of prayer. He that prays is himself a symbol of subjection when kneeling in an attitude of supplication; the unseeing eyes show abstraction-- inward looking-- the folded hands beseech compassion and favor. Then is the candidate nearer to his God. Then does the Divinity that shapes our ends approach us the closer, our sightless eyes are opened to introspection and we are prompted aright in action and speech.

THE LODGE SETS THE EXAMPLE FOR THE CANDIDATE

There is another prayerful attitude aside from that privacy suggested by darkness and solitude. There is the prayer of a number, a congregation interceding for themselves or for others. Therein comes the unity of similar acts, many performing the same ceremony simultaneously strengthens in every participant the sentiment of his neighbors. To stand with bowed heads and attentive minds while another prays the words that are in the hearts of all those assembled means community of prayer, a common supplication.

THE LODGE INSTRUCTS AND SUPPLICATES FOR THE CANDIDATE

Consider the Lodge and the candidate solemnly in a sacrificial spirit offering contritely their aspirations for the good of all. There is the confident expression of belief in a Supreme Being whose blessing is sought for both the Lodge and the candidate to the end that both may, in their humble powers, reflect the glory of heaven.

THE CANDIDATE'S PART

The candidate is ever an active element in all that is done. For him, with him, by him,--everything is done in his behalf. Prayer is at the beginning and the end of all Masonic work. Particularly is prayer applicable in the first steps of the candidate in our mysteries. In it he participates. In attitude and in aspiration he has an active and a typical part. He fills a place peculiarly his own. Both in posture and in response he meets all requirements or he fits none. Shut out from the world, the world forgetting, by the world forgotten, darkness blots away all disturbing factors of sight. Withdrawn from the world, there are but the reminders of ritualistic instruction penetrating by other avenues than the eye.

"AMEN--SO MOTE IT BE"

The word "Amen" and the phrase "So Mote It Be" are synonymous terms. Their use is familiar to all Masons. The word "Amen" is of Hebrew origin, of which the root meaning is "stability," generally adopted in Christian worship as a concluding formula for prayers and hymns. Three distinct biblical usages may be noted. (a) Initial Amen, referring back to words of another speaker, e. g. I Kings i. 36, "And Benaiah the son of Jehoiaba answered the king, and said, Amen: the Lord God of my lord the king say so too." (b) Detached Amen, the complimentary sentence being suppressed, e. g. Neh. v. 13, "Also I

shook my lap, and said, so God shake out every man from his house, and from his labor, that performeth not this promise, even thus he be shaken out, and emptied. And all the congregation said, Amen, and praise the Lord. And the people did according to this promise." Rev. v. 14, "And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." (c) Final Amen, with no change of speaker, as in the subscription to the first three divisions of the Psalter and in the frequent doxologies of the New Testament Epistles. The uses of amen ("verily") in the gospels form a peculiar class; they are initial but often lack any backward reference. Jesus used the word to affirm his own utterances, not those of another person, and this usage was adopted by the church. The liturgical use of the word in apostolic times is attested by the passage from I Cor., and Justin Martyr (A.D. 150) describes the congregation as responding "amen" to the benediction after the celebration of the Eucharist.

Among certain Gnostic sects Amen became the name of an angel, and in post-biblical Jewish works exaggerated statements are multiplied as to the right method and the bliss of pronouncing it. It is still used in the service of the synagogue, and the Mohammedans not only add it after reciting the first Sura of the Koran, but also when writing letters, etc., and repeat it three times, often with the word Qimtir, as a kind of talisman.

TRUST AND FAITH

The greater the importance and the greater the difficulty of any undertaking, the more essential it is that an implicit trust in God shall guide our feet and make sure and steadfast our stumbling steps. Do we deserve that help? Then let us fear not but go forward of good courage.

Scepticism is frequent. Cynicism is rife. Among Masons it is not rare to have the student belittled by the uninformed. Too often an ideal is shattered by "What is the use?"

Take heart. Beneath the social veneer is sound substance. Rough as may be the raw diamond, every rightly directed rub of polish adds to its lustre and swells its flashing rays of light.

True, honesty and sincerity are elbowed out of the newspaper columns by the record of crime. Be not alarmed. An orgy of wrongdoing is not rampant. No indeed, the very opposite is true. Only the uncommon is news. What everybody knows is not news. What is mentioned in the daily papers is the rare, the novel, the curious, the quaint. When you see crime portrayed in print, be assured that evil is not supreme. It should remind us that good men and women are too common for advertisement.

Abroad in the land is the spirit of Masonry. Business in mighty bulk is transacted upon the mere pledged word. Appeals for trade are voiced with the fervor of religious faith. A discussion among men of business, advertising men, engineers, and others, is usually found in one avenue or another associated with lofty ideals, a philosophy of self-sacrifice and personal devotion. Masonry is this leaven of mankind, a lever of uplift, a light ever leading unto love.

TO LABOR IS TO PRAY

An old Latin motto, "Labore est Orove," says in effect, "Work is prayer, to labor is to pray." When the ancient craftsmen wrought their structures into the glorious Gothic pinnacles and spires, pilasters and columns, and flung the flying buttresses and beams astride the spacious transepts of gracious cathedrals, the ornate stone and carved wood expressed their faith, hope and charity, the sumptuous record of their souls. The enduring wood and stone perpetuated their prayers.

How far does modern Masonry impress its teaching on the times? Will we as did our forefathers in Freemasonry carve into the character of men something of what the craftsmen of old worked into these buildings that yet remain of grandeur and renown?

Let us answer these questions in our own hearts. They are worth our careful study.

Consider, too, that Masonry tells us how we may pray for ourselves and for others but the prayers of others are not to substitute for our own. We are to pray for ourselves and for others. Is this your idea of prayer?

Have you not met that Mason whose impression of Masonry is not that of a partnership? His conception of Masonry is that of an organization that does something for him, not of an organization that

is served by him and by all the other members? Do you not think that this is the real difference between a member and a Mason?

Of course you all know that a Mason is more than a mere member, being vaccinated is certainly more than going through the motions of an operation. If it does not take, the work is a failure.

MORE BLESSED TO GIVE THAN TO RECEIVE

Thus there are two aspects of Masonry, receiving and contributing, taking and giving. He who wears the jewelry and carries the card and diploma receives some reward, but he who wears the instruction in his heart distributes rewards. Happy is he who does all things Masonically with discrimination and zeal.

The strength of Masonry is in the unity of its members and in their acceptance of its duties. When they expect more than they give, Masonry weakens by that drain upon her substance. When Masons expect less than they contribute of their service, that surplus strengthens the common source of energy and all profit by the sacrifice.

The element of sacrifice is indeed inseparable from prayer. The Mason may well ponder how aptly in modern days or of old he that prayed made an offering. The supplication to his God was accompanied by a gift upon the altar. Many are the instances recorded in the Bible of just such offerings, too numerous for enumeration.

Well, what is the sacrifice when a man becomes a Mason? What then is offered upon the altar of Masonry? Why, nothing less than the man himself.

God in Fatherhood, man in brotherliness, each thought suggests service; the sonship of worship unto the Father, the fraternity of men actuated by the lasting lessons of an antique and unique schooling. We get by giving. We earn as we truly learn. Our real fame is as we aim.

When the temptation comes to be impatient because the institution is not moving as some individual wishes, is not voting as some person may vote, then reflect that its greatest glory is in the chastening and refining of the individual character.

Masonry is never a mob. Masonry is always personal. Masons are never to be herded. Masons are to be heeded.

Prayer to the Mason is most natural, a very plopeact of devotion and of adoration, a practical act of worship. In it he but follows the Divine command, "Ask and ye shall receive." There is in it the very essence of faith, for without faith there is neither purpose nor direction nor end in prayer.

When a vote is used as is a prayer it is used Masonically. When the franchise is exercised by freemen in a Masonic fashion it is employed in the spirit of prayer. Whatever is done Masonically is prayerful.

* * *

Watch once more, my brethren, the first contact of a candidate with our Craft, his entrance into Masonry. Apply for yourselves his lessons of faith. Turn back the pages of your career and see yourselves again in him as when you first entered the lodge. Renew with him your pledges, replenish your trust, recall the old thrill of your Entered Apprenticeship. It shall not be in vain. There is not in all the affairs of life a solitary foothold for you where that knowledge will not serve you well. Yes, watch, and pray.

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"INVOKING THE BLESSING OF DEITY"

BY BRO. H. L. HAYWOOD, IOWA

(By the kindness of Brother H. L. Haywood, who edits the Library department of this Journal, we have been privileged to lift from the pages of his forthcoming book of interpretation of the three degrees of Ancient Craft Masonry, the following delightful paragraphs relating to Prayer. They are so truly interpretative of the subject matter of this month's Bulletin study that we would feel our issue incomplete without them.)

It is of the highest import that in the ceremony of initiation the candidate's first act is to kneel at the altar of prayer for this is nothing other than a symbol of the fact that all right life, inside and outside of the Lodge, is anchored to the power of prayer. It is of further significance that in the early Degree he has another to pray for him while at a later time he must pray for himself because this is a recognition of prayer as an art to be learned gradually as all other arts are learned.

Brother J. T. Thorp, the veteran English student, has suggested that the Apprentice prayer has come to us from the old custom of beginning each Old Charge with an Invocation; this is a reasonable, historical inference, but it does not go deep enough. The prayer is in the Masonic ceremony because it must be in the Masonic life, and the important point here is not how we came to pray, but why we do pray; and the reason we do pray is that we can not help it. Man is a praying creature because of the way he is made, and not all the arguments of the naturalist or all the sophistries of the skeptic can cure him of the habit.

Prayer is more "than the aspiration of the soul toward the absolute and Infinite Intelligence"; it is more than meditation; it is more than the soul's dialogue with its own higher self; it is more than soliloquy; prayer is a force and accomplishes work in its own appropriate realm. When a forester wishes to fell a tree he uses an axe; when a farmer desires a crop he plows the soil and sows the grain; the merchant who seeks money applies himself to his trade; by token of the same universal law of cause and effect the soul that would get spiritual work done applies the instrument of prayer.

If it be said that God is all-knowing and all-powerful and does not need our praying we reply that there are some things which God will not do, whether He can or not without the assistance of man. Working by Himself God produces the wild dog-rose; working with man He produces an "American Beauty"; working by Himself He produces the wild wheat, unfruitful and inedible; working with man He carpets the prairies with heavy-headed grain, enough to feed a nation; working by Himself He brought forth the first man, half animal, half human, slinking in his mildewed cave and killing his prey with his hands, like the wild bear; working in co-operation with man they Two have brought forth this human world of netted highways and thrumming cities--literature, art, beauty, the temple, and the home, the Iliad, the Tempest, the Bible, Homer, Shakespeare, and Christ. Man co-operates with God in transforming Nature by the use of his hands; he cooperates with God in transforming the spirit by the use of prayer. Besides, God has not shut Himself out of the soul that He has made and prayer itself may well be His own activity, His Divine hand-clasp with the human heart.

This is not to justify the use of prayer, there is no need of that; it is its own justification. After all is said pro and con, the fact remains that the great souls have been the great prayers. It is not for us to twist this fact about to suit our theories; it is for us to adjust our theories to the fact. Prayer widens our horizons; purifies our motives, disciplines the will, releases us from the gravitations of the material, sets a new light in the fact and links us to Heaven in an ineffable fellowship. It is a stairway let down by God into the inmost chamber-of our heart up and down which the better angels of our nature pass and re-pass in their healing ministries.

Upon this earth there is nothing more eloquent than the silence of a company of men and women bowed in the hush and awe of a House of Prayer. Through all the groping generations the soul of man has never ceased to seek a city unseen and eternal. No thoughtful man but at some time has mused over this great adoring habit of our humanity, and the marvel of it deepens the longer he ponders it. That instinct for eternity which draws together the stones of a stately cathedral, where the shadow of the Infinite is bidden to linger, tells us more of what man is than all else besides. So far as we know, man is the only being on our planet that pauses to pray, and the wonder of his worship is at once a revelation and a prophecy.

"Man sits here shaping wings to fly;
His heart forbodes a mystery;
He names the name of Eternity.
That type of Perfect in his mind
In Nature he can nowhere find,
He sows himself on every wind.
He seems to hear a Heavenly Friend,
And through thick walls to apprehend
A labor working toward an end."

QUESTIONS ON "PRAYER"

1. What is prayer? Is it an instinct, or an art? Is its successful use governed by laws? Does prayer violate the laws of Nature? Is it a necessary part of the Masonic life? Why? How do you think prayer is answered? For what should we Pray? Is audible prayer necessary? Have you ever tested prayer by actual experiment? Is the cry of an infant a supplication to God? In what sense is the child "an epitome of theace"? What is the object of prayer?
2. What is the candidate's first voluntary act in the Lodge? Is what follows a part of the instruction of the Lodge? Does the Lodge set the example? How? How did primitive man pray? With what did he accompany his prayer? What sacrifice did you make, when you became a Mason? Has your service in behalf of Masonry been a sacrifice? If not, have you really gotten anything out of Masonry?
3. What is the candidate's part in the act of invocation? Why do men kneel in prayer? Why do they close their eyes? What is meant by "an attitude of prayer"? Are there other attitudes than those mentioned? Explain the meaning of the several parts of a monitorial prayer. What does "Amen" mean? What does "so mote it be" mean? A congregation may join in prayer, either mentally or audibly; what is the effect upon you when you are a part of a congregation thus engaged? What is Faith? Is it the same as Trust, Confidence? What part does faith play in business? in social life? in friendship? Is faith approved by reason? What is meant by "the faith of a Mason"? Is a prayerless, faithless life "atheism" in practice? Do savages pray? How? Have we improved the art of prayer as we have improved other arts? Can the vote of a Lodge be in fact a prayer? Is it a manly thing to pray? Do you believe in the old saying "To Labor is to Pray"? Can you name some great men who used the habit of prayer? Would you be ashamed to admit that you used it?

PART IV - CIRCUMAMBULATION

(Bulletin No. 16, Mar 1918)

CIRCUMAMBULATION means nothing more as a word than to walk around. The sailor trudging around the windlass, the faithful quadruped plodding around the horsepower machine, the children in their various games holding hands in circles and tripping around joyously, are all walking around but this is not all there is to circumambulation.

True, the children may be performing a mere play, as in the dance of the Maypole, a veritable fragment of an ancient festival, the ceremonial ushering in the month of flowers, the ceremony then taking on a religious aspect and exhibiting a thankfulness at the departure of darkness and winter and at the arrival of spring with its opening buds and beautiful blossoms.

Among the Romans there was a festival or holiday devoted to the god Terminalia. He was especially connected with the boundary marks and limits of property or landmarks. On the day assigned to his praise there were visits to the various landmarks and young and old improved their acquaintance with the very important means whereby property owners are enabled to preserve their respective land rights and titles.

Up to recent times the custom has prevailed. Shorn of its early showy tribute to the pagan god, something curious and quaint still survived. Not long ago in England, for example, it was the custom on one day in the year for children to be conducted around the several landmarks of the parishes and towns. These were explained and pointed out as impressively as was possible. In fact, it was the custom for the schoolmasters to soundly flog a boy at every landmark.

- I -

With this training of the memories of many boys the boundaries were long and accurately remembered!

When the customs and ceremonies here mentioned were fresh in the minds of men, our own allusions to the landmarks in Masonry had a significance to which we modern members of the Craft are almost strangers. Something yet remains to us of course in the march around at the dedication and consecration of a new Lodge, a very appropriate ceremony indeed to all the observing and especially so to the student of symbolism, indeed much more than a mere suggestion of the scope of the Lodge in the sweeping circle of its action for the future.

The blessing of the boundaries is a familiar ceremonial in the Roman Catholic church. The officiating priest passes around to all the landmarks of the site for the new church, stopping at each, and with solemn phrase offers up a fervent plea at every station.

Shakespeare has the witches in Act 4, Scene 1, of "Macbeth," dancing around the caldron in which simmer and boil the horrible ingredients of magical evil. Later they caused several spirits to rise from the earth and advise the misled Thane of Cawder. Compare with this the account of the witch of Endor in your Bible, the first book of Samuel, chapter 28, and the advice of Samuel tendered to Saul in similarly supernatural man

- II -

Granted, then, the frequent use of circumambulation in ancient and modern times, among the wise and the ignorant, to what may it be attributed? Be it the cultured mystic with his circles and ovals plain or serpentlike, embellished or simple, or the wild riot of the savage around his totem pole or around the tortured victim at the stake, there is still the supernatural objective being sought. There is thus a seeking after more than ordinary means. To what then will man appeal and how will he act? Obviously he will seek the aid of the Great Architect of the Universe and in motion of body will conform as fully and thoroughly as is possible to emotion of mind, suiting the action of the word.

Now the courses of nature are marked out daily and yearly by repetition. Flowing rivers and recurring rains, the light and warmth of the sun, the glory of the stars, the ever restless sea, and the changing winds are seldom quite the same in viewpoint yet always similarly to be seen. Various aspects are favorable, others affrighting. The waters of the sea engulf the struggling swimmer from the shipwreck,

the rain may flood or parch the husbandman in farming, the lightning strikes down the unwary wayfarer, the sun sends its beneficent rays upon the fertile earth and the fields ripen into lusty harvest, and in all these agencies the early mind as well as the latest of scientific thinkers see powers to be controlled.

To us as Freemasons, there is the glory of God in all things great and small; to the savage mind all things were governed by gods great and small. He saw only the same way of controlling these powers as the one by which he was himself influenced. Food appealed to him, therefore a sacrifice of flesh or fruit became the medium of securing supernatural favor.

- III -

In the sacrificial offering itself there soon came about a rigidly prescribed method, this set rule of operations was the ritualistic ceremony, such as it was, crude and doubtless grotesque.

To keep the ceremony intact of form, uniform of action and language, we had in the primitive tribes a special class of officials, the Levites of Israel, the medicine men of the aborigines of the United States, the priesthood of many cults and faiths and peoples recent and remote. These were the chosen few, ministering factors for the faithful.

Of such were the priests of the Mithras, that great cult of the early era of Christendom, that faith to which so clear a thinker as Renan assigned so promising a place as a competitor of Christianity, unsuccessful as it was in the finishing of the race.

To Freemasons the Mithraic ritual pertains so much to the same symbolism we use that the similarity becomes very interesting. In fact the comparison is far more than a coincidence. Probably we inherit through hundreds of years, while philosophy moral and natural has been taught by this simple address to surrounding forces and objects, a rich legacy from the old religion of Mithras with its references to the East and to the sun and other celestial bodies.

The signs of the Zodiac, the names of the stars, the allusions to Phoebus driving the glowing chariot of the sun, and all the other reminders left to us by the mythology, the study of the myths, of the pioneer peoples of the earth, show how close and dependent was the confidence of the rude unschooled mind upon the facts that were linked with his observation of the heavenly bodies. He besought the supernatural by sacrifice and by invitation, worship of such movements as seemed most typical of the superior force and forces. His dances around the sacrificial altar were typical of the apparent motion of sun and moon and stars. Nay, today, the wild men of the West dress themselves in skins and imitate the animal's walk and stealth and spring before they go forth to the hunt. Girls in garlands of flowers in May's month of spring beauty are themselves showing how easily this universal trait of humanity grows and flourishes into prominence at the slightest provocation.

Down to our own times comes the suggestive saying, "the stars in their courses fought against Sizera." Truly, the courses and paths of nature's movements have in all seasons of the world's story impressed serious lessons on the mind of man. Of such was born the art of astrology, the forerunner of scientific astronomy.

- IV -

To imitate the action of nature leads readily to a representation of the doing of the fabled personages to whom the elements are dedicated. The ocean is as truly Neptune's as is war belonging to Mars, the arts of Apollo, the chase to Diana, and the Sun to Zeus or Jove. Their loves and labors, their jealousies and bickerings, as portrayed by the earliest authors like Homer and continued by innumerable writers and singers and storytellers through the ages were then as now recited dramatically, first as a tale and then in a play form befitting the stage.

Of such were the pioneer initiations, the ancient mysteries, and the moralities of medieval days, all growing as the branches from the ceremonies built upon the rite of circumambulation and its causes and controls.

- V -

In going around the celestial courses there are obstructions at the stages or stations corresponding to the principal divisions of the compass, that sure guide to all travelers on this earthly sphere. We are indeed free to go but we are not free from the consequences of our going. Inspection we must pass and from all angles, not evading scrutiny because of personal position nor missing complete examination by reason of but part being seen instead of the whole.

- VI -

What then is the teaching of this portion of our rite to which your attention has been invited? There are several answers. We need not dogmatize nor travel afar for light. Only the obvious lesson need be learned.

Nature and we are in touch. The more intimate we move in harmony with nature's forces the better for our health of mind and body. Reflect upon this union of ourselves and our surroundings. Think of the condition of him who is out of "gear" with things, out of "touch" with affairs, and thereby out of the "running."

Environment does indeed count for very much in our daily lives. Get in tune. Keep the feet moving naturally within that circle beyond which no real Mason should step and where so circumscribed he cannot materially err.

* * *

THE RITE OF CIRCUMAMBULATION

BY BRO. H.L. HAYWOOD, IOWA

By permission of Brother H.L. Haywood, Editor of the Library department of THE BUILDER we print the following extract on the "Rite of Circumambulation" taken from the manuscript of his forthcoming book on the "Interpretation of The Three Degrees of Blue Lodge Masonry." Study meeting leaders should use this as a supplemental paper at the meeting devoted to the study on "Circumambulation." EDITOR.

PRIMITIVE people, as we have been more than once reminded, firmly believed that they could wield influence over a god by imitating his actions. They believed the sun to be a god, or the visible embodiment of a god, who made a daily tour of the heavens beginning in the East, and progressing toward the west by way of the south; it was most natural, therefore, that they should evolve a ceremony in imitation of this. Accordingly, in India, in Egypt, in Greece, and in Rome we early find the practice of Circumambulation.

In Greece the priest, or the priest leading the worshippers, would walk three times around the altar, always keeping it to the right, sprinkling it the while with meal and holy water. The Romans employed a similar ceremony and called it "dextiovorsum," meaning "from the right to the left." Being so often used in connection with the rites whereby a person or an object was "purified" Circumambulation became, after a time, the Roman equivalent of Purification. Also "among the Hindoos," says Mackey, "the same rite of Circumambulation has always been practiced," in illustration of which he cites the early morning ceremonies of a Brahmin priest who first adores the sun then walks towards the West by way of the South saying, "I follow the course of the sun." Mackey likewise refers to the Druids as having performed the same rite, and to the fact that even in recent years it was a living custom in the remoter portions of Ireland. Some have seen in the circular row of stones at Stonehenge, a huge altar built for the purposes of Circumambulation, and others have seen in the various processions of the early Christian Church a revival of the same custom. It will be interesting, further, to note that the Greeks accompanied the journey with a sacred chant, divided into three parts, the strophe, the antistrophe, and the epode, on which Mackey makes a significant comment: "The analogy between the enchanting of an ode by the ancients and the recitation of a passage of Scripture in the Masonic Circumambulation, will be at once apparent."

What is the meaning of Circumambulation for us as Masons, and in our daily lives? In answer to this we may offer a few typical interpretations including one of our own.

Circumambulation is sometimes understood, among older Masonic writers, especially, as a symbol of the progress of Masonry itself, which, according to the old Legends, was supposed to have originated in the East, in Egypt more particularly. This is hinted at in one of the Old Charges in which we find the following scrap of dialogue: "When did it (Masonry) begin? It did begin with the first men of the East."

Other writers, Pike among them, see in this symbolism a figure of the progress of the civilization of humanity. Whether that civilization began in Egypt as some argue, or in Babylonia as others contend, it did begin in the Orient and travelled thence, along the Mediterranean, to the Occident, for, "all knowledge, all religion, and all arts and sciences have travelled according to the course of the sun from east to west."

Again, some students see in Circumambulation a drama of the development of the individual life, which begins in the young vigor of the Rising Sun, reaches its climax in the meridian splendor of the south, and declines to the old age of the west.

Pierson sees in it an analogy of the individual's Masonic progress: "The Masonic symbolism is, that the Circumambulation and the obstructions at the various points refer to the labors and difficulties of the student in his progress from intellectual darkness or ignorance to intellectual light or truth."

Yet again, others see in it an allegory of the pilgrimage of the soul through the shadows of this earth life. We are born in darkness, and walk all our days in search of that which is Lost, the lost harmony among the strings. Believing that somewhere there exists the Absolute Life we make a continual search and transform our days into a long Pilgrim's Progress.

These various interpretations, you will have observed, have their point of departure, one and all, in that the Circumambulation is a journey; with this we can not quarrel, but may we not also be permitted to fashion an explanation which takes the fact that the Candidate walks in harmony with the sun as its point of departure?

To my mind this is its point of greatest significance, even as it was evidently the original idea embodied. Let the sun represent the powers and laws of Nature; let Circumambulation be understood as an attempt to work in harmony with those powers and laws, and we see at once that the rite gives us the secret of human accomplishment. To fight Nature is suicide; to work in co-operation with her is power. To keep step with her cycles, to move in sympathy with her vibration, that gives us fullness of life. The sailor clasps hands with her winds, the farmer adjusts himself to her chemic processes, the artist vibrates with the pulses of her beauty, the poet rides upon her rhythms, the saint harmonizes himself with her laws as they rise in the soul. It is thus and thus only that we mount the stairs to Eternal Life.

QUESTIONS ON "CIRCUMAMBULATION"

1. What does "circumambulation" mean? What illustrations does Brother Clegg give of it? Can you name other very ancient rites still in use? Why do they appeal to men? Do you see in any of the ceremonies of this kind mentioned by Brother Clegg anything which parallels the Masonic ceremony of circumambulation? If so, what is it, and to what may it be likened?
2. What is sought in this ceremony? How did primitive man hope to control the forces of nature? Have we learned any better way than by acting in harmony with them? How do we control the forces of steam, of electricity, of water, of power, etc.? Why did primitive man expect to secure favors from the gods by sacrificing to them?
3. How did this idea of sacrifice tend to develop a ritual? From what probable source did the rite of circumambulation as we know it, develop? Why do the sun and stars still appear as symbols in religious systems? Can you give other examples of the tendency of mankind to imitate the heavenly bodies?
4. Who was anciently considered to be the god of the Sea / of War? of the Sun? The goddess of the chase? Can you name other Greek and Roman gods and goddesses? Imitation of the heavenly bodies eventually came to be told as the story of the actual experience of the gods and goddesses; how did this finally lead to dramatization of these stories? Can you give other illustrations of common myths in which this tendency is shown to be the foundation of various superstitions?
5. Why does the candidate meet obstructions? What are the obstructions that you meet from day to day? Does your experience in Masonry help you to overcome them? What obstructions has Masonry met in the past? What obstructions does it meet now? Co-operation means to "work together, or in harmony"; how can we co-operate to enable Masonry to do its work in the world? Are you a "co-operator" in the Lodge, or a "knocker"? Which does the Lodge the most good? Which does you the most good?
6. Why does the Lodge ask you if it is of your "own free will and accord" so often? Why does not Masonry force itself upon you? Do religion, or culture, or knowledge force themselves upon you? What does it mean to have a "free will"? How can an enslaved will be freed? How can a weak will be strengthened? Is not this the idea of "co-operation with the forces of nature" taught by the rites we are now studying? How does Masonry free our wills from the slavery of passion ignorance, prejudice and vice?

BY BROS. H.L. HAYWOOD AND R.I. CLEGG

(Bulletin No. 17, Apr 1918)

We have this month combined the papers of Brother Haywood and Brother Clegg rather than to print them separately as formerly and then to use one as a supplemental paper, as we find that at many study meetings the supplemental paper is sometimes neglected simply because to use it would necessitate re-opening discussions that had already been closed. The material of Brother Haywood's which we are using is taken from the manuscript of his forthcoming book on "The interpretation of the Three Degrees of Blue Lodge Masonry," soon to be published. EDITOR.

PART V - APPROACHING THE EAST

- I -

THIS portion of the ceremony has many things to tell us, which, in order to simplify the discussion, we may break into four divisions: (1) Orientation, (2) Symbolism of the Cardinal Points, (3) Significance of the East, and (4) the meaning of the Candidate's Approach to the East.

In early Egypt, as Norman Lockyer tells us in his "Dawn of Astronomy," the most brilliant of all works on Orientation, and as authoritative as it is readable, it was the custom to dedicate a temple to some planet or star, to the Moon in one of her phases, or to the sun at one of his various periods. Originally, perhaps, a majority of the temples were dedicated to the rising sun; in that event the building was so situated that on a given day in the year the light of the sun would pass between the pillars at the entrance and fall upon the altar at the moment of his first appearance above the horizon. This placing the temple so as to face the dawn gave rise to the term "Orientations," which means "finding the east." However, other temples were directed toward the moon or star, and this also, by an accommodation of language, was called orientation. The term was further used, in after days, when a building of a city was laid out in harmony with the cardinal points; according to this usage the City of Rome was oriented, for its first form was a quadrangle with a gate facing in each direction. (A.Q.C. vol. 4, p. 87.) This custom was practiced by the Jews, and indeed may be considered as universal throughout the ancient world. Moreover it was carried over into Christian customs, for all the early churches were oriented to the sun, the Apostolic Constitutions specifying that a church must be "an oblong form, and directed to the east."

Inasmuch as the orienting of a temple was chiefly for the purpose of permitting the light to fall on its altar on a given day, the altar was necessarily placed in the west end of the building. This arrangement must also have been often used by the Jews, even though they did reverse so many "heathen" customs, for Dr. Wynn Westcott tells us that, "It is clear that both the Mosaic Tabernacle and the Temple of Solomon had the Holy Place at the west." But, he goes on to say, and this is a point especially deserving of our attention? "it is equally certain that churches from the earliest Christian development have always reversed the positions when possible." This is to say, though Christian houses of worship were placed east and west as the heathen temples had been, they were built with their altars in the east end instead of in the west. It is from the Christian churches of Medieval times, no doubt, that the Operative Masons derived their practice of placing the Master's station in the East.

The pagans saw in the sun a symbol of Deity, in its rays an emblem of the Divine forth-shining; accordingly they had the sun, or a representation of the sun, in the East. We also worship a Deity whom we have clothed with Light, but in our East is no longer the natural sun, or even a representation thereof, but a man, the Master. To my mind this is a thing of profound significance, though I cannot place the weight of the name of any one of our authorities behind my interpretation. Ancient peoples, like ourselves, were in search of God, even as are we. They hoped to find Him in Nature, among the things that He had made, even as the Wise Men followed a star in their search for Him; but whereas they went "through Nature to God," we go "through man to God," and believe that His completest unveiling will be found in the perfected human soul, even as the Master of Masters said, "He that hath seen ME hath seen the Father."

- II -

Mackey uses as an illustration the fact that the sun in its summer journey never passes north of 23d 28', and that a wall built anywhere above that will have its northern side entirely in shadow even when the sun stands at his meridian. As this fact became known to early peoples it led them to look upon the North as the place of darkness. Accordingly, in all ancient mythologies, that portion of space was regarded with suspicion and even with terror. This prejudice was carried over into the Middle Ages, and traces of it, often dim and vague, survive to this day in popular customs. In his "Antiquities of Freemasonry," Fort writes that the "North by the Jutes was denominated black or sombre; the Frisians called it 'Fear corner.' The gallows faced North, and from these hyperborean shores beyond the North everything base and terrible proceeded." To the churchmen of medieval times it carried a like sinister meaning, as we may read in "Animal Symbolism in Ecclesiastical Architecture" (E. P. Evans, p. 258); "The north is the region of meteorological devils which, under the dominion and leadership of the 'Prince of the power of the air' produce storms and convulsions in Nature and foster unruly passions and deeds of violence in man. The evil principle, as embodied in unclean beasts and exhibited in obscene and lascivious actions, was properly portrayed in the sculptures and painting on the north side of the church, which was assigned to Satan and his satellites, and known as 'the black side.'" Milton connects Satan with the North and Shakespeare speaks of demons "who are substitutes under the lonely monarch of the north." This cardinal point has a similar meaning in Masonry, and the portion of the Lodge on the northern side should contain no furniture or lights.

By token of the same symbolic reasoning the South stands for all that is opposed to the North; in that direction the sun reaches his meridian, pouring light, warmth and beauty. Accordingly, church builders of old time were wont to depict on the South wall of their churches the triumphs of Christianity, and the millennial reign of Christ. In the Lodge the Corinthian column, type of beauty, is stationed in the South as is also the Junior Warden. It is the place of High Twelve, and the scene of the labors of the Craft. As the West is the place of the sun's setting and of the closing of the day it stands for rest, for darkness, and for death. In Operative Lodges it was the place set apart for finished work. In Greek mythology it was the place of Hades, that is, darkness and death; as we may read in Sophocles.

"Life on life downstricken goes
Swifter than the wild bird's flight,
Swifter than the Fire-God's might,
To the westering shores of Night."

Tennyson makes Arthur to go into the West and Ulysses to travel beyond the paths of the setting sun; and at this day, it is said, soldiers in the trenches of Europe speak of a dead comrade as having "gone West." To the West all men come at last, men and Masons, to the beautiful, tender West, and lay them down in the sleep that knows no waking.

- III -

We face the source from whence comes light. Knowledge has ever been associated with the East. Thence came the Arabian contribution of algebra to our mathematical information. Euclid and Pythagoras were therefrom, and the many who in mere conversation unconsciously use such phrases as "the shortest distance between two points is a straight line," or practically refer to "the music of the spheres," are alluding to these industrious and thoughtful pioneer scientists and philosophers whose names are forever famous among Freemasons. From the East came the mysterious Magi, the three Wise Men, unto the manger at Bethlehem. Around them has lovingly clustered, the legends founding and formulating a great faith, the very graciousness of glory that is Christendom. Led by a star, symbol serene of hope, they came. At the quaint and curious cradle they gave their gifts, worshipped and went their way.

Egypt, the mystical and ancient, is in the East. Monuments mysterious and of great antiquity are scattered over the land with astounding freedom in numbers and dimensions. Figures and hieroglyphics appear profusely on very many surfaces and these inscriptions, more or less definitely deciphered, tell strange stories of the world's oldest-known centers of civilization.

Further to the eastward sweeps India, China, Siam and Japan. These be homes of philosophies profound and appealing. Down from a remote period of the earth's history there has been nourished in

these countries the blaze of a religious reasoning not yet reduced to embers, only, of once active fiery faiths.

To the East then do we turn our eyes as did the Druids of Britain or the followers of Mithras. They saw in the East the dawn of new days, a source of light and warmth, a never-failing and never-faltering friend the hope for harvests, the sure promise of sheaves of grain and garlands of flowers.

If there is one symbol that recurs again and again in Our Blue Lodge Ritual, like a musical refrain, it is the East; of this I almost despair to speak, save in crudest outline, so rich and so many-sided is the truth enshrined in it. As the center of gravity is to the earth, and all things thereon, so is the East to a Masonic Lodge; the Master sits there, the representative of a complete humanity; the Blazing Star shines there, the mystic "G" at the center of the rays; it is the bourne, the goal, the ultimate destination, towards which the whole Craft moves.

- IV -

If this interpretation of the East is valid, as I am profoundly convinced that it is, the candidate's "approach to the East" is a symbolic act of far-reaching meaning, for it means nothing less than that he has tuned his will toward the perfecting of his own human nature in order to enter into communion with the Divine; if he is compelled to advance by a certain regulated manner it is in token of the fact that the soul itself is a realm of law and that he who would reach the soul's highest development must walk in harmony with the spirit's laws; and if, in the succeeding degrees, his manner of approach approximates more and more toward a perfect step it is in recognition of the necessity of gradual and orderly progress in the highest growth Always and everywhere, in whatever condition or task a man finds himself, if he would "go up into the seer's house," he must mount by those virtues of Purity, Beauty, and Truth which are the hidden laws of the seer's own heart.

Is this the mood wherein we all walk to the East, upright and regular of step ? None other should be our manner if we but grasp the intent of the instruction.

At this time, too, we may also bear in mind the foundation of Masonic ethics. Do we give heed to our duty to God? What is our- debt to Country? What may our neighbors expect of a Freemason? What owe we to ourselves?

Nought is there in Masonry that interferes with the very fullest performance of every single syllable of just requirement an individual can fulfill in answer to the foregoing questions.

Our duty to God is a sincere accord with all his wishes, to live in his world with every willingness to do his will, to serve him loyally, to be his in all things and for all ends. Nothing less may be the measure of a Mason's faithfulness.

