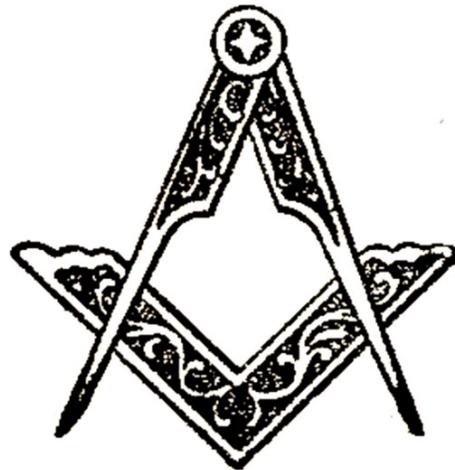


The Lodge System

—OF—

MASONIC  
EDUCATION



GRAND LODGE OF  
NEW BRUNSWICK

THE LODGE SYSTEM  
OF  
MASONIC EDUCATION

Method of Procedure.  
Committee Members' Papers.

GRAND LODGE OF NEW BRUNSWICK

1946

# FOREWORD

DURING the war it has been our painful experience to witness institutions which were regarded as sacred and as permanent as the hills, shaken to their very foundations. Freemasonry was made the object of vicious attacks by the dictators in Europe who were responsible for the bloodbath to which civilization has been subjected during the last six years. Freemasonry has survived the onslaught. But a greater danger always lies in the time of relaxation and lethargy which follows a period of great effort against any evil than exists during the struggle. For this reason any institution which hopes to survive in the days of reconstruction must be especially active.

In addition to the foregoing facts there has been, during the conflict, a great influx of initiates, Masonry is a comparatively new thing in their thought and actions. The readjustment which the termination of hostilities makes necessary in the lives of all will, for happy consequences, require a firm moral and spiritual foundation. To this end, our speculative science can make a most valuable contribution. It is evident that it cannot do so unless its members are thoroughly versed in the principles upon which our institution is founded.

I have, therefore, been impressed by the necessity of providing additional training for those joining our ranks that it may no longer be said that there is a danger of our making fewer Masons than members. I have selected a scholarly and thoroughly competent Committee on Masonic Education with the Grand Historian, V : W : Brother H. I. Knowles, as its head, to promote this effort. This group, under his direction, has already done outstanding work. This little volume and the plan it is intended to assist is one of the results of their labours. I heartily endorse this book and The Lodge System of Masonic Education as the best means, at the present time, of meeting the needs to which I have referred. It is my earnest desire that all the Lodges in our Grand Jurisdiction make full use of this system and I am thoroughly convinced that all effort in this direction will bring very satisfactory and lasting reward.

ARTHUR S. ROBINSON  
Grand Master  
Moncton, N.B, December 29<sup>th</sup>, 1945

# PREFACE

MASONIC Education includes a great variety of subjects ranging from simple instruction on the fundamentals of Freemasonry to profound excursions into the realms of philosophy and mysticism. There are several methods of instruction of which the so-called Lodge System of Masonic Education appears to be the simplest and most effective. It is calculated to build a strong and enlightened Fraternity. For these reasons this System was chosen as the foundation of an educational program for this. Grand Jurisdiction, employing other methods as supplementary thereto.

THE LODGE SYSTEM gets its name from the fact that instruction is undertaken by the Lodge under the direction of the Worshipful Master, although sponsored by the Grand Lodge. Its aim is to guarantee that every candidate shall be properly instructed in those fundamentals of ritual and Masonic practice which every newly-made Mason should know.

It is operated by a Committee appointed by the Worshipful Master. This Committee meets the candidate once before the First Degree and once after each Degree, four times in all. At every meeting each committee member reads from memory or manuscript a short paper on some subject fundamental to Freemasonry.

It does not take the place of or interfere with the instruction now given to candidates.