My country affords me home and property protection, a fair foothold among men, a buckler and a bulwark against hostile armies, a place where prosperity is surely possible and happiness most probable if I but do my part. Could I do less? As a Mason I should aim at more. Patriotism assuredly among Masons is a primary principle.

Am I a distant neighbor? Am I friendly? Is there any better way of making friends than by being one? Does duty to neighbor mean to a Mason aught else than a courteous concern that they shall never receive from him anything but help in misfortune, commendation in success, and always good cheer?

Shall a Mason be selfishly solicitous of his own person and property? Certainly not to the extent where it endangers the rights of others. A Mason is moderate of claims personal to himself. He is cautious of acts whereby his body and mind may suffer. Intemperance of appetite is as shunned by him as is the intemperate word. Never does he over-indulge the body, or by malicious word or deed wound another. Out of his mouth goes not the hasty ill-considered judgment, neither into it enters the enemy to steal away his brains or cripple his bodily powers.

Think of these things, my brethren, when making a promise, assuming any obligation to God or man. For these be indeed the thoughts that thrill the thinking Mason at all critical times. Yes, they do truly come close to his mind and heart when he sees the initiate first face Eastwardly.

He that faces the East aright and proceeds to approach thereto is wise and opportune in purpose and in timeliness. His feet will walk the path deliberately if he is but started properly and instructed intelligently. Well, how is he instructed to proceed?

Brethren, you know as well as I. You are aware of the manner of movement and the extent thereof. Think well of its meaning. Grasp the importance of motion by a regular plan.

Search the symbolism of all these acts. Not one of them is unimportant. Each has a deep significance to the discerning eye. For of such is Masonry. It means nothing to those that are blinded by prejudice, dumb of expression and deaf to understanding. To the attentive glance much is revealed and to him that is fortified and equipped by a cultivated consciousness the Craft opens a great store of Knowledge when approaching the East.

QUESTIONS ON "APPROACHING THE EAST"

1. Into how many sections is the present study divided? What are they? What is your definition of the meaning of the word "orientation"? When may the candidate be said to be "oriented"? To what were temples of ancient times dedicated? How were they oriented? Why? How were ancient cities oriented? Where was the altar placed in ancient times? Why? What was the situation of the Holy place in the Temple of Solomon? From whom did the Operative Masons derive their practice of placing the Master's chair in the East? What did the Pagans see in the Sun? Is there a representation of the Sun in the Masonic East? How did the ancient peoples hope to find God? Through whom do we expect to find God?

2. How far north does the Sun reach in its summer journey? Whence originated the thought of the North as a place of darkness? What did the North symbolize to the ancient peoples? What does it symbolize to us? Why? Have Masons today any superstitions regarding the North?

What does the South symbolize? What stage of man's existence is symbolized by the South? Whose station is in the South in the Masonic Lodge? Why? What order of architecture is represented in the South? In the West? In the East?

What is the significance of the West? What place did the West occupy in Operative Lodges? In Greek mythology? What does the expression "gone West" signify?

3. Why is the candidate instructed to face the East? What does the East symbolize? Whence originated knowledge? Name some of the symbols of the East visible in the Masonic Lodgeroom. What celebrated characters in ancient and biblical history came from the East? What nations are synonymous with the word "East"? To whom did the East signify the dawn of a new day? Why are our dead buried with their feet to the East?

4. What is the significance of the candidate's approach to the East? How would you answer the questions propounded in the present study paper concerning your duty to God, your country, your neighbor and yourself?

PART VI--THE ALTAR

- I -

THE word altar has its derivation from the Latin *altus* meaning high, and may be strictly defined as a base or pedestal used for supplication and sacrifice to gods or deified heroes. The altar is found from the earliest times in the remains of Babylonian cities. The oldest of these were square erections of sun-dried bricks. The chief material of those found in Assyrian mounds was alabaster and limestone. They were of many different forms--one from Khorsabad, which is now in the British Museum, was circular in shape at the top, the base being of triangular form with pilasters ornamented with animal's paws at the angles. Another shown in a relief at Khorsabad was ornamented with stepped battlements, the equivalent of the familiar "altar-horns" in Hebrew ritual.

Ancient Egyptian altars were in the form of truncated cones, or cubical blocks of basalt or polished granite. These had one, and frequently several, hollowed out depressions in their upper surfaces which were used as receptacles for fluids used in offerings.

It is shown in recent excavations in Palestine that the earliest altars, or sacrificial hearths as they may be called, were circular spaces marked out by small stones set on end. At Gezer a pre-Semitic place of worship was found in which three such hearths stood together, and drained into a cave which may be supposed to have been regarded as the residence of the divinity. These circular hearths were later superseded by the Semitic developments.

To the primitive nomadic Semite the presence of the divinity was indicated by shady trees, rocks, springs and other landmarks and from this grew the theory that a numen might be induced to take up an abode in an artificial heap of stones, or a pillar set upright for the purpose.

The priestly regulations affecting altars are of a very elaborate nature and designed to the theory of later Hebrew worship--the centralization of all worship at one shrine. These recognize two altars--one for burnt-offerings and one for incense.

The first of these was situated in the center of court of the Tabernacle, made of acacia wood, five cubits square and three cubits high. It was covered with copper and was provided with "horns" at each corner, hollow in the middle, and with rings on the sides through which staves might be run to enable it to be carried. The altar of the Temple of Solomon was of similar shape though much larger.

In the early days of our era, before the complete development of common law, the hunted criminal, fleeing from his pursuers, would escape to a church and there lay hold of the horns of the altar; in that he found safety, and an opportunity to prove his innocence, if innocent he was. Out of this arose the beautiful customs of "sanctuary," the chivalrous unselfish harboring of the weak, the sorrowful and the afflicted. Is there not a sanctuary in Masonry? Certainly there is, for in the Fraternity itself, in the privacy of its inner fellowships, a brother will often find rest for his heart and protection from the bruising of the world, while a man is no true Mason in whose nature there is not at least one inner chamber in which the weary may find rest and the weak may have protection.

Josephus describes the altar in Herod's Temple as fifteen cubits high and fifty cubits square, with angle horns, and an "insensible acclivity" leading up to it. It was made without any use of iron, and no iron tool was ever allowed to touch it.

- II -

The second altar was the altar of incense, which was in the holy place of the Tabernacle. It was of similar construction to the altar of burnt-offering, but smaller, being only two cubits high and one cubit square and was overlaid with gold. On this altar, an offering of incense was made twice daily.

The altar at Parion, where hecatombs were sacrificed, was of colossal proportions, each side measuring six hundred feet.

- III -

The Masonic altar should be cubical in shape, and about three feet in height, and should properly have horns at each corner to suggest, in the light of a hoary usage, that it is a place of refuge.

On the East, the South and the West should be placed one of the representatives of the three Lesser Lights, but never on the North, for that is the place of darkness. On its top, in due arrangement, should lie the three Great Lights. Thus equipped it may well be considered "the most important article of furniture in a Lodge room," and the ground whereon it stands as "the most holy place."

- IV -

Its situation, in the French and Scottish Rites, and in European countries, is in front of the Worshipful Master, and, therefore, in the East. But in American Blue Lodges it is placed in the center of the room, or rather, a little to the East of the center.

With reference to the ideas embodied in the altar, let us remember, here and everywhere, that the Masonic life is not that which occurs in the Lodge room alone, for that is but its allegorical picture, its tracing-board; but it is that which a Mason should do and be in all circumstances, under the inspiration of the Fraternity and its teachings. Thus understood, the altar standing in the center of the Masonic Lodge is the symbol of something that must operate at the center of the Masonic life.

Often serving as a table whereon the worshipper may lay his gifts to God, the altar may well remind us of the necessity of that human gratitude which leads us to return to Him the gifts He has showered upon us. This is that teaching of stewardship found in all religions to remind us that our very lives are not our own, having been bought with a price, and that our talents are held in trusteeship to be rendered again to Him to whom they belong. Thus stated, I know, the matter may sound bold and even unappealing, but once we encounter a man who lives his life as a stewardship held in the frail tenure of the flesh, we see to what high issues the character of man may ascend; such personalities carry an atmosphere about with them as of another world, and radiate influences that are light and fragrance. Surely, a man who denies this in his practice, can never serve as a living building stone in Masonry's Temple!

More than a place for gifts and a place of sanctuary the altar has of old served as the place of sacrifice, and this usage is also recognized in our symbolism, for therein we are taught that the human in us, our appetites, our passions, yea our life itself if need be, must be laid down in the service of man and the glory of God. How otherwise could Masonry remain Masonry if it is "the subjugation of the human that is in man, by the Divine"?

Of the altar as a place of prayer, let us ponder the following paragraph of Brother Joseph Fort Newton, composed of those lucid sentences of which he is so incomparable a master:

"Thus by a necessity of his nature man is ever a seeker after God, touched at times with a strange sadness and longing, and laying aside his tools to look out over the far horizon. Whatever else he may have been --vile, tyrannous, vindictive the story of his long search after God is enough to prove that he is not wholly base. Rites horrible, and even cruel, may have been a part of his early ritual, but if the history of past ages had left us nothing but the memory of a race at prayer, they would have left us rich. And so, following the good custom of the great ones of our-former ages, we gather at this altar, lifting up our hands in prayer, moved thereto by the ancient need and inspiration of our humanity. Like the men who walked in the grey years of old, our need is for God, the living God, whose presence hallows all our mortal life, even to its last ineffable homeward sigh which men call death."

- V -

The obligations of Masonry are never forced upon its novitiates. He who so desires is given the opportunity at many stages of his initiation to withdraw and proceed no further. Numerous times before reaching the altar the privilege of withdrawal is accorded him and his further advancement is always of his own free will and accord.

QUESTIONS ON "THE ALTAR"

1. What is the derivation of the word "altar"? What is an altar? What was the shape and the material of the altars found in the ruins of ancient Babylonian cities? Of those found in Assyria? Were the Assyrian altars plain or ornamented? Describe some of these. In what way did ancient Egyptian altars differ from those above mentioned? What sort of altars have been discovered in recent excavations in Palestine? Describe one found at Gezer. How was the presence of divinity indicated to the primitive Semites? What was the theory of the later Hebrew worship? How many kinds of altars were recognized by the priestly regulations? What were their uses? Where was the burnt-offering altar situated? Of what material was it composed? What were its dimensions? In what respect did the altar of the Temple of Solomon differ from this? What was the purpose of the "horns" on the altar? What custom developed from this purpose? Is there a sanctuary in Masonry? Why? Describe the altar in Herod's Temple.
2. Where was altar of incense situated? How did the altar of incense differ from the altar of burnt-offering? Describe the altar at Parion.
3. What is the proper shape and measurement of the Masonic altar? Is the altar in your Lodge the proper shape? How should the Lesser Lights be situated? How are they situated in your Lodge? If different from the manner described in the paper, why?
4. Where is the Masonic altar situated in American Lodges? In the French and Scottish Rites and European countries? What does the position of the altar in American Lodges symbolize? Of what should the altar remind us? Is the altar to us a place of sacrifice? Of prayer? Why?
5. Are all Masonic obligations voluntary? How many times before taking the obligation is opportunity to withdraw afforded the candidate?

[Beginning with Bulletin No. 19, this feature was written by Harry L. Haywood alone, except where indicated.]

PART VII--THE OBLIGATION I

(Bulletin No. 19, Jun 1918)

THE word "obligation" means, according to its derivation, a "binding to." It is more than an oath and more than a vow, for it combines both, and it has been used, in one form or another, ever since the earliest times. Cicero defined it as "an affirmation under the sanction of religion," while Philo called it "the most sure symbol of good faith." Some obligations have had penalties attached, others have not. Obligations have been in such universal practice that J.E. Tyler was justified in saying that "through all the diversified stages of society--from the lowest barbarism to the highest cultivation of civilized life--where the true religion has been professed, no less than where paganism has retained its hold, recourse has been had to oaths as affording the nearest approximation to certainty in evidence, and the surest pledge of the performance of a promise." This last phrase furnishes us with a good working definition of an obligation; it is the solemn pledge to perform a promise.

- II -

In old England, when Masonry was still purely operative, obligations were in use in all sections of society, but the most solemn of all was the obligation which a free man took to remain faithful to the king; that oath ran as follows: "You shall be true and faithful to our Sovereign Lord the King." Brother R. F. Gould is of the opinion that this oath was the original of the Masonic obligation because the earliest obligations found in the Old Charges are very similar to it.

However that may be, we are certain that the first obligations were short and simple for this is proved from the written records. This does not mean that later forms have any less validity, because, as the Institution grew in numbers and power, new duties would arise, new conditions would have to be met, and the candidate would be required to obligate himself accordingly. If the Fraternity were now to be called upon to perform some new duty to the world it could lawfully require of each candidate a pledge to do his share therein. The Masonic obligation has evolved in the past; it may continue to evolve in the future.

There has been much controversy among our authorities as to the substance of the earliest Masonic obligations; they have not yet arrived at unanimity but it is safe to say that a majority of them agree that they had to do chiefly with building secrets. At a time when architectural methods were the chief stock in trade of the Institution, when it made its living by the practice of them, and before handbooks of architecture were dreamed of, it seems reasonable to suppose that the candidate would have been chiefly called upon to keep these invaluable secrets to himself.

- III -

But when the Institution was transformed from a craft of Masons doing operative work into a Fraternity of Masons banded together for speculative work, it was necessary to change the substance of the obligation. Trade secrets had become public property; any man could find them in printed manuals. Moreover, building came to be done by men outside the Fraternity, and it was no longer a matter of life and death to preserve building secrets. Accordingly, the obligation has changed in substance. At the present time it has no other purpose than to bind the candidate to absolute secrecy as to what goes on inside the lodge and what is done during the ceremonies of initiation. Some Masonic leaders believe that if the obligations were recast so as to oblige the candidate to nothing except the vow of secrecy that the ceremony would gain in reality and impressiveness. On that every Mason is entitled to hold his own opinion.

- IV -

How much importance the Fraternity attaches to the obligation itself is shown by the elaborate precautions which are thrown about it and by the careful method whereby the candidate is put in position to take it. "Due form" simply means that he is in a posture which is a fitting form in which to make such a vow; the term itself is of comparatively recent American origin but the ceremony represented by it is

probably as old as the Craft itself. One touch of flippancy or carelessness in giving or in taking the obligation would rob it of much of its impressiveness.

- V -

Veils must be thrown about the penalties of the obligation for there is nothing in all the ceremonies more secret than these; nevertheless it may be possible to say a word or two concerning them without violation of our own oath of secrecy.

It is certain that the earliest obligations had no penalties attached to them at all, as is evidenced by the following specimen, which has been taken from the Harleian Manuscript No. 2054, dating from the seventeenth century:

"There are several words and signs of a Freemason to be revealed to you which as you will answer before God at the great and terrible day of Judgment, you keep secret and not reveal the same to any in the hearing of any person but to the Masters and Fellows of the said society of Freemasons. So help me God." (Spelling modernized.)

There is in possession of the Grand Lodge Library of Iowa a very old ritual in which the obligation has no penalties at all.

Among many ancient peoples (more especially the Semites) it was believed that death in the sea was a fate too terrible to be contemplated because it was supposed that those lying on the floor of the sea would never rise on the Resurrection Day. The land belonged to God; the sea to some alien deity; it was feared that this alien deity would refuse to surrender up his dead. To perish in the sea was the most awful of fates.

During medieval times it was universally believed that only those would be raised to a happy future life who had been buried in consecrated ground. The criminal burned at the stake, the felon drowned in the sea, the suicide buried at the cross-roads with a stake through his breast--it was feared that these would have no part in the Resurrection.

When and by whom the present penalties were attached to the Masonic obligation remains a mystery, albeit many suggestions have been offered which throw some light on the matter. One of the most valuable of these hints is that offered by Brother Robert I. Clegg, who says:

"Death by slow drowning was once by legal authority established as a proper punishment. . . Consider the following: In the curious ordinances of Henry VI for the proper conduct of the Court of Admiralty of the Humber, are enumerated various offenses of a maritime connection and their due punishment. To adhere closely to the character of the Court, and be within proper jurisdiction of the Admiralty, the punishments were generally inflicted at low water-mark." This court, he continues, being composed of "Masters, merchants and marines, with all others that do enjoy the King's stream with hook, net or any engine," was addressed, when assembled, as follows:

"You, Masters of the Quest, if you or any of you discover or disclose anything of the King's secret counsel or of the counsel of your fellows (for the present you are admitted to be the King's counsellors) you are to be, and shall be, had down to the low water-mark, where must be made three times, 'O Yes !' for the King, and then and there this punishment, by the law prescribed, shall be inflicted upon them; that is, their hands and feet bound, their throats cut, their tongues pulled out and their bodies thrown into the sea.' "

The penalties, it need not be said, have ever been one of the chief points attacked by the enemies of the Fraternity. Thus, while leading the rabid attack on Freemasonry which disfigured the early half of the last century, John Quincy Adams said that "the whole case between Masonry and anti-Masonry, now on trial before the tribunal of public opinion, is consecrated in a single act," and that act, he goes on to explain, is the obligation, more especially its penalties.

Masons have no need to feel ashamed of any part of their ceremonies, least of all the obligations; yet it may be said, within certain reserves, that if the present penalties, with their obsolete language and their impossible punishments, were to be revised, and brought into harmony with modern ideas and usages, the initiatory ceremony would gain in simplicity and convincingness. Brother MacBride has said a

weighty word on this matter which I am glad to re-publish, especially since the utterance of such a scholar and authority would have much more weight than any word of ours:

"It seems to us, with these obligations before us, there is only one course open to all Masons desiring the welfare of our ancient Institution, and that is to insist that a simpler, more sensible, and consequently, more solemn and binding form shall be substituted, wherever the corrupt form now prevails. The latter has neither the sanction of age, or law, nor of good taste."

- VI -

The removal of the cable tow after the administering of the obligation is a most significant act; it means that heretofore the candidate has been bound to the lodge by means of physical force and that hereafter he is bound by the invisible cord of his own honor. The removal of the cable tow, therefore, does not mean that he is less bound; it means that his tie henceforth is one that can never be removed or broken because it is in the heart. Before the obligation the candidate is held by compulsion; afterwards it is the Mystic Tie which binds him to his fellows with bonds unbreakable.

QUESTIONS ON "THE OBLIGATION"

1. Define the word "obligation." Have oaths and obligations been in universal practice? Why? Can you name oaths administered outside the Fraternity with which the Masonic obligation may be compared? Are the marriage oath, the President's oath, etc., such forms? Why is a religious sanction thrown about an oath? Does the taking of an obligation imply that the candidate cannot be trusted? Does it make his obligation or does it define it? What does Tyler say about the universality of oaths? How do Philo and Cicero define an oath? Can you give a better definition of an obligation than any herewith offered? If so, will you send it in to the Society?
2. What does Gould believe to have been the original of the Masonic oath? Why was the oath taken by the freemen adopted into the forms of the Masonic lodge? Do we see today any institutions copying the forms of oaths employed by some other institution? Name them. Were the earliest Masonic obligations short or long? How did the obligation evolve into such length? Is this legitimate? Have any other parts of the ceremonies evolved similarly? Are Masonic ceremonies still changing and growing? If so, why? If not, why not? What was the substance of the earliest obligations? Why were the building secrets so jealously guarded? How did these secrets come to be public property? What effect did such publicity have upon the Freemasons?
3. What is the whole point of the present obligation? Have we any trade secrets? If you believe that a simpler, more effective obligation might be written, will you offer one? Why should Masonic secrets be still so jealously guarded? What is the function of secrecy in Masonry? Does friendship have its secrets? Business? Diplomacy? What would happen to the Fraternity if it should abandon its policy of secrecy? Does secrecy attract men to it? Why?
4. What is the meaning of "due form"? Whence came the term? What is the difference between form and formality? When two friends meet do they shake hands in "due form"? Does the form in which the obligation is given add to its dignity and impressiveness? Do you permit any flippancy in your own lodge's ceremony of initiation? Why not?
5. Why are the penalties kept so secret? How much can you talk about Masonry without violating your obligation to secrecy? Did the earliest obligations have any penalties attached? If not why not? What is the "Harleian Manuscript"? What is meant by "Old Charges"? Why did the Semites fear drowning so? What do Old Testament writers seem to feel concerning the sea? When the sailors cast Jonah overboard did they suppose they were putting him out of reach of the God he had offended? Would you as soon be buried in the sea as on the land? What is meant by "consecrated ground"? What churches still bury their dead in consecrated ground? Why? Does the custom of setting apart a special tract of ground for burial add dignity to the thought of death? Would you as soon think yourself dead as lying in the sea as lying in a grave? Who added the present penalties to our obligations? When? What hint do you get from Brother Clegg's suggestions? Why have anti-Masons so rabidly attacked the obligation? Is a man scared by penalties which he knows will never be inflicted? Who was John Quincy Adams? Why did he fight the Fraternity? Do you agree with what Brother MacBride says about the obligation? If not, why not? If you do, why? Is there any way in which the obligation could be recast? Who would have the authority to do so? Would it be of any advantage to have a General Grand Lodge of America to take care of such matters?
6. Why is the cable tow removed when it is? What does it signify? Is the obligation an appeal to a man's sense of honor? Or is it a slam against his sense of honor? Does the wedding oath add to or detract from the stability and dignity of marriage? If marriages were left to private wills could the law have any control over them? How could Masonic law be brought to bear upon a man who had never taken an obligation? What is the real "Masonic Tie"? Does that tie draw you to other Masons? Does it ever restrain you from doing a wrong to a brother Mason? Why?

PART VIII-- THE LIGHTS

(Bulletin No. 20, Sep 1918)

THE Shock of Enlightenment. In very early Masonic initiations it seems that the shock, or battery, was employed twice during the initiatory ceremonies; once while the candidate made his entrance and again at the time that his hoodwink was removed. Why the use of the shock in the former instance has been dropped we do not know, but we may be glad that it has been retained in the latter connection because it most certainly adds to the impressiveness of the ceremony when the candidate is brought from darkness to light. Moreover it enables the brethren to participate as well as the Wardens, and it seems to emphasize the importance of the removal of the hoodwink: whether or not it had some symbolic meaning of its own among early Masons we have not learned.

- II -

Removal of Hoodwink. The hoodwink, all the way through, is a symbol: its purpose is not to hide from the candidate what is going on, but to remind him that until the lodge grants him light he still walks in Masonic darkness. It signifies the inner darkness of the uninitiated: not a darkness of bodily vision but an unilluminated state of the mind: the candidate has not yet found the Masonic wisdom which lights the path of life. When the hoodwink is removed it is not merely that he may see the Great Lights but to symbolize the fact that his mind is now to be opened to that of which the Great Lights are the symbols. The removal is as if the lodge said to him, "Open now your mind, even as you have opened your eyes, and you will see that which will light your way through life henceforward."

- III -

The Great Lights. We must remember that when the Great Lights are disclosed to the candidate they are not to be considered as things in themselves but as symbols, and it is that which they symbolize that is the real illumination of the Masonic pathway. What are the mental, or spiritual realities, of which the V. S. L., the Square, and the Compasses are the symbols?

- IV -

The V. S. L. In American Masonry no lodge can receive or initiate candidates except while the Book lies upon its altar. So much of the material of our ritual is drawn from the Holy Bible that students have traced to it more than seventy-five references; almost every name used throughout the ceremonies are drawn from it, and the teachings of the Craft are built upon it as a house is built upon the ground: for this we may all be very grateful because, in spite of all that critics and skeptics have said, the volume remains the most remarkable book in existence. A library of sixty-six books of the most diverse character, and drawn from many peoples and conditions, there is all through it a marvelous unity, as if its hundreds of chapters had been strung, like pearls, on one golden wire. For two thousand years it has remained as fresh and new as when written, and today it is being printed in more than five hundred languages or dialects. To make such an appeal, to manifest such a life, it must, in some real sense, be inspired; and not only inspired but inspiring, for there is no other writing which so stirs the depths of our souls. As Coleridge said, "It speaks to the deeps in us."

Masonry does not attempt to define its inspiration, least of all to formulate any dogma as to its infallibility: but it may be noted, in this present connection, that for strictly Masonic purposes it is really infallible, if we will carefully note the accurate meaning of that abused term. "Infallible" means "that which will not fall down, that which will not fail." The Bible makes no claim to be a text-book on history or on science but offers itself as a revelation to us of the Mind and Will of God and when so used it will never fail us, as millions could testify, millions, even, of Masons, for the Book has been one of our Great Lights these many centuries.

Nevertheless, to Masons the Book is after all a symbol of something that lies behind the Book. It stands for the Mind of God as we have come to know that Mind, and it is this Mind which is our real guide. If Masons in other lands find that Mind revealed to them in some other book we are contented to permit them to substitute their own sacred book for ours, as when Jewish lodges use the Old Testament, Mohammedans use the Koran, Hindus the Bhagavad-Gita or the Vedas, or when Parsees use the Zend-Avesta. The point is that no lodge is properly furnished unless it have to its altar some book to symbolize the Faith which is the guide and rule of the life Masonic.

In placing the V. S. L. upon its altar the lodge says, in effect, "In this dark world, where every pathway lies in shadow, your feeble human mind cannot guide you to your goal; you need the assistance of the Mind that made the world, and that Mind will be revealed to you if you seek to have it. While following that Kindly Light you will not go astray, even in your attempt to thread the labyrinth of this existence where the wisest is as a child that cries in the dark, and with no language but a cry." In sum, we may say that the Mind and Will of God, as we know it, is the first Great Light of Masonry, and that the V. S. L. is the symbol thereof.

- V -

The Square. In the Blue Lodge ritual the Square has three distinct and separate uses. It serves as an emblem of the Worshipful Master, as a working tool of the Fellow Craft, and as one of the Great Lights; it is important that its symbolism in the last named connection should not be confused with its other symbolical purposes.

Primitive people thought of the earth as being a kind of oblong square or cube: in consequence thereof all emblems of square shape were thought to have some reference to the earth, and since the try-square was used to measure angles it was held to be a symbol of that which is mundane or earthly, as opposed to the Divine. But as it was used to prove that angles were right it came to have the further significance of a true character, a character in conformity with righteousness. Such seems to be its meaning when used as one of our Great Lights: it symbolizes our right earthly relationships; in other words, our relationships with our fellows.

Consequently, in placing the Square before the candidate it is as if the lodge said to him, "Here is another guide for you to use throughout your earthly pilgrimage: deal with your fellows squarely; do to them as you would that they should do to you. Any other conduct brings us into social and moral darkness." A perfected earthly nature, that is the thing of which the Square is the symbol.

- VI -

The Compasses. In this connection we must again remember that the present symbol is elsewhere used in the initiatory ceremony; much confusion will be avoided if this is kept in mind. The people of old days, as has already been said, thought of the earth as square shape: by token of the same reasoning they thought of the skies, or the heavens, as being circular. Was not the sky itself a dome? Did not the stars and planets move in curved tracks? Was not an astronomical chart an assemblage of curves and spirals? By an inevitable association of ideas the compasses, which were used to test or to draw circles and spirals, came to stand for the heavenly in man, the divine. Such has been the significance of the compasses in many forms of ceremonies, and such remains its meaning when used as one of our Great Lights.

In other words, there is in each of us a spark, or echo, of the divine, one may call it what he will: at least there is a capacity for communing with the divine, else all religions are utterly vain. Accordingly, our symbolism says to us that the God-like elements in our nature constitute another guiding principle in life, and that if we will always yield ourselves to such Goodness, Truth and Beauty as is given us to know we will be safely led through life.

It may be noted just here that in the First degree the compasses are placed in a certain position relative to the Square, that they are changed in the Second degree, and still again in the Third. A careful study of these three positions will disclose to us a beautiful symbolism of progress in the Masonic life. In the first degree the candidate's divine nature is supposed to lie entirely underneath his earthly self; in the Second, which stands midway in the Masonic life, the divine nature is partly disengaged from the earthly; in the last degree the divine nature is in the ascendant, and properly keeps the earthly beneath itself.

- VII -

The Lesser Lights. The Sun, Moon and Master compose a symbolism which we have received from the Hermeticists, a group of occultists very influential in Europe two or three hundred years ago. Some scholars have sought to trace this symbolism to another source but the balance of evidence is in favor of the Hermeticists.

The Sun. According to the Hermeticists the Sun, which hurls out light and heat from itself, is the emblem of the active, or male element in nature: that this was not very far-fetched is proved by the fact that we still commonly speak of the sun as "he" or "him."

The Moon. By virtue of a similar reasoning the Hermeticists made the moon to stand for the passive, or female, element in nature: and here again the interpretation is in harmony with our customary practices because we all speak of the moon as "she" or "her." This is appropriate because the moon emits no light of her own but merely reflects such light as she receives from the sun.

The Master. In our Masonic usage we make this refer to the Master of the lodge, not as an actual officer, but in a symbolical sense: the Master is to us the type of the perfect, the masterful man, the complete man. Again, we may note that this is in consonance with the Hermeticists for their "Master" typified the same thing. Who is the masterful man? According to this symbolism he is the one in whom the male and the female are symmetrically blended. Nietzsche, to give an example, was all for masculinity: he taught that the more womanly virtues are weak signs of degeneration: if we were all like Nietzsche, or like Nietzsche's ideal of a man, the world would be peopled with blond beasts. John Woolman, on the other hand, was so feminine that he wept over the death of a robin which he killed as a boy; if the world were peopled with Woolmans it may be feared that the human race would become ill-fitted to wrestle with the hard gray realities of life. The ideal man, the Master, is one in whom the male and the female, the active and the passive, the gentle and the aggressive, are balanced. Such was Horus, in the old Egyptian mythology, who combined the masculinity of Osiris with the femininity of Isis: such was Jesus in real life, of whom Tennyson justly says that he was "man-woman."

Thus it is that the Three Lesser Lights teach us the old doctrine of balance, while the Lesser and Greater Lights as a whole teach us the ideal of the symmetrical life: when, through our knowledge of the Mind and Will of the S.G.A.O.T.U., we learn to perfect our earthly nature by giving to the divine in us its proper sovereignty; and when, again, these elements of life are kept in poise, neither one over-riding the other, we have reached the Masonic ideal of life as disclosed to us in this wonderful symbolism of the Lights.

QUESTIONS ON "THE LIGHTS"

1. Why do you suppose that the old operative Masons made use of the "shock" in their ceremonies? What is your theory as to why they used it at the time of the candidate's entrance? Why should the "shock of enlightenment" be retained in our ritual? Can you think of some analogous ceremony used in every day life? Is our custom of firing a volley over the grave of a soldier, or while raising or lowering the flag like the "shock" as used in our ritual? How did the "shock" affect you during your initiation?
2. Of what is the hoodwink a symbol? Was it used in ancient fraternities? In the Ancient Mysteries, for example? If so, why do you think they used it? What does the removal of the hoodwink signify? Why is it removed just when it is? Why is it not left on until the end of the work in each degree? When is the school-boy's hoodwink of ignorance removed? Are you wearing any mental hoodwinks? If so, how can you get them off? Do men wear political, religious, social hoodwinks?
3. What is the meaning of "Light" in Masonry? Are there any other Lights in Masonry aside from the (Greater and the lesser? What are the Great Lights in politics? In business? How does a man or a nation find "a place in the sun"?

- IV -

4. Why is the Holy Bible called the V. S. L.? To what extent are the materials in our ritual drawn from it? In what sense is the Bible true? What constitutes its "unity"? How many books in it? Can you tell how these books came to be gathered together? Can you tell the difference between the canon (or "collection") of books used as the Bible by the Greek Catholics, the Roman Catholics, and the Protestants? What is inspiration? In what way is the Bible inspired?

What does "infallible" mean? Is the Bible infallible as history? As a book of science? In what way is it infallible? If it is infallible in any manner at all how can we prove it? How can its teachings be verified? How are scientific teachings verified?

Of what is the Bible a symbol? What are the sacred books of other races? When, and for what reason, can those books be substituted for the Bible on a Masonic altar? In what manner can other sacred books serve as a symbol of that of which the V. S. L. is the symbol?

5. In how many ways is the Square used in our ritual? Describe the Square as it is used Masonically. Why did early peoples think that the earth was cubical or square-shape? How did the Square come to have its present significance? What is the Great Light of which it is a symbol? Why do we say of an honest man "that he is square"? What do we mean by "the square deal"? Why do we say that a dishonest man is "crooked"? Is dishonesty ever justifiable? Is a dishonest man like one who walks in the dark? Why?
6. Why did ancient peoples believe the heavens to be circular? What did the Compasses signify to them? What do they signify to us? Do you believe that there is a divine element in you? Is there a divine element in a murderer? How can we discover the divine in others and in ourselves? How can we learn to let it rule us? Explain the various positions of the Compasses with relationship to the Square, and explain the reason for this.
7. Who were the Hermeticists? How did their symbols come to be adopted by early Masons? Are the Hermeticists still in existence? Why is the sun an emblem of the male element in nature? The moon an emblem of the female? Can you name some noted modern man in whom the masculine predominates? In whom the feminine? What is meant by "balance" in life? Why do you call some men "unbalanced"? What are the penalties of being unbalanced? Is a fanatic unbalanced? If so why? Who is the masterful man? How does he become masterful? In what way is he a more valuable member of society? How does Masonry help us to become masterful? Has it really helped you?

PART IX--SIGNS, TOKENS, WORDS, AND THE RITE OF SALUTATION

(Bulletin No. 21, Oct 1918)

- I -

THE USE of signs, grips, words, tokens, etc., is very ancient and universal. Some historians believe that a sign language was in use before oral words were invented; whether that be true or not it is certain that long after language was spoken and written these secret methods of communication were in common use. The Spartans always preferred gestures to words; the initiates of the Mysteries were given a very elaborate system of passwords and grips; the custom is even referred to in the Bible, as in the case where Ben-Hadad saved his life by making a sign. Both the Essenes and Pythagoreans communicated with each other by signs. In Rome whole dramas were produced on the stage by gesture alone by the Pantomimi, who anticipated the art of the movies. In medieval monasteries the Monks were frequently taught a sign language "like the alphabet." Brother R. F. Gould, whose essay on "The Voice of the Sign" is a repository of such examples, writes that "signs and passwords, I think, we may confidently assume, were common features of all or clearly all secret societies from the earliest times to our own."

- II -

Strangely enough there is no documentary evidence to prove that Freemasons used signs earlier than the seventeenth century but all analogy and all indirect evidence goes to show, of course, that in common with other secret societies they employed that familiar means of identification and recognition. Ferguson, in his "History of Architecture," explains why we may be morally certain that the medieval founders of our fraternity did make use of words, grips and passwords just as we continue to do today:

"At a time when writing was unknown among the laity, and not one Mason in a thousand could either read or write, it was evidently essential that some expedient should be hit upon, by which a Mason traveling to his work might claim the assistance and hospitality of his brother Masons on the road, and by means of which he might take his rank at once, on reaching the lodge, without going through the tedious examinations or giving practical proof of his skill."

- III -

At one time in Scotland a man was made a Mason by merely having conferred upon him the "Mason Word": what that word was we know not, but it was probably something more than a "password"; among Operative Masons in other countries "the word" seems always to have been used in the last named sense. We continue to use passwords in our speculative lodges and also, it should be noted, we have given it a high symbolic meaning, as may be clearly seen in the legend of the "Lost Word" in the third degree.

- IV -

"Due Guard," it is probable, was never used in English lodges but came into use in this country. Mackey calls it "an Americanism." It is a perpetual reminder of the obligation and is always used in entering or retiring from a lodge.

- V -

Grips and tokens are signs of fellowship and recognition which may be used both within and without the lodge room. How long they have been employed among Masons it is impossible to know for manifestly their nature and purpose has been such as to make written records or explanations impossible; but we may feel sure that they have been used ever since Masonry has been a secret society.

This custom of having secret modes of recognition among Masons has often been misunderstood among the profane and sometimes derided, as when a friend remarked to the present writer, "Masons are like little children with their signs, grips and such nonsense." Had this man understood the nature and purpose of the fraternity he would have spoken differently. Words and grips are as necessary as secrecy, and for the same reasons. Masonry is a world within itself, and Masons are as a hidden race among men, so that there is nothing more natural than that they should have a language of their own. Moreover,

modes of secret recognition are always on the side of gentleness and charity for they often enable one brother to assist another without the injury of self-respect through publicity.

- VI -

After having taken the obligation and received the words and grips the candidate is a real member of the lodge according to the corresponding degree. The lodge formally recognizes this fact by having the candidate conducted to the Wardens and Master who so greet him; at the same time he is given a drill, as it were, in the use of the modes of recognition he has just received.

But we are entitled to see more in the ceremony than this. Like every other act of the candidate it has a symbolic meaning of great value, if only we look beneath the surface. Salutation is a two-sided act. The Wardens recognize the candidate as a brother, the candidate recognizes the Wardens as the authorized representatives and spokesmen for the lodge. He has now the freedom of the lodge, but he is not free from the lodge; he holds his rights as a member only under the Jurisdiction of the laws and masters of the organization of which he has become a member. Are we not privileged to see in this a fact of large significance, a fact that helps us to understand the Masonic principles of liberty?

- VII -

Masonry has never given anything to the world more precious than its influences toward liberty, not only the liberty of thought and faith, but actual political and social liberty. It worked like a leaven in France at the time of the Revolution; it was one of the underground forces which made for independence and nationality in Italy during the times of Mazzini and Cavour; and, as we all know, it was a prime factor in our own Revolution. Albert Pike was but giving voice to the Fraternity's achievements in actual history when he wrote that Masonry "is devoted to the cause of Toleration and Liberality against Fanaticism and Persecution, political and religious, and to that of Education, Instruction and Enlightenment against Error, Barbarism and Ignorance.

- VIII -

But to Masonry, and to all who understand its true nature, liberty is never freedom from but freedom in the law. This is nature's way, and law is never saying else, if it really be law and not mere custom, than e open path along which life walks to ample power. He that keeps the laws of hygiene enjoys the vigor and liberty of health; he that keeps step with the seasons and observes the ritualism of seed-time and harvest will reap the usufruct of the fields; he that thinks in the rhythm of the fact and evidence is made free of the truth. It is our loyalty to just laws, whether they be natural, social or political, that sets us free; it is our keeping the rules of the game that yields us the joy and spontaneity of the game.

All just civil laws partake of the same character, for their purpose is to release us from the bondage of caprice, the dominance of the brutal, and all tyranny, whether it be the tyranny of a monarch or the majority; it is law that makes it safe for women and children to go about the streets unprotected; law is the friend and protector of the human race and guards our property, arbitrates our quarrels, secures us the fruit of our toil, and, night and day, stands watch above our lives. Always the best country is that where the head is held high, the heart is open, the mind free, and men walk in that true liberty which is "inbound in law."

If there is any danger lurking in our midst today it is that subtle and insidious civil skepticism which flouts authority and makes light of order. If these skeptics be rich they will seek to prostitute the statutes of the land in support of ill-gotten gains; if they be poor they will seek to fashion laws in order to wrest that which they desire from those that have; and the anarchists, of whom there are more in fact than in name, whisper that law is itself is bondage and every authority a tyrant. Masonry teaches that whatever evils there may be in present laws can only be remedied by making laws more wise and just, not by denying the necessity and beneficence of law itself, and that the cure for bad authority is good authority. It is a significant fact in our ritualism that the candidate is no sooner released from the cable tow, which is the symbol of bondage, than he is required to salute the Wardens in recognition of their authority.

QUESTIONS ON "SIGNS, TOKENS, WORDS, AND THE RITE OF SALUTATION"

1. Give examples of the use of secret modes of recognition in past times. What does Gould say about the use of signs, grips, etc? Why, do you suppose, are these "common features" of all secret societies? In what way do they protect secrecy? Why should secrecy be protected? Can you name any political, social, religious, or literary clubs which employ secret modes of recognition? If so, why do they use them? If not, why do they not use them? Chemists and druggists employ arbitrary signs to stand for various formulae and these are understood only by themselves. Are such signs analogous to our own?
2. What evidence is there to show that Freemasons used signs in old times? Why is the evidence so slender? Why were not these signs published and explained? What is the point of the quotation from Ferguson? Even if the early Operative Masons had been able to read and write, could they have dispensed with their signs and grips? We can all read and write: why have we not dispensed with them?
3. Can you guess what the Scotch "Mason Word" may have been? What was the significance of "words" among Masons in other countries at that time? How, and for what purpose, do we use words? Can you define a "password"? What are its usages and advantages? Does the army employ passwords? Why? What other organizations do so? In what way is "Word" used in the third degree? What is the meaning of "The Lost Word"?
4. What is the "due-guard"? Why was it invented and taken up by American lodges? What is the meaning of "an Americanism" as Mackey employs the term?

In what way are grips and tokens different from pass words? Can you give any examples of your own use of these outside the lodge room? When we say we have given a friend "a token of our esteem" do we use the word in its Masonic sense? Why are Masons entitled to use secret modes of recognition? Can you give reasons not given in this paper?
5. What is the meaning of "salutation"? How is it used in general society? Is tipping your hat to a lady a salutation? Why does a private salute an officer in the army? Give all the reasons you can think of to explain why the candidate should salute the Wardens. In what way do they represent the law and authority of the lodge?
6. What is there in the principles of Masonry that has ever caused it to be the champion of liberty? Can you offer examples not given in the paper? Can you tell the story of Masonry's part in the Revolutionary War? What great leaders in that day were Masons? Was LaFayette a Mason? Washington? Franklin? Where was the Bible obtained on which Washington took his oath of office? Can liberty exist in a monarchy as well as in a democracy? What is the difference between "freedom" and "liberty"? Between "liberty" and "independence"? Can a nation be independent without enjoying liberty? Did Italy secure liberty when she gained independence from Austria and France? What is a "free thinker"? Are Masons "free thinkers"? Why is law necessary to liberty? What would become of liberty if laws were destroyed?
7. What does law do for us in our daily life? Why should a man desire to be free? What are the advantages of freedom? What are the relations between liberty and authority? Are they opposed to each other? Why are Masons bound to uphold the dignity of law and order? What is meant by "civil skepticism"? Does the habit of speaking sarcastically of law and of courts help to uphold men's respect for social order? What should be a Mason's attitude toward the laws of his own community? Suppose, as was the case in Italy, that Masonry itself were declared unlawful, should a Mason under such circumstances oppose the law? If so, why? In what way should such opposition be different from lawlessness? Is the desire to substitute a good law for a bad law, lawlessness? How were the laws of Masonry instituted? How are they enforced? In what way do they protect the liberty of each member? Would you say that the Masonic organization is a constitutionalism or a democracy? What is the difference?

PART X - THE APRON

(Bulletin No. 22, Nov 1918)

- I -

HAVING been privileged to read a great deal of Masonic literature we may say that on no other one symbol has so much nonsense been written. It has been made to mean a thousand and one things, from the fig leaf worn by Adam and Eve to the last mathematical theory of the Fourth Dimension; and there is little to cause wonder that the intelligent have been scandalized and common men bewildered. If an interpretation can be made that steers a safe course between the folly of the learned and the fanaticism of the ignorant it will have some value, whatever may be said of its own intrinsic worth. Warned by the many who have fallen into the pit of unreason we shall be wise to walk warily and theorize carefully.

Speaking generally, and without the slightest hint of disrespect of our fellow workers in this field, it may be said that a majority of the wildest theories have been based on the shape of the Apron, a thing of comparatively recent origin and due to a mere historical accident. The body of it, as now worn, is approximately square in shape and thus has suggested the symbolism of the square, the right-angle and the cube, and all arising therefrom; its flap is triangular and this has suggested the symbolism of the triangle, the Fortyseventh Proposition, and the pyramid; the descent of the flap over the body of the Apron has also given rise to reasonings equally ingenious. By this method of interpretation men have read into it all manner of things, the mythology of the Mysteries, the metaphysics of India, the dream-walking of the Kabala, and the Occultism of Magic. Meanwhile it has been forgotten that the Apron is a Masonic symbol and that we are to find out what it is intended to mean rather than what it may, under the stress of our lust for fancifulness, be made to mean. When the Ritual is consulted, as it always deserves to be, we find that it treats the Apron (1) as an inheritance from the past, (2) as the Badge of a Mason, (3) as the emblem of innocence and sacrifice.

1. The Apron is an inheritance from the past.

For one purpose or another, and in some form, the Apron has been used for three or four thousand years. In at least one of the Ancient Mysteries, that of Mithras, the candidate was invested with a white Apron. So also was the initiate of the Essenes, who received it during the first year of his membership in that order, and it is significant that many of the statues of Greek and Egyptian gods were so ornated, as may still be seen. Chinese secret societies, in many cases, also used it, and the Persians, at one-time, employed it as their national banner. Jewish prophets often wore Aprons, as did the early Christian candidates for baptism, and as ecclesiastical dignitaries of the present day still do. The same custom is found even among savages, for, as Brother J. G. Gibson has remarked, "wherever the religious sentiment remains-- even among the savage nations of the earth--there has been noticed the desire of the natives to wear a girdle or Apron of some kind."

From all this, however, we must not infer that our Masonic Apron has come to us from such sources, though, for all we know, the early builder may have been influenced by those ancient and universal customs. The fact seems to be that the Operative Masons used the Apron only for the practical purpose of protecting the clothing, as there was need in labor so rough. It was nothing more than one item of the workman's necessary equipment as is shown by Brother W. H. Rylands, who found an Indenture of 1685 in which a Master contracted to supply his Apprentice with "sufficient wholesome and competent meate, drink, lodging and Aprons."

- II -

Because the Apron was so conspicuous a portion of the Operative Mason's costume, and so persistent a portion of his equipment, it was inevitable that Speculatives should have continued its use for symbolical purposes. The earliest known representatives of these, we are informed by Brother J. F. Crowe, who was one of the first of our scholars to make a thorough and scientific investigation of the subject (A.Q.C. vol. V, p. 29), "is an engraved portrait of Anthony Sayer. . . Only the upper portion is visible in the picture, but the flap is raised, and the Apron looks like a very long leathern skin. The next drawing is in the frontispiece to the Book of Constitutions, published in 1723, where a brother is represented as bringing a number of Aprons and gloves into the Lodge, the former appearing of considerable size and with long strings." In Hogarth's cartoon, "Night," drawn in 1737, the two Masonic figures, Crowe points out in another connection (See his "Things a Freemason Should Know") "have Aprons reaching to their ankles." But other plates of the same period show Aprons reaching only to the knee, thus marking the beginning of that process of shortening, and of general decrease in size and change in shape, which finally gave us the Apron of the present day; for since the garment no longer serves as a means of protection it has been found wise to fashion it in a manner more convenient to wear, nor is this inconsistent with its original Masonic significance. It is this fact, as I have already suggested, that has made the present form of the Apron a result of circumstances, and proves how groundless are interpretations founded on its shape.

According to Blue Lodge usages in the United States the Apron must be of unspotted lambskin, 14 to 16 inches in width, 12 to 14 inches in depth, with a flap descending from the top some 3 or 4 inches. The Grand Lodge of England now specifies such an Apron as this for the First Degree, but requires the Apron of the Second Degree to have two sky-blue rosettes at the bottom, and that of the Third Degree to have in addition to that a sky-blue lining and edging not more than two inches deep, "and an additional rosette on the fall or flap, and silver tassels." Grand officers are permitted to use other ornaments, gold embroidery, and, in some cases, crimson edgings. All the evidence goes to show that these ornate Aprons are of recent origin. The Apron should always be worn outside the coat.

- III -

2. The Badge of a Mason.

"The thick-tanned hide, girt around him with throngs, wherein the Builder builds, and at evening sticks his trowel," was so conspicuous a portion of the costume of the Operative Mason that it became associated with him in the public mind, and thus gradually evolved into his badge; for a badge is some mark voluntarily assumed as the result of established custom whereby one's work, or station, or school of opinion, may be signified.

Of what is the Mason's badge a mark? Surely its history permits but one answer to this--it is the mark of honorable and conscientious labor, the labor that is devoted to creating, to constructing rather than to destroying or demolishing. As such, the Mason's Apron is itself a symbol of a profound change in the attitude of society toward work, for the labor of hand and brain, once despised by the great of the earth, is rapidly becoming the one badge of an honorable life. If men were once proud to wear a sword, while leaving the tasks of life to slaves and menials, if they once sought titles and coats of arms as emblems of distinction, they are now, figuratively speaking, eager to wear the Apron, for the Knight of the present day would rather save life than take it, and prefers, a thousand times over, the glory of achievement to the glory of title or name. Truly, the rank has become the guinea's stamp, and a man's a man for a' that, especially if he be a man that can do; and the real modern king, as Carlyle was always contending, is "the man who can."

If this is the message of the Apron, none has a better right to wear it than a Mason, if he be a real member of the Craft, for he is a knight of labor if ever there was one. Not all labor deals with things. There is a labor of the mind, and of the spirit, more arduous, often, and more difficult, than any labor of the hands. He who dedicates himself to the cleaning of the Augean stables of the world, to the clearing away of the rubbish that litters the paths of life, to the fashioning of building stones in the confused quarries of mankind, is entitled, more than any man, to wear the badge of toil!

- IV -

3. An Emblem of Innocence and Sacrifice.

When the Candidate is invested with the garment he is told that it is an emblem of innocence. It is doubtful if Operative Lodges ever used it for such a symbolic purpose, though they may have done so in the Seventeenth Century, after Speculatives began to be received in greater numbers. The evidence indicates that it was after the Grand Lodge era, and in consequence of the rule that the Apron should be of white lambskin, that Masons began to see in its color an emblem of innocence and in its texture a suggestion of sacrifice.

In so doing they fell into line with ancient practices for of old, white "has been esteemed an emblem of innocence and purity." Among the Romans an accused person would sometimes put on a garment of white to attest his innocence, white being, as Cicero phrased it, "most acceptable to the gods." The candidate in the Mysteries and among the Essenes were similarly invested, and it has the same meaning of purity and innocence in the Bible which promises that though our sins be as scarlet they shall be white as snow. In the early Christian church the young catechumen (or convert) robed himself in white in token of his abandonment of the world and his determination to lead a blameless life. But there is no need to multiply instances for each of us feels by instinct that white is the natural symbol of innocence.

Now it happens that "innocence" comes from a word meaning "to do no hurt" and this may well be taken as its Masonic definition, for it is evident that no grown man can be innocent in the sense that a child is, which really means an ignorance of evil. The innocence of a Mason is his gentleness, his chivalrous determination to do no moral evil to any person, man, or woman, or babe; his patient forbearance of the crudeness and ignorance of men, his charitable forgiveness of his brethren when they wilfully or unconsciously do him evil; his dedication to a spiritual knighthood in behalf of the values and virtues of humanity by which alone man rises above the brute, and the world is carried forward on the upward way.

- V -

It is in token of its texture--lambskin--that we find in the Apron the further significance of sacrifice, and this also, it seems, is a symbolism developed since 1700. It has been generally believed until recently that the Operatives used only leather Aprons, and this was doubtless the case in early days, but Crowe has shown that many of the oldest Lodge records evidence a use of linen as well. "In the old Lodge of Melrose," he writes, "dating back to the Seventeenth Century, the Aprons have always been of linen, and the same rule obtained in 'Mary's Chapel' No. 1, Edinburgh, the oldest Lodge in the world; whilst Brother James Smith, in his history of the old Dumfries Lodge, writes, 'on inspecting the box of Lodge 53, there was only one Apron of kid or leather, the rest being of linen!' As these Lodges are of greater antiquity than any in England, I think a fair case is made out for linen, versus leather, originally."

It cannot be said, however, that Brother Crowe has entirely made out his case, for other authorities contend that the builders who necessarily handled rough stone and heavy timbers must have needed a more substantial fabric than linen or cotton. But in any event, the Fraternity has been using leather Aprons for these two centuries, though cotton cloth is generally substituted for ordinary lodge purposes, and it is in no sense far-fetched to see in the lambskin a hint of that sacrifice of which the lamb has so long been an emblem.

But what do we mean by sacrifice? To answer this fully would lead us far afield into ethics and theology, but for our present purpose, we may say that the Mason's sacrifice is the cheerful surrender of all that is in him which is un-Masonic. If he has been too proud to meet others on the level he must yield up his meanness; if he has been guilty of corrupting habits they must be abandoned, else his wearing of the Apron be a fraud and a sham.

Carrying with it so rich a freightage of symbolism the Apron may justly be considered "more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter," for these badges were too often nothing more than devices of flattery and the insignia of an empty name. The Golden Fleece was an Order of Knighthood founded by Philip, Duke of Burgundy on the occasion of his marriage to the Infanta Isabella of Portugal in 1429 or 1430. It used a Golden Ram for its badge and the motto inscribed on its jewel was "wealth, not servile labor!" The Romans of old bore an eagle on their banners to symbolize magnanimity, fortitude, swiftness and courage. The Order of the Star originated in France in 1350, being founded by John II in imitation of the Order of the Garter; of the last named Order it

is difficult to speak, as its origin is clothed in so much obscurity that historians differ, but it was as essentially aristocratic as any of the others. In every case, the emblem was a token of aristocratic idleness and aloofness, the opposite of that symbolized by the Apron; and the superiority of the latter over the former is too obvious for comment.

QUESTIONS ON "THE APRON."

1. Why has the apron been interpreted so variously? Give a list of the interpretations you have heard. Why is it dangerous to seek for symbolisms in the present shape and size of the apron? How long has it had its present shape and size? If the shape and size has changed from time to time is it safe to build any symbolism thereon?
2. Can you give any examples of non-Masonic use of the apron not mentioned in the text? Why, do you suppose, has the apron been so widely used? Why did the Operative Mason wear an apron? What do you imagine its material and size to have been? If it was once of leather, why? Why was it changed to its present material? Why is the apron we usually wear in lodge of material different from that given to us during initiation? What led Speculative Masons to change its material and shape? Give usual dimensions of aprons as worn in American lodges. Why are they sometimes varied for different degrees and offices?
3. What is a badge? What is the badge of a Mason? What is the difference between a badge and an emblem? A symbol? Has the Masonic use of the apron done anything to wear down the old prejudice against manual labor? Why were men ever so prejudiced? How long has it been since the prejudice began to break down? What were the causes? What are the labors of a Mason? Are they of any great value to society?
4. In what way is the apron as now used the symbol of sacrifice and innocence? Why have men so frequently thought of white as a symbol of innocence? Give examples of the early use of the color as such symbol. What is the meaning of innocence? How can a grown man be innocent? What is the Masonic meaning of innocence?
5. What do you think of Brothel Crowe's argument as given in the text? Why is the lamb the symbol of sacrifice? Can you give examples from the Bible of such a meaning? What is sacrifice? Why is sacrifice necessary? What is a Mason's sacrifice?

What was the Golden Fleece? The Roman Eagle? Star and Garter? Why is the apron more ancient and honorable than these? How would it affect human society if all men accepted the Masonic meaning of toil, innocence and sacrifice?

PART X--THE NORTHEAST CORNER

(Bulletin No. 23, Dec 1918)

- I -

WHEN the candidate, reinvested with that of which he had been divested, is placed in the Northeast Corner of the lodge as the youngest Entered Apprentice, both the position in which he stands and the posture of his body have reference to such laws of the "new life" of Masonry as is deserving of our most careful consideration. Northeast, there is no need to say, is neither North nor East but a place midway between the two which partakes of the character of both. Inasmuch as the North is ever the symbol of the place of Masonic darkness, and therefore represents the profane world, and the East is the symbol of that complete Masonic light which is given to those who master the sacred art, it is entirely fitting that the newly-made Entered Apprentice be led to the Northeast, for as yet, having received some light but not all he is neither a profane nor completely an initiate, but a Mason in the making.

Unfortunately, in the true sense of the words, many who have received their three degrees have never passed beyond the Northeast Corner. In the mere process of initiation they have necessarily received some Masonic light, but, owing to their indifference, their disinclination to make further studies, their refusal to think out the meanings of our symbols and ceremonies, they have never come into possession of all the light which Masonry has to give to them. Neither profane nor illuminated, they are half Masons, and in a spiritual sense remain always in the Northeast Corner. If some wise leader of the Fraternity could devise ways and means whereby Masonry could persuade these brethren to pass from their half-way station on to the full privileges and prerogatives of the Masonic life, he would confer on them and on the Fraternity at large an incalculable benefit. Meanwhile each of us can ask of himself, "I have left the North, but have I yet reached the East?" This is a question which it would be well for each of us to ask ourself.

- II -

The upright posture of the candidate as he stands in the Northeast corner is at once a hint and a prophecy: it is a hint because it is indicative of the plumb which is given to him as one of his working tools in a higher grade so that he may already begin to prepare himself for its use; it is a prophecy because it anticipates that raising up which will come in the sublime degree. That which is to be completely unfolded in the following degrees is latent in the First degree--the Entered Apprentice is being prepared to become a Fellowcraft and a Master Mason.

- III -

The Northeast Corner is something more than the half-way station between darkness and light: it is also the place of the laying of the cornerstone. In operative architecture the laying of the corner stone is a sign that all preparations have been completed, the foundations have been laid, the materials are at hand, and that the erection of the structure is now to proceed: consequently the builders, from of old, have seen in it an act of great significance and have accordingly laid it with elaborate ceremonies of act, speech, and music.

The cornerstone is to a building what the keystone is to an arch. "That is called the cornerstone," writes a seventeenth century commentator, "or chief cornerstone, which is placed in the extreme angle of a foundation, conjoining and holding together two walls of the pile, meeting from different quarters." Performing a function of such cardinal importance the cornerstone has appealed to men with a meaning beyond its practical uses, serving as the symbol of that which is the foundation and principle of consistency in a structure. In no far-fetched sense, therefore, is the Entered Apprentice considered the cornerstone of Masonry; as the youth of human society step into the gaps left by the death of their elders, so with the Apprentice in a Masonic lodge; he takes the place of those who have gone to the Grand Lodge above, and thus out of the young men does the Fraternity recruit itself and keep itself alive. The Apprentice, then, is to be not only a builder but built upon: out of him the future of the Craft is made, and a wise lodge will take care that it selects only that building material of which strong walls may be made for the future.

But the cornerstone also had for builders a meaning even beyond all this. As our Masonic scholar George William Speth has so clearly described in his "Builder's Rites," the architects of the earliest times

believed that they should always pay tribute to the god of the ground on which they were to raise their building; to their child-like minds each plot of earth was the property of some god, and the gift must be made to this god ere a building be placed on his land. At first, human beings were buried alive under the cornerstone because it was supposed that men should give of their best to their god; later on, as men became more humanized, a statue or effigy of a man was interred as a symbol of the gift of a life: this was at last refined away into the custom of placing metals, jewels, or other gifts, under the cornerstone, even as we Masons now use corn, wine and oil.

- IV -

In keeping with all this we may see in the Entered Apprentice who stands in the Northeast Corner a dedicated, a consecrated man, who offers himself as a building stone for the spiritual temple which the lodge is making of itself and striving to make of all human society. This symbolism, wholly divested of inhuman practices of which it is a faint reminder, is beautiful and wise in every way, for until men, the individual as well as the many, do offer their own lives to the service of the Brotherhood and the State, both Brotherhood and State must be quite impossible. It is interesting to imagine what would be the results if men were to give themselves to free service in our schools, churches, governments and all similar institutions as unreservedly as the old-time builder, chosen for the human sacrifice, gave himself to the god of the ground on which the building was to be erected! That would be indeed the Kingdom of Heaven come on earth, would it not?

The Entered Apprentice is the material out of which the Fraternity makes itself, out of which it is to build whatever temple of life it dreams of; yet this Entered Apprentice is nothing other than a man, an ordinary, everyday man, like ourselves. Indeed, each of us has stood in the Northeast Corner himself! Consider in all this what a tribute Freemasonry pays to human nature! We men are frail, our natures are often marred by passions, weakened by vices, and twisted by prejudices; the wisest of us are often foolish, the most learned are ignorant; yet it is out of us that all the stately, beautiful things of the future are to come! There is no need that we call angels to our assistance, or any celestial beings whatever; in us, just as we are, are qualities and capacities of nobleness and wisdom which, if we would only permit them to rule us, would bring the will of God to pass on earth. In regard to this it is worthy of notice that the reigning religion of the western world dares to link God and Man together as if they have somewhat in common, as if there were in each of us not only a humanity but also a hidden divinity! What a thought it is, and how beautifully has our Masonic laureate, Edwin Markham, set it to music!

"We men of earth have here the stuff
Of Paradise--we have enough!
We need no other thing to build
The stairs into the Unfulfilled--
No other ivory for the doors--
No other marble for the floors--
No other cedar for the beam
And dome of man's immortal dream.
Here on the paths of every day--
Here on the common human way--
Is all the busy gods would take
To build a heaven, to mould and make
New Edens. Ours the stuff sublime
To build Eternity in Time!"

QUESTIONS ON "THE NORTHEAST CORNER"

1. Why is the candidate "re-invested with that of which he had been divested"? Why not wait until the end of the degree? What means "Northeast"? Is a boy half-way through school standing in education's "Northeast"? What is the Masonic meaning of "profane"? Why is the North a place of darkness and the East a place of light? Why is an Entered Apprentice said to be midway between the two? Do you know of any members of your lodge who are still in the Northeast? Has your study club helped you to find the East?
2. Describe the posture of the candidate as he stands in the Northeast Corner. Why is he made to stand thus? When is a man morally upright?
3. What is the function of a cornerstone in a building? Have you ever attended a ceremony of cornerstone laying? If so, describe what happened. Why a ceremony? What would you describe as a cornerstone of government? Of education? Of religion? In what way is the Entered Apprentice the cornerstone of Masonry?
4. Describe the cornerstone ceremonies in early times. Why was a living man sacrificed? What is the real meaning of sacrifice? Have you ever made sacrifices for Masonry? In what way has the Fraternity a right to expect sacrifices from its members? Would you agree with this definition of Masonic sacrifice: "Masonic sacrifice is the surrendering of all that conflicts with the principles of Masonry"? Name some things which men commonly do that would so conflict. What sacrifice has Masonry as a whole been making during the war—not subordinate lodges, but the Craft as a whole?
5. What is your opinion of human nature? Do you believe that man is by nature depraved? Is our hope for the race built on what man is now, or on his capacities? What can be meant by the divinity of man? Has man a capacity for the god-like? If so, how does Masonry appeal to that? How does Masonry help to develop it? What is the point of Brother Markham's poem? Do you agree with him? Is it mere sentimentalism to deal with men in such a way as to call out the best that is in them? In what way does Masonry make its appeal to the best that is in us?

PART XI--THE WORKING TOOLS OF AN ENTERED APPRENTICE

(Bulletin No. 24, Jan 1919)

I

"Man is a tool-using animal, weak in himself, and of small stature, he stands on a basis, at most for the flattest-soled, of some half-square foot, insecurely enough; has to straddle out his legs, lest the very wind supplant him. Feeblest of bipeds! Three quintals are a crushing load to him; the steer of the meadow tosses him aloft, like a waste rag. Nevertheless he can use tools, can devise tools; with these the granite mountain melts into light dust before him; he kneads glowing iron, as if it were soft paste; seas are his smooth highway, winds and fire his unwearying steeds. Nowhere do you find him without tools; without tools he is nothing, with tools he is all."

THUS writes Thomas Carlyle, who was not always as Masonic as he is here. It would be difficult to state in language more forceful the whole philosophy underlying the Working Tools of Masonry, albeit reference might also be made to Henry Bergson, who wrote his "Creative Revolution" many years after Carlyle had penned his "Sartor Resartus," and when new light had come, and men had grown wiser in science. In his book, which is the most original discussion of Evolution since Darwin's "Origin of Species," Bergson shows that nothing more distinguishes the man from the brute than his use of tools. The brute has his tools built into his own body and consequently can neither modify nor change them; the beaver's teeth, the spider's spinnet, the eagle's talons, the lion's claws, in every case the brute's tool is a part of the brute's anatomy, with the result that its operations are confined within very narrow limits. But man makes his own tools, can modify or change them at will, and is always free to adapt himself and his work to ever-changing need; from this has arisen man's superiority to the brute creation for he can use his tools upon himself and thus change his own nature as well as the external world. Accordingly, Bergson defines a man as "The animal that makes things," and he is careful to show that man's superiority lies in his power to work upon himself as well as upon things.

Here, in this last clause, is the key to Masonry's use of Working Tools. In no case are they instruments to be used on external things, though they are symbolized by the tools of the operative builders; in which every case they are mental or moral forces with which a man may reshape himself into a mystic temple, and help reshape society into a great Brotherhood. With the implements thus understood, no man or Mason can ever hope to build except he be equipped with his kit of tools.

But some tools are simpler in use than others, and better adapted to simpler work; therefore the Craft has wisely distributed the implements among the degrees, in recognition of the candidate's increase of skill and responsibility; in the First degree the Apprentice is given the Twenty-four Inch Gauge and Common Gavel; in the Second degree the candidate is allowed the Plumb, Square and Level; while the Master Mason, in token of his task in completing the building work, is given the Trowel. Necessarily the tools of the Second and Third degrees will be treated in their corresponding places; in this connection we are interested only in the working tools of an Entered Apprentice.

- II -

The Twenty-Four Inch Gauge. This is nothing other than an ordinary two-foot rule such as may be found in use among stone-masons of today; as such we need not go far to seek its origin or dive deep to find its meaning. Our Monitors make it the symbol of time well systematized, and our older writers have often referred to Saints Ambrose and Augustine and to King Alfred as exemplars of the wisdom of devoting eight hours to the-service of God, and distressed worthy brethren, eight hours to their usual vocations and eight to rest and refreshment. This reading of the symbolism may be accepted without reserve, but is not this right use and dividing of time itself suggestive of that wider use of law and order so necessary in the life of the individual and the world?

What time is in itself we do not know, perhaps we shall never know. But in every life it is nothing other than our opportunity to live and work. We have our allotted span of existence; we have our allotted task; our wisdom consists in making one fit the other. Time flows over some men as water flows over a stone; to others a single hour may bring a new depth of experience and open out new vistas of vision. It is not the least among the secrets of genius that the great mind understands the value of the odd moment or the spare hour. Many Illinois lawyers between 1840 and 1860 found their days eaten up by their

practice; Abraham Lincoln was as busy as the others but he managed in his spare time to learn Whites' Geometry by heart, to study the technique of politics, and to master every phase and angle of the Slavery question. There were only twenty-four hours in one of Albert Pike's days, even as in ours; he made of himself, in spite of a thousand handicaps, one of the profoundest scholars of his day--antiquarian, linguist, jurist, philologist, what not; he "found the Scottish Rite a log-cabin and left it a palace"; he plowed his influence into America, and all because he knew how to apply the gauge to his time.

Much of the waste and confusion of human existence arises from men's failure to measure their work by some standard or rule; they float down the stream like chips, take things as they come and go, and suffer themselves to be blown this way and that like a derelict at sea. Their days are as mere heaps of stone to which no quarryman has ever brought his tools. He who has learned how to transform time into life, deals with circumstances as an artist uses his materials; he has ever before him a plan laid out on his mind's tracing board; he selects his materials and appoints each to its appropriate function, fitting and shaping all according to his design.

What is the standard by which we may test our work? What is the measure of rightness? For many centuries we have been dividing our actions into two opposing tables, one made up of good actions, and one of bad. When we have desired to learn whether or not some proposed action was good or bad we searched for it in the two lists. But this morality by code is rapidly breaking down for we find that a deed will be guilty under some circumstances, innocent under others. If I shoot a man for assaulting my family I do right; if I shoot a friend in a quarrel I do evil. The one test which we can apply to any and every action is, What is its effect on life~ If it enlarges, exalts, ennobles, if it makes life more musical, more worthful, more rich, it is good; if it cramps, corrupts, debases, defiles, it is evil. This is life morality and every evidence indicates that it is to be the morality of the future.

And it is also, I believe, the morality of Masonry, as symbolized by that Working Tool which would teach us how to transform time into life. He who learns this use of it need ever regret the passing of "every year," for every year will but add honor to his head and riches to his heart until the end comes when time will lead him to eternity.

"Old time will end our stay,
But no time, if we end well, will end our glory."

- III -

The Common Gavel. In the Middle Ages the gavel was a symbol often made use of by religious bodies to signify possession, a meaning derived, perhaps, from the ancient custom of throwing a gavel (or hammer) across a field to claim ownership. In the Scandinavian mythology it was Thor's hammer and stood for power, often seen in the thunderings and lightnings by which that dread god split the rocks and destroyed the trees. It is similarly used, we learn from Murray-Aynsley (A.Q.C. Vol. 6, p. 51) by New Zealanders, the Maoris, and Channel Island savages. In Masonry it has other meanings, being derived from the tool used by the workmen in dressing a stone to the desired shape.

As a Working Tool it must not be confused with the Master's hammer which, because it stands for his authority, is often called the "Hiram," in commemoration of the authority wielded by the First Grand Master. It is a tool with one sharp edge and combines the functions of the hammer and the chisel. When looked at from the end, with the cutting edge turned up, it has the appearance of the gable of a house, and this suggested to Mackey that it may have been derived from the German "gipful," or gable. However that may be it is a tool for shaping and not for breaking and is therefore not an emblem of force, as some have fancied, though it is obvious that force must be employed to use it.

According to the Monitorial explanation, "The Common Gavel is an instrument made use of by operative masons, to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies as living stones, for that spiritual building, that house not made by hands, eternal in the heavens." In other connections we are told that the gavel was used by operative masons to break off the knobs and excrescencies of stones in order to shape the rough ashlar into the perfect ashlar, or finished building stone.

A "knob" is an inequality in the stone itself; an "excrescence" is some foreign substance clinging to it. It may appear fanciful but this has suggested to me those vices and inequalities in us men which spring on the one hand from heredity and on the other from environment. By the first we are influenced by our ancestors or parents; by the latter we are shaped, in some degree at least, by our surroundings. In either case, and however derived, each of us finds in his nature some trait of temper or temperament, some bias of mind, some. trick of action, or other irregularity, that brings us into conflict with our fellows. In so far as these are not essential to right character Masonry demands that we trim them off in order that we may "fit in" with the Fraternity.

- IV -

In this our Institution asks no more than does the world at large or other organizations, for all the cry today is for team-work and cooperation. The member of a regiment, the employee of a corporation, must learn to subordinate himself to the whole lest the perversity of the individual destroy the whole. Individualists may cherish their differences in behalf of self-distinction, but the wise man will learn to adjust himself to, and control his idiosyncracies in behalf of the needs of order. This is in no sense the debasing of every man to the dead level of mediocrity for it is in and not apart from, social life that real individuality is born.

QUESTIONS ON "THE WORKING TOOLS OF AN ENTERED APPRENTICE."

1. What can you add to the quotation from Carlyle? What particular accomplishment of man is cited by Bergson to distinguish man from brute? In what manner do the tools of the brute differ from those of man? How has man's superiority over the brute developed? Where does man's superiority lie?

What is the key to Masonry's use of the "working tools"? What is their use? How are they symbolized? What is the ultimate design to be accomplished by the use of the working tools of Masonry? Can a Mason shape his own destiny or be instrumental in shaping the destiny of others without the aid of his Masonic working tools?

Why is not the newly initiated candidate at once entrusted with all the working tools or implements of Masonry? With what tools is he entrusted and instructed in the Masonic application of, in the Entered Apprentice degree? In the Fellow Craft degree? in the Master Mason degree?

2. What is a "twenty-four inch gauge"? Of what is it the symbol, in our Monitors? Give the Monitorial exposition of the twenty-four inch gauge in the language of the standard "work" of your Grand Jurisdiction. What reference to it was made by the old writers in connection with Saints Ambrose and Augustine and King Alfred? Do you agree with what Brother Haywood says regarding the right use and division of time? If not, why not?

What is your definition of "Time"? What definition of it does Brother Haywood give? Does Time symbolize to you opportunities to be grasped and improved upon? Who wastes time, the laggard or the successful man? Do you consider it a waste of time to attend the Study Club meetings of your lodge or Study Club? Are you wasting time by not attending these meetings? Are you applying the twenty-four inch gauge to your time as did Abraham Lincoln and Albert Pike and other busy men?

What is the fundamental reason for so many men devolving into "human failures"? How may we protect ourselves against becoming failures in life? How has man heretofore divided his actions? What test should we apply to our actions? What foundation are Masons laying for the morality of the future? What great secret have we to learn from the twenty four inch gauge?

3. What was the symbolism of the gavel in the Middle Ages? Whence was this symbolism derived? Of what was the gavel a symbol in Scandinavian mythology? What other peoples attribute to it the same symbolism? What is the Masonic derivation of the gavel? Give the Monitorial reference to the gavel as used in the standard "work" of your Grand Jurisdiction. Is the common gavel a symbol of authority? How is it distinguished from the implement of authority wielded by the Master of a lodge? What functions are combined in the common gavel? What is Mackey's explanation of its probable derivation?

What use did the operative masons make of the common gavel? What is a "knob" on a stone? an "excrecence"? What do these suggest to Brother Haywood? Do you agree with him in his deductions? If not, why not?