In preparing the Committee Members' Papers, advantage was taken of the permission granted by the Board of General Activities, Grand Lodge in the State of New York to use material printed by them for the purpose. This generous and helpful contribution is gratefully acknowledged.

## COMMITTEE ON MASONIC EDUCATION.

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HORACE A. PORTER

HON. G. PERCY BURCHILL

REV. C. GORDON LAWRENCE

REV. N. FRANCHETTI

DR. A. STIRLING McFARLANE

ALBERT C. LEMMON

# PROCEDURE

## EDUCATIONAL COMMITTEE

EACH year the Worshipful Master will appoint an Educational Committee of three to five members to serve as instructors. This Committee should be composed of Master Masons of experience and knowledge who are interested in Freemasonry and who can be counted on to serve faithfully. At least one Past Master should be on the Committee. The Committee elects a Chairman or he may be appointed by the Master. If desired the Chairman may report to the Lodge after the fourth meeting with the candidate or candidates.

After a petitioner has been accepted he is notified by the Secretary to meet the Committee at a certain time and place. This may be in the Lodge room when no Degree work is being done ; in which case the Lodge is called from Labor to Refreshment and then the instruction is given. On this occasion the instruction is intended to enable the petitioner to receive the First Degree in a proper spirit and to tell him something about the Society he is about to enter.

Following the First Degree the candidate is directed by the Master or notified by the Secretary to meet the Committee again. At this meeting the candidate receives instruction suitable for him from each member of the Committee as before. The procedure is repeated after the candidate takes the Second and Third Degrees. In each case the meeting may be held in the Lodge room after the Lodge has been opened on the Degree that will permit the candidate to be present.

By having the meetings outside the Lodge room the candidate can be encouraged to ask questions and subjects can be discussed informally. However, for the first year or two it is recommended that the work be done in the Lodge room whenever possible in order that all members may have an opportunity to hear the papers read. This will tend to stimulate interest in Masonic Education and will help the members to appreciate more fully the talks or lectures of a supplementary educational program that may be made available to them in due course.

## COMMITTEE MEMBERS' PAPERS

The papers to be used by The Educational Committee will be found in 'this' booklet. They have been arranged to cover the four meetings with suitable papers for each meeting.

It is recommended that the Committee members first read the papers and then Meet under the direction of the Chairman to discuss how best to present them. The Chairman can then assign to each member the papers or talks he will be expected to give during the year. In the absence of a Committee member his paper can be read by another person chosen by the Chairman or Master. This is one of the advantages of having the talks in print. Another advantage is that each candidate throughout the year gets the same instruction. It is recommended that each Committee member know his work thoroughly, as if he had written the paper himself. This will enable him to pay attention to expression when reading the paper, to emphasize important words and generally to make the reading agreeable to his listeners and keep their attention. The success of the Lodge System depends to a large extent on the way these talks are given. Therefore, the work of the Committee member is of utmost importance. His task is not an easy one ; his reward is the satisfaction in having played an important part in the Candidate's Masonic Education.

# COMMITTEE MEMBERS' PAPERS

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# COMMITTEE MEMBERS' PAPERS

## FIRST MEETING

*Subject No. 1*

### A SHORT HISTORY OF FREEMASONRY

I HAVE been asked to tell you a little about the history of Freemasonry in order that you may understand better the three steps of initiation which lie before you.

The story of Freemasonry begins about eight hundred years ago during the period in history known as the Middle Ages. At this time few men were free. Most of them were serfs who lived on lands owned by duke, bishop or other feudal lord. Many who lived in towns were bound as apprentices to merchants and craftsmen.

In those days industry and commerce were carried on by associations called guilds. There were guilds of the various crafts such as masons, tailors, weavers ; there were professional guilds, burial guilds, merchant guilds and numerous others. To the guild of masons belonged all those engaged in the building trade. But there was a special class of guild masons known as Freemasons, They were engaged in the construction of great cathedrals and other buildings of stone in a style of architecture called the Gothic. These Operative Freemasons designed such buildings, as a whole and in each detail; dressed the stone from the quarries; laid it in the walls; set up arches, pillars, columns and buttresses ; laid the floor and built the roof ; carved out the decorations, made and fitted the stained-glass windows into place and produced the sculptures. Their work was difficult to execute-; called, for a high degree of skill and genius ; and required of them a great deal of knowledge of mechanics and geometry as well as of stone-masonry. They were the great artists of the Middle Ages.

Training men for such work called for a long period of severe discipline. Boys sound in body, keen in mind. and of good reputation were taken at the age of ten or twelve and apprenticed to some Master Mason for a number of years, usually seven; this Master Mason was the boy's father in Freemasonry, his tutor, who taught him both the theories and the practices of

the Craft. At the end of his apprenticeship the youth was required to submit to exacting tests of his proficiency before being accepted into full membership in the Craft.

Where a number of Freemasons worked together on a building over a period of years they organized a Lodge, which might Meet in a temporary building or in one of the rooms of the uncompleted structure. Such a Lodge was governed by a Worshipful Master assisted by Wardens; it had a Secretary to keep its books, a Treasurer to keep and to disburse its funds, a charity chest from which to dispense relief to the members in accident, sickness or distress and to widows and orphans of Master Masons ; it met in regular communication, divided its membership into grades, admitted members by initiation—in short, it was in all essentials what a Masonic Lodge is today.

The young beginner in learning the builders art was called an Apprentice ; after he had served as such a sufficient time to give evidence of his fitness his name was entered in the Lodge's books, after which he was called an Entered Apprentice. When his apprenticeship was completed the apprentice was called into the Lodge where his Master reported on his conduct and skill. If found satisfactory he was made a Fellow of the Craft. As such he could work for wages and had a voice in Guild management. A Fellow could become a Master by taking a contract and hiring other Fellows to help him perform it. There was no other distinction between a Master Mason and a Fellow and both stood on an equal footing in guild life.

Completing their work in one community these Freemasons would move to another, setting up their Lodges wherever they met. Other types of Masons were compelled, by law to live and work in the same community year in and year out, and under local restrictions. A number of our historians believe it may have been because they were free of such restrictions that the Gothic builders were called "Freemasons."

Such was the Fraternity in its Operative period; and as such it flourished for generations. Then came a great change in its fortunes. Euclid's geometry was rediscovered and published, thereby giving to the public many of the masons' old trade secrets. The Reformation came and with it the Gothic style of architecture began to die out. Social conditions underwent a revolution, laws were changed ; all these, and other factors I have not time to describe, brought about a decline in the Craft. During the sixteenth and seventeenth centuries Freemasons became so few in number that only a small

Lodge here and there clung to a precarious existence.

Owing to these conditions the Freemasons, to recruit their numbers, adopted a new practice ; they began to accept non-Operative members. In the old days only an Operative Mason in the literal sense could become a member ; but during the two centuries I have just mentioned—our historians call them the "Transition Period"—gentlemen with no intention to become builders, and out of curiosity, for social reasons, or from interest in the Craft's ancient customs, were received. And because they were thus accepted they were called "Accepted Masons." At first there were few of these, but as time passed their number increased, until by the early part of the eighteenth century they out-topped the Operatives in both number and influence.

Freemasonry was as yet not an organized society, it was indeed old but its machinery was out-of-date and some change seemed necessary if it was to continue to attract a mixed company of mechanics and gentlemen masons. Such a change came on Saint John the Baptist's Day, June 24, 1717, when representatives of four or more of the old Lodges of London, met at the "Goose and Gridiron Alehouse" in London. They decided to constitute a Grand Lodge and within a few years this organization became known as the Grand Lodge of England. It was then that Operative Masonry began, to be changed into its present form called Speculative Masonry. (By "Speculative" is meant Masonry in a moral or symbolical sense.) This was the beginning of the Masonic Fraternity.