4. Does Masonry demand more from its members in the foregoing respect than do other organizations of their members or employees? What is the first lesson to be learned by a soldier, or an employee of a corporation? Why must they learn this lesson? Is "team work" and "cooperation" necessary to the success of a lodge? of a Grand Lodge? Of Masonry as a whole? Could Masonry successfully cope with the questions which are arising each day in connection with the great work of reconstruction which the world is now facing, without some such united organization as the recently-launched "Masonic Service Association of the United States"? Did the necessity of "team work" and "cooperation" demand the organization of such a Body?

PART XII - A REVIEW OF FIRST STEPS

(Bulletin No. 25, Feb 1919)

IN OUR previous studies we have traversed those subjects which spring naturally from a study of a Mason's first steps; every lesson has been a more or less detailed analysis of the structure and meaning of each important division of the ritual insofar as a candidate comes to know it at the beginning, and there is now no more to be said about those matters until we have completed the full circle and are ready to reapproach the study of the first steps from a new point of view. It will be well, however, before undertaking our studies of second steps to pause for a telescopic review of the ground hitherto covered lest we forget the fundamental principles of the first steps through too great attention to details; with a summary in our minds we shall be all the better equipped for that which will be hereafter.

In the First degree the candidate is always the Apprentice, that is, the beginner, or learner, the untrained youth (metaphorically, at least) taking his first lessons in the sublime art of life as that art is shadowed forth through our ritual. He has come from the darkness, Masonically speaking, of the profane world; he has humbly requested the privilege of birth into the world of Masonic light. Knowing nothing of that world he has been compelled to trust himself to the hands of trusted guides whom he has, for the most part, followed with implicit obedience; the entire degree, from a certain high standpoint, is nothing other than a lesson to teach him the necessity of thus learning from others. The watchword of the degree may be described as Obedience.

- II -

Before coming into the life Masonic the candidate was made to strip himself of that which indicated his adherence to the non-Masonic life; he was brought into the lodge in a manner designed to teach him one of his first lessons the fundamental democracy of the Order. He was also asked to prepare himself in mind and spirit, and certain questions were asked to make sure that such preparation had been made. Inasmuch as the Craft seeks to make Masons rather than members, great care was taken to see that he was coming with the purpose to take Masonry seriously; to undertake a greater matter with the right motive, that is half the victory of achievement, and all possible means were utilized to see that the Learner came in the right spirit. There was a certain order in this procedure and in all that followed which it is not lawful to divulge but it is possible to recall certain salient features in his initiatory experiences; the reader will reassemble such things according to his memory of his own candidacy.

- III -

The brethren met him at the portals in the persons of their trusted representatives, and through those representatives, assured themselves that he had made application for admission into the Order in due form; in causing him to seek admission in this due form the lesson was impressed upon him that no man can enter any of the great worlds of life until he is outwardly and inwardly prepared. He was told that Freemasonry is an art of moral and spiritual living taught through symbols and symbolical acts and he was given to understand that he was about to enter a new life and was cautioned to walk circumspectly.

Among all the emblems and furniture of the lodge none are more majestic in appearance or more suggestive of truth than the Two Pillars; these were (or at least should have been) so placed as to symbolize to the candidate that he was coming to a new birth. Certain instruments were used to remind him that the real penalties for the violation of Masonic obligations are felt in the heart and in the conscience.

- IV -

The candidate who ventures upon the path of initiation soon learns that he needs for that Way a strength, a guidance, and a wisdom more than human; at the center of all worthy life stands prayer; of this the altar is the symbol, as it is also the symbol of every one of man's higher relations.

Through an ancient light symbolism he was taught that every true Mason is one who evermore approaches the East where is wisdom, healing and life; but he was at the same time shown that no man can approach that East except he make the attempt in an orderly fashion and according to certain fixed laws. The kingdom of light is not to be entered violently or capriciously; order is Heaven's first law. In the beginning of this, the real Masonic journey, he was taken to the altar where his spirit was linked to the

hearts of his new brethren by the mystic ties that cannot be broken except at the peril of all the heart holds dear.

In one of our former studies we paid much attention to the Rite of Circumambulation; through a study of the evolution of that singularly impressive bit of ritual we found that it teaches us the secrets of cooperation; life is harmony with one's self and with one's environment; no man can live alone or die alone; he who does not keep step with the powers of life will fall upon disaster, defeat and death. A man must keep in step with the sun and stars and with all the orderly processes of nature, and with the mighty will of God. Obstructions were met in the candidate's pilgrimage, as they are met in every one of life's greater journeys, but these, with the help of certain trusted friends, were overcome; questions were more than once propounded which recalled to him that he was entering the Masonic life voluntarily, for Masonry is a mistress who seeks not lip service but the spontaneous love of the heart.

- V -

Man loves to register his new decisions in solemn vow and binding oath; the outward act fixes and confirms the inward will. Through his Masonic vows the candidate was made to feel, by an unforgettable symbolism, that he who sins against light and brotherhood is guilty of a wrong that is hard to forgive and difficult to atone. It was impressed upon him that Masons comprise an elect race, a secret brotherhood, and that all Masonic secrets must be kept inviolate, lest the fraternity be disrupted and the Order profaned. These lessons learned, he was permitted to walk without leading strings; he was also permitted more freedom to use his own eyes.

- VI -

There was revealed to him that which is the light whereby Masons are guided; there was the Will of God, as symbolized by the Holy Bible; the laws of human fellowship, as symbolized by the square and compasses; and through the strange symbolism bodied forth by the three Lesser Lights he was taught the necessary lesson of Balance; Masonry is a great moral system and he who would live it must keep each his part in proper order and due proportion.

Masons live in all parts of the world; there is no telling where a man may go or when he may need to make himself known to his brethren; the candidate, in what manner we will all remember, was furnished with certain means of recognition. So equipped he was entitled to be known as a brother, and in the ceremony he was introduced to certain officers of the lodge as such. The Masonic officer, like everything connected with the lodge, is not only a fact but a symbol; he stands for the laws which every Mason must observe; the democracy of the Fraternity is not a Bolshevik anarchy but freedom in the bonds of law.

- VII -

The profane world from which he came set great store by its badges of distinction, most of which had stood for some arbitrary or worthless distinction; he had abandoned all such badges but he was then given another badge which is of far more worth than Star and Garter: profane badges usually have an aristocratic significance and lead a man to despise labor and the humble life; the Masonic badge given him was one that reminded him that service is the only nobility and that only he who labors in behalf of all belongs to true knighthood.

It was not sufficient that he learn these lessons of democracy and service; he must be taught that it is always necessary for a true Mason to be willing to sacrifice himself, even to the uttermost; accordingly he was taken to that place in the lodge room which symbolizes the giving of one's self; such a man is the real cornerstone of the Order and he was made to know that such he must be.- At the same time. lest he construe this as a degradation of his manhood, he was taught that unadorned human nature is the stuff whereof Masonry builds her temple.

All this was preliminary; it prepared him in mind and body to fulfill his functions as a Mason tried and true; after such a preparation his labors were to commence. In order to do this he was given his Apprentice equipment of Working Tools, one of which was to be used for knocking off the rough corners of his character, the other of which taught him the need of measure in all things. Being an ashlar, a building stone, he must make himself symmetrical in order that the master builders might fit him into his place in the temple. Thus equipped and taught he was ready for initiation into the Fellow Craft degree.

Have you ever, brethren, found anything more true, wise, and beautiful than all this? Masonry is indeed the sublime art, the spiritual science, the way of life: he who would truly walk in its paths and follow its guidance would learn what life really is, to what divine issues life may ascend. But the First degree is, after all, only preparatory; for the candidate, and for us who study his experience, the best is yet to be!

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QUESTIONS ON "A REVIEW OF FIRST STEPS"

1. "Review" means to take a view again; it suggests that one may overlook something the first time he looks at a thing: Masonry is so full of truths, as well as truth, that such reviews are always fruitful. Do you keep "reviewing" your own experiences during initiation?
2. What does "apprentice" mean? What is the profane world, according to Masonic speech? Can you think of any other word than "Obedience" which would best sum up the First degree? If so, what? Tell how obedience is needed in learning anything, in entering any sphere of life. Is Obedience the same as blind credulity? Slavery?
3. Of what does the candidate divest himself? Why? What does the divestment symbolize? What is the real preparation demanded by Masonry? Did you so prepare yourself before seek admission? What is the difference between a "Mason" and a "member"?
4. In what sense is initiation a "new birth"? How do you enter into any department of life? a business? a profession? Is the newcomer always like a babe in his helplessness and ignorance? What do the pillars at the door symbolize? Why? How would you define Masonry?
5. How do we know that there are Powers more than human? How can we come into relationship with those Divine Powers? Do you really believe in prayer? What is prayer? Is it asking for things or is it an attempt to get into a right relationship with God? Is prayer for the lodge room only, or for the whole Masonic life? What does the altar symbolize? What is the meaning of circumambulation? Do we practice truth in our every day life? How? Why? Can you give illustrations? What obstructions did the candidate encounter? What did they stand for? How do you get over obstructions in your home life? your business or professional life? How does the Masonic manner of getting over them teach you how always to get over them?
6. What does the East mean? What is Masonic light? How is it found? How does a man "approach the east" in getting an education? What is an obligation? What do the penalties signify? What are the actual penalties for violating Masonic obligations? What does the cable tow stand for? Why is it removed?
7. What are the Great Lights of Masonry? The Lesser Lights? Do you really try to live in those Lights every day? How can we discover what is God's Will? What are the laws of brotherhood? How do you make yourself known to strange brethren? What are the uses of signs, etc?
8. What does the apron stand for? Why is it nobler than any other badge? Do you really believe that service and labor are the noblest of things? Why does the Northeast Corner signify self-sacrifice? Explain the uses of the Working Tools.

SECOND STEPS

BRO. H.L. HAYWOOD, IOWA

PART I PASSING

(Bulletin No. 26, Mar 1919)

- I -

THERE is little to tell us what was the manner among Operative Masons of the passing of a man from the Entered Apprentice grade to the next higher degree; but such fragmentary records as we do have imply that the ceremony was most simple. The man to be made a Master ("Master" and "Fellow Craft" originally referred to the same grade) was taken before six Master Masons and (possibly, in many cases at least) two Entered Apprentices; his name and his mark were entered in the record book, together with the names of those by whom he was admitted, and those "intenders" by whom he had been instructed. According to the earlier Codes no man was thus made a Master until he had given a practical demonstration of his skill by producing, usually, a masterpiece (literally "master's piece"). The words, grips and tokens, etc., were probably given in such wise as not to be betrayed to the Entered Apprentices who were present.

The term "Fellow Craft" was first used by Scotch Masons, according to the evidences, and was not introduced into the English lodges until the Constitution was printed in 1723. At first the term meant exactly the same as "Master Mason" so that the two were interchangeable, a fact which clears up much confusion in Masonic history. Originally, it seems, there were but two (some, even, say one) degrees but during the period between 1723 and 1738 the first degree was split in two, the former half of which was made into the Entered Apprentice degree, the latter into the Fellow Craft degree; the old Second degree, after sundry modifications, became the Third; it was in this wise that the terms came to have their present meaning.

Thus it appears that the Operative Entered Apprentice was obliged to produce a masterpiece in order to qualify for passing to the next higher grade; after another manner, as my readers may painfully remember, the same thing is exacted in the present Speculative degrees. In the Apprentice grade the man was made to learn the use of his tools; the Master was one who had achieved that knowledge. By a happy coincidence it still remains true that the key-word of our Second degree is Knowledge, but this knowledge, it is to be noted, is something more than a matter of correct information; it is an ability to do things; it is the having one's faculties perfectly and harmoniously developed. The degree as it now stands is a kind of acted treatise on the part enlightenment, information and mental development must play in the life of a Mason and a man.

- II -

We know that while Operative Masons were trained men they did not include in their simple ceremonies so elaborate a presentment as that which we find in our own work; we owe this enlargement of the rite to a Scotchman, William Preston, born at Edinburgh, August 7, 1742. Soon after arriving in London as a printer, Preston was made a Mason and later the Master of a lodge; accepting this latter office with more than the usual sense of responsibility he set out to master, as opportunities then permitted, the history and symbolism of the Order.

In his first days he found that usually after a candidate had been initiated the Master was accustomed to deliver a "lecture"; inasmuch as this was often a hasty extemporaneous production it did not amount to much, and the slovenliness of such lectures as he heard offended the trained literary tastes of Preston. So he set about writing lectures to be used at various stages of the "work" and something of these, after divers troubles and misunderstandings, came at last to be incorporated in the rites. There is every reason to believe that Preston almost wholly remodelled the Second degree and that it, as it now stands, is largely his own production. The long discourses on education are his.

Why did he include these educational features? Because at that time England had no public schools and few private ones so that the ordinary boy had scant opportunities for an education; it occurred to Preston, a real inspiration for the time, that Masonry might reduce the essentials of education to small proportions and thus give instruction to its candidates, most of whom were young men. He

undertook to transform Masonry into an academy of education, a noble enough purpose then, but somewhat confusing to us in this day of elaborate public and private school systems. Brother Roscoe Pound, whose "Philosophy of Masonry" is so richly rewarding a book, suggests a plan whereby to preserve Preston's great idea of education and at the same time eradicate much of the material which has now become obsolete.

"Suppose today a man of Preston's tireless diligence attempted a new set of lectures which should unify known edge and present its essentials so that the ordinary man could comprehend them. To use Preston's own words, suppose lectures were written, as a result of seven years of labor, and the cooperation of a society of critics, which set forth a regular system of modern knowledge demonstrated on the clearest principles and established on the firmest foundations. Suppose, if you will, that this was confined simply to the knowledge of Masonry, Would not Preston's idea (in an age of public schools) be more truly carried out than by our present lip service, and would not his central notion of the lodge as a center of light vindicate itself by the resulted"

Brethren, is this not worth thinking about? At any rate a discussion of Brother Pound's suggestion will prove greatly worth while to any student or study class.

- III -

In Operative days a man was compelled to spend a series of years, sometimes five, usually seven, in mastering his trade; during this period he remained indentured, or bound, to some Master Mason. In our Speculative system there is no need that a man wait so long between degrees; but does it not seem clear that we have, in many jurisdictions, drifted off to the opposite extreme? In at least three Grand Lodges of our country a man may be passed in two weeks; in several he may even be passed as soon as believed proficient; in a majority a month must intervene. What does the candidate do in that interval? Usually he does nothing except learn as best he can the words of his lectures. Would it not be far better if, in that betweenwhile period, he could be enabled to master thoroughly the teachings of the preceding degree? Why do men so quickly become indifferent to Masonic ritual? Because it speaks its mighty truths to them in a dead language which they can illy understand; what would it not mean if, during the intervals, the lodge should undertake to make the man genuinely proficient in the work he has previously had! This too may be worth some discussion.

Also, when a man was passed in Operative days, he was given his own mark; a vast number of these have been collected by our scholars and much light have they thrown on the evolution of our Order. Each mark was the worker's own private possession which another could use at his peril; receiving that mark was a token of his full assumption of responsibility for the work he had done; with his own mark on his own work the supervisors could easily learn who had done a task well or ill. We have no such marks, save in one degree of the York Rite, but each of us, if he will but consider, is in reality placing his own mark on everything he does.

And why would it not also be wise for us, in our Speculative Masonry, to revive the old custom of demanding a masterpiece; suppose that, before a man is passed or raised, he were obliged to write, say, a brief essay on the degree just taken, or some similar subject; would it not soon sift out those who were passing through the work for selfish and private reasons? Would we not have more Masons and fewer mere members? This is but a suggestion; the student will think of many other ways in which the candidate could produce a masterpiece of his skill. A man who would take his initiation that seriously and thoroughly would get far more out of Masonry, and Masonry would get far more out of him.

The Entered Apprentice of the old days worked under the eye of an Intender or instructor; this opens up to us at once the large question of instruction in Speculative Masonry. Do you believe that your own lodge is doing all it might do to interpret to its members the meaning of its rites? Why are so many Masons in such dense ignorance as to the real significance of all the strange symbols and bewildering ceremonies which make up the work? Should not the lodge, or some body working in conjunction with the lodge, be willing to meet such a man more than half way? Can you think of any better means for performing the functions of the Intender than the reading of good Masonic literature and the formation of study classes in every lodge?

Some readers may remind me that Operative customs were designed to prepare men for actual work, laborious and difficult, and that no such instructions are now necessary; let such readers lay their

hands on their heart and ask what kind of an examination they could pass in a course on "the meaning of Masonry"! When the Speculative Mason passes from the first degree he has two other degrees ahead of him; surely that should demand the most careful preparation. Masonry will be more to our daily lives when we make it mean more to our minds. The man who first masters his Apprentice Degree before passing to the Fellow Craft, and who masters that in turn before going on to the climax in the third, that surely, in all true senses, is a Master Mason, well entitled to consider himself a Fellow of the Craft; nay a Fellow fit for the Craft.

QUESTIONS ON "PASSING"

1. Why was the "passing" among Operative Masons so important a step? What new secrets, do you suppose, were then given to the Mason? What do you imagine the masterpieces to have been? Why was a masterpiece demanded? What is a "masterpiece" in the ordinary sense of the word as now used? What are the marks of a masterpiece in literature? in business ? Is your lodge a masterpiece of Masonry? Do we tend to judge men by their fine words and promises rather than by their productions? In what way do the man's actual productions reveal his character? What effect on character do bad works have?

Was Scotch Masonry different from English? If so, why, do you suppose? Why are there now variations in different countries and under different Grand Lodges? How do these variations affect Masonry as a whole? Have you fixed clearly in your mind how we came to have three degrees instead of two? What is the key-word of the Second Degree? What do you mean by "knowledge"? Is intellectual power an accumulation of facts or is it the development of all the faculties? How can these be developed? Are books and colleges necessary for this? How do you make your work develop your mental faculties? Is ignorance a sin?

2. Who was William Preston? What led him, do you suppose, to take so much interest in Masonry? How does your lodge stimulate such interest? Is the study of Masonry making you more interested? What was the nature of the "lectures" in the old work? When officers do their ceremonial work in a slovenly manner are they really good Masons in the literal sense of that word? What did Preston do to the Second degree and why did he do it?

What do you think of Pound's suggestion? Could you carry out his idea without remodeling the ritual? How? Could well prepared lectures be now written to be used in conjunction with the "work" that would make the Fellow Craft degree a real education? Could you expound the fundamentals of some art or science in a single lecture? Would such a lecture on, say, government, help the lodges in their fight against anarchy, deism, and dogmatism? How?

3. What was the function of the Intender in the old work? Could we have Intenders now? When a man "coaches" a candidate in the work is he an Intender? If he could explain the thought as well as teach the words would he not be a much more efficient teacher? What, in your judgment, has the lodge a right to expect of a man before passing him?

Why did the Master Mason have a mark? Why didn't the Apprentice have one? How, would you guess, did the Mason leave his mark on the finished work? What kind of a "mark" are you leaving on your work?

Suppose we were to demand a masterpiece before passing a man, what should it be? What is real Masonic education? In what sense is the lodge a School?

PART II RECEPTION AND THE SCRIPTURE: READING

(Bulletin No. 27, Apr 1919)

- I -

IN the earliest of all the Old Charges we find fifteen "points" or rules set forth for the regulation of the conduct of Fellow Crafts; these were the "perfect points" of his entrance to the Order as well as in his transactions with mankind, and it is worthy of note that this code of ethics was far in advance of the standards of the fifteenth century. There is no need to analyze these requirements except to say that they consisted, in essence, of acting on the square, that is, the candidate was to deal squarely with the Craft, with his masters, his fellows, and with all men whomsoever. In his relations with the Craft he was expected above all else to keep an attentive ear to his instructors, to preserve carefully the secrets of his Order and his brethren in a faithful breast, and to be evermore ruled by the principle of virtue in his behaviour. If such qualifications were demanded of Apprentices in an Operative trade how much more may they be reasonably required of a Fellow Craft in a Speculative, or Moral, science!

- II -

In its original form virtue meant valor; today it means rectitude. But the rectitude which is virtue is more than a passive not-doing-evil; it is the courageous doing of right. "Virtue is but heroic bravery, to do the thing thought to be true, in spite of all enemies of flesh or spirit, in despite of all temptations or menaces." The man of conventional morality, is content not to steal, drink, gamble, swear, etc., but often it does not enter his head that there is an active, aggressive work to be done in clearing up the world. Conventional morality is neuter; virtue is masculine; and the Craft that seeks to build the Temple of Humanity needs in its votaries something more than passive morality.

All the most vital organs, the brain excepted, are in the breast. A man can go without water for days; he can do without food, if necessary for a month or more; but without breath in his lungs or blood in his heart he cannot live an hour. The breast, accordingly, is the symbol of the most essential things in personality, of love, of faithfulness, of purity, and character. If the square is applied to the breast it is to compel us to realize that virtue must rule in the very depths of us, in the springs of conduct, and the motives of action, as well as on the surface. The man whose morality is on the outside of his skin is held up by external restraints and will often fall into evil if they chance to be removed, as the deacon of a church or the pillar of a community will sometimes wallow in vice while among strangers. But when virtue is the law of the hidden motives of the will, the man will walk as uprightly in the slum of a city as in the precincts of his home. Should Masonry trust to conventional morality alone it would build on sands; by demanding virtue of its members it lays its foundations in bed-rock, and the storm may come, the winds blow, the rains fall, but its house will not be moved. And the same virtue that it requires in the lodge room, it expects in all a Mason's transactions with mankind, else Masonic virtue itself become a lifeless conventionality.

- III -

The Greeks, we recall from our discussion of circumambulation, chanted an ode as the worshipper moved about the altar from left to right, for their odes were the most sacred literature in their possession; but the Master of the Masonic lodge reads from the Holy Bible as the Fellow Craft makes his mystic rounds, and that for the same reason. He on whose life's journey the Great Light sends its rays may walk confidently and cheerfully and not as those who stumble through the dark.

And it is fitting that in this connection the rays come from the prophecy of Amos for that seer sought to bring order and light into the work-a-day world of men, one of the chief tasks of the Fellow Craft, who receives knowledge that he may become a social builder. Amos wrought his great work during the days of Jereboam II, in whose reign religion had grown hard and formal, pleasure had rotted into vice, luxury had become a disease, and the aristocracy fattened on the poor. Against these conditions Amos set himself, though he was "no prophet, nor the son of a prophet," and he lashed the abuses of his people with such effective fury, that the high-ups had him banished from the kingdom. "The first great social reformer in history" Amos was no mere denunciator but one who condemned things as they are by setting before them a picture of things as they should be.

- IV -

In the graphic visions recorded in his book, Amos sets before us a picture of Israel being judged by a plague of locusts; then follows a fire that "devoured the great deep, and had begun to devour the tilled land"; these visitations are stayed by the supplication of the prophet and then Jehovah brings a new kind of judgment to bear on his people. As we may read in Amos' own words, "Thus the Lord showed me; and behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, behold, I will set a plumbline in the midst of my people Israel; I will not pass by them anymore."

This was no mere dramatic way of saying, The people had been bad; they must now be good; the lesson is no such banality as that, but cuts deeper into things. It is really a vision of an entirely new kind of judgment, for consider: At first Jehovah chastised his people physically, as one may whip a child; later, he passed from external things into their hearts and said, In your conscience you will be judged and in your conscience you will be punished. It was just the Lord's method of plunging a sharp instrument into the naked left breast of Israel ! External punishments came and passed but when the inner standard was set up, it remained whatever came and went, and the Lord did "not pass by them anymore."

Even is this the truth of things, the law of life - that bad men are not always visited by physical evils and that good men do not always receive material reward. This was a lesson learned by Job many centuries ago. But there is a harvest from wrong-doing that is always sure, as sure as the tides, and it is nothing other than inward conception. To do a lie blunts the moral perception; to fall into impurity beclouds the heart; to live in selfishness puts out the eyes of love, for the wages of sin is death. Like the path of the eagle the ways of the punishment of transgression may be viewless, but they are sure, as sure as a plumb-line; the universe is just and in its laws there is neither variableness nor turning, and he that is a skilled Fellow Craft in the building tasks of life will be wise to govern himself accordingly.

QUESTIONS ON "RECEPTION AND THE SCRIPTURE READING"

1. What is meant by the phrase "arts, parts and points," etc., familiar to every Mason? What teaching do they convey? Is a Mason expected to be square and upright only in his dealings with members of the Fraternity? What has always been expected of him in his relations to the Craft? Is a Fellow Craft under any stronger tie to the Fraternity than he was as an Apprentice? Why?
2. What was the original meaning of virtue? What is its present-day definition? What is your definition of "rectitude"? Should Masons be content with merely observing the conventions of society, or should they strive to be active at all times in things that tend toward a higher plane of morality?

Of what is the breast a symbol in Masonry? What are we to realize from the Fellow Craft application of the square? Has the man who has two codes of ethics, one of which he practices for effect in his own community, and the other when away from home and among strangers, fully learned the truth designed to be conveyed by the application of the square? What kind of a moral code does Masonry demand that its votaries follow?

3. What custom was observed by the Greeks during their ceremony of circumambulation? Why did this custom obtain? What similar custom is practiced in Masonic lodges of the present day? Why?

What did Amos seek to do in his day? What is the end to which the Fellow Craft should apply the knowledge gained in his Masonic studies? What was the state of society during the time of Amos? What penalty was inflicted upon Amos because of his teachings? What was Amos' method of teaching?

4. What picture does Amos portray to us in the Scripture reading? What is Brother Haywood's interpretation of the reading? Have you a better interpretation?

What was the lesson learned by Job? Can we expect to escape from punishment for our wrongdoings?

PART III THE OBLONG SQUARE AND DUE FORM

(Bulletin No. 28, May 1919)

- I -

HAVING discussed the approach to the East in its First degree connections there is no need that we go into the matter here, though the Fellow Craft's approach naturally falls into this place. But there is one problem associated with this rite which we did not touch upon in the earlier section, and as it occurs in both the First and Second, it may be fitly studied here. I refer to the Oblong Square. This has long been one of the standing puzzles of Masonry, and that because "oblong square" seems a contradiction in terms, and because no scholar has thus far traced its origin. What it really means is still a mystery, though we may make our guess as other students have done before us.

Mackey defines it as "a parallelogram, or four-sided figure, all of whose angles are equal, but two of whose sides are longer than the others," (rectangle). Following Pierson he finds in it a reference to the ground-plan of the lodge room and this, in turn, he seeks to trace to the shape of the world as known to the Ancients. From this point of view, we may infer, he saw in the candidate's adjusting his feet to an (not the) angle of an oblong square an indication of his willingness to stand to and abide by all the laws, rules and regulations of the Craft.

- II -

Others have seen in the oblong square a reference to the try-square, one of the working tools, when made "gallows" shape, with one arm longer than the other. To this it may be objected, first, that our working tool is properly a stone-mason's try-square with the two arms of equal length and not divided into inches; and secondly, that the "gallows" square interpretation cannot explain the allusion to a "perfect square" in the Third degree.

Others, again, find in it a suggestion that the stones or bricks used in a wall of masonry are almost never cubes, but bodies longest in their horizontal dimensions, the better to overlap; they say the candidate is to adjust himself to the oblong square because he is himself to be builded into a wall that must stand while the ages last. But this seems a far-fetched explanation, and, also, does not explain the "perfect square" of the Master's Degree.

Brother C. C. Hunt, a member of the Masonic Research Committee of the Grand Lodge of Iowa, has given another interpretation, one that seems to me most reasonable:

"What then, is the oblong square of Freemasonry? I believe it to be a survival in our ceremonies of a term once common but now obsolete. My reading has convinced me that at one time the word 'square' meant right angled, and the term 'a square' referred to a foursided figure, having four right-angles, without regard to the proportionate lengths of adjacent sides. There were thus two classes of squares, those having all four sides equal, and those having two parallel sides longer than the other two. The first class were called 'perfect squares' and the second class 'oblong squares.' In time these terms were shortened to square and oblong respectively, and that is the sense in which they are used at the present time, so that when we speak of an oblong square, we are met with the objection that if it is a square it cannot be oblong, and if it is oblong it cannot be square. This is true in the present sense of the term, but Freemasonry still retains the older meaning."

In support of this, so far as America is concerned, at least, Brother C. F. Irwin of Ohio, produced a letter written by a certain Dr. S. P. Hildreth, of Marietta, Ohio, on June 8, 1819, in regard to the fortifications near his city: "On the outside of the parapet, near the oblong square, I picked up a considerable number of fragments of ancient potter's ware." Brother Irwin contends that if this term was thus in use in Ohio in 1819 it must have been in use further east much earlier.

- III -

If oblong square was so used by Masons prior to the seventeenth century it may be that the Speculatives received at that time (they were accepted earlier but not in such numbers) brought with them, as an inheritance from other orders of symbolism, the perfect square; and it may be that the framers of our ritual meant to signify that as the candidate in the preparatory degree is to try himself by an oblong square, the Master Mason, as befits the adept of perfection, must adjust himself to the perfect

square. Thus read, the symbolism as found variously in the three degrees, is really a recognition of the fact that the Masonic life is necessarily progressive.

- IV -

Of the obligation of the Fellow Craft there is no need to speak inasmuch as the general topic of obligations was dealt with in an earlier section; but it may be wise here to add to the previous discussion a very brief comment on that "due form" in which the oath is made. As the details are necessarily secret they must be passed by, though it may be said that all the postures seem to be arranged about the square, thereby suggesting that in order to keep the covenant a candidate must be "square" through and through, and in every limb of his body, so that not one faculty or organ shall be permitted to violate those principles and secrets of Freemasonry to which the candidate obligates himself.

In ordinary every-day life, we make a distinction between form and formality. The man who overvalues the manner of doing things, or who does not put his conscience into his forms, we call a formalist, and that rightly. He may have the veneer of a gentleman but the heart of a cad; he may perform the external functions of morality but remain all the while like one of those white-washed sepulchers of which Jesus speaks. Formality is pretense, mockery, unreality. But our abhorrence of formalism must not blind us to the necessity of form, for the manner of our behavior is itself a kind of language and speaks with "the voice of the sign" about the realities of character. I may love or admire you greatly but if I do not express my regard through actions which you can understand you may live and die in ignorance of it. We lift the hat, shake hands, step aside for ladies, surrender our seats to the aged, observe the propriety of dress, etc., and all because manners is so essential a form of social communication that, as Emerson says, if they were lost to the world some gentleman would be obliged to re-invent them.

Now it needs to be observed that while Masonry must not become formal lest it die, and while it must ever be as clean and natural as the blowing clover and the falling rain, yet must it use forms, and nowhere are they more manifestly needed than in taking the obligation. In that connection as in others we call them due forms because they are due to the Order in the nature of things, and they are nothing other than the candidate's manner of expressing to his brethren his whole-hearted determination to keep to the last letter all the duties, principles and secrets to which he therein binds himself.

QUESTIONS ON "THE OBLONG SQUARE" AND "DUE FORM"

1. In what particular does the Fellow Craft's approach to the East differ from that of the Entered Apprentice? What is the significance of this variation? Prior to the time of reading Brother Haywood's article in this issue of THE BUILDER did you ever try to discover the origin and meaning of the term "oblong square"? If so, what did you learn concerning it?

What is Mackey's definition? What reference does he find in it? whence does he seek to trace this reference? What inference does Brother Haywood take from Mackey's deductions?

2. What other interpretations are cited by Haywood? What objections are advanced to these interpretations? How are squares classed by Brother Hunt? Do you agree with him in his deductions? If not, why not? How is Brother Hunt's theory supported by Irwin?
3. What theory does Brother Haywood advance as to the possible manner in which the "oblong square" was handed down to us? What lesson does he think the framers of our present-day ritual intended to convey when they retained the phrase?
4. Describe the "due form" assumed by the candidate in the Fellow Craft degree. In certain jurisdictions whenever the signs are given the brethren must also be "on the step" of that particular degree at the same time. It is held that the signs cannot be properly given unless this is done. The brethren thus place themselves in "due form" to give the signs. Try this, and see if the body is not thus brought into the proper position to facilitate giving the signs properly Then try giving them without first being "on the step." Possibly you will thereby discover the reason for practicing such "forms."

Define the words "form" and "formality." What is a "formalist"? What is "formality"? Is "form" necessary in our every-day business and social life? Is it necessary in Masonry? If so, for what purpose? Why do we use the term "due form"? Is a candidate expected to comply with these "due forms"? What does his compliance signify?

PART IV WORKING TOOLS OF A FELLOW CRAFT

(Bulletin No. 29, Jun 1919)

- I -

The candidate is handed three symbolical tools at a certain place in the Second degree each of which is intended to teach him some truth concerning the art of right living. There is no need that any man be mystified by these simple emblems for their meaning lies upon the surface, clear and plain to the plainest man in the fraternity.

The plumb is just a tool, such as carpenters and masons now use, a kind of hint or suggestion visualized before one's eyes, which says to us, "there is such a thing as an up and down in human experience." Because of the way our minds are it helps us to remember that there are always those who stand above us in character or achievement and that there is always One who stands above us, not in lonely pride, but in goodness and sincerity.

We often say that such and such a man is "righteous"; what do we mean by that expression? We mean that he has, as it were, a picture before him of what God Himself wishes him to be; when he tries his best to be that he mounts, as we express it, to a higher level, and that is ever a noble and manly thing to do. The word "rectitude" suggests, in itself, a picture of the plumb-line for it is a word that means "high up." Every Mason is called to live a life of rectitude; for that reason we hold before him the picture of Hiram who, in his sublime faithfulness to duty, proved himself one who lived on high levels indeed.

- II -

It is fortunate for us Americans that in our history we have many men who "stand high" in our estimation; and they should, for they are a constant inspiration to us to climb to a loftier plane of living, for,

"Unless above himself he can erect himself, How poor a thing is man!"

Lincoln was one of those men, also Washington, Pike, Jefferson, and many others; merely to look at the picture of Lincoln recalls to us the fact that in each of us there are the possibilities of living a similar life. And what a life it was of simple manliness, of honesty, democracy, and a great reverent trust in God! To use the Masonic plumbline partly means, then, to keep before us the memory of these kingly men in order that their example may help us to take our own measure.

- III -

The level teaches a similar lesson for it pictures to us the duty of democracy. To "meet" upon the level is not enough; we must remain there. He who looks with disdain on one fellow Mason must do either of two things - he must prove that fellow unworthy of the fraternity or he must himself get out; for superciliousness is one of the ultimate crimes against fraternity. God Himself must hate a man who raises his eye-brows when he sees someone who has little talent or no money.

There is such a thing as equality when the word is used in one sense; there is no such thing when it is used in another sense. We must endeavor to understand the words if we would understand the teachings of the level. No two men are or ever can be identically equal in their talents; one man can sing and another can't; one man is successful in business and another can never be; after a man has grown and developed his faculties he finds that many of his faculties, long out of use, will not revive. And it is certain that some men, even in the eyes of God, are better in morality than others, else moral distinctions would mean nothing. But all men are equal in this, that they belong to the same race, have the same blood in their veins, breathe the same air, live on the same earth, and have the same mighty Father who loves each individual in His own way according to that particular individual's needs. It is this latter equality which men more and more need to have kept before them for many seem to forget it. A "high-brow" Mason is a contradiction in terms. We are all on a level in the lodge room because individual peculiarities are there forgotten; we remember only that we are fellows, that is, fellow men.

- IV -

As for the square that is one of the symbols which is so filled with mysteries and endless suggestions that a student may well despair of surprising its meanings out of it. But let us link this emblem up to the preceding and think of the square as a combination of the plumb and the level, for the very

figure suggests that; one arm is perpendicular, and one is level. What, then, may it mean to us in this way of looking at it ! It may mean that there is a duty upon each man to climb into strength, knowledge, and wisdom as far as he can, though his fellows remain far beneath him in such things; and then that he can turn about and use those gifts in behalf of his less fortunate brethren. Let him that has knowledge share it with other Masons, too busy to study; let him that can speak, speak to them that can't talk on their feet. This is a high level of brotherhood indeed but it is not above our reach as Masons, if only we can ever take Masonry seriously. Looked at from without it is nothing but child's play, furbelows, gee-gaws, and feathers; lived from within, it is one of the noble types of life, always blessed of God, who is Himself a Father that delights to find His sons living together as brothers.