In the course of time a Grand Lodge was formed in Ireland and one in Scotland. Later a Grand Lodge, called the Antients, came into existence in England. This was a rival of the first one which became known as the Moderns. Under these four Grand Lodges Speculative Masonry spread over the face of the globe.

Lodges established in North America were placed under the charge of Provincial Grand Lodges. After Confederation in Canada, New Brunswick set up its own Grand Lodge and the Grand Lodges of England, Scotland and Ireland gave up the territory.

I have tried to make it clear that Speculative Freemasonry did not spring full-formed out of nothing in 1717, but came as a gradual development out of Operative Masonry. Through an unbroken line we can trace our lineage back to those builders of the early Middle Ages; we are Masons too, except that where they erected buildings we try to build manhood ; their tools we have transformed into emblems of moral and

spiritual laws and forces; their practices and secrets we have embodied in the Royal Art of Brotherly Love, Re-lief and Truth ; their rituals, mellowed, enriched, and made more beautiful with the passing of time, we employ in the entering, passing and raising of our candidates ; all that was living and permanent in their Craft we have preserved and we use it in behalf of goodwill, kindness, charity and brother-hood among men. Such is our heritage, and as you enter into it you will discover it inexhaustible in interest, lifelong in its appeal, a power in your life to enrich, to ennoble and to inspire.

*Subject No. 2*

## THE LANDMARKS

IT IS my purpose to explain to you what Freemasons call the Landmarks of the Fraternity.

Before the development of modern surveying it was a difficult problem how best to establish the permanent boundaries of a farm, field, lot or other parcel of ground. Almost the only method men could devise was to fix upon some feature, such as a hill, stream, rock, or even a tree, and to draw a line from it to some other such feature, and so on, thus establishing the limits beyond which a man's property could not, or should not, go. These more or less permanent markers were called landmarks—a word which explains itself. And it is easy to understand why the destruction or removal of a landmark was deemed so serious an offense; it meant robbing a man of his property—therefore, the ancient saying, "Remove not a neighbour's landmarks."

Freemasonry has honored this term as a name for one of the most important of all its basic laws, namely, that there are in the Craft certain principles, practices, traditions, usages or laws which cannot be changed by any Mason, Lodge or Grand Lodge. It is this we mean when we speak of "The Ancient Landmarks," a phrase you will hear often during your Masonic career. Let us see if we can understand that phrase, at least in its larger meaning.

As a simple illustration we may take a lesson from chemistry. Water may be divided into smaller and smaller portions until the invisible molecule is reached, but all the time it will continue to be water ; if, however, the molecule is divided we shall no longer have water but two gases, hydrogen and oxygen. There is a point beyond which water can-not be divided without losing its character or identity.

This is a picture of the idea of the Landmarks. They signify those things in Masonry which are essential to its identity. To do away with them is to do away with Masonry. Let us, therefore, in a rough way, define the doctrine of Landmarks as follows :—

"Whatever is found necessary to maintain the identity and secure the perpetuity of Freemasonry has the power of a Landmark."

You now see why even a Grand Lodge, or the Fraternity itself as a whole, cannot change these Landmarks! If a Grand Lodge were to change them it would destroy itself because there would no longer be any Masonry left and there cannot be a Grand Lodge of Masonry if there be no Masonry.

A few examples of the Landmarks will now be given ; also what is likely to happen if these Land-marks are removed:—

Many things in Masonry are kept secret from the outside world, being deemed sacred to its own membership. This secrecy is not a theatrical pose to gratify a desire for mystification, but is so essential to the very nature of the Craft that we could not even conceive of Masonry without it. Gone would be the ritual, initiation, the obligations, the modes of recognition and all the homelike privacy which makes Lodge life so delightful. Secrecy therefore has the power of a Landmark.

Ever since it began Masonry has admitted adult men only to membership. A boy under age could not be held accountable to his obligations ; and if women were admitted it would call for such a recasting of our system from top to bottom that little of it would remain standing.

Each petitioner is required to possess certain. qualifications, must be sound in limb, well recommended, of good character, free born, of mature age. If these qualifications were removed, men of every sort would flock in, men not physically, mentally or morally capable of living the Masonic life the result would be no Masonry to live. But it is not sufficient for a petitioner to be well qualified in order to gain admittance to our mysteries ; he must also pass through the rites of initiation. This also has been an integral part of our Fraternity from the very beginning, and is so vital to it that the whole system presupposes it through-out. Eliminate initiation and it is possible that some kind of society would remain, but it would not be the society of Freemasonry.

Another equally essential factor is the secret ballot. Since it is the principal purpose of the Craft to bring men together into brotherly relations, it is necessary that such candidates as are admitted shall not disturb harmony among the members. The ballot is so carefully designed to guard against this that if three or more members are convinced that a given petitioner will be a disturbing influence their vote has the power to exclude.

The Ritual, with its assemblage of symbols, emblems and allegories, is yet another character belonging to the nature of Masonry, and belongs so essentially to it that without it the Craft would be an empty house devoid of

furnishing, life, light or warmth.

The Sovereignty, of Grand Lodge, the corresponding sovereignty of the Lodge within its own jurisdiction and the sovereignty of the unwritten Law are a similar necessity ; for without such sovereignty anarchy would ensue, and the Fraternity would be disrupted by the discordant forces generated within itself.

Every Mason must have respect for and obedience to the civil law ; no Mason may engage in broils or rebellions ; no political discussion can be brought into our assemblies. Were this abolished our organization would be taken captive by some political or social party and would perish at the first radical turnover of political power; and while it lasted it would be the servant of some power outside itself without the ability to regulate and control its own existence.

To the same effect is the ancient law forbidding that a candidate or Brother shall be questioned as to his peculiar mode of religious faith and also that no sectarian matters shall intrude within a Lodge. Just as it would mean the ultimate destruction of Freemasonry if it were to make itself over into the hands of a political party, so would it be its death sooner or later to surrender itself to some religious organization.

My last example might be described as the crowning Landmark of all. Belief in God, with the Altar at the centre of the Lodge and having the Holy Bible open upon it, belief in immortality, belief in prayer—here is the religious basis of Freemasonry, and when I use the word "basis" I mean it in its most literal sense. If this spiritual life were destroyed, our Fraternity would degenerate into a mere social club, a thing at the opposite pole from what it now is. As I stated in the beginning, these are but a few examples of those characters which belong inalienably to Freemasonry as such. I have given you this explanation of the principle of the Landmarks through a series of examples for one purpose. When I state that purpose I shall have concluded:

When you become a member of a Lodge, and if thereafter you progress in Masonic knowledge and experience, as we trust you will, you will then win an understanding of this subject in a more technical manner, and you will have the advantage of seeing it from the inside instead of from the outside. But at your present stage the subject is of the utmost importance to you, and that for this reason: It makes plain to you that Freemasonry is clearly conscious of what belongs to its own proper nature ; against every

possible influence it guards and cherishes that nature continually ; the petitioner who comes into its membership must accept it as he finds it or not at all; there is no way to change Freemasonry to suit the tastes, foibles, prejudices or opinions of the candidate ; it is the candidate who must change himself to conform to it. To become a Mason, therefore, you must stand ready with all sincerity to give whole hearted assent to its teachings and principle's; obedience to its laws and regulations and observance to its Ancient Landmarks.

*Subject No. 3*

## THE QUALIFICATIONS

YOUR petition to be made a Mason was accepted because a ballot taken on your petition showed that you were thought to possess the qualifications required of a petitioner. I will now explain these qualifications.