- V -

The Rough Ashlar, a symbol which may be studied in this same connection, is, in daily parlance, a crude chunk of stone wrested from the mother rock in the quarry. Such is only the promise of a stone fit for the builder's use. A Perfect (or complete) Ashlar is that same stone dressed and squared and ready to be fitted into the building. The interpretation is perfectly obvious. There are some men who, in the sight of God, are mere masses of human material unfit for any immediate use; such are the men who use profanity, who tell smutty tales, who gossip about their fellows maliciously, who teach blasphemous religious doctrines, and who hate other persons; what use can he make of such men ? Think that out.

The Perfect Ashlar of a man is merely a human being who has found himself, who is educated for his own life work, who is clean in body and spirit, who loves rather than hates, and who has a great reverence for Him who loves straight clean men.

To keep one's eyes fixed on those men of the past who were heroes indeed, heroes in heart: to remember that we are all frail and that we are each one an essential part of the human race; to dedicate one's own victories and talents to others, to share with them one's possessions, every kind of possession; and lastly to remember that a man isn't fit for life, even in God's sight, until he becomes fit to live a truly human life, all this, in brief, seems to be, the sermon preached to us by the Ashlar and by the Working Tools of the Fellowcraft.

QUESTIONS ON "WORKING TOOLS OF A FELLOW CRAFT"

1. What are the working tools of a Fellow Craft? How have you explained them to yourself? What is their meaning in your understanding now? Why do you always think of goodness, holiness, heaven, God, as being above you? What is the difference, in your judgment, between morality and righteousness? Do you think of your ideal of your own life as being above and beyond you? If so, what efforts are you making to attain to that ideal? May this not be one of the suggestions in this working tool of the plumb?
2. What do you mean by "a hero"? How can a man erect himself above himself? What influence has the memory of Washington, Pike, Jefferson and Lincoln had for you? In what way may a true Mason be a hero to his friends? his family? his race?
3. What do you understand yourself when you use the word "level"? Do you really believe that you are equal in all ways to every other individual? Is every other individual equal to you in all ways? If there are fundamental differences between you and other individuals, just what is the nature of these differences? What do you understand by "pride"? "superciliousness"? In what way are all Masons on a level with each other? What becomes of your pride when you sincerely stand in a lodge room on a level with your brother countryman?
4. How would you explain the meaning of the square when that symbol is used as one of the working tools of a Fellow Craft? How can the sense of manly pride and the feeling of equality be joined together in your own experience? Do you really use your gifts to help your brethren, and to help others in this world? How can a healthy man use his own strength to help those that are ill? How can a learned man use his learning to help those that are ignorant? How can a man who has money really help those that have little or no money? Should we not try to help others in such a way that they do not even know that we are helping them? How should parents help their children? How should teachers help their pupils? How may the Master and officers of a lodge help the members of that lodge without their knowing it? What is meant by not letting your right hand know what your left hand is doing?
5. What is your understanding of the ashlar symbolism? What is meant by saying that a profane man, using the word in a Masonic sense, is but like a rough block of stone? Is not an ignorant, unclean, profane, dishonest, unbrotherly man like an unshaped piece of rough rock from the quarry? If you know of such a man how can you help him to become a man more square, cultured and brotherly? What is the Masonic Fraternity as a whole now doing, in your own honest estimation, to help this whole world to cease to be a wreck of a world? Is not this present world but a great crude piece of rock in your eyes? What can our Fraternity do to help make this living human race more square with the everlasting laws of life, righteousness, health, happiness and God? Which are you, in your own lodge -a rough ashlar or a perfect ashlar? What do you do with the members of your lodge who make trouble? Do you grow impatient with them, or do you help them? You see that all these questions are designed to lead Masonic students to understand that Freemasonry tries to help us in our daily lives.

PART V THE MIDDLE CHAMBER IN SPECULATIVE MASONRY

(Bulletin No. 30, Sep 1919)

- I -

WHAT the Middle Chamber is a symbol, and not a bit of history, there is every evidence to show. Sir Charles Warren, while Master of the Quatuor Coronati Lodge of Research, gave expression to the opinion of the best modern scholars in saying that "There was never a Middle Chamber in the Temple. . . As the Fellow Crafts were only employed during the building of the Temple, they could not have used this chamber for the service mentioned (you will recall, reader, what this service is supposed to have been) even if it had existed.... Even if this chamber had existed they would not have been allowed to desecrate it by use as a pay office."

Albert Mackey, who was one of the most conservative of men, and who wrote his "Symbolism of Freemasonry" some twenty years before Brother Warren delivered his speech, took the same position. As we may read in that work, "The whole legend is, in fact, an historical myth, in which the mystical number of the steps, the process of passing to the chamber, and the wages there received, are inventions added to or engrafted on the fundamental history contained in the sixth chapter of Kings, to inculcate important symbolic instruction relative to the principle of the Order."

- II -

The passage in the book of Kings to which Mackey here refers, is in the authorized version of the bible as follows: "They went up with winding stairs into the Middle Chamber." Modern biblical scholarship has shown that the term here translated "chamber" really means a "story" and that there were three such stories on one side of the Temple composed of small rooms in which the priests kept their vestments, utensils, etc. That workmen were paid their wages in this middle story, or that Fellow Crafts were there prepared for a higher grade, there is not a hint in the record to show. This account of the matter, as Mackey has said, is "an historical myth."

But what of it? A myth has been defined as "philosophy in the making." It is an allegorical piece of fiction designed to convey some abstract teaching. The purpose of our ceremonies is not to furnish history but truth, and that truth is nowise affected by the accuracy or inaccuracy of the narrative behind which it is veiled. To remember this in all connections will save one from those pitfalls of literalism into which so many earlier Masonic students fell.

- III -

When understood simply as a symbol, the Middle Chamber stands for that place in life in which we receive the rewards of our endeavors. This is the broadest sense of it; its narrower sense, as found in the Second degree lecture, is that it represents the wages of education, of mental culture, for learning is described as the peculiar work of the Fellow Craft. Learning stores the mind with facts, preserves one from bigotry and superstition, offers to one the fellowships of great minds, quickens perception, strengthens the faculties, gives one, in short, a masterful intellect. It is into the possession of such riches as these that the Winding Stairs of the Liberal Arts and Sciences brings a man at last.

We may rejoice that William Preston gave this teaching so large a place in our lectures, for without it Masonry would have been wholly inadequate as a complete system of life. Ignorance is a sin, in most cases at least, and the sooner we thus regard it the better it will be for all of us, Masons and profane. In olden days when men had so few opportunities for learning it was inevitable that the common man should be ignorant; but in these days with public schools, correspondence schools, cheap books and periodicals, and free libraries, a man who remains content with not possessing the best that has been thought and said in the world is wholly without excuse. Always and everywhere men should have in the house of life a winding stair of art and science up which to climb into a middle chamber wherein to hold converse with the good and great of all ages!

- IV -

In medieval times the builders were organized into a secret fraternity composed of separate lodges for the purpose of self- protection and for preserving the secrets of the trade, and men were given words, grips and tokens on their admittance to a lodge. This fraternity had an ancient traditional history

and it used its tools and trade processes as emblems and symbols whereby to teach a code of morality far above the average ethical standards of the time. This was called operative Masonry because its followers were engaged in the work of actual building.

At the time of the Reformation ecclesiastical building, in which the Freemasons were mostly engaged, fell into a decline and during the sixteenth and seventeenth centuries the operative lodges began to receive a large number of members who had no intention of engaging in practical building, but were attracted by the history and symbolism of the Order. In course of time this speculative element outnumbered the operative so that, at the Revival of 1717, Masonry became a wholly speculative body.

The details of this picture may be filled out by a remarkable paragraph in Brother MacBride's "Speculative Masonry" (page 124):

"The view we wish to consider is, that down through the Roman Collegia and the medieval craft guilds, along with certain traditions, there was probably transmitted some of the symbolism of the Ancient Mysteries, and that the great quickening of intellectual life in the sixteenth century, resulting from the social and political upheaval of the Reformation, gave new life and a more developed form to the symbolic speculative element within the old craft lodges. The mental activities of men had so long been dribbled, cabined and confined' under ecclesiastical rule that, having burst its bonds, it fairly revelled and rioted in all sorts of ways. Hence we find Cabalism, Theosophy, Alchemy and Astrology receiving attention and support from the learned scholars of the age.... The spirit of enquiry was rampant, and ill-directed as it was in many respects, it had on the whole a wonderfully stimulating effect.. Science, in all its branches, expanded and developed; literature, art, and social and political life acquired fresh vigor. It is from this period we can mark the presence of the speculative element in the old craft lodges. Our view is, that the seed of our present speculative system, lying latent in these old lodges, was quickened into life through the influence of the Reformation period and, later on, in 1717, developed into the present organized form."

On another page of the same work Brother MacBride gives a more specific description of the moral and symbolic germ in the craft guilds which later expanded into speculative Masonry:

"Taking the Old Charges and reading them over one cannot fail to be impressed with the moral precepts they contain, and how the speculative bulks over the purely operative parts. In every ease the Mason is charged first of all to be true to God, the king and to his fellows. Stealing and vice are explicitly named to be avoided. Falsehood and deceit are condemned and the general impression left after reading these ancient documents is that they are not those of a mere trades union or operative gild. There is an element in them, apart from and above the operative work, that refers to conduct and morals, and it is in this, more than anything else, that their relationship with modern Masonry shows itself. After all, what is the purpose of our speculative system but to shape life and conduct to noble ends."

- V -

In the foregoing passages Brother MacBride takes the position that speculative Masonry is the expansion of a germ that lay in operative Masonry. Other writers, while holding to this, also believe that the non-operatives, accepted during the sixteenth and seventeenth centuries, brought with them an entirely new element. Brother Arthur Edward Waite speaks for these writers in his little booklet "Deeper Aspects of Masonic Symbolism":

"The interest in operative Masonry and its records, though historically it is of course important, has preceded from the beginning on a misconception as to the aims and Symbolism of speculative Masonry. It was and it remains natural, and it has not been without its results. but it is a confusion of the chief issues. It should be recognized henceforth that the sole connection between the two arts and crafts rests on the fact that the one has undertaken to uplift the other from the material plane to that of morals on the surface, and of spirituality in the real intention.... My position is that the traces of symbolism which may in a sense be inherent in operative Masonry did not produce; by a natural development, the speculative art and craft, though they helped undoubtedly to make a possible and partially prepared field for the great adventure and experiment."

On another page of the same book Brother Waite contends that among the men who were accepted into the operative lodges were many "Latin-writing" scholars who brought with them ideas and

symbolisms from Kabalism and Rosicrucianism. With this position Albert Pike and many other authorities are agreed.

Brother Waite's argument, it seems to me, does not contradict, but rather supplements Brother MacBride's position. If this be the case we may say that from operative Masonry our speculative system has received an organization, a moral element, and certain emblems and symbols derived from the building art; but there is an element of philosophy and mysticism in our ritual, in the Third degree more especially, derived from other sources.

- VI -

Leaving for future articles a discussion of the mystical and philosophical element, we may examine here only the elements inherited from the operative guilds. The operative Mason used actual tools to erect structures of wood and stone; for this he received material wages. The speculative Mason uses moral, mental and spiritual forces to erect himself into a nobler manhood and society into a nobler Brotherhood; his wages consist in the enrichment of his own and his race's life.

These words are familiar enough to every Mason, indeed, they have become almost hackneyed and threadbare, but familiarity must not be permitted to blind us to the radical (I had almost said the revolutionary) character of this teaching. For it implies that human nature may be modified, reformed, regenerated; and the world, likewise.

The cry of the reactionary, the obstructionist, the ultra- conservative, has ever been, "As the world is, so it has always been, so it will ever be. Poverty, vice, ignorance these are fated things, built into the nature of the race, and can in no wise be improved." Against this position Masonry throws itself with all its weight, and contends that out of the stuff of the Present a nobler Future can be made; that a man's nature is plastic material out of which a better man can be fashioned; that the world of today is a rough quarry out of which may be hewn the stones for a Temple of Tomorrow, in which a God may be found to dwell. If this philosophy of Masonry be true; as we Masons are most profoundly convinced that it is, it gives us the one Great Hope of Man, the one certain pledge of Progress.

QUESTIONS ON "THE MIDDLE CHAMBER IN SPECULATIVE MASONRY"

1. In what light have you heretofore interpreted the existence of the "Middle Chamber" of Solomon's Temple as a literal fact or simply as a symbol? What is Sir Charles Warren's opinion? What is Mackey's opinion regarding it? Do you agree with them? If not, what reasons have you for disagreeing with them?

2. What is the modern biblical interpretation of the term "chamber" as used in the present connection? How many such chambers were there in the Temple, and what were their uses? Were they used as "paymaster's offices," or as chambers of instruction?

What is a "myth"? Were our ceremonies contrived as vehicles for the conveyance of historical facts to candidates? What thought should we continually bear in mind while pursuing our Masonic studies?

3. Of what is the Middle Chamber a symbol? What does it represent in the Second degree ritualism? How are we benefited by "learning" or education?

What part does the Second degree occupy in Ancient Craft Masonry? Would the system have been complete without it? Have you gained a new conception of the Second degree from this section of Brother Haywood's present study paper from that which you formerly held of it?

4. How were builders organized in medieval times, and for what purpose? Why were they entrusted with signs, words and grips? Why were they called "operative" Masons?

Why were persons who had no connection with the building trades admitted into the Order prior to 1717? What attracted them to it? What was the result of their admittance?

5. How does Brother MacBride describe the transition from operative to speculative Masonry?

What influence had the speculative element on the operative organization?

What did the non-operative element undertake to do after their acceptance into the organization, according to Brother Waite? How were Kabalistic and Rosicrucian ideas and symbolisms introduced into the Order?

6. What did Speculative Masonry inherit from the operatives? Was all of our philosophy and mysticism handed down from the operatives?

What was the work of the operative Mason, and what were his wages? What is the work of the speculative Mason, and what are his wages?

Do you believe with those who claim that the race cannot be improved; that because evils of one kind and another have always existed, that they are always to remain with us? What is the mission of Masonry?

PART VI THE TWO PILLARS

(Bulletin No. 31, Oct 1919)

- I -

OF ALL objects which greet the eyes of the candidate as he stands before the stairs leading to the Middle Chamber none are so conspicuous as the two great pillars nor are any more deserving of careful study. They stand there before him as if to guard the sanctum from the profane world while they invite him into newer mysteries; so noble in proportion are they, so intricate in design, so beautiful to see, they keep solemn watch above the scene and throw a hush of awe about the soul that would mount to the Upper Room of the spirit. What they mean, it is difficult, although not entirely impossible, to say. If our Masonic students and savants have surrounded them with a host of theories more intricate than the network and more multitudinous than the pomegranates it is because so many hints of ancient wisdom and symbolism have been carved into their capitals, their chapiters, and their bases. Our own study may lead to apparently contradictory results; this need not disturb us; no symbol can walk on all fours; a symbol which says hut one thing is hardly a symbol at all.

- II -

It was the custom of many of the early peoples, as Frazer describes so abundantly in his "Golden Bough," (six volumes on primitive religion, etc.) to set up stone pillars before their huts, about their villages, and over the graves of their dead. In some cases these stones were believed to be gods or demons, or the abodes of gods or demons; in others they were believed to be the homes of the ghosts of departed human beings; in many cases they were looked upon as symbols of sex. Of the last named usage one competent historian speaks as follows: "Pillars of stone, when associated with worship, have been from time immemorial regarded as the symbols of the active and passive, the generating and fecundating principles." In India at the present time one may see almost anywhere the sacred "lingam," a stone pillar, emblem of the organs of sex, and consequently the symbol of life forever renewing itself. Also, pillars have often been used as emblems of stability; Dr. Newton, in his "The Builders," speaks as follows:

"In India, and among the Mayas and Incas there were three great pillars at the portals of the earthy and skyey temple, Wisdom, Strength, and Beauty. When man set up a pillar, he became a fellow worker with Him whom the old sages of China used to call 'the first Builder.' Also, pillars were set up to mark the holy places of vision and divine deliverance, as when Jacob erected a pillar at Bethel, Joshua at Gilgal, and Samuel at Mizpeh and Shen. Always they were symbols of stability, of what the Egyptians described as 'the place of establishing forever' emblem of the faith 'that the pillars of the earth are the lord's and He hath set the world upon them.'"

"In all countries," remarks another writer, "as the earliest of man's works we recognize the sublime, mysteriously-speaking, ever-recurring monolith." By no peoples were these monoliths (the word literally means "one stone") so venerated, or so widely used, as among the Egyptians: originally, it is thought, they were used as astronomical instruments to mark the time and to denote the stages of the movements of the heavenly bodies; also they were employed to orient temples, that is, as markers through which the ray of a star might pass at a given time. Connected with places of worship they were at last connected with the gods and became in after time symbols of deity, as we may learn from Professor Breasted's "History of the Development of Religion and Thought in Ancient Egypt," in which interesting and helpful book he tells us that the obelisk, as the solitary pillar came to be called, stood pre-eminently for the great Sun God.

- III -

From Egypt, scholars believe, the custom of placing pillars at the entrance to a temple passed to Phoenicia: be that as it may we know that a king of Tyre erected two great columns before his magnificent temple at Melkarth, where Herodotus saw them five centuries afterwards. It was these, perhaps, which served Hiram as models for the more famous pillars which he erected before the Temple of Solomon.

It is these last named pillars, of course, of which copies stand in our Masonic lodge room. Two descriptions of the originals are given in the Old Testament, -one in the Book of Kings, another in the

Book of Chronicles. In the former record the height is given as 18 cubits, or (if a cubit is believed to have equalled 18 inches) 27 feet; in Chronicles, the height is given as 35 cubits, or 52 1/2 feet. This variation has occasioned much controversy but it is thought that the Book of Kings gives the height of but one pillar while Chronicles combines the two, making allowance for the sockets of the chapiters, or head pieces. These last items are the conspicuous features of the pillars and first challenge attention: Mackey has given a good description of the originals, as good as our scant knowledge makes possible:

"Above the pillar, and covering its upper part to the depth of nine inches, was an oval body or chapter seven feet and a half in height. Springing out from the pillar, at the junction of the chapter with it, was a row of lotus petals, which, first spreading around the chapter, afterwards gently curved downward towards the pillar, something like the Acanthus leaves on the capital of a Corinthian column. About two-fifths of the distance from the bottom of the chapter, or just below its most bulging part, a tissue of network was carved, which extended over its whole upper surface. To the bottom of this network was suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row."

The pillars were cylindrical in shape and were cast of brass; their combined weight is estimated to have been no less than fifty-three tons. One of them was called Boaz, the other Jachin: the former stood in the northeast corner of the porch, the latter in the southeast. To one who stood inside the temple looking out. Jachin stood at the right, Boaz at the left. What these names signified nobody knows, but some think the High Priest was wont to stand at one, the King at the other, on such occasions as when all the people held high celebrations at the Temple. According to tradition the pillars were cast in foundries situated between Succoth and Zeredatha, about thirty-five miles northeast of Jerusalem; jewelers of the holy city still use clay brought from that region.

The symbolical pillars employed in our lodges should be of a size that best comports with their surroundings albeit there is a certain fitness in making them of one height throughout. Some believe that a cubit was only four inches in length; acting on this theory some American Grand Lodges claim the pillars to have been just six feet in height; one that they were 30 cubits, and twenty-five insist that they were thirty-five cubits. The best authorities are now very sure that a cubit equaled eighteen inches according to our measurements; inasmuch as the Temple itself was only ninety feet long and thirty feet wide, thirty-five cubits would have been altogether out of proportion! But such discrepancies as these need not trouble us for to us the pillars are symbols only and quite as worthy of study when six feet high as when thirty.

What do these pillars symbolize? To Preston they stood for the pillar of cloud and of fire which guided the Israelites through the day and the night; to Caldecott they meant the principles of authority in religion and in politics whereby all social organization is guided: to Covey-Crump they have become the pictures of Space and Time, those two mighty monoliths through which the mind passes into all truth; and Albert Mackey, our own encyclopedist, makes them to stand for strength and stability. With these meanings we have no quarrel but there is, we believe, a far truer interpretation, one that goes right back to the Jewish Rabbis themselves who should have known the meaning of the symbols if they ever had any meaning. One of them wrote of them as follows:

"The names of the pillars signified potency and perpetuity; the pomegranates on their capitals or chapiters were symbols of generation."

This, I myself believe, is the true interpretation. The pillars stand at the entrance to the Middle Chamber even as birth is the entrance to life. To pass between them into the lodge room means that a man is being born into the world of Masonry; to pass between them and on up the Winding Stairs means that a man is being born into one of the higher and more spiritual realms of the life Masonic, a thing high and noble for him that has a mind to think.

Many of our ills come from a bad heredity; a man who poisons his blood makes war on the unborn; he is anti-Masonic, whatever be the watch-charm on his breast; he has placed rotten pillars before the house of life, and causes his children to pass through them, as heathen Israelites made their babes to pass through the fire to Moloch. What is true of birth into life is true also of birth into any of the realms of man's life. If the pillars at the entrance to the home be strong and straight the child will live a clean, happy life; if wise men guard the doorway of the school our children can pass into the Middle

Chamber of a real education, untainted by superstition, unpoisoned by bigotry. He who would become a wise master of life must learn the secret of the beginnings; a little deflection at the start means a long way off the path later on; he who begins aright and who perseveres until the end will himself become strong, a pillar strengthened and strengthening, against which kings and priests may lean, and past which others may safely go, seeking life. woe be it to humanity if ever it neglects to give, in any of its spheres, right birth to its children, its seekers, its learners !

- IV -

On top of each of the two pillars thus described stand two globes, one the celestial, representing the heavens; the other the terrestrial, representing the earth. Whence came these, and what do they signify?

In answer to the first of these questions our scholars have offered two hypotheses first, that they are of Egyptian origin; second, that they are a modified form of the chapters or headpieces of the pillars. The first of these theories was evidently suggested by the ancient Egyptian symbol of the winged globe, often found on the entablature above a temple, surrounded by a snake holding its tail in its mouth, and flanked by two wide outstretched wings. So common was this device that it became at last one of the national emblems, so that Isaiah speaks of Egypt as "the land of the winged globe." This globe was in all probability oval in shape, to suggest the egg, symbol of life; the serpent was the symbol of Infinity, the wings of power; combined, the figure stood for the infinite life- giving power of Deity. If it be supposed that the globe was a true circle then it may have represented the Sun, the first great God of Egypt, but the meaning remains practically the same.

If our two globes could be made to serve as a modern form of the Egyptian winged globe they might be enriched in meaning and interest, but there is no evidence whatever that the older symbol ever transmigrated into Masonry. The probability is all against it, for we have two globes instead of one, and we do not have the serpent or the wings; besides, as actually exhibited, our globes manifestly refer to the earth and the heavens as modernly understood.

- V -

The chapters on the two pillars were spherical in shape and always so represented. It would evidently seem, therefore, that the men who framed our ritual, among whom Preston was chief, simply modified the chapters into globes. By why did they do this? Because Preston and his school undertook to transform the lodge into a school, and consequently required symbols for geography and astronomy, two very important branches of the curriculum they outlined. This theory is verified, it seems to me, by reference to the Prestonian lectures, in which we find the following paragraphs, as slightly modified by Webb:

"The sphere, with the parts of the earth delineated on its surface, is called the terrestrial globe; and that with the constellations and other heavenly bodies, the celestial globe."

"The principal use of the globes, besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of, the earth around its own axis. They are the noblest instruments for improving the mind (this was Preston's motive - H.L.H.) and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same."

Certain of our writers have ridiculed all this, arguing that it is trite and schoolboyish and that the placing of two such globes on top of two ancient pillars is a glaring anachronism. Granting as much, however, it may be that Preston builded better than he knew, for the two globes do symbolize a truth profound and fruitful of application; and if it be objected that this symbolism is modern, we may reply, What of it? Surely we moderns have as much right to fashion symbolism as the ancients!

The monitors explain the globes as indicating the universality of Masonry, a subject to which we have already adverted; and, as inculcating reverence. This last is really a noble insight and not so banal as it sounds, because it is the central idea in no less a work of genius than the Book of Job, in which, as you will recall, the suffering patriarch learned to trust and revere the Creator by a contemplation of the power and majesty of the Creation. Beyond these monitorial interpretations my own mind discovers in the two globes a symbol of the truth that we humans are citizens of two worlds, the earthly and the heavenly,

the temporal and the eternal, the material and the physical. If it be charged that this is merely a private interpretation I am willing to let the charge stand; for why were we released from the cabletow if it were not to encourage us to follow our own Light?

QUESTIONS ON "THE TWO PILLARS"

1. Where do you keep the pillars in your lodge room during the time they are not in actual use? Has such position any particular significance? In some jurisdictions we find them at either side of the entrance from the preparation room; in others they stand in front of the Senior Warden's station. Can you give a reason for either or both of these locations other than "for convenience"? How did the pillars impress you when you first saw them? What do they mean to you now?
2. Why did early peoples set up pillars before their places of abode, about their villages and over the graves of their dead? What did they believe such pillars to symbolize?

What did pillars portray to the Mayas and Incas? How were they looked upon in bible times? By whom were monoliths most widely used? In what manner, and for what purposes? In the course of religious development what did they come to symbolize? What did the obelisk symbolize?
3. Whence did the custom of placing pillars before temple entrances proceed from Egypt? What did Hiram probably use as his models for the pillars placed before Solomon's Temple?

What do the pillars used in the lodge room represent? What is the height of the pillars as given in the Book of Kings? In the Book of Chronicles? What is Brother Haywood's theory concerning these variations? How does Mackey describe the original pillars?

What was the shape and composition of the pillars? What was their combined weight? What were they respectively called and what were their positions? How are these names interpreted Masonically? What part did they occupy during celebrations? Where were the pillars supposedly cast?

What should be the height of the pillars used in our lodge rooms? What are the heights as adopted by American Grand Lodges? What was the height of the pillars as now accepted by present-day authorities? Is it imperative that we know the actual height of the pillars to pursue our Masonic studies? In what light should we consider them?

What did the pillars symbolize to Preston? To Caldecott? To Covey- Crump? To Mackey? To the old Jewish Rabbis? What is Brother Haywood's interpretation?
4. What two theories have been offered by Masonic Scholars concerning the origin of the globes? How was the first theory suggested? What is the symbol of the winged globe? What did its oval shape suggest or symbolize? Do you accept this Egyptian theory? If so, why? If not, why not?
5. Why does it appear that Preston modified the chapters of the pillars into globes? How is Preston's theory verified? Do you agree with Brother Haywood that we of today have the same right to interpret the symbols in our own way as did the ancients? If not, why not?

PART VII THE WINDING STAIRS

(Bulletin No. 32, Nov 1919)

- I -

THE THREE, Five and Seven Steps have long been a puzzle to the candidate and a problem to the Masonic scholar; in the present connection there is no need that we go into the erudite debates that have circled about the matter, for our main concern is with that living and practical truth of which the stairs are a symbol.

Whence came this symbolism? To that question many answers have been offered, some ingenious but none very convincing. Any discussion of origin is valuable only as it throws light on the symbol itself.

Some scholars have contended, though not in recent years, that there was a winding stair of three, five and seven steps in Solomon's temple itself. It is thought that at the Gate Nicanor there was a semicircular stairway leading from one court to another, and that it was on the successive steps of this stair that the Levites chanted the fifteen "Psalms of Degrees," specimens of which remain in the Book of Psalms. But the archaeologists who have learned most about the Temple as it actually existed, are generally agreed that this stairway could not have been the prototype of the three, five and seven steps as we find them in our Second degree. Sir Charles Warren, as eminent in archeology as he was in Masonry, writes that "there was a winding staircase, certainly, but this led to little cells or chambers a few feet square in the thickness of the Temple walls, in which the functionaries (Temple attendants) kept their stores for the votive offerings." (A. Q. C. vol. 1, p. 42)

Other scholars have opined that the steps were originally the same as the Theological Ladder, and had the same historical origin. This Theological Ladder, which appears on our Tracing Board, and represents by its seven rungs the three theological virtues of Faith, Hope and Charity, and the four cardinal virtues of Temperance, Fortitude, Prudence and Justice, was introduced into the ritual, it is thought, by Martin Clare, in 1732. This ladder was made to stand for the progress of the soul from the earthly to the heavenly and it was looked upon as a Masonic type of a similar symbol used in several of the Ancient Mysteries, (especially in Mithraism) in Brahminism, etc., and it was generally held to be, in its strictly Masonic form, a suggestion of that ladder which Jacob saw in his vision, up and down which the angels came and went. Inasmuch as this Theological Ladder symbolized progress, just as does the Winding Stair, some argued that the latter symbol must have come from the same sources as the former. This interpretation of the matter may be plausible enough, and it may help toward an interpretation of both symbols, but it suffers from an almost utter lack of tangible evidence.

- II -

Other scholars of more modern views believe that the symbol may have been devised by Operative Masons during the Saxon period in England. It seems that the numbers three, five and seven were in the air, so to speak, at that time, as is proved by Gould, who gives examples to show that these numbers were grouped together in laws, religious doctrines, superstitions, etc., "with startling frequency," especially during the years 449-1066. But this latter date, it will be seen, is some two centuries earlier than our oldest Masonic record, consequently there can be no hope of tracing the Winding Stair symbol to that time with any degree of accuracy.

Thus it is that we are thrown back upon conjecture; accepting that alternative we may believe that the stairway was first used simply because it was a necessary part of the symbolic temple of the Second degree. Here were the pillars standing at the entrance on the porch; yonder was the Middle Chamber, on a higher level; some means of ascent was obviously needed to wet the candidate from one to another.

- III -

But the difficulties in the way of accounting for the origin of the symbol need not perplex us in searching for an interpretation, for that is plain; the mystical use of numbers in the ascent suggests to us that the climb itself is a divine task, worthy of the noblest in man; the stair is as a whole a symbol of the progress of a man from the low level of natural ignorance toward that high level of spiritual power and insight symbolized by the Middle Chamber.

The number Fifteen itself can not have much mystical significance because it is another one of those dreaded "American innovations" which have given so much scandal to certain interpreters. In some eighteenth century tracing boards the stair is composed of only five steps, in others of seven. Preston divided them into 1, 3, 5, 7, 9 and 11, making 36 in all. The Hemming lectures, which replaced Preston's at the time of the Union, struck out the group of 11 steps, thus reducing the number to 25. The American ritual, in turn, further reduced the number to 15 by striking out the 1 and the 9. Albert Pike was of the opinion that the 9 should have been retained because he believed that the series 3, 5, 7 and 9 had a very ancient and very precious meaning. "As long ago as the time of Zarathustra," he writes, "the Irano-Aryan Soldier and King of Bactria, 5,000 years or more before our era, (this date is most certainly wrong. H. L. H.) the Barecura, or bundle of twigs used in the sacrifices, were bound by 3, 5, 7 and 9 twigs, and even then the number 7 had a peculiar significance." I consider it a fine thing that the architects of the House of The Temple at Washington, which is a monument to Albert Pike quite as much as it is the headquarters of the Scottish Rite of the Southern Jurisdiction, have divided the steps that lead from the street to the entrance of that noble building into groups of 3, 5, 7 and 9. But while it may possibly be true that the original symbolism should have contained the group of 9, the Winding Stair as it now exists in the Second degree can never be changed; to do so would dislocate the entire structure of the ritualism of the Second degree and it is doubtful if the additional group would give us any additional meanings.

From ancient times numbers have been much employed in symbolism as is proved by the records of all the ancient nations, philosophies, and religions. For one reason or another, too complicated to explain here, the even numbers were usually made to denote earthly or human things while the odd numbers were revered as expressions or suggestions of divine or heavenly truths. This was not always the case for the early Christians used 888 as the number of Jesus; but even they made 666 to stand for the human or demonic and 777 to mean absolute perfection. It is now believed that the "number of the beast" spoken of in the Book of Revelation, and given as 666 in our Authorized version was really 616, which was the numerical value of the words "Kaiser Theos," or "God Caesar," and referred to the worship of the emperor. At any rate, with few exceptions, number symbolism has always made the odd number to suggest that which is divine or very noble and as such we may understand the use of the odd numbers, 3, 5 and 7. An old Roman historian of architecture notes that ancient temples were nearly always approached by an odd number of steps because they led to the divine precincts; we may rejoice that the builders of our symbolic temple have also retained this symbolism because it is certain that there is nothing more divine accessible to human feet than that which is pictured for us in the Middle Chamber.

The Three, or triad, or ternery, is found scores of times throughout the ritual, and it is bodied forth in the triangle, the symbol of Deity. It would be impossible in the present space even to hint at the wealth of instances in which the triad occurs in the various symbolic systems of the past; we must satisfy ourselves with the following paragraph from Pierson's "Traditions of Freemasonry":

"The ternary is the first of unequal numbers. The triad, mysterious number, which plays so great a part in the traditions of Asia, the philosophy of Plato, the mysteries of all ages, an image of the Supreme Being, includes in itself the properties of the two first numbers. (that is, 1 plus 2, equals 3. H. L. H.) It was to philosophers the most excellent and favorite number, a mysterious type, revered by all antiquity and consecrated in the mysteries; wherefore there are but three essential degrees among Masons, who venerate in the triangle the most august mystery that of the Sacred Triad, object of their homage and study."

Of the number 5 it is more difficult to speak. If we combine the first even number, 2, and the first odd, 3, we have 5; if 2 represents the human, and 3 the divine, 5 would naturally suggest a union of the two. It may also be that 5 won an early recognition through being the number of the senses, even as our Monitor suggests.

The number 7 usually stands for perfection, and it may not be without meaning that in the V. S. L. it occurs, as one writer has said, "an incredible number of times." During the medieval periods knowledge was usually divided among seven branches of learning; first was a group of three, called the trivium, and composed of grammar, rhetoric, and logic; secondly was the quadrivium, which comprised arithmetic, geometry, music and astronomy. It is interesting to observe how our Monitorial interpretation of the third group of steps preserves this old idea. Gould says that during the same period these seven "sciences" were thought of as "a number of steps leading to virtue, and finally to heaven."

- IV -

By this time you are probably beginning to ask yourself, What has all this to do with Masonry? What is there in this that I can use in my every day life? I hope you really have been asking this question; if more Masons would always seek for the vital contact between Masonry and the practical affairs and problems of existence, the ritual would cease being the academic plaything which it too often is; and I believe that in every symbol of the work, even as in the present case, there is that which can be put into immediate use, with the greatest benefit to the user; and furthermore I believe that one need not stretch his imagination or twist the ritual in order to do this.

Let us glance first at the group of three steps. The most familiar explanation of this is that these represent the three degrees or the three principal officers of the lodge. In either case the first three steps suggest to the candidate that he is being helped on his way by an organized-fraternity, represented by the degrees or the officers, whichever it may be. Does not that have much to tell us? Is not this one of the prime functions of Masonry? Instead of leaving the individual to climb on alone it surrounds him with its inspiration and its help just as the organized school stands back of the child that begins the ascent to an education. No individual Mason need fail in his attempt to lead the divine, the kingly, life; a world-wide brotherhood, with its almost inexhaustible resources, is at hand to help him. Have you ever kept that in mind during dark days? No Mason climbs alone, even from the start; the entire Order, sensitive to his needs, and responsive to his call, is ever ready to help him on and up.

If we glance at the next group of five steps we find another teaching, equally valuable and quite as practicable, a teaching that takes my breath away by its very boldness whenever I think of it. Let us agree with the Monitor, that this group of steps now represents to us (whatever it may have originally meant) the five senses; in other words, our physical body with its organs, functions and faculties. What does this mean? Is it not this, that the very body itself, when kept in control by thorough discipline and when trained by education, may be a stepping stone toward the highest life? This was an exceedingly bold teaching when first promulgated, for it was at a time when religious teachers and moralists were telling people that the body was evil in itself and must be put under foot. Masonry does not despise the physical but urges us to prepare it so as to serve as a stair-way toward the noblest life.

The third group of seven steps is interpreted as referring to the liberal arts and sciences; in other words, we are told that right learning and culture of the mind will lead us up and on. This is a teaching as badly needed now as ever because so many men tend to make light of knowledge, or to excuse themselves for not having it. But Masonry condemns this attitude, teaching us as it does in this connection that ignorance is a sin. If we lay our prejudices aside here and are brave enough to face the facts, I believe that we must agree with Masonry. We may say that we have no time to read, or to learn; the fallacy of this is proved by the number of men about us who are as busy as we, yet manage to get an education in odd moments. We may say that we have not the opportunities for securing an education, that we cannot go to school, or that we cannot buy books. We do not need to go to school; we can turn our bedroom into a school and be our own teacher, like Elihu Burritt, or Benjamin Franklin, or David Livingstone. Nor do we need to buy books; they can always be borrowed from public libraries or from our friends. When we remember how superstition, crime, fanaticism, disease, poverty and kindred evils grow out of ignorance, we can well afford to study again the lessons of the Winding Stairs.