The word "qualifications" defines itself. It derives from a Latin term meaning "value." The Anglo-Saxon term for the same idea was "worth," from which we have "worthful" and "worshipful." By a petitioner's qualifications is consequently meant what values or worths he may possess to fit him for a place in the fellowship of Masons.

These values are of two kinds, internal and external. The internal qualifications divide themselves also under two main heads. One of these is that a petitioner must come of "his own free will and accord." That is, he must come unsolicited, and not in deference to any pressure due to ulterior motives of any kind. The necessary corollary of this is that no Mason shall solicit a man to petition for membership.

The other internal qualification is that a petitioner shall come "uninfluenced by mercenary motives." What this means is obvious ; he is not to expect that in the Fraternity he will find business, professional or financial gain for himself, and by the same token no Brother already in membership has any right to solicit such favors from him. Both of these qualifications are described as "internal" because they have to do with motives, and only a man himself can know what his motives are.

The external qualifications may, for sake of convenience, be divided under several heads :—

1. THE PHYSICAL. A petitioner must be a man, in the full sense of the word, not a woman, or a child, or an eunuch. This is one of the Antient Landmarks of the Craft. He must also be of lawful age, which in our own usage is twenty-one years, because no person can undertake all the Masonic obligations except he has reached years of discretion and is legally responsible for his acts. This rules out "a young man under age" ; it also rules out "an old man in his dotage," for in the latter case dotage means the loss of those powers by which a man is able to recognize and discharge his

responsibilities. Also he must be not maimed in body, or possess certain kinds of physical defects.

2—THE MENTAL. The mental qualifications are not expressly defined, though a number of Grand Lodges go so far as to demand that a petitioner shall be able to read and write English. But they are clearly implied, and as such are as binding as though explicitly expressed. Much is taught a Mason ; much is demanded of him ; it is impossible for him to understand such teachings, or to meet the demands, unless he possesses at least average intellectual abilities.

3—POLITICAL QUALIFICATIONS. By these are meant all that have to do with citizenship and with a man's life as a neighbor, as a member of his community. Under this head it is required that he be a free man. This means, not only that he is not in any sense a slave, a bondman, or one who has lost his rights of citizenship, but also that he is in the true sense his own master, free to discharge his Masonic duties without interference from outside. Also, it is required that he be "under the tongue of good report" ; that is, he must possess a sound reputation among those who know him best. Of even greater importance is that he be a good citizen ; one who obeys the law ; who is obedient, as the Old Charges express it, "to the Civil Magistrates," and who keeps himself from embroilment in rebellion and mobs in defiance of the claims of public order.

4—MORAL AND RELIGIOUS. It is an Ancient Landmark that a Mason must be "a good and true man," a man "of honor and honesty," who governs himself by the Compasses, tries himself by the Square, and tests himself by the Plumb. So imperious is the Fraternity's moral requirement that to think of a Mason as not devoted to integrity and rectitude of character is a contradiction in terms.

In religion it is required of a petitioner that he believe in God, in Immortality, and that he uses the Holy Bible as a rule and guide of his faith. At the same time it is required that he practice tolerance, that he shall not be questioned as to the peculiar form or mode of his faith and shall not question his Brethren.

There are qualifications of another kind, such as those governing residence of petitioners and those that require a member to pay his own share of the dues and taxes lawfully levied upon him ; but it is those internal and external qualifications which I have described that give us in the true sense of the word the qualifications demanded of every petitioner and member.

In conclusion, I ask you to observe carefully one all-important point. In this list of qualifications we have a portrait of the Mason drawn by the Fraternity itself, and that portrait is official. How necessary it is to you to grasp this fact in your endeavor to arrive at a true understanding of Freemasonry it would be impossible for me to exaggerate.

A Mason must be a man of such bodily equipment as will enable him to satisfy the demands of the work ; of mental competency ; of years of responsibility and discretion ; of sound character and reputation ; a good citizen ; a man of well-founded religious faith ; his own master, free from external control ; and devoted to the claims of brotherhood ; acceptable to the membership of the Craft.