- V -

The Winding Stairs, as a whole, is a symbol of progress. When is a man progressing? Let Ruskin answer: "He alone is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace." In spite of the Great War, which recently dragged its bloody coils across the world, we may still believe that the race progresses, that

"Step by step since time began

We see the steady gain of man."

But we must not fall into the error of measuring progress by merely mechanical achievements as the custom is; the race as a race goes forward only as mankind as a whole becomes possessed of those qualities described by Ruskin. Do you not believe that Masonry has a leading role to play in this real progress of mans Can you think of a better recipe for advancement than Masonry's to unite with others for

co-operation, to control the passions and discipline the faculties, to enlighten the mind, and to keep ever before one a great ideal, as is suggested by the Holy of Holies? Are you giving your private share to Masonry's contribution to world Progress?

QUESTIONS ON "THE WINDING STAIRS"

1. To what extent is the origin of the symbolism of the Winding Stairs generally known? Is it essential that we discover the exact facts in order to intelligently pursue our present study?

Have there ever been advanced Satisfactory answers concerning the Source of the symbolism? To what extent should discussion of the origin be considered of value?

Do you agree with the contention of early scholars that there was actually a winding stair of three, five and seven steps in Solomon's Temple? What can you offer in support of such contention? Could the semi-circular stairway at the Gate Nicanor where the Levites chanted the "Psalms of Degrees" have been taken as the prototype of our winding stairs? What is your opinion concerning this theory, What does Sir Charles Warren say concerning the Staircase?

What is the "Theological Ladder"? When and by whom was it introduced into the ritual? What was the symbolism of the "Theological Ladder"? Have we anything similar to it in our ritual of the present day? What does Brother Haywood say about this interpretation?

2. What is the theory of the Operative origin of the symbolism? Can this theory be depended upon? If not, why not?

Since the origin of the Winding Stair symbolism cannot be accurately traced, how should we view the use of the stairs in our work?

3. What does the use of the mystical numbers suggest to you? Of what is the Winding Stair as a whole a symbol?

What is Pike's theory concerning the number "15"? What would happen should our present Symbolic arrangement of the Winding Stairs be changed? Would a change be of any material advantage?

Is the use of numbers in symbolism of modern origin? Can you give a reason for even numbers being used to denote earthly or human things and odd numbers to suggest divine or heavenly truths? Has this always been the case? What was "the number of the beast" and its interpretation? How were ancient temples usually approached? Why should we feel gratified that the symbolism of odd numbers is retained in Masonry?

What is the "triad" or "ternary"? How was it considered by philosophers?

How does Brother Haywood explain the number "5"?

Of what is the number "7" the symbol? How was knowledge divided in medieval times? What does Gould say about the seven sciences?

4. How can our ritual be made to be of assistance to us in our everyday life?

What is our most familiar explanation of the "three steps"? How does Masonry help the individual? Should a Mason feel that he is being left apart and alone in his endeavors to improve his physical and spiritual condition?

What great lesson is revealed to us in the five steps?

How is the group of seven steps interpreted? Is this teaching a necessity? Does Masonry approve ignorance? Is the expression "I have no time to read or study" one of yours? How did Burritt, Franklin, Livingstone and others secure their education? What grows out of ignorance?

5. Do you believe that the human race is still progressing? What must we avoid in measuring progress? In what manner alone can the human race progress? What are your answers to Brother Haywood's closing questions?

PART VIII BUILDERS AND BUILDING TOOLS

(Bulletin No. 33, Dec 1919)

- I -

IN THE November Correspondence Circle Bulletin I interpreted the group of five steps as alluding to the five senses, as the Monitorial lectures suggest; but these same lectures also make the five steps to allude to the Five Orders of Architecture, and it is to this that we must now devote our attention. In so doing we must remember that Preston's great idea in the formation of the lectures just here was to give to the candidate certain useful information which the average man of that day was unable to get elsewhere; in our times such matters are taught in the public schools and a man does not go to lodge for instruction. Besides, some recent critics have heaped ridicule on this lecture because the division of architecture into five orders is no longer countenanced by architects themselves; be that as it may, we need not quarrel over details, for it was a wise insight that led Preston to devote so much space to the builder's art, seeing that it is the one art that has given most to Masonry, even as it is still the art that furnishes Masonry with most of its symbols and illustrations. So while we may ignore a discussion of the Five Orders (though such a discussion would not be fruitless by any means and might be carried out by a Masonic Study Club with great profit) we cannot afford to omit from our study some reflections on Architecture as a whole and its meanings for the Masonic life.

- II -

Perhaps the one man of modern times who, next to Ruskin, has written most beautifully of Architecture, was William Morris, a great prophet who blazed and throbbed with the spirit which is the soul of Masonry. One of his biographers (Clutton-Brock) says that "for him the great art was always Architecture; for in that he saw use made beautiful and the needs of man ennobled by their manner of satisfying them." When we ask Morris to give us a definition of this "great art" we have the following as our reply:

"A true architectural work is a building duly provided with all necessary furniture, decorated with all due ornament, according to the use, quality and dignity of the building, from mere mouldings or abstract lines, to the great epical works of sculpture and painting, which, except as decorations of the nobler forms of such buildings, cannot be produced at all."

In this definition Morris contends that a building deserving of the name of architecture must satisfy physical needs and that it must also satisfy the need for beauty. Only a structure satisfying both needs can be called architecture; therefore a mere pergola which is ornamental only, or a pigsty, which is practical only, cannot be described as architecture.

When we turn to a study of the art of building we find that Morris' definition is borne out by facts, for always, from the first rude hut down to the last erected dwelling house or public building, men have made their buildings to house both the mind and the body. The stately structures of the ancient world were houses, books, monuments, statues, creeds, and dreams all in one; "the solemn colonnades at Thebes, and the graceful dignity of the Parthenon," tell us what men hoped and believed as well as how they lived. In the Middle Ages it was the same, for throughout that long period architecture was the very mother of all the arts; "it stood above all other arts, and made all others subservient to it. It commanded the sciences of the most brilliant intellects, and the greatest artists." Always a great building is more than a building; it is a human document; and a man might recover the history of the life of man upon the earth from the records left us in the ruins and remains of his architecture, so completely has man embodied his soul in the work of his hands.

- III -

"For, whatever else man may have been cruel, tyrannous, vindictive his buildings always have reference to religion. They bespeak a vivid sense of the Unseen and his awareness of his relation to it. As you travel through Europe, what arrests you most are the glorious cathedrals which tell of the faith of the past. One can read the history of Christianity, of its bewildering varieties, of its contradictions and oppositions, of the secrets of its life, in its buildings. The story of the Tower of Babel is not a fable. Man has ever been trying to build to heaven, embodying his prayer and dream in brick and stone. And as he wrought his faith and vision into stone, it was but natural that the tools of the builder should become the

emblems of the thoughts of the thinker. Not only his tools, but his temples themselves are symbols of that House of Doctrine, that Home of the Soul, which, though unseen, he is building in the midst of the years."

"That Home of the Soul." In these words we have the secret of Masonry's use of architecture. No longer are we, as Masons, interested in the building of material structures but we are using the builder's tools and methods, hallowed by long use, enriched by ancient associations, and found appropriate through centuries of experience, as symbols and types of a building work of a different kind, even a great structure of truth and love wherein brethren may dwell in unity and joy. Not arbitrarily have we chosen these symbols, for men have so used them from the earliest times, as may be learned from very ancient books, the Holy Bible especially, which is full of allusions, references and metaphors, drawn from the builder's art. And this emblematic use of tools which was so instructive to early man is equally instructive now as one may learn from a study of our daily language. How often do expressions, words, and phrases, borrowed from architecture, spring to our lips! "Edification," "constructive," "solid foundation," "well founded," "roof of the world," "erect," "construct," "raise," "edify"; one could extend such a list indefinitely, for we use the ideas of building up or tearing down almost every day of our lives, and almost always, be it noted, we use the builder in a good sense, and the tearer-down in a bad sense. There is something appropriate, in the nature of things, in the intimate relation between the message of Masonry and the language of architecture. This is not to forget, of course, that there is also a historical connection between the two, for from our study of backgrounds we may recall how one grew out of the other, but even had there been no such actual relationships the two arts, that of the builder and that of the Mason respectively, have so much in common as to ideals and method, that the latter has a native right to employ the terms and symbols of the former.

What is a Mason, if not an architect of the mystical order? Insofar as he is true to his Royal Art he is one engaged in building up within himself a real, but viewless, Temple; its foundations laid deep in character, its walls formed of the solid stuff of genuine manhood, its roof the stately dome of truth, its spires the upreaching of that aspiration toward a higher which was the original inspiration of every great cathedral. This is no fanciful picture or collection of high sounding words; you and I have both known of brethren, have we not, formed by their Masonic fellowships, and inspired by their Masonic ideals, to be with whom was itself an act of worship? Truly such men are Temples, Temples not made with hands!

What is Masonry itself if not a world builder, a social architecture on the grand style? With its fellowships established in every nation under heaven, its activities ceasing never night or day, its message uttered in nearly all the languages of the race but always the same message, it is one of the mightiest, one of the most benign, one of the most constructive of all-forces in the world. When its work is finished, which will not be until the end is ended, it will have proved itself a builder of an unseen cathedral more noble, more enduring than any empire ever made.

- IV -

All the emotions and thoughts aroused in me on the night I took my "Second" are still fresh in my memory after these many years, but nothing remains more vividly than my surprise at the elaborate lecture about the Five Senses. "What," I kept saying to myself, "does all this mean? In what possible way can our sense apparatus have anything to do with the Masonic life?" I remained nonplussed over the matter until I began to ask myself what part these senses play in life outside Masonry and then it dawned upon me that the ritual would be incomplete were it to omit the senses from the scope of its illumination. When I discovered later that at least one scientist Havelock Ellis had written several volumes about them, I began to see that an interpreter could write whole libraries about the senses from the Masonic point of view; and I began to believe that it would require a long life-time for a man to thoroughly Mason-ize his five senses.

- V -

Consider the part played by the senses in a man's life! At the center of the man is his consciousness, a lonely, isolated, invisible, center of awareness; outside the man, surrounding him on all sides, the universe, with its limitless number of things and happenings; the senses are nothing other than the channels perhaps the only channels through which the outside universe gets into the man's consciousness. He is an island; the senses are the bridge over which he passes to the mainland, and over which the mainland passes into him. Every impression, every experience, every sensation, every

word must pass by way of them; if you could control a man's senses then you would be able to determine how much of the universe gets into him and how much of him gets into the universe. This is the idea at the bottom of the great series of wall paintings in the Congressional Library at Washington wherein a picture is devoted to each sense. Since this is true it follows that the man who would make his mind the home of goodness, truth and beauty, will be one who sees to it that his senses are trained to do their work efficiently, and that he permits nothing to travel back and forth over their bridges except that which is good, or true, or beautiful.

This, I take it, is the chief point made in the Second degree lecture; a Mason is to make his five senses into five points of contact with his fellows by seeing to it that only good-will, kindness, and all the fine things of brotherhood are permitted to travel back and forth between him and them. This implies the further point and it is one that we shall need to elaborate that the senses, like every other faculty of a man, may be trained and improved, so that the man who has been making a bad use of them can learn to make a good use. If this seems far-fetched or even impossible to us we need only direct our attention to each sense in turn to be convinced that it is always being done.

- VI -

"What is more or less than a touch?" says Walt Whitman. Touch is the first, or original sense, and is employed in the lowest forms of life, such as the jellyfish, long before separate organs are dreamed of; as the living creature grows more and more responsive to the world outside it the general sense of touch grows more and more defined until it gradually breaks itself up into the other senses of smelling, tasting, seeing, and hearing, and by so doing the creature rises in the scale of life. From one point of view, at least, it is not too much to say that the whole process of physical evolution consists of splitting up the general sense of touch and of refining and specializing each of the splitoffs. Even when we get to man, the highest animal in the scale, this development and improvement of the sense of touch need not stop; a musician or an artist can carry the development of touch to the utmost limit of refinement.

At the back of the tongue is a series of little organs, called taste-buds; when any object is brought against them they give to the consciousness a feeling of flavor. This sense, also, may be developed. Only a few days ago I watched a "tea taster" at work determining the quality of various kinds of tea. He sat at a revolving table on which were several cups of the beverage and he would sip from each one in turn; it was only a mouthful but it sufficed, for his taste-buds were so accurate that he could tell the jobber where the tea had been grown and what it was worth.

In lower animals the sense of smell is often unimaginable acute. Henri Fabre describes a moth which can detect the presence of a female rods away in forest at night merely by the odor. This is the sense of smell raised to the nth degree of acuteness, for the naturalist himself was unable to detect the slightest odor even in a jar full of the insects. We cannot smell as the animals can because we do not need to; nevertheless, like the other senses, one can develop this faculty, as is demonstrated by the perfumery expert who can detect the various kinds and grades of perfumery quite as easily as my tea taster could judge of tea.

When we make sounds in the air, either by speaking or by striking against some object, waves travel through the atmosphere in all directions; when these waves strike against the tympanum of the ear they give us the experience of hearing, so that hearing itself is a kind of touch. The extent to which hearing can be developed and educated is shown by the expert musician who can detect subtle variations of sound wholly lost on the others of us.

"Seeing is touch at a distance." The sun, or some artificial light, sends waves through the ether; these strike against the retina of the eye and give us the sense of seeing. If the waves are of one length and speed we see one color; if of another we see a different color. The Indian who can see an antelope grazing afar off on the prairie, the pilot who can detect the smoke of a coming ship in the remote distance, are examples of men who have raised this sense to an extraordinary effectiveness.

- VII -

In this discussion, which may seem to some almost school-boyish, I have had it in mind to emphasize the fact that we humans have a considerable degree of control over our senses, and that, if we choose, we can improve them by right training. From the point of view of general culture this means

that we can greatly enrich our lives, and that is surely worth while; from the point of view of Masonry, which is necessarily our chief concern, it means that the senses may be so used as to Mason-ize our lives. The candidate is urged to touch, taste, or smell nothing that would injure himself or brethren: he is, in the language of the V. S. L., to "take heed how he hears," lest some word of slander against a brother be given admission to his mind; and he is to see nothing in his fellows except their better selves. How much it would mean to every lodge, by way of avoiding friction and of increasing brotherhood, if every Mason would train his senses to ignore the things that divide or injure, and to heed only those things that increase brotherly love! This is a high ideal, truly, but, then, Masonry itself is a high ideal!

QUESTIONS ON "BUILDERS AND BUILDING TOOLS"

1. Why, do you suppose, were so many allusions to the art of Architecture incorporated in our ritual and monitorial lectures? (The study club leader should ask for the individual opinions of a number of the brethren present on this subject at the opening of the discussion and note the variety of ideas advanced.) What was Preston's idea in the formation of the Second degree lecture? What advantage has the boy or man of our day over the Masons of Preston's time?
2. What is Morris' definition of Architecture? Is a structure erected with a view of catering to physical needs only worthy of being designated as "architecture"?

Is Morris' definition borne out by facts?

What do the Parthenon and the colonnades at Thebes tell us? What part did art play in the Middle Ages?
3. To what have the buildings of men always had a reference? What is the story of the Tower of Babel?

What is the secret of Masonry's use of architecture? How are Masons at present interested in building? Is the use of builder's tools as symbols of modern origin? Is such symbolism to be found in the bible? Can you quote illustrators? Are similes in use at the present day? Name some of them. In what sense do we usually speak of a "builder"? a destroyer? Is there a connection between the present-day mission of Masonry and the language of architecture? From what Source do we derive our Masonic institution of the present day?

Is a Mason an "architect"? Why? What manner of a structure is each individual Mason engaged in building?

Do you agree with Brother Haywood's assertion that Masonry is a "world-builder"? If so, why? If not, why not? When will Masonry's work be completed?
4. What part of the ceremonies or lectures most impressed you on the night you took your Second degree? (The study club leader should propound this question to a number of the brethren successively try to get an expression from everyone present.) How were you impressed by the lecture on the "Five Senses"? How have you expressed or carried out your impressions? Have you ever given the matter any further thought? Have you "Mason-ized" your Five Senses?
5. What thought have you gained from Brother Haywood's short discourse on the part played by the senses in a man's life? What is the underlying idea of the series of paintings in the Congressional Library at Washington mentioned by Brother Haywood?

In what direction should our senses be trained?
6. How does Brother Haywood interpret the sense of feeling? The sense of tasting? The sense of smelling? the sense of hearing? The sense of seeing?

Can you give a different interpretation of any or all of these senses?
7. What important lesson has Brother Haywood endeavored to emphasize in the present study paper? What new understandings have you gained from the foregoing discussions?

PART X - THE LETTER G

(Bulletin No. 34, Feb 1920)

- I -

THE LETTER G is so intimately related to the symbolism of the Middle Chamber and all connected therewith that it will be wise, just here, to attempt an explanation of that mysterious letter. "Mysterious" is used advisedly because there has been very little agreement among our scholars either as to its origin or to its meaning. Usually we can hit upon the manner in which a symbol was introduced into the ritual by studying the records of the early eighteenth century in England at which time and place the ritual was cast in its modern form, but such a study can not help us here because the eighteenth century Masons were themselves confused about the matter. This confusion survives to our own day with some authorities holding to one theory, others to its opposite, and still others, like the Grand Master of one American Jurisdiction, inclined to throw the symbol out altogether. Mackey, who was always so conservative, was quite as radical as this Grand Master, as is witnessed by this statement: "It is to be regretted that this letter G as a symbol was ever admitted into the Masonic system."

- II -

One writer believes that the G stands for the Greek rendering of "geometry"; another, that it is the initial of the Greek name for "square"; Brother J.T. Lawrence thinks that it may be an old Egyptian snake emblem; others hold that it was originally the square made "gallows shape," and that this gradually became corrupted into a G. The most common theories, however, are that it stands for Geometry, or that it is the initial of our word "God." It will be necessary to examine these last interpretations more at length, for the evidence seems to favour one or the other, or perhaps both together.

One cannot read the old Masonic Constitutions without being struck by the prominence given to Geometry in their descriptions of Masonry. The oldest copy of them makes Masonry to spring from Geometry, as may be seen in the following excerpt:

"On this manner, thru good wit of geometry
Began first the Craft of Masonry."

Brother Hextall (A.Q.C., vol. 25, p. 97) has pointed out that in every one of the hundred or more copies of these Old Charges, or Old Constitutions, Geometry is placed first among sciences. How can we account for this? The most reasonable explanation would seem to be that Operative Masonry was nothing other than applied Geometry. The builder in that early day had no architectural handbook, no blue prints, no tables of and his skill consisted in knowing by heart many of the processes of Geometry, and his secrets were nothing other than these same processes and the knowledge of supplying them. This being the case, it was natural that he should hold his science in high reverence and make its name, represented by its initial letter, to serve as a symbol in his lodge. Such, at any rate, is the reading of the matter as held by a majority of our best modern scholars.

- III -

These scholars believe that when Freemasonry became stagnant in the seventeenth century, so that very few lodges remained in existence, Freemasons themselves lost the old explanation of the letter G though they retained the symbol because it was so essential a part of the system which they inherited. This, so it is believed, accounts for the confused explanations made by eighteenth century writers.

- IV -

How did the letter G ever come to stand for Deity? It is almost impossible to answer this question with any degree of certainty, because the available evidence is so slender, but it is thought by some that an explanation may be found in the connection between Freemasonry and Kabbalism, for it is believed that some of the non-operatives "accepted" by the lodges in the seventeenth century brought a certain amount of Kabbala with them.

The symbolic system of the Kabbala centred about the Divine Name. According to ancient Jewish traditions the real name of God, given to the Jewish people through Moses, was not permitted to be written, except with the consonants only. At the time of the exile the pronunciation, and consequently the

true spelling, of the Holy Name was lost. The consonants, J.H.W.H. remained, but what the vowels were nobody could discover; to find the Lost Name became one of the great ambitions of Jewish priests and scholars, and this search became one of the principal subjects in the literature of the Kabbala. Not having the name itself the Kabbalists were wont to inscribe a Hebrew "Y" (Yod) in the centre of a triangle with equal sides and make this stand for it.

It is supposed that this symbol was brought into Masonry by the non-operatives who were Kabbalists, but that in the course of time the common men who made up the lodges substituted for the Hebrew initial of the Divine Name, the English initial. Inasmuch as the initial letter of God was the same as the initial letter of Geometry the two symbols became confused, and at last the old Masonic meaning of G was forgotten.

- V -

If this history of the matter be correct - I have pieced it together from the opinions expressed by many of our most learned scholars - I do not see that we need to make any choice between G as standing for Geometry and G as standing for Deity; the two conceptions merge naturally because men have always seen in the Geometry which is everywhere found in nature the clearest unveiling of the Infinite Mind. The Greek philosopher, Pythagoras, who was the first man to raise Geometry to the rank of a science, built his philosophical system on numbers and their relations. "All things are in numbers," he said, "the world is living arithmetic in its development - a realized geometry in its repose." Of a similar mind was Plato, king of Greek philosophers. When asked how God spends his time, he replied, "God is always geometrizing." "Geometry rightly treated is the knowledge of the Eternal." "Geometry must ever tend to draw the soul towards the truth."

In spite of the enormous increase in knowledge we who live twenty-five hundred-years after those thinkers can still agree with them; science has only made more apparent the lucid order, the geometric symmetry of the universe. The very elements of which matter is composed group themselves together in regular order; crystals are a solid geometry; the plant, the tree, the construction of an insect's wing, are all symmetrical in their proportion and rhythmical in their motions; the stars move in curves, the wildest comet inscribes a spiral, and the whole universe is one vast realm of order and design. Surely, where there is so much order, there must be an Orderer!

As science builds itself on the orderliness of nature so does Masonry seek to build itself upon the equally certain laws of the human mind. Human beings are not exceptions to the universal reign of law. These are laws of brotherhood, laws of love, laws of the ideal, as certain in their operations and as undeviating in their processes as the law of gravity. When men learn these laws, and when they adjust their actions to them, they will discover that the face of God has been made plain - they will have learned the secret of the letter G.

QUESTIONS ON "THE LETTER G"

Before reading the article on the letter G by Brother Haywood in this issue of THE BUILDER what was your conception of its symbolic meaning? Did you accept the ritualistic explanation as authentic and final? Or had you at any time subsequent to receiving your Second degree investigated the subject from other sources? If so, what conclusions did you reach? Did the Masons of the eighteenth century know why the letter G was adopted as a Masonic symbol? Are Masonic students of the present day agreed upon the subject? What is said about it in the article in Mackey's Encyclopedia?

Name several interpretations of the symbol as quoted by Brother Haywood. What are two of the most common theories?

What branch of the sciences was given the greatest prominence, in the old Constitutions of Masonry? What is a reasonable explanation for this?

How are the confused explanations of the symbol by eighteenth century writers accounted for?

How did the letter G ever come to stand for Deity? What was the Kabbala? Around what did the symbolic system Kabbala centre? What restrictions were placed upon the real name of God by the ancient Jewish people? What was result of these restrictions? What symbol did the Kabbalists adopt for the lost name of Deity? In what manner is the G supposed to have been substituted for the Hebrew Yod?

Should there be a distinction at this day between the G standing for Geometry and for Deity? What had Pythagoras and Plato to say concerning Geometry?

When will men have learned the secret of the letter G?

THIRD STEPS

BRO. H.L. HAYWOOD, IOWA

PART I INTRODUCTION TO THIRD STEPS

(Bulletin No. 35, Mar 1920)

- I -

THE MOMENT one enters into a study of the Third Steps he finds himself in an atmosphere very different from that of the First and Second: the opening and closing ceremonies are similar to theirs but the architectural symbolism which was in them the predominant feature is here crowded into the background by a symbolism of a very different order; for whereas the first two degrees deliver their message in the terms of building, the Third speaks of a living and a dying and a using again. Its language is that of life and death. And so compact is it of profound meanings that it furnishes the suggestions, as many scholars have noted, from which the highest grades have developed their magnificent teachings.

By what men the degree was made, or when, are questions on which our authorities differ so widely that one student - Brother Robert I. Clegg - has collected no fewer than twenty different theories, while another - Brother Hextall - has found fourteen different interpretations. Where so many scholars have failed to discover a satisfactory hypothesis it would ill become me to offer a theory of my own, and I must content myself to state, as nearly as I can, such positions as the majority have agreed on.

- II -

It seems that in the beginning of the Grand Lodge period there were at most but two degrees, these being known as the Apprentice and Fellow Craft or Master Mason parts, the latter being convertible terms. But during this same period as much new material - new at least, to the ritual of initiation - was introduced that it became necessary to break up the old Apprentice degree into two parts leaving the old Second to become the new Third. This was done for the sake of convenience, as the ceremonies had grown too long for only two evenings. This division was made some time between 1723 and 1738.

The new arrangement was a long time in gaining a foothold among the brethren. At first only a few were made Masters and then only in Grand Lodge; in fact so few knew how to "put on" the degree that for some time special "Masters' Lodges" were organized for the purpose. The progress of the tri-gradal system was even slower in countries other than England; Gould notes that the Third did not become common in Scottish Lodges until after 1770.

Why was the Third so slow in "taking on" if it was the old Second degree? The explanation of the problem seems to be that so much new material had been added to it that it had become practically a new ceremony. There is even some reason to believe that it was this new material which gave offense to many old Masons living at a distance from London, who were thereby led to form the rival Grand Lodge of "the Ancients."

- III -

By whom was this new material introduced? Some attribute the innovations to Preston, others to Dr. Desaguliers; others, of whom Pike was one, held to the theory that at the time of the Revival certain groups of Speculatives seized the opportunity to embody some of their own ideas in the ritual. Another theory, more reasonable than these, it seems to me, will be brought out when we seek to answer the next question.

What was the new material introduced between 1723 - 1738? Many of our scholars, perhaps a majority, would answer, "The Hiram Abiff legend." As we are to devote a section to this we can not go into that matter here except to say that it seems unreasonable, on the face of it that so elaborate a drama, occupying the greater part of one whole degree, could not have been bodily imported into the ritual as a wholly new thing; the conservative "old Mason," of whom many were surviving during the Revival period, would not have tolerated so huge an innovation. The more reasonable theory is that the substance of the legend, and materials appertaining thereto, had long been a part of the floating tradition of the Craft if indeed, as there is some evidence to show, it was not a part of the old operative ritual. This would answer the question, Who imported the new material? No one man or group of men imported it; "the Third

Degree was no made, it grew - like the great cathedrals, no one of which can be ascribed to a single artist, but to an order of men working in unity of enterprise and aspiration." To this it may be added that the degree has not ceased to grow, in America at least, for it is more elaborate here than in England, even as it is more elaborate there than in other countries - more elaborate, and different.

- IV -

By whom the degree was made, and when, will furnish material for many debates in years to come and in the lap of that future must the problem be laid but of one thing we can be very sure, the idea shined in the ceremony is so old that we find it serving as the motif of initiatory dramas long before the dawn of history. In every one of the Ancient Mysteries, so far as we have any memorials of them, the action centred in the violent death of some just person and his being raised again. In various guises was this idea presented but always did it convey the same truth - that in men there is something that can not die, that this "something" is akin to the divine, that it can be given the rule of a man during his earth pilgrimage, and that it is the purpose of initiation to discover and to crown this divine element in human life. This is nothing other than Regeneration; it is nothing other than Eternal Life, the life of God in the soul of man lived in the bounds of time and space and under human conditions. Such, I take it, is the secret of our Third degree. To elicit that secret, and to expound it, will be the task of the remaining sections of our study.

QUESTIONS ON "INTRODUCTION TO THIRD STEPS"

1. In a study of Third Steps shall we expect to find architectural symbolism as in our preceding studies? In what terms were the teachings in First and Second Steps given to us? Of what will our new studies treat?

Who originated our Third degree? and when? Have these questions ever been satisfactorily answered?

2. How many degrees were there at the beginning of the Grand Lodge period? What were they? Why was the old Apprentice degree divided into two parts? When was this division made?

Did this change meet with unanimous approval? Was the new degree universally worked immediately after the division?

Why was the new degree so slow to meet with universal approval? Was it welcomed by Masons outside of London?

3. Who is believed to have been responsible for the introduction of this new material?

What was the new material introduced between 1723 and 1738? Why does Brother Haywood not believe that it was the Hiram Abiff legend? What is Brother Haywood's theory concerning the substance of this legend? His answer to the question? Who imported the new material? Was the Third degree as elaborate from the first as it is now? Is it worked uniformly in all countries? In all Grand Jurisdictions in the United States?

If you received the degree in another State than the one in which you now reside, state for the benefit of the other members of your Study Club some of the details in which the work as you received it differs from that of the Jurisdiction where you now live.

- IV -

4. What is the possibility of our learning the full details concerning the origin and early working of the degree in the very near future? Do we have record of similar legends in existence before our present Masonic system was established? Can you cite some of them?

What is the purpose of this degree? What is its secret?

PART II - RECEPTION - THE GOLDEN BOWL AND THE SILVER CORD

THE VITAL PARTS OF THE BREAST

(Bulletin No. 37, Apr 1920)

- I -

Upon our entrance we were received in a manner peculiarly impressive; we were told that as the vital parts of the body are in the breast so are the vital things of the human world to be found in Friendship, Morality, and Brotherly Love. How vague are these words! We have rolled them around in our mouths so much that they have become smooth as billiard bags; they have been used so often for merely oratorical purposes that they have grown nebulous and abstract; and because they have become smooth and vague we are prone to let them slip through our minds without depositing their meaning behind them, a thing fatal to an understanding of Masonry, the essence of which lies in these three wonderful words.

- II -

Man is by nature a social being. It has been proved that he can not exist as a sane creature except he live among his fellows, for his very personality itself is a social product; the language on his lips implies another to hear and to understand; his emotions and affections seek another in whom to find satisfaction. Not until the individual has found other human individuals who can feel with him, think with him, and act with him can he know the meaning of happiness. But it is a part of the tragedy of our lives that we are so clumsy in uncovering our own souls, and others are so inexpert in understanding our secret feelings, that our fellowship is never complete, so that the music of companionship is continually being disturbed by jangling dissonances of misunderstanding. With a friend, however, it is different; he is one with whom we can live in harmony, as if the two lives could mingle like two streams, his thoughts and our thoughts merging and the two spirits living as one. Such a union is one of the sweetest experiences in all the world and he who has found his friend may well congratulate himself as one who has discovered the pearl of great price. Little wonder that our prophets and seers have so often broken into rhapsody on this theme! that our literature may count as its richest treasures such utterances as those of Emerson, Black, Trumbull, Montaigne, Bacon and Cicero on this theme!

- III -

Morality has been stretched to cover so many meanings, it has been forced into the support of so many conflicting meanings, and been made fellow to so many crimes against reason, that we can hardly blame many for refusing to discuss it or even to think of it. But the word is necessary because the idea of which it is the sign is a real and necessary idea. If men misuse it there is all the more reason for our learning how to rightly use it.

What is morality? It is derived from a Latin word meaning "custom," and it is probable that the Romans first used it in the sense of living according to the custom. In Christian times a richer meaning was poured into it so that it has come to mean "the life of righteousness." But what is righteousness? It is living the right way, doing the right things, thinking the right thoughts, a very Masonic behaviour. But what is right? We might answer that question in two ways; we might say that the right is that which gives us the fullest, completest life, for it is the purpose of morality to give us life and give it more abundantly; or, we might say that right is conformity to the law of our being. As the scientist seeks to learn the laws of nature and to conform to them, so does a righteous man seek to discover the laws of his own nature in order to conform to them; he obeys the laws of the body by living clean and simply, he obeys the laws of the intellect by thinking facts without prejudice or haste, and he obeys the laws of the heart by loving only that which he finds to be good and true.

- IV -

Of Brotherly Love much more might be said, though space may not permit, especially that Brotherly Love which Masonry inculcates. How can brotherhood be possible among us men? We are all so unbrotherly, we are so selfish, we are so quick to take or give offense. The solution of this troublesome problem lies in the fact that the one cure for unbrotherliness is brotherliness. We love our enemies that they may cease being enemies. We make friends in order to have friends. Brotherliness is

a creative force. Brotherhood is not a thing already made, it is a condition we must create, so that the very presence of unbrotherliness is a challenge to brotherhood to do its best. When our fellows in lodge act thoughtlessly toward us, and bruise and hurt us, it is not for us to retaliate; insofar as we are true Masons we shall love them even though they are not lovable; simply because the only way in which we can make men lovable is by loving them. Brotherly Love, therefore, is a task, a kingly task, quite the greatest, the most important, inside the whole compass of life. Indeed, we may say that one of the chief purposes of Masonry is to mobilize all men of good will in order that they may help to brother the world into a world-wide brotherliness.

* * *

THE GOLDEN BOWL AND THE SILVER CORD

- I -

The sacred sentences which fall on the ears of the candidate as he makes his mystic round are so heavy with poignant beauty that one hesitates to intrude the harsh language of prose upon such strains of poetry, solemn sweet. We may well believe that the men who introduced the reading here had no other thought than that the words might the better create an atmosphere in which the coming drama of hate and doom might all the more impressively come home to the heart of the participants. If such was their purpose neither Shakespeare nor Dante could have found words or sentiments more appropriate to the hour. There is a music and majesty in the twelfth Chapter of Ecclesiastes which leaves us dumb with awe and wonder and our hearts open to the impressions of a tragedy along-side which the doom of Lear seems insignificant and vain.

- II -

For generations the commentators of Holy Writ have seen in the allegory of this chapter a reference to the decay of the body and the coming of death; to them the golden bowl was the skull, the silver cord was the spinal nerve, "the keepers of the house" were the hands, the "strong men" the limbs; the whole picture is made to symbolize the body's falling into ruin and the approach of death. One hesitates to differ from an interpretation so true in its application and so dignified by its associations. But it must be doubted whether the sad and disillusioned man who penned the lines possessed either the knowledge of human anatomy implied by the old interpretation or the intention to make his poem into a medical description of senility. A more thorough scholarship has come to see in the allegory a picture of the honour of death set forth by metaphors drawn from an Oriental thunderstorm.

- III -

It had been a day of wind and cloud and rain; but the clouds did not, as was usual, dispense after the shower. They returned again and covered the heavens with their blackness. Thunderstorms were so uncommon in Palestine that they always inspired fear and dread, as many a paragraph in the Scriptures will testify. As the storm broke the strong men guarding the gates of rich men's houses began to tremble; the hum of the little mills wherewith the women were always grinding at eventime suddenly ceased because the grinders were frightened from their toil; the women, imprisoned in the harems, who had been gazing out of the lattice to watch the activities of the streets, drew back into their dark rooms; even the revelers, who had been sitting about their tables through the afternoon, eating dainties and sipping wine, lost their appetites, and many were made so nervous that the sudden twitting of a bird would cause them to start with anxious surprise. As the terror of the storm, the poet goes on to say, so is the coming of death, when man "goes to his home of everlasting and mourners go about the streets." Whatever men may have been, good or bad, death brings equal terror to all. A man may have been rich, like the golden lamp hung on a silver chain in the palace of a king; he may have been as poor as the earthen pitcher in which maidens carried water from the public well, or even as crude as the heavy wooden wheel wherewith they drew the water; what his state was matters not, death is as dread a calamity to the one as to the other. When that dark adventure comes the fine possessions in which men had sought security will be vain to stay the awful passing into night. "Vanity of vanities; all is vanity." The one bulwark against the common calamity, the Preacher urges, is to remember the Creator, yea, to remember Him from youth to old age; to believe that one goes to stand before Him is the one and only solace in an hour when everything falls to ruin and the very desire to live has been quenched by the ravages of age and the coming of death.

QUESTIONS ON "THE VITAL, PARTS OF THE BREAST"

AND

"THE GOLDEN BOWL AND THE SILVER CORD"

1. At the time you received your Third degree what particular impression did the method of reception make upon you? Did you look upon this particular part of the ceremony as simply a matter of routine, or did you endeavour to think out for yourself the true meanings of the words "friendship, morality and brotherly love"?
2. Can a man who lives a secluded life apart from his fellows be said to know the true meaning of happiness? Has the friendship of fellow-members of your own lodge and those of other lodges with whom you have come into close contact been a help to you since you became a member of the Fraternity? Has this friendship caused you to change your opinion of any of the fellow-members of your own lodge with whom you had but a speaking acquaintance prior to your becoming a Mason? Has your own mind been broadened by such friendships?
3. What is your conception of the word "morality"? Has this word been misused? Is a system of morality necessary to the advancement of the human race? Why?

What is the derivation of the word "morality"? What was probably the sense in which it was first used? What has it become to mean in Christian times? What is "righteousness"? Give a few concrete examples of which you may have knowledge. What is "right"?

4. "How can brotherhood be possible among us men?" asks Brother Haywood. What is his solution? What is our idea as to how it may be accomplished?

(The Study Club leader should, before taking up the next section, read or have some member recite the Scripture reading on the Third Degree.)

1. What was the evident purpose of the men who introduced this reading at this particular place in our ritual? What were your own feelings when the words fell upon your ears for the first time during our ceremonies? Did they portend at the time of anything that followed in the ceremonies?
2. What is the usually accepted interpretation of this passage of Scripture?
3. What is Brother Haywood's interpretation?

Have you ever heard an interpretation other than the two here given? If so, what is it?

PART III - THE LOST WORD

(Bulletin No. 38, May 1920)

- I -

WE COME now to the crux and the climax of Blue Lodge symbolism, the master symbol by means of which all other symbols have their meaning. Well will it be for us walk warily here, not only because the origins of the symbolism of the Lost Word are bound up with an ancient and tangled tradition; not only because it has been so often prostituted to the level of magic and superstition, even in recent times; but also because it is the embodiment of one of those ideas so high and so deep that they contain whole systems of philosophy and theology within them. It is like the "flower in the crannied wall" of Tennyson's poem; if we could understand it, "root and all, and all in all," we would know "what God and man is."

Much has been written about the "Mason's word" as employed in old days, when brethren were sometimes "made Mason" by having that secret term entrusted to them; research has failed to show what this word was though some scholars believe it to have been that sovereign name which stands at the centre of the Holy Royal Arch. Some who hold to this last named theory would have us believe that this transfer of the word from the Blue Lodge to the Royal Arch degree was so disastrous to the symbolic structure of the Blue Lodge that, to patch up the damage, a substitute word was devised to take its place until the candidate passed on to the higher grade. But as there is little or no evidence to prove that the great word of the Royal Arch is the same as the "Mason's Word" of the old lodges that theory must be left suspended in the mid-air of conjecture.

- II -

For my own part - and I can speak here for no other - I can not believe that the Blue Lodge system was ever rifled of its chiefest treasure to grace the forehead of a "higher" grade nor can I see why we should think that the Third degree, just as it is, has lost the one key to its mysteries. The search for a lost word is not the search for a mere vocable of a few letters which one might write down on a piece of paper, it is the seeking for a truth, nay, a set of truths, a secret of life, and that secret truth is so clearly set forth in the Hiram Abiff drama that one is led to wonder why anybody should suppose that it had ever been lost. "The Lost Word" does not refer, so it seems to me, to any term once in possession of the Third degree and accidentally lost, but rather it denotes the ancient Tetragrammaton, or "four-lettered name," for which search has been made these two and a half millenniums.

According to a very old tradition (how much actual history may be in it we can not know) the Legend of the Tetragrammaton goes back to ancient Israel as far as the time of the Exile. Like all people of that day the Jews saw in a person's name, not a mere handy cognomen whereby a man might be addressed, but a kind of sign standing for the personality of the one who bore it. Jacob was Jacob because he actually had been a "supplanter," as that name means; and he later became Israel because he was a "prince of God." Jacob's name was a revelation of his character. So was it with all names. Therefore was it that the ancients held proper names in a reverence difficult for us to understand, as is hinted in an old Chaldean oracle:

"Never change native names;

For there are names in every nation, God-given,

Of unexplained power in the Mysteries."

Bearing this in mind we can understand why the Jews throw, about the name of Deity the wrappings of secrecy and sanctity. At first, after the dread secret had been imparted to Moses, the people pronounced the name in whispers or not at all. They were bidden never to use it except on the most solemn occasions as witness the Third Commandment which reads, when literally translated, "Thou shalt not utter the name of thy God, idly." As time went on the priests forbade them to do more than hint at it, one of the priestly commands in Leviticus reading, "He that pronounceth the Name of the Lord distinctly, shall be put to death" (Ch. 24, v. 16). At last, only the High Priest was permitted to utter the Name at all, and then on some great occasion, such as the Day of Atonement. At the same time, it must

be remembered, the Jews were using no vowels in their writing; for some strange reason only consonants were ever written or printed; therefore only the four consonants, JHWH, were ever seen.

- III -

When the Jews were taken into Exile, all trace of the true pronunciation was lost, either because the High Priest was killed before he could impart it, or died in Babylonia before a successor entitled to the secret could be found. Consequently, the Exile was no sooner ended than priests and scribes began their search for the Lost Name. The four consonants only did they have; what the vowels were nobody could learn, nor has anybody since discovered.

- IV -

This Tetragrammaton became a storm centre of theology and around it a great mass of symbolism gradually accumulated. So deeply did it sink into the imagination of Israel that the later Jewish theosophists who built up the speculative system which we call the Kabbala made it the very core of their teaching; and through the Kabbala, the literature of which was so popular even so late as Reformation times, the legend of the Lost Name made its way into the thought and literature of medieval Europe. But the form of the legend did not always remain the same; "now it is a despoiled sanctuary; now a sacramental mystery; now the abandonment of a great military and religious order; now the age-long frustration of the greatest building plan which was ever conceived; now the lost word of Kabbalism; now the vacancy of the most holy of all sanctuaries." Whatever the disguise the quest was always the same, a search for something strangely precious which men believe had been lost out of the world but might be found again.

This wonderful symbolic idea still retains its power to cast a spell over us, as witness its use by modern writers. Eugene Sue incorporated it in his haunted tale - "The Wandering Jew." Tennyson wove it into his Arthur epic, where it has assumed the form of the search for the Lost Grail, the cup used by the Lord at his Last Supper. Henry Van Dyke has embodied it in his book of stories, "The Blue Flower," and Maurice Maeterlinck has woven about it a strangely beautiful drama, "The Blue Bird."

Shall we not add to that list the drama of the Third degree? Surely, "that which was lost" can refer to nothing else, as the evidence, both internal and external, does so abundantly seem to show. If that indeed be the case how it does light up with prophetic meaning the whole mystery of the Third Degree! for it shows that the candidate is on no hunt for a mystic term to be used like a magic spell, still less is it some mysterious individual that he seeks. That for which he really searches, is to discover the Divine in himself and in the world.

Going out to find God we need not wonder when he finds no one word, or one thing, to reward his labours; nor need we be disappointed if he is "put off with a substitute," for though his search is not fruitless it is not altogether successful, as is fitting when we recall that the complete unveiling of God can not come to any one man in any one lifetime. That hope must ever remain an ideal to us humans in the shadows of our earth life - a flying ideal, eluding us while it beckons us, leading us over the hills of Time into the tireless searchings of Eternity.

QUESTIONS ON "THE LOST WORD"

1. What is the master symbol of Blue Lodge symbolism? Why should we be cautious in our endeavours to ascertain the origins of the symbolism of the Lost Word?

How were brethren in the early days of Masonry sometimes "made Masons"? Have our researchers yet been able to discover what the "Lost Word" was? What would those who hold to the theory that the Royal Arch Word is the "Lost Word" lead us to believe? Is there any evidence to prove beyond a doubt that this word was really the "Lost Word"?

2. Do you agree with Brother Haywood that the "Lost Word" was never a component part of the Blue Lodge work which was later taken away from the Blue Lodge and transplanted into the Royal Arch degree? If so, what are your grounds for so agreeing? If not what are your reasons for disagreeing with him?

What is the Legend of the Tetragrammaton? What was the custom among the Jewish people relative to pronouncing the name of Deity? How was the use of the name restricted? What finally became the penalty inflicted upon one who spoke the name aloud? What further restrictions were placed upon the use of the name? How was the name spelled?

3. When and in what manner did the true pronunciation of the name become wholly lost? What did this result in after the Exile was ended? What did the priests and scribes have left upon which to base their search? What were the vowels of the word?

4. Of what did the Tetragrammaton become the centre, and how did the search for the word spread?

Did the form of the legend always remain the same? What various forms did it take?

Has the symbolic idea centred in the search for the "Lost Word" been confined to Masonry alone? Do we find it in modern literature?

PART IV - THE TROWEL

(Bulletin No. 39, Jun 1920)

- I -

THIS EMBLEM is like a key; insignificant in itself it opens up matters of such vast import that to pursue its teachings through all their ramifications would itself require a book; consequently I can only hope to set down a few hints of the richly various applications of this emblem.

There is no need to say that of all working tools it is most appropriate to the Master Mason degree; it carries that significance upon its surface. For the Entered Apprentice, who can make only a beginning at the task of shaping the ashlar, needs only the gavel and the gauge; the Fellow Craft, to bring the stone into completeness of size and form, requires the plumb, square, and level; the Master Mason's task is to set the finished stone in its place, and bind it there, for which purpose the trowel is his most necessary tool. Therefore the Master Mason has been given the Trowel as his Working Tool because it is most symbolic of his function in the great work of Temple Building; when that tool has done its work there is nothing more to do, because the structure stands complete, a united mass, incapable of falling apart; the stones which were many have now, because of the bonding power of the cement, become as one stone.

- II -

If the stones represent individual men, and if the Temple represents the Fraternity as a whole, it is evident that the Trowel is the symbol of that which has power to bind men together. Therefrom arises the question, What is this unifying power? Let us undertake to answer this question from the several points of view of the individual, the Fraternity and the world at large:

1. We very frequently meet with men who seem to lack unity in their makeup; a spirit of disorganization or anarchy is at work in them so that they seem to live at cross-purposes with themselves. What they know they should do they do not, and many things which they do they do against their own will. They may have personal force but it is scattered and their lives never come to a focus. Of these men we say that they lack character and we say right. Character comes from a word that meant originally a graving tool; after long use the name of the tool came to be applied to the engraving itself, and thus the term has come to stand for a man whose actions give one an impression of definiteness and clearcuttedness, like an engraving. A man who lacks character is a blur, a confused and self-contradictory mass of impulses and forces. The one salvation for such a man is to find some means of unifying himself, of using himself to some purpose so as to arrive at some goal.

What can he use? We may answer, perhaps, that he can best use an ideal, for an ideal is nothing other than a picture of what one wills to be which he ever keeps before him, as an architect refers to his blue prints. In short, the man needs a plan to live by, a thing we have symbolized in our ritual by means of the tracing board.

Before the time of the Reformation, builders did not use plans drawn to scale as architects now do, but laid out their building design on the ground, or even on the floor of the workshop or the lodge. In early English lodges this design was often drawn on the floor in chalk by the Master and the youngest Entered Apprentice would erase it with mop and water at the end of the ceremony; after a while, to make this labour unnecessary, the "plan of work" was drawn on a permanent board which was set on an easel and exhibited during the degree, as is still done in England. The tracing board of a degree, therefore, is the plan of work for that degree, drawn in symbols and hieroglyphics, and the tracing board itself, as it stands in the lodge, is a constant reminder to the Mason that, as a spiritual builder, he must have a plan or an ideal for his ideal for his life; and when the Mason does live in loyalty to an ideal he is a man of character; his faculties work in unison, there is no war between his purposes and his behaviour, and he is able to stand among his brethren as a complete temple. Such a man has used a trowel in his own life.

- III -

2. It is more difficult to answer the question, What is the force that can unite individual Masons into a unified and harmonious order? but a practical answer may be found by asking a further question, What is it that now unites us, even if imperfectly? What is the cement? Perhaps we cannot point to any

one thing. When I inquire of my own heart what it is that ties me to my fellow Masons I find myself thinking of many things. There is the sense of a wonderful history which links us up to unknown brethren who lived generations ago; there is the symbolism of the Society, in which precious truths and living philosophies have been poured as into golden vases; there is the spirit which pervades the Order, a sense of oneness in purpose and aims, of tolerance, of charity, of patience and forbearing; there is also the remembrance of the obligation which I voluntarily assumed, and which wove into my heart a silken thread, the other end of which is woven into the hearts of my brethren; these, and similar influences, hold me to the Craft now and ever shall, but how to sum them up in one word I know not, except it be Brotherhood. Brotherhood has suffered much from over-use, from sentimentalism, and from oratory, but no other word can be found to take its place. Therefore we may say that, so far as the Fraternity itself is concerned, the trowel, and the cement spread on by the trowel, is the sweet, pervasive, irresistible spirit and power of Brotherhood. True is it that

"Fellowship is heaven
The lack of fellowship is hell."

- IV -

3. If this be true we have already to hand an answer to our last question, What power can unite the scattered peoples and nations of the earth, especially in a time like this when they are more than ever sundered by passion and by hatred? Surely, if the spirit and influence of Brotherhood can call together two million men out of all classes and localities of America and can bind them into the solidarity of a great unified Order, that same power can accomplish similar results if applied to the world at large. Diplomats and politicians do not seem to believe it, the lords of industry do not seem to believe it, but it is true nevertheless, trite as it may sound and Freemasonry's benign genius of fraternity was never more badly needed in the earth than just now. Every device has been used to bind the peoples together: force, money, fear, superstition, what not; let us hope that soon or late the race will try the means proved so effective by more than two hundred years of Freemasonry.

QUESTIONS ON "THE TROWEL"

- I -

1. Have some brother recite the monitorial lecture on the Trowel as the working tool of the Master Mason. Why is the Trowel most appropriate to the Master Mason degree? What are the working tools of an Entered Apprentice, and their uses? What are the working tools of a Fellow Craft, and their uses? What is the function of the Trowel in the hands of a Master Mason? Why is the Trowel most symbolic in the work of temple building?

- II -

2. Of what power may we consider the Trowel to be a symbol?

What do we say of men who lack unity in their makeup? Whence came the word "character"? What is its present-day meaning? What may a man who lacks character do to better himself?

What can he use to accomplish this end?

How did the builders of ancient times lay out their building designs? How and by whom was the degree work laid out in early English lodges? What was the duty of the youngest Entered Apprentice after the conclusion of the ceremony? How was the "plan of work" later displayed? What is the tracing board of a degree? Are the tracing boards of the several degrees represented in your lodge? How? Of what is the tracing board a symbol?

- III -

3. (The chairman should endeavour to get an expression on each of the following questions from every brother present.)

How would you answer Brother Haywood's question "What is the force that can unite individual Masons into a unified and harmonious order"? What is it that ties you to your fellow Masons? What is your conception of the "Brotherhood of Man"?

PART V - THE HIRAMIC LEGEND

(Bulletin No. 40, Sep 1920)

- I -

IN all my research and study, in all my close analysis of the masterpieces of Shakespeare, in my earnest determination to make those plays appear real on the on the mimetic stage, I have never, and nowhere, met tragedy so real, so sublime, so magnificent as the legend of Hiram. It is substance without shadow - the manifest destiny of life which requires no picture and scarcely a word to make a lasting impression upon all who can understand. To be a Worshipful Master and to throw my whole soul into that work, with the candidate for my audience and the lodge for my stage, would be a greater personal distinction than to receive the plaudits of people in the theatre of the world."

- II -

When so accomplished a judge and critic as Edwin Booth can speak like this of the Hiram Abiff tragedy we humbler students may be forgiven for approaching such a theme in awe if not in silence; in truth, I may confess that I should not dare to write a line on the subject were it not absolutely necessary to the scope of our studies. The majesty of the drama is not the only deterrent; its origin and its interpretation have engaged our best scholars for many years but they have not yet reached an agreement; many of them remain as wide apart as the poles nor is there any hope for an early uniformity of opinion. Therefore I shall be compelled to lay out for review such varying hypotheses as seem most reasonable leaving to you, my reader, the privilege of forming your own conclusions.

It is generally agreed, however, whatever may be our theory of the origin of the drama, that it was first introduced into the ritual, in its modern form (that is, since the Grand Lodge era) not more than two hundred years ago. Pike describes it as "a modern invention." Vibert calls it "a comparatively late addition" to the ritual, and Gould went so far as to fix on 1725 as the most probable date of its introduction into our ceremonies. But while, as I have already said, there is general agreement on this, some scholars, and they not the least inconsiderable, contend that the drama could not have been invented outright in 1725 even if it was amplified or improved, and they believe that the story of the great martyrdom must have existed in some form long before the eighteenth century. MacBride believes that "there are traces of the Hiramic Legend in connection with the British Craft Lodges prior to 1717." Newton holds that it was in the possession of the French Companions long before that date and that they "almost certainly learned it from the Freemasons." Even Gould, who is so conservative in his opinions, writes that "the traditions which have gathered round Hiram's name" have "come down to us from ancient times."

- III -

Eighteenth century writers usually accepted the legend as being based on actual history, even in details; from this position the pendulum swung to the opposite position, one writer going so far as to say that "nowhere in history, sacred or profane, in no document, upon no monument, is there a single shred of authentic historical evidence to support the Masonic legend," while another affirms that "in spite of diligent search no reference to the Hiramic legend has hitherto been found in Jewish writings." We are now in process of reaction from this extreme negative position as is proved by Brother Max Montezole's brilliant article published in the Transactions of the Author's Lodge (vol. 1, p. 28) in which he shows that the name Hiram Abiff in Hebrew literally means "Hiram, his father" or "Hiram, his Master," and that the term as such is found in II Chronicles 4:16. This means that the record tells first of a Hiram of Tyre, Solomon's architect, and then of a second Hiram, the former's son or pupil, which leaves us to infer that the first Hiram may have died or been killed.

That this latter supposition is not a modern one is proved by a sentence in one of the oldest Jewish writings in which we read that "all the workmen were killed that they should not build another Temple devoted to idolatry, Hiram himself being translated to heaven like Enoch." This is doubtless only a Rabbinic legend but it proves that even in the Jews of ancient times, there had descended a tradition of the Grand Master's death. In view of this it will not do for us to deny that the story may be historically true. Other writers, however, have not agreed with this historical theory but prefer to believe that the drama was devised during medieval times. If so it must have come into existence some time before the

fourteenth century, for Speth asserts that there are references to it (veiled) in certain of the Old Charges, and Dr. Marks, a learned Hebrew scholar, declares that he found an Arabic manuscript of that date which contains the sentence, "We have found our Lord Hiram."

- IV -

Some scholars have argued that the drama was brought to Europe by the Knights Templar. Others have seen in it a literary result of popular interest in the Temple which was so frequently the theme of books and speeches in seventeenth century England; but a diligent search among this literature has failed to unearth a single reference to Hiram Abiff. (A.Q.C. vol. 14, P. 60). Speth considered that the legend may have originated among early builders as a parabolic story suggested by the old custom of sacrificing a human being under the cornerstone of a building. Pike was of the opinion that it was invented by seventeenth century occultists for the purpose of concealing their teachings. Carr traces it back to a legend still found in operative lodges while others hold that it was made out of the whole cloth by Anderson or Desaguliers, while still others have seen in it a kind of political allegory devised by Oliver Cromwell (of all men!) or some other republican, as a blast against Royalty.

In the presence of so bewildering an array of theories we may ask to be excused, may we not, from offering any theory of our own? Notwithstanding we may set one down and offer it for what it is worth, even if it would be impossible to furnish such evidence as would convince a jury. To me it seems reasonable to believe that the core of the drama came down from Solomon's day; that it was preserved until medieval times by Jewish, and especially Kabbalistic literature; that it flowed into the traditions of the old builders because it was so intimately related to the story of the Temple, around which so much of their symbolism resolved; that it was inherited by seventeenth century Masons, in crude form, and along with the mass of other traditions; that it was elaborated and given its literary form by the early framers of our present ritual; and that it was adopted by them because it embodied so wonderfully the idea which they wished to set in the centre of the Third degree. As I said above, this theory can not be proved by documentary evidence, but it is the opinion toward which the drift of all our data has led me.

- V -

The confusion which may have been occasioned by this review of the theories of origin will not be lessened, I fear, when we turn to interpretation, for here also we find a multitude of counsellors, and few agreeing. To make this diversity as plain as possible I set down a table of the theories, with their author's name in brackets, when known; there are fourteen of them (I borrow the list from Bro. Hextall) but even more could be added by a little search,

1. Real and actual death of Hiram Abiff. (Oliver.)
2. Legend of Isis and Osiris (Oliver.)
3. Allegory of setting sun. (Oliver.)
4. Death of Abel at hand of Cain.
5. Expulsion of Adam from Paradise. (Oliver.)
6. Entry of Noah into the Ark. (Freemason's Magazine.)
7. Mourning of Joseph for Jacob. (Oliver.)
8. An astronomical problem. (Yarker.)
9. Death and Resurrection of Jesus. (Oliver; also Pike, in part.)
10. Violent death of King Charles I. (Oliver.)
11. Persecution of the Templars. (DeQuincey.)
12. Political invention by Cromwell. (Oliver.)
13. A parable of old age and death. (Oliver.)
14. A drama of regeneration. (Hutchinson.)

It is highly significant that a majority, of the theories were born in Bro. Oliver's learned and fertile brain; he devoted a life time almost exclusively to the study of Masonry, and he was a man of unusual intellect. Yet see how bewildered he became in the presence of the drama! how impotent he was to discover any one fact or event to which it might refer! Is not this in itself a solution of the problem ? For why should we persist in thinking that the legend derives its meaning from any event whatsoever? Why may we not believe that it is simply a dramatic parable a great experience of the soul in its struggle against adversaries, in its apparent defeat, and its ultimate moral victory? Whatever it may have originally meant, surely, must be its meaning now.

Hiram Abiff is the type of every Christ-like man who lives as an apostle of light and liberty, for his experiences as set forth in the drama are just those experiences, in one degree or another, which attend every such man who stands true to his principles. Adversaries, whether men or circumstances, seek to undermine his courage and betray his soul; they may even encompass his death and apparent defeat, but he lives while they die, for the man who stands true to his loyalties, whatever betide, has that within him which contumacy can not kill or death destroy. Such man is unconquerable even in mortality, and on his lips we might place, without any incongruity whatsoever, the magnificent exclamation of the heroic Fichte:

"I raise my head to the threatening rock, the raging flood, and the fiery tempest, and cry, 'I am eternal and defy your might; break all, upon me; and thou Earth, and thou Heaven, mingle in the wild tumult and all ye elements, foam and fret yourselves, and crush in your conflict the last atom of the body I call mine,' my WILL, secure in its own firm purpose, shall soar unwavering and hold over the wreck of the universe!"

QUESTIONS ON "THE HIRAMIC LEGEND"

1. Who was Edwin Booth? What is his opinion of the Hiramic Legend?

Give your own opinion on the Legend in your own words.

Are Masonic authorities agreed as to its origin and interpretation.

2. What have Pike and Vibert to say of its introduction into our ritual? When does Gould believe it to have been made a part of our ceremonies? Are other Masonic scholars in agreement with these brethren? What do MacBride and Newton have to say on the subject ?

3. How was the Legend accepted by eighteenth century writers? Was their position held to by later writers? What are we to infer from findings of more recent times?

Had the Jews a tradition of the Grand Master's death? Can we deny positively that the Legend is not historically true?

What is the belief of other writers, who do not agree with the historical theory? What do they believe the drama to have had its inception? What are the assertions of Speth and Marks?

4. Is there any good evidence to support the Templar theory? What were the theories advanced by Speth, Carr, Pike and others?

What is Brother Haywood's theory? Does this theory seem logical to you?

5. Do all writers agree as to the interpretation of the Legend? How many theories were offered by Oliver? What were they? What were some other theories advanced?

What is Brother Haywood's present day interpretation?

After receiving the Third degree how did you interpret the drama?

PART VI - ETERNAL LIFE

(Bulletin No. 41, Oct 1920)

- I -

THAT which I believe to be the central idea in the whole Hiram Abiff drama, and, consequently, the profoundest interpretation of it, is that which is embodied in the term used as the title of this section. I have chosen to consider it in a section apart, not only because its importance is deserving of such emphasis, but also because the truth of Eternal Life is so confused, so mingled with other very different ideas, in the minds of men, that we have need of a careful analysis of the matter.

By Eternal Life we do not mean quite the same thing as that meant by a Future Life. Future Life, by virtue of the very words used to describe it, is a life that is supposed to lie in the Future, beginning after death; Eternal Life will be lived in the great Future, true enough, but is something more than that.

Nor is Eternal Life the same as Immortality, for Immortality means deathlessness - that is, an existence of endless duration. It suggests a picture of life lived on a level line, of which line there is no end. Eternal Life includes this conception of infinite duration but it also includes much besides.

Again, Eternal Life is not to be identified with Resurrection. According to this latter hope the man who dies will be raised from the dead, and will be the same man that he was before death. This also may be true, in some sense doubtless is true, but it is not the same truth as that meant by Eternal Life.

- II -

What, then, do we mean by Eternal Life? Briefly it may be put thus - there is something in every man, call it spirit, soul, a divine spark or what you will, which even now is not concerned with time or space, but exists above or outside them. This God-like thing in us need not wait for death to make it Eternal; it is Eternal now.

From the most ancient times, as is proved by the history of every religion, men have found human nature to be a kind of double thing, one half of which is very different from the other half. In behalf of simplicity we may, as many teachers have done, call one of these halves the body, the other the spirit. Under one or the other of those two words we may group all of our activities.

One group of our activities has reference always to the body. If we work to earn money it is that we may clothe, and feed, and shelter the body; if we seek pleasure it is to please the same body; if we desire possessions it is that the wants and needs of the body may be satisfied. By this very nature, it is plain to see, these activities are temporal, because the body, around which they all revolve, soon breaks down and is at last destroyed by death. It is because food is to feed the temporal body, and clothing to cover it, etc., that we call these things temporalities. What use will we have for money, for houses, for land, clothing, food, and all similar things, when we no longer have a body by which to use them?

But there is in each of us another set of activities which have reference to the spirit. By virtue of its very nature man's spirit is a thing that seeks Goodness, Truth, and Beauty. Just as food is the satisfaction of the stomach's appetite so are these the satisfaction of the spirit's craving. And it must be noted that the things for which the spirit has need are not in any sense necessarily tied up to, or dependent on, the body, or the earth of time and space; in all worlds, with or without a body, and under any imaginable circumstances, the spirit will necessarily keep on its search for Goodness, Truth and Beauty. For this reason we are justified in describing this life of the spirit as Eternal.

- III -

It is the great tragedy in the life of many men that they so entirely devote themselves to the body's needs that they forget, or neglect the spirit's needs. Giving themselves up to the search for things, for temporalities, they leave the divinest cravings in them to go unsatisfied; as a result, they become materialistic, self-centred, vain, greedy, and animalistic; the soul becomes dissatisfied, God becomes unreal, and the future life uncertain; and they even fall into the fatal habit of making such goodness, truth and beauty as they do find in themselves or others, into a mere means to an end. Such a man's whole life revolves about himself; he becomes his own world and his own God, and out of such a state grow the fears, doubts, superstitions, quarrelings, graspings, prejudices, envyings, and hatreds which so often

make life a mere scramble after the things of self. In other words, the body is set at the centre of existence so that all the man's life is made up of temporalities.

The one remedy for this condition is to change the centre of gravity so that the spirit is master and the body is servant, so that search is made for the eternal things instead of wholly for the things that pass away. When this occurs, selfishness, envy and materialism vanish; the soul becomes the great reality; God draws very near and becomes very certain; the perspective of life is changed and its scale of values is reversed. To be horrible and true, to love others, to live in pity, charity, and kindness, to know eternity as present and the present existence as a brief place of an endless life, all this becomes for such a man the great ideal toward which all his energies are bent. Loss and disease may be serious but they are not fatal; even death is robbed of its terrors because the man's treasures are out of the reach of destruction.

This is Eternal Life. This is the "life of God in the soul of man," eternity in the midst of time, a divine-human experience possible in the Here and Now. To reach such an existence is in the power of every man; nay, it is the birthright, the God-intended plan, of every child of the race.

Herein, it seems to me, we have the reality of which the Lost Word is the mystic symbol; and he who has found that word within him is victorious always, whatever betide. If he is betrayed by the friends in whom he has trusted, waylaid by ruffians, put to death in the midst of his creative and benignant work, and thrown into an unmarked grave, he is not defeated or destroyed; the God-like spirit within him, dedicated to the Eternal Values, raises him up from the level of death to the perpendicular of the life that even now is eternal.

- IV -

If this be the true interpretation of the Raising, we can no longer agree with those who see in it merely a ceremony in witness to the Future Life of the soul. How could it be? The Raising is not accomplished on the Other Side of the grave but on this; out of the very disaster which overwhelmed him, out of the midst of that dreadful "masterful negation which men call death," the master is lifted up and made victorious. The Spirit is conqueror even Here.

Furthermore, and as I have already hinted, this interpretation makes void the theory which would have us believe that the Lost Word must be sought outside the Blue Lodge Ritual. When is the Master raised? Is it not in the Third degree? Is not the very Power that raises him itself the thing we mean by the Work? It is true that the secret is elaborated and made plain in a higher degree, but the power, the actual upraising energy of which such a word must be a mere symbol, is present, and does its work, inside the limits of the Third degree!

As this understanding came home to me and opened up within my mind, the whole of the Blue Lodge ritual, nay, the whole of Masonry became transfigured; dark places became filled with light; obscure symbols, often so cryptic and dim, became eloquent with wonderful meanings; I found every ceremony, from the first activities of the preparation room on to the solemn awful tragedy moving with steady tread and predetermined plan on toward the sublime climax. Freemasonry rose in my vision to the most divine heights and I saw that it has in its heart an Eternal Gospel which gives it a place among the great religions, and among the noblest of all the philosophies, wherethrough men have sought for light on the brief broken, bewildering mystery of existence, and strength to live, unconquered and unashamed in the midst of so many enemies and defeats.

QUESTIONS ON "ETERNAL LIFE"

1. What does Brother Haywood consider to be the central idea of the Legend of the Third degree?
In what respect does the term "Eternal Life" differ from Future Life? Immortality? Resurrection?
2. What is Brother Haywood's definition of "Eternal Life"? How would you define it?
What are the two component parts of human nature?
What group of our activities has reference to the body?
What is man's "spirit"? What is this "spirit" eternal?
3. What is the principal fault of many of us? What is the result of this faith? What is the remedy for this condition?
Why is the "Lost Word" the symbol of "Eternal Life"?
4. Do you agree with Brother Haywood's conception of the "Raising"? If not, wherein do you differ from him? (A general question.)
Is it necessary for us to seek outside of our Blue Lodge ritual for the "Lost Word"? If so, why?

PART VII-THE LION'S PAW

(Bulletin No. 42, Nov 1920)

- I -

THE MACKAY Encyclopedia article on this subject is very brief, as may be seen from the following: "A mode of recognition so called because of the rude resemblance made by the hand and fingers to a lion's paw. It refers to the 'Lion of the tribe of Judah.'" This is true as far as it goes, but it doesn't go far enough, for it leaves unanswered the questions of origin and interpretation. Nor does the companion article on the "Lion of the Tribe of Judah" give us much more information. If Mackay refrained from saying more because he knew no more we can sympathize with him, seeing that at this late day there is still very little known about the matter. But we have learned something since Mackay wrote, enough maybe, to set us on the track toward a satisfactory understanding of the matter.

Owing to its appeal to the imagination, and to the fear and reverence it has ever aroused, the lion has always been a favourite with symbolists, especially religious symbolists. Our modern anthropologists and folk-lore experts have furnished us with numberless examples of this, even among savages, who are sometimes found worshipping the animal at this day. Among the early peoples of India the lion was often used, and generally with the same significance, as standing for "the divine spirit in man." Among the early Egyptians it was still more venerated as may be learned from their monuments, their temples, and especially their sphinxes; if we may trust our authorities in the matter the Nile dwellers used it as a symbol of the life-giving power of the sun and the sun's ability to bring about the resurrection of vegetation in the spring time. In some of the sculpture left by the Egyptians to illustrate the rites of the Egyptian Mysteries the candidate is shown lying on a couch shaped like a lion from which he is being raised from the dead level to a living perpendicular. The bas-reliefs at Denderah make this very plain, though they represent the god Osiris being raised instead of a human candidate. "Here," writes J. E. Harrison in her very interesting little book on "Ancient Art and Ritual," "the God is represented first as a mummy swathed and lying flat on his bier. Bit by bit he is seen raising himself up in a series of gymnastically impossible positions, till he rises..... all but erect, between the outstretched wings of Isis, while before him a male figure holds the crux ansata, the 'cross with a handle,' the Egyptian symbol of life."

- II -

The crux ansata was, as Miss Harrison truly says, the symbol of life. Originally a stick, with a cross-piece at the top for a handle, it was used to measure the overflow of the Nile. Inasmuch as it was this overflow that carried fertility into Egypt, the idea of a life giving power gradually became transferred to the instrument itself; in the same manner that we attribute to a writer's "pen" his ability to use words. A few of our Masonic expositors, among whom Albert Pike may be numbered, have seen in the crux ansata the first form of that Lion's Paw by which the Masonic Horus is raised. If this be the case, the Lion's Paw is a symbol of life-giving power, an interpretation which fits in very well with our own position as outlined in the two preceding sections.

- III -

But it is also possible to trace the Lion's Paw to another source. Among the Jews the lion was sometimes used as the emblem of the Tribe of Judah; as the Messiah was expected to spring from that tribe the Lion was also made to refer to him, as may be seen in the fifth verse of the fifth chapter of the Book of Revelation, where Jesus Christ is called the "Lion of the Tribe of Judah." It was from this source, doubtless, that the Comacines, the great Cathedral Builders of the Middle Ages, who were always so loyal to the Scriptures, derived their habitual use of the lion in their sculptures. Of this, Leader Scott, the great authority on the Comacines, writes that "My own observations have led me to the opinion that in Romanesque or Transition architecture, i.e. between A. D. 1000 and 1200, the lion is to be found between the columns and the arch - the arch resting upon it. In Italian Gothic, i.e. from A. D. 1200 to 1500, it is placed beneath the column. In either position its significance is evident. In the first, it points to Christ as the door of the church. In the second, to Christ, the pillar of faith, springing from the tube of Judah." Since the cathedral builders were in all probability the first Freemasons it seems clear that the lion symbolism was inherited from the Comacines.

- IV -

During the cathedral building period, when symbolism was flowering out on all sides in medieval life, the lion was one of the most popular figures in the common animal mythology, as may be learned from Physiologers, the old book in which that mythology has been preserved. According to this record, the people believed that the whelps of the lioness were born dead and that at the end of three days the lion would howl above them until they were awakened into life. In this the childlike people saw a symbol of Christ's resurrection after He had lain dead three days in the tomb; from this it naturally resulted that the lion came to be used as a symbol of the Resurrection, and such is the significance of the picture of a lion howling above the whelps, so often found in the old churches and cathedrals.

The early Freemasons, so the records show, read both these meanings, Christ and Resurrection, into the symbol as they used it. And when we consider that all Freemasonry was Christian in belief down at least to the Grand Lodge era, we may be certain that the lion symbol is one of the vestiges of that early belief carried over into the modern system. If this be the case the Lion's Paw has the same meaning, whether we interpret it, with Pike, as an Egyptian symbol, or with Leader Scott, as a Christian emblem, as it stands for the life-giving power, a meaning that perfectly accords with its use in the Third degree. This also brings it into harmony with our interpretation of Eternal Life, for in both its Egyptian and its Christian usages it refers to a raising up to life in this world, and not to a raising in the world to come.

SYMBOLISM OF THE LION'S PAW

To explain clearly the symbol of the Lion's Paw, as it relates to Masonry, is a difficult matter. Mackey terms it a symbol of recognition, so-called because of the rude resemblance made by the hand and fingers to a lion's paw.

The emblem of the Lion's Paw was found in the sarcophagus of one of the great kings of Egypt, entombed in the Pyramid erected to his everlasting remembrance. It brings to mind the representation of the king's initiation into those greater mysteries of Osiris held to be the highest aim of the wise and devout Egyptian. It is claimed by some writers that the Hebrews were probably instructed in the legend of Osiris, and afterwards changed the whole to accord with the wonderful and wise Solomon and his master architect Hiram.

Very many Craftsmen reject the death of Hiram only as a myth.

The emblem may be thus explained. The form that lies dead before the altar is that of Osiris, the personified sun god, whom the candidate represents in the drama of raising, lying dead at the winter solstice, slain by the grim Archer in November, the fatal month in the year of the sun. The figure of the lion grasping the dead sun god alludes to the constellation of Leo, which did prevail 4,000 years ago to raise the sun god to his place of power and glory on the summit of the grand royal arch of heaven at the summer solstice, and denoted then, as it does now, that the sun or the candidate is about to be raised from a symbolical death to life and power by the strong grip of the Lion's Paw; or, as it has been termed, "the lion of the tribe of Judah." The cross, which the lion holds in his other paw, is the ancient Egyptian symbol of eternal life. The figure erect at the altar is doubtless that of the grand hierophant, with his hand raised in an attitude of command, forming a right angle, with eyes fixed on the emblematic lion as he gives the sign of command that Osiris, or the candidate, be raised from death and darkness to light and life.

It cannot be determined who Osiris was, but he was certainly to the Egyptians what Jupiter was to the Greeks. It is even difficult to determine whether the legend as recorded in mythology is reliable and authentic, but the lessons sought to be conveyed is the triumph of good over evil or light over darkness.

If we view the scene that has just been described we see an exact representation of an instance that occurs in the making of every Craftsman. He may look upon the form as somewhat inconsistent, but a little study will show him that it was quite the reverse, and that his part was enacted by the devout Egyptian in the days of the most remote antiquity.

The story of the sun starting in weakness and ending in victory, waging a long warfare against darkness, clouds and storms, and scattering them all in the end, is the story of all heroism, of all patient sacrifices and of all Christian devotion.

If there is monotony in the thought of the daily toil of the sun for beings weaker than himself, of his wrath as he bides his face behind the dark cloud, of his vengeance as he tramples on the vapours which crowd around him at his setting, of the doom which severs him from the dawn at the beginning of his journey to restore her at its close, then there is monotony also in the bare record of birth and love, and toil and death, to which all human life may be pared down,

To show that the Lion's Paw had reference to the sun, I refer to a form in the mysteries of Hindoostan. While performing a ceremony the candidate was taught to exclaim, on his arrival each time in the South, "I copy the example of the sun and follow his benevolent course." This being completed, he was again placed in the centre and solemnly enjoined to the practice of religious austerities, as the efficient means of preparing his soul for final absorption. In the Mysteries of Bacchus the candidate was imprisoned in a pastos or cell. He was alarmed by a crash resembling the rush of waters bursting with sudden impetuosity from a deep abyss or the deadening fall of a tremendous cataract, for now was the representation displayed of the waters of the deluge breaking forth from Hades to inundate the globe. The monstrous Typhon, raging in quest of Osiris, discovered the ark in which he had been secreted, and violently rending it asunder, scattered the limbs of his victim over the face of the earth, amidst the din of dissolving nature. The aspirant heard the lamentations which were instituted for the death of their god, whose representative he was, accompanied with doleful cries and howlings of men, women and animals, to symbolize the death-shrieks and exclamations of terror, consternation and despair which prevailed

throughout the world at the universal destruction of animated nature, and which would undoubtedly salute the ears of Noah while within the vessel of safety. Should we follow up the ceremonies of the various mysteries, we will find that in all instances the candidate passes from darkness to light, as personified in the Third degree. To ascertain at what period the Lion's Paw was introduced into Masonic ritual cannot be done; but this is nothing uncommon with our ancient Order. Even its origin is clouded in uncertainty. Associated with the Lion's Paw is a code or covenant called the Five Points of Fellowship. These five points, taken together, compose the Mason's creed. I cannot conceive any thing more binding, more humane and sympathetic than these five admonitions. They contain the fundamental principles of Freemasonry, and the brother that fully observes them is certainly the ideal Mason.

A. J. Burton in "Freemasons Journal,"

May 17, 1888.

QUESTIONS ON "THE LION'S PAW"

1. What does the article in Mackey's Encyclopedia have to say concerning the Lion's Paw? What is the substance of Mackey's article on "The Lion of the Tribe of Judah"?

Why has the lion always been a favourite subject with symbolists? What was the symbolism of the lion among early peoples in India? Of what was it a symbol to the Nile dwellers? Give an example of the use of the lion symbolism in Egyptian sculpture. How does Harrison describe the raising of Osiris?

2. What was the crux ansata, or "ansated cross" originally? In what manner did it develop into the "Symbol of life"? What did Albert Pike see in the crux ansata?
3. How was the lion as a symbol used by the Jews? Where is it supposed that the Comacine Masters derived their habitual use of the lion in their cathedral building? What has Leader Scott to say concerning the lion in architecture? What is Brother Haywood's theory as to how the symbolism of the Lion's Paw came into Masonry?
4. What power did the people of the cathedral building period believe the lioness to possess? Of what was this a symbol to them?

Of what did the early Freemasons consider the lion a symbol?

Is there any difference between the real meaning of the symbolism of the Lion's Paw as interpreted by Albert Pike and as interpreted by Leader Scott?

Does the symbol refer to a raising in this life, or in a future life?

PART VIII - THE FIVE POINTS OF FELLOWSHIP

(Bulletin No. 43, Dec 1920)

- I -

ONE of the best devices for remembering a thing is to tie it up to some familiar object. Primitive peoples, who had few or none of the contrivances for preserving records, such as writings, pictures, etc., habitually made use of this method. For example, the Jews used to learn the Ten Commandments by linking each one to a finger. By the same process, it is believed, the habit of numbering in tens came into habitual practice through the ease with which counting could be done by help of the ten fingers. Even today, and in spite of the numberless artificial schemes now in use to help memory, the ancient habits are still in vogue, as one may learn by watching children at study.

This device for fixing a thing in memory, for making it take hold of the mind, is one of the explanations, it is very probable, of the manner in which the old builders symbolized the objects and practices of their art. The guilds had to teach the Apprentice simple truths and elementary morality, not only because it was necessary that he be a good and well instructed man in order to be an acceptable Mason, but also because there were few or no public schools wherein the youth might learn such things. If he was to learn them at all he had to learn them in the guild.

Led by instinct or experience the master workmen hit upon the plan of conveying this instruction by tying each separate truth or duty up to some implement, or building part, or building process, with which the Apprentice would come into contact almost every day. The plumb was used as the symbol of uprightness, the level of fellowship, the square of right conduct, and so on.

Bro. Dr. Thomas Carr, who has written so instructively of Operative Masonry as it still exists, believes that it was in the methods for laying out the plan of a building that we have the original symbol of the Five Points of Fellowship. He says that a point was fixed at the centre of the plan; that by means of the 3, 4, 5 triangle a line was drawn out through each of the four corners, thereby assuring that every corner would be a right angle; and that the four lines and the central point became later the geometrical symbol of the Five Points of Fellowship.

This may well have been the origin of the symbol but we know that at some early day the five rules of fellowship became attached to the very different symbolism of the limbs and organs of the body. In the Grand Lodge period it seems that the symbols were the hand, the foot, the knee, the breast, and the back; later on, at least in America, the hand was omitted and the mouth to ear, or cheek to cheek, substituted. When this was done, or by whom, or why, we can not know, but it may be guessed that the change was made because the body symbols were so much more intimate and vivid and easily remembered than the geometrical. On this matter we can only hazard a guess as is so often our alternative in matters having to do with the history and development of the ritual. Whatever may have been the original symbolism of the five points, whatever may have been the evolution of the body symbolism, as the matter now stands, we have the rules of right fellowship linked with foot to foot, knee to knee, breast to breast, hand to back, cheek to cheek, or mouth to ear, and it is this present system that we must endeavour to understand.

- II -

"Foot to foot" means that we must ever be ready to go to our brother's help in case he is in need of assistance. It is not enough that we should be willing that he seek our aid; we must seek him, if we learn that he stands in want. This applies to the lodges as well as to the member, and there are few better reasons for pride in our Order than the swift, silent manner in which it always flies to the brother in need. During the recent war, many of our lodges were engaged in sending help and cheer to soldier brethren in the cantonments and even in the trenches of Europe; a splendid interpretation given to the whole world of the meaning of foot to foot.

"Foot to foot that we may go,
Where our help we can bestow;
Pointing out the better way,

Lest our brother go astray.

Thus our steps should always lead

To the souls that are in need."

- III -

"Knee to Knee." Never are we more tempted to lapse into a selfish individualism than in prayer, strange as it may seem; it is so easy, when bowing before the All Father, to pour out our own confessions, our private feelings, and desires! The very intimacy and secrecy by which prayer is preserved from perfunctoriness and formality is itself one of the sources of selfishness in it, because it tends to shut others from our thought. Masonry urges us to take our brother with us when we go to God in order that our fellowship may be lifted into heaven itself and thereby be made even more beautiful and divine. If you would have a little book, reader, in which the social uses of true prayer are sent forth out of a noble nature's own experience, lay hold of "Letters to His Friends," written by that "Apostle of Intercession," Forbes Robinson.

"Knee to knee, that we may share

Every brother's need in prayer,

Giving all wants a place,

Where we seek the throne of grace.

In our thoughts from day to day

For each other we should pray."

- IV -

"Breast to breast." By this, as I understand it, a brother is not only admonished to keep inviolate the secrets of his fellows but is also reminded that fellowship is not transfigured into real friendship until it has been carried into the heart. To interpret fraternity in the terms of relief and aid alone is to leave it too external, too much in danger of becoming a mere matter of giving and taking. Fellowship needs to become a matter of the spirit, an intimate, emotional condition, which gives the brother a place in one's thoughts and affections as well as a place beside one's body in the lodge room. This spiritualizing of fellowship includes, as a part of itself, that guardianship of our brother's secrets, already, referred to, and effectively described in another stanza of Bro. N.A. McAulay's poem, from which I have been quoting:

"Breast to breast, to there conceal,

What our lips must not reveal,

When a brother does confide,

We must by his will abide.

Mason's secrets to us known

We must cherish as our own."

- V -

"Hand to back." This undoubtedly refers to our duty of helping a brother to carry his material burdens; may we not also make it refer to burdens of a more intangible character? If we could take an X-ray photograph of what is on his soul as well as on his back, how surprised we would often be! Secret anxieties, blighted hopes, unspoken sorrows, nameless griefs, worry, care, these are not visible, often, but they are always real, and nothing is more helpful to a man than to share with him the burdens on his mind and on his heart.

"Hand to back, our love to show

To the brother, bending low,

Underneath a load of care,

When we may and ought to share.

That the weak may always stand,

Let us lend a helping hand."

- VI -

"Cheek to cheek, or mouth to ear." Often is real brotherliness best shown in the manner in which loving deeds are done! Ostentation in offering help, a too public parading of one's kindness, a thoughtless, tactless, blundering, obtruding one's self on another, all this may of itself hurt more than it heals. How delicate, how gracious, is that kindness invoked by the symbol of cheek to cheek, or mouth to ear! Such kindness is as courteous and sweet as the mercies of God.

"Cheek to cheek, or mouth to ear,

That our lips may whisper cheer,

To our brother in distress;

Whom our words can aid and bless.

Warn him if he fails to see,

Dangers that are known to thee."

- VII -

Such are the Five Points of Fellowship of which ours has been so brief an exposition; may we not add to our thoughts this further suggestion, that the very manner in which the five points are given to the candidate is in itself significant of much? If we could only draw as close together in mind and heart as are the bodies in that ceremony would not a great deal of our unbrotherliness die of its own accord? Suspicion, jealousies, frictions, misunderstandings, in how many cases do these spring from the distance that we permit to lie between ourselves and our fellows! For is not this the cause of much strife, - not that we are rich, or poor, or learned or ignorant, but that we are strangers? To know a man better is almost always to love him better. And who will deny that it is only in such intimacy, wherein body and mind are mingled, that we are permitted to hear that real Building Word which is the great secret of Masonry? And who can doubt that in such a fellowship we are translating into very life and deed the three great principals of the Order, Brotherly Love, Relief, and Truth?

QUESTIONS ON "THE FIVE POINTS OF FELLOWSHIP"

1. What is said of teaching by symbols? What method was used by the Jews in learning the Ten Commandments? Give examples of the use of symbolism in teaching at the present day outside of the Masonic Fraternity. Cite some of the things you have learned through this manner of teaching in Masonry. Describe some of the methods used in our kindergarten schools. Why did the old builders find it necessary to teach their Apprentices moral truths? Where was the only place this information could be obtained? Why?

What plan did the master workmen adopt to convey this knowledge to the Apprentices? What did the plumb symbolize? The level? The square? Give other examples of builder's tools used as symbols.

What is Dr. Carr's theory of the origination of the symbol of the Five Points of Fellowship? Have you ever heard any other theory? (A general question.)

What were the Five Points of Fellowship in the early Grand Lodge period? Why is it presumed that the hand was superseded by mouth to ear or cheek to cheek?

2. What does "foot to foot" mean? Should we withhold our assistance until it is asked for? Has the lodge a responsibility in this connection, or does the responsibility rest entirely upon ourselves as individuals? What did your lodge do to help your brethren in the Army?

3. How should we apply the second of the Five Points, "Knee to Knee"?

4. What is the admonition of the third of the Five Points, "Breast to Breast"?

5. To what does the fourth point, "Hand to Back," refer?
6. What is the lesson to be learned from "Cheek to cheek, or mouth to ear"?
7. What would be the result if every Mason were to practice in his daily life

PART IX - THE EMBLEMS - CONTINUED

(Bulletin No. 45, Feb 1921)

THE BOOK OF CONSTITUTIONS

DURING the period lying, say, between 1000 and 1400, when Operative Freemasonry was enjoying its plenitude of power, it is probable that no written Constitutions were in use. According to such meagre evidence as we possess it is probable that the candidate, at the time of his initiation, was given oral account of the traditional history of the Craft that the Master gave him the charges of instruction and duty in such language as he might choose to employ at the time. As would inevitably happen under such circumstances these traditions and charges gradually assumed a more or less stereotyped form until at last, to make uniformity more certain, they were committed to writing.

The oldest manuscript form of the Old Charges now in existence, as I have already noted, is that which was written by some unknown cleric somewhere near the year 1390; it is known as the Regius, or Halliwell Manuscript, and is written in the form of doggerel verse. Our next oldest copy is the Cooke, which was written early in the next century. Many copies were made from these from time to time, and other versions of the Craft's story were composed; through the labours of Brother W. J. Hughan, the great pioneer in this field, and through the efforts of his successors, we now possess close on to a hundred copies of these old documents.

Many copies of the Old Charges were in the hands brethren in the beginning of the eighteenth century. When the Revival came, and outsiders began to probe into the secrets of the Order, certain of these brethren, to guard against their falling into strange hands, burned several of their manuscripts. Not all, however, were destroyed, and it appears that an attempt to collate the Ancient Constitutions was made as early as 1719.

Shortly after the formation of Grand Lodge some members expressed dissatisfaction with the existing Constitutions and Grand Master Montagu ordered Dr. James Anderson to make a digest of all available manuscripts in order to draw up a better set of regulations - the governance of the body. It is thought by some that it was Dr. Anderson himself who first urged this on Montagu. A committee of fourteen "learned brethren" examined Anderson's work and approved of it, except for a few amendments, and it was accordingly published in the latter part of 1723. This Book of Constitutions "is still the groundwork of Masonry" and stands to our jurisdictions very much as the Constitution of the United States does to our nation.

Holding such a position it is fitting that the Book of Constitutions serve as a symbol in the Third degree. Being, as it were, the title deed of our Fraternity it is much more than a mere instrument of law, and links us on to the great past and binds us in an organic unity to the generations of old builders who, in departing this life, left behind them so shining a monument. As a symbol, therefore, the Book of Constitutions reminds us of our debt to the past, of our solidarity with the vanished generations of kindly workmen, and of the necessity of law and of seemly order if the Craft is to hold itself together in a world where everything is always falling to pieces.

If the Tyler is set to guard the Book it is to remind us that secrecy and watchfulness must ever be at hand to guard us against our enemies, for the Tyler is here introduced as a symbol, rather than as an officer of the lodge. When the Craft first began to employ such a sentinel we know not, nor can we be sure how the word itself originated. Some believe that the first tyler was in reality a tyler, a brother employed to make roofs, himself a member of one branch of the old travelling builders. Others think that, as the sentinel is to protect the secrecy of the lodge, he was called tyler in a figurative sense since it is the roof which conceals the interior of a building. Accepting such views for what they are worth, and acknowledging the practical necessity for such a guardian, we may also see in the Tyler, in the present connection, a reminder that each and every one of us must become a watchman seeing to it that no influence shall undermine our organic law, and that no enemies shall be permitted admittance to our fellowship. Every loyal Mason must be a Tyler, watchful lest he recommend an unfit candidate, and careful lest in his own person he admit such influences into the lodge as make for disunion and disharmony. To keep off cowans and eavesdroppers, figurative and actual, is one great duty of membership.

Cowan is a Scotch term. It was used in early Scotch Masonry in more than one sense but seems originally to mean "a man who uses round unsquared stones for building purposes, whether walls or huts"; in other words, the Cowan was originally an unskilled Mason. Oftentimes a Cowan was loosely affiliated with the Craft but never given its secrets for which reason he was often known as a "Mason without the word." The term was also employed to describe a non-affiliated skilled Mason, one who had unlawfully obtained the secrets of the Craft.

The word was employed by English Masonry in the Grand Lodge period; Brother J.T. Thorp believes it was, Dr. Desaguliers who first used it after his visit to Scotland in 1721; Brother Vibert believes it was imported by Dr. Anderson in 1723 or later. Be that as it may the word found a permanent place in our vocabulary albeit with gradual changes of meaning. Literally speaking, as the word is now employed, a Cowan is a man with unlawful Masonic knowledge; an Intruder is one with neither knowledge or secrets who makes himself otherwise obnoxious; a Clandestine is one who has been initiated by unlawful means; an Irregular is one who has been initiated by a lodge working without authorization. In all these senses a man is designated who makes use of the Fraternity in an illegal or obnoxious manner, who uses Masonry for unMasonic purposes. Manifestly such men can not be kept out by the Tiler alone; every member must assist in this work of the guardianship of the Order.

SWORD POINTING TO THE NAKED HEART

Mackey notes that in old initiation ceremonies, still preserved in some places, the candidate found himself "surrounded by swords pointing at his heart, to indicate that punishment would duly follow his violation of his obligation"; he suggests that in this old ceremony we may find the origin of the present symbol which has been undoubtedly introduced into our system by some modern ritualist, Thomas Smith Webb, perhaps. This is a reasonable account of the matter and may be allowed to stand until further light is available.

The Heart is here the symbol of conscience, the seat of man's responsibility for his own acts; the Sword is the symbol of justice. The device therefore tells us that justice will at last find its way to our inmost motives, to the most hidden recesses of our being. This may sound trite enough but the triteness must not blind us to the profound truth of the teaching.

For centuries men believed that God, the moral lawgiver, lived above the skies and dealt with His children wholly through external instruments; agents of the law, calamities, and physical punishments, these were considered the divine methods of justice. Holding such a view of the matter it is of little wonder that men held themselves innocent until punishment would come, or that justice could be avoided simply by staying clear of the instruments of justice. In this wise morality came to be an external mechanical thing, operating like a court of law.

But now we have a better understanding of the matter. The moral law, so we have learned, is in our very hearts, and it is self-executing. Sin and punishment, as Emerson says in his great essay on Compensation, a profoundly original and stimulating study of the subject, sin and punishment grow from the same stem. Conscience, like the physical body, is under a universal reign of law that swerves not by a hair's breadth. A man may cherish an evil thought in some chamber of his soul almost outside the boundaries of his own self-consciousness but such secrecy is of no avail; the law is in the secret places as well as in the open, and always does the point of the sword rest against the walls of the heart. The penalties of justice are unescapable because justice and conscience are of the same root. And it is such a result of evil, we may again remind ourselves, that constitutes almost the sole penalty for the violation of Masonic obligations.

QUESTIONS ON "THE EMBLEMS"

THE BOOK OF CONSTITUTIONS

1. Recite the monitorial lecture on "The Book of Constitutions guarded by the Tyler's Sword."
2. Were written constitutions known to Operative Freemasons in the eleventh to fifteenth centuries? How were the traditions and charges communicated to the candidate in those times? What is supposed to have been the gradual evolution of these traditions and charges?
3. What is the oldest manuscript of the Old Charges? In what form was it written? What is the next oldest copy? To whom are we indebted for our present collection of these old documents? How many copies of these have been collected and preserved?
4. What happened to a number of the Old Charges that were in the hands of Masons at the beginning of the eighteenth century? When was one of the first attempts made to collate them?
5. Who made the first digest of these old manuscript constitutions shortly after the formation of the Grand Lodge of England? In what light is Dr. Anderson's work looked upon at the present day?
6. What symbolical interpretation may be placed upon the Book of Constitutions?
7. What is the symbolical significance of "the Book of Constitutions guarded by the Tyler's Sword?" What is the origination of the word "tyler", and when was that office first created? What is one theory of the derivation of the word? What is another theory? Of what should the Tiler be a reminder?
8. Whence was the word "cowan" derived? What is supposed to have been the original meaning of the word? In what other sense was the word used?
9. When was the term introduced into English Masonry? By whom was it supposed to have been introduced? What is its present-day literal meaning? Is it the Tiler's duty alone to "keep off cowans"?

THE SWORD POINTING TO A NAKED HEART

1. Recite the monitorial lecture on "The Sword Pointing to a Naked Heart."
2. What is Mackey's theory of the origin of the symbol of the "Sword Pointing to a Naked Heart" ? How is it presumed to have come into our ritual?
3. Of what is the heart a symbol in this instance? the sword?
4. What was one of the early beliefs concerning God? What did the term "morality" mean in those days?
5. How is the "moral law" interpreted by Masons of the present day?

PART IX - THE EMBLEMS – CONTINUED

(Bulletin No. 46, Mar 1921)

THE ANCHOR AND ARK

SIMPLE as it is, the Ark and Anchor symbol is very, very old, and around it clusters a cloud of associations drawn from many lands and times. An anchor's significance is self-revealing and needs no interpreter; is a type of that security which holds a man fast and prevents his drifting with the winds. Nor is it difficult to learn what is this security, for mankind, with an almost unanimous consent, has found it in Deity who, while all else changes, changes not, but overarches the drift of the years with His eternal purpose, unyielding will and everlasting love. Mrs. Jameson, in her "Sacred Art and Legend" says of the Anchor that it was among early Christians "the symbol of immovable firmness, hope and patience" in which sense it is often displayed in the Catacombs and on ancient Christian gems, and Lundy says that among the same Christians it was also used as a symbol of Christ's divinity, for in that, as the first believers held, was man's one stay against sin and human overthrow.

Of the ark it is somewhat more difficult to speak. Lawrence Dermott, the erratic but brilliant Grand Secretary of the Ancients, saw in it an allusion to the Ark of the Covenant, but this is most certainly wrong. In company with the Hermeticists with whom it was a familiar emblem, our ritual sees in it a reminder of the Ark, wherein, according to the old legend, Noah found refuge for himself and family when all else was given over to the Deluge. But the story of Noah's Ark itself rests on more ancient traditions as any reader of such a work as Dr. Ellwood Worcester's "Genesis in the Light of Modern Knowledge" will remember. Long before that story was conceived the Ancient Mysteries were repeating the story of how some hero god, such as Osiris, was slain, and how his mutilated body was placed in a box, and set adrift upon the waters. The Greeks called such a chest an "ark," a word having the meaning of "containing that which was sacred."

Among the first Christians the ark was used as a symbol of the church, not only because it was a place of refuge for bruised and hunted souls, but also because the church was then thought of as a home for all the family of man. In that great household of faith the individual found security and fellowship, and protection from enemies, spiritual or otherwise. This faith found expression in an old, old hymn:

"Behold the Ark of God, Behold the open door; Hasten to gain that dear abode, And rove, my soul, no more."

Those Christians found their ark in their brotherhood of believers; is it not the same with us? Is our Masonic ark the great Brotherhood itself? In the world-embracing fellowship the individual, often so harassed and lonely, finds help, inspiration, and companionship, and many a man on whom disaster "followed fast and followed faster," has found the Fraternity an ark of quiet and protection. Shall we not believe that even in the future life such privileges will be granted? Eternity would grow a solitary place without the "dear love of comrades" and the binding closer "of man to man"

THE FORTY-SEVENTH PROBLEM OF EUCLID

Here is a symbol the sovereign importance which has been recognized by almost every student our mysteries. Hoffman wrote a book about it; Sydney Klein devoted a magnificent study to it which will be found published in the Transactions of the Lodge Quatuor Coronati under the title of "The Great Symbol;" Dr. Anderson used it on the title page of his Constitution and therein described it "as the foundation of all Masonry if duly observed"; scholars have vied with each other in attempting to uncover all the riches stowed away among its lines and angles.

Most of these interpreters, it must be said, have shown considerable dissatisfaction with the account the Problem as given in the lecture. There it is said that it was discovered by Pythagoras and that he was so overjoyed by it that he sacrificed a hecatomb to celebrate his discovery. This has behind it the authority of Vitruvius but even so it is hardly credible and that for the following reason: the Proposition was known to the "Egyptians long before Pythagoras, and it is possible that Pythagoras, who forbade the killing of animals, should have sacrificed a herd of oxen so needlessly; also, the explanation that this Proposition is to teach us to be lovers of the arts and sciences, is not very convincing. Those who would defend the Monitor here urge that while the 3, 4, 5 triangle may have been used before Pythagoras he may have been the first to understand the Proposition as a whole; that his "hecatomb" may have been

made of wax figures of oxen, as was sometimes the practice; and that the Proposition is so important to mathematics that it may well stand as an emblem of all arts and sciences. Between these two views, reader, you may take your choice.

Whatever may be the attitude of our authorities to the monitorial interpretation they are all agreed that the symbol is of the greatest importance. Dionysius Lardner, in his edition of Euclid, writes: "It is by the influence of this proposition and that which establishes the similitude of equilateral triangles (in the sixth book) that geometry has been brought under the dominion of algebra; and it is upon the same principle that the whole science of trigonometry is founded." The Encyclopedia Britannica calls it "One of the most important in the whole of geometry, and one which has been celebrated since the earliest times. . . . On this theorem almost all geometrical measurement depends, which can not be directly obtained." On its Masonic uses, our interpreters have written with equal enthusiasm; this one, Brother J. F. Thompson, says that "In it are concealed more ancient symbolism than all other symbols used by, or incident to, our order. . . . In it we find concealed the jewels of the Worshipful Master, the Senior and Junior Wardens," and also, he might have added, the Apron, the Square, the Tau square, cross, etc.

The brother who wishes to experiment for himself can easily do so by drawing the triangle after the following fashion: lay out a base line four inches in length; at one end erect a vertical three inches high; connect the ends of these two lines and the figure is drawn; this is not the strictly scientific way of going about it but it will serve. The point of this procedure is that whenever the vertical is 3 and the base is 4, the hypotenuse, or long side, will be 5; and the angle at the juncture of the base and the vertical will always be a right angle. After this manner a man can always prove a right angle with no mathematical instruments whatever; what this meant to the ancient builders, before such instruments were devised, or had come into common use, is plain to be seen.

But our concern here is not with the Proposition as a geometric theorem but with it as a Masonic symbol. What is its Masonic meaning? Many answers can be given to this, none exhaustive, but all valuable; of these I can suggest but two or three.

If we experiment with a group of numbers falling into the series corresponding to 3, 4, 5 we will find that they will always bear the same relationship to each other. In other words, the Proposition establishes a harmonious relationship among numbers apparently unrelated. Does not this suggest something of the secret of Masonry? We select a large group of men; they seem to have little in common; but through our teachings, and the application of our principle of brotherhood, we are able to unite them into a harmonious fraternity. The Proposition is then a symbol of Brotherhood.

The Egyptians made the base line to represent Osiris, the male principle; the vertical, Isis, or female principle; the hypotenuse represented Horus, the product of the two. Suppose we follow such a method and let the base represent our earthly nature; the vertical our spiritual nature; by a harmonious adjustment of these two a complete, or perfect man, will result - the same meaning which we found in the Three Lesser Lights.

Along with these two readings of the symbol we might place an historical interpretation. The ancient builders, as has been repeatedly said, did not have algebra and trigonometry, nor were they in possession of architectural tables or instruments such as we have; nevertheless they were obliged to fashion right angles in the erection of their buildings; how could they have done this without the Forty-Seventh Proposition, a method so simple that any Apprentice could use it? It is not too much to say that there would have been no ancient Masonry without the 3, 4, 5 triangle, or the principle embodied in it; therefore it has for us a peculiar value in that it represents the skill of our early brethren in surmounting their obstacles. And since this principle is so essential to the exact sciences we may agree with our ritual in seeing in it a symbol of all the arts and sciences. Just as a crown may serve as an emblem of all government so may this triangle serve as an emblem of all science. And since Masonry undertakes to make character building into an art or a science we may also find in the triangle, as Dr. Anderson said, "the foundation of all Masonry if duly observed."

QUESTIONS ON "THE EMBLEMS"

THE ANCHOR AND ARK

Recite the monitorial lecture on "The Anchor and Ark."

Is the Anchor and Ark symbol a modern or an old one? What does the Anchor typify? Of what was it a symbol among early Christians? How was it displayed in those Early times? What does Lundy say of it?

Is the symbolism of the Ark as well known as that of the Anchor? What symbolic significance did Lawrence Dermott attach to it? What did it symbolize to the Hermeticists? Was the symbol used in the Ancient Mysteries? In what manner?

Of what was the Ark a symbol to the early Christians? Why? What does the Ark mean to us, as Masons?

THE FORTY-SEVENTH PROBLEM OF EUCLID

Recite the monitorial lecture on this emblem.

Why should this emblem be one of particular interest to Masons? What prominence did Dr. Anderson attach to it?

Is our monitorial lecture on the emblem generally accepted as accurate in all details? Why is its alleged discovery by Pythagoras doubtful? What is the argument of those who defend the monitorial interpretation? Which of the two views given in the study paper do you believe the most convincing? What is a "hecatomb"?

What does Dionysius Lardner say on the subject? The Encyclopedia Britannica? Brother J.F. Thompson? What might be added to Brother Thompson's statement?

In what manner is the Proposition a symbol of Brotherhood?

How did the Egyptians use the Problem to portray the principle of the "perfect man"? How is this symbolism displayed in "The Three Lesser Lights"?

Was a knowledge of the principle of the Forty-Seventh Proposition vital to the existence of early operative Masonry? Why? Why is the triangle symbolism of importance to present-day Masonry?

PART IX - THE EMBLEMS – CONCLUDED

(Bulletin No. 47, Apr 1921)

THE HOUR GLASS

IN WRITING of Masons' Marks, Brother Gould notes that one of the commonest has ever been the figure of an Hour Glass. "The Hour Glass form, very slightly modified, has been used in every age down to the present and in almost every country. According to some good authorities, it was a custom (at the period immediately preceding the era of Grand Lodges) to inter an Hour Glass with the dead, as an emblem of the sands of life having run out." What could more clearly prove the hold which this simple eloquent symbol has ever had on the imagination of man? "The sands of life! they are swiftly running away. Be up, mortal, and about your task. Soon the night cometh when no man can work. In the grave man will seek him out no more inventions; what you do you must do while it is still called Today!" Such is the message of the Hour Glass, too simple to need any interpreter. He who has learned how to transform time into life, how to make the years leave behind them that which perishes not, who lives the Eternal Life in the midst of time - such a one has learned the lesson of the Glass.

THE SCYTHER

If the hour Glass is the symbol of the fleetingness of a mortal life in which all do fade as doth the leaf, in which the sands are ever running out, the Scythe is the figure of Time which is itself that stream in which the sands are borne along. Time! What a mighty theme! The libraries of the world could not hold the books that might be written about this eternally fascinating, eternally elusive mystery! least of all would it be possible in a page or two to capture its secret, so infinite are the suggestions of one small symbol in Masonry's House of Doctrine.

Time is ever with us, flowing through our minds as the blood courses through our veins, yet does it mystify us; and the more thinking we do, the more mysterious does it become. We divide it into Past, Present, and Future, but what is the Past? Has it ceased to exist? If so, why does it continue to influence us; if it continues to exist why do we call it the Past? What is the Future? Is it something already made, awaiting us Out There as the land waits for its explorer? What is the Present? We feel that it exists said "Now" it is still future; the moment I have said it, it belongs to the past. How can one's mind lay hold of that which is always becoming but never is? If one's mind cannot apprehend it how can it be said to exist? It is such puzzles as these that have led our most opulent minds to despair of ever surprising its secret from it.

Nevertheless, Time is here, a part of the scheme of things, for good or for bad; indeed, it seems to be the very stuff of life itself, as Bergson has shown so convincingly in his "Creative Evolution." Existence itself is a process of duration and man begins to die the moment he is born.

The stately solemn words of the Lecture, offered in elucidation of the symbol, leaves the mind saddened, and weighted, with a sense of the frailty, or even futility, of life. Wm. Morris, who is in so many ways the poet of the Builder, felt in the same way about it. All through his pages one feels its presence like a shadow, against which life's little events become etched into brighter relief, so that the little amenities of the day became all the dearer in that they flutter so fragily over the abyss of eternity, all the more precious because "the sweet days die." But there is no need that we be shadowed by the sadness-sweetness of this melancholy. Time is a part of the scheme of things, it is the very form of life, so that he who accepts life must also accept Time and look upon it as friend and ally rather than enemy. Time helps to solve our problems, assuages our griefs, and always does it carry us farther into the strange advantages of existence. The most triumphant minds have trusted themselves to it, as a child to its mother, learning how to transform it into ever richer life, not lamenting the past, nor impatient for the future, but living in an Eternal Now which must be such Time as heaven knows. "Man postpones or remembers," complains Emerson; "he does not live in the present, but with reverted eye laments the past, or, heedless of the riches which surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he too lives with Nature in the present above time!

"Great souls live many an eon in Man's brief years,- To him who dreads no spite of Fate or Chance, Yet loves the Earth, and Man, and starry spheres, Life's swiftness is the pulse of life's romance; And, when the footsteps fall of Death's advance He hears the feet; he quails not, but he hears."

EMBLEMS OF MORTALITY

It is above all things fitting that the ritual which began with the candidate's birth into the world of the lodge should end by bringing him to that death which is but a larger birth into the Grand Lodge above; thus does our sublime symbolism, like the sky, gather all things into its embrace and overarch the end as well as the beginning. So also is it fitting that the ritual throws about the instruments and trappings of the grave the memories of the slain Master, thus reminding us that death may be transfigured by a great soul into a paean and a triumph.

To die is as natural as to be born. Death is no interloper in the universe, but one with its laws and its life; in truth, it is itself the friend and servant of life in that it keeps fresh the stream and removes the out-worn and the old "lest one good custom should corrupt the world." The very act of death proves this, for, however much we shrink from its approach, we yield peacefully to it when it comes. Of this all our physicians testify, as witness these words from one of the noblest of them, Dr. Osler:

"I have careful notes of about five hundred death-beds, studied particularly with reference to the modes of death and the sensations of the dying. Ninety suffered bodily pain or distress of one sort or another; eleven showed mental apprehension; two positive terror; one expressed spiritual exaltation; one bitter remorse. The great majority gave no sign one way or another; like their birth their death was a sleep and a forgetting."

Natural as it is, death will ever remain solemn, and even sad, not only because of what comes after, or "because of the body's masterful negation," but because, as the Lecture reminds us, the day of death is a kind of judgment day, for it brings to an end and sets a lasting seal upon, the life of a man. The world with its problems, its imperious needs, its gray tragedies, and ancient heart-breaks, is left behind; the man's career is ended, and the influences of his life, the harvest of his deeds - all these are now taken from his control. What he has done he has done, and death places it beyond his changing. Surely, it must be an awful thing for a human being to realize at the last that, so far as he has been concerned, there is less happiness, less love, less kindness and honour among men than before he entered life. To so live in the midst of this mystery-haunted world, to so work among the winged days that little children may be happier, youth more joyous, manhood more clean, and old age less lonely; to so live that men will hate less and love more, be honourable in public dealings as in private acts, create more than destroy; to so live that the great Kingdom of Brotherhood may be brought near and man be bound closer to man, and woman closer to woman; that it is to be a Mason!

MONTHLY LODGE MEETINGS AND STUDY CLUBS

QUESTIONS ON "THE EMBLEMS"

THE HOUR GLASS

Recite the monitorial lecture on "The Hour Glass."

In what manner was the Hour Glass symbol commonly used by operative Masons? Is the emblem a modern one? How was it used in funeral ceremonies in early days? What is the lesson we should learn from this emblem?

THE SCYTHE

Recite the monitorial lecture on the "Scythe."

Have you any answers to the questions asked by Brother Haywood in this section of his paper?

EMBLEMS OF MORTALITY

Recite the ritualistic lecture on these emblems.

What does the First degree symbolize? The Second? What does the drama of the Third degree symbolize? Did you realize the significance of the Hiram Legend the night you were raised? Was its meaning entirely clear to you at that time, or did you have to study it out later?