You will see from this, with a clearness beyond possibility of misunderstanding, how the qualifications stand at the centre of the Craft, expressing its standards, describing who may be Masons in reality, and setting before us the goal of all Ma-sonic endeavor. It is not sufficient that a man shall possess such qualifications for the mere purpose of petitioning for membership; they are required of us all, all of the time, so long as we shall remain in the Craft.

# SECOND MEETING

*Subject No. 1*

## THE ENTERED APPRENTICE DEGREE

YOU have completed the first stage of your journey into the realm of Freemasonry and you are now an Entered Apprentice Mason. While on the way you saw and heard strange things, many of which you did not fully understand. For this reason, it is my purpose to tell you something about the First Degree in Freemasonry.

First, I shall define your official position in the Masonic Fraternity. Like the Apprentice who served under a Master in the days of Operative Masonry, you are on probation; you are a beginner who must be instructed in Freemasonry. As yet you are not a member of the Fraternity. For this reason you cannot vote or hold office in a Lodge. Neither are you entitled to Masonic burial or allowed to walk in public Masonic processions. You can visit or sit in a Lodge of Entered Apprentices only ; that is, one opened on the First Degree. You are not eligible to receive financial assistance because as yet you have contributed nothing to the funds devoted to that purpose. But as an Entered Apprentice you have certain important rights and privileges. For instance, it is your right to be coached in the work of this Degree ; and also to apply for advancement to a higher Degree. If charged with violating your obligation you are entitled to a trial by your peers. It is your privilege to make yourself known to other Entered Apprentices by the ways made known to you.

More important to you at present than rights and privileges is the practical value of the teachings of Freemasonry. These teachings are contained in the ritual and its ceremonies, which you heard and partly saw during your initiation. The ritual is rich in symbols, emblems and allegories, for by means of them: are revealed the great truths taught by Freemasonry.

A symbol is an object chosen to represent an idea or thought. The letter "G" is a symbol familiar to Masons. An emblem is a picture, like the beehive, which suggests industry. An allegory on the other hand is a speech or play that conveys a meaning different from the literal one. For example, the Masonic story of the Building of Solomon's Temple is mostly an allegory.

The use of symbols, emblems and allegories in teaching is ancient but nevertheless effective. Men in all walks of life are easily impressed by visual instruction; and Often the lesson taught is remembered long after mere words are forgotten. In Masonic instruction symbols play such an important role that the first three Degrees are called the Symbolic Degrees. The meaning of some symbols is obvious, others may signify more-than one truth; the thought conveyed by some of the symbols is indeed profound. To illustrate these points I shall discuss a few symbols and in some cases show their origin.

The Lodge is a symbol of the world of Freemasonry,—of several million members in the Fraternity, a world bounded by ancient Landmarks, dominated by great traditions, controlled by its own laws and governed by duly elected officers. This conveys the idea that when you entered the Lodge for the first time you were born into a new world and took on the Masonic life. Your entrance was not off-hand, or a casual affair ; it was a ceremony that required you first to be properly prepared. Herein is a practical lesson that entrance into any of the realms of human life must be done in a certain way and only after proper preparation.

The Hoodwink is a symbol of the truth that by ignorance, laziness and unsubdued passions we are kept in darkness or hoodwinked concerning the real values and purposes of life.

The Cable Tow has a practical use in the Lodge. It is also a symbol of a practical suggestion. The Cable Tow is worn by one who is under the control of his conductors and therefore it signifies that a man must always remain under the control of others until he is able to control himself.

When you took upon yourself the obligation of this Degree you faced the East and from the East was proclaimed the motto of our Fraternity, "Let There Be Light." The east is symbolical of light and by this is meant knowledge, wisdom or insight. Here again is a symbol of practical value. Because only through having wisdom are we able to distinguish the important things in life from the trivial ; only by it are we capable of successfully coping with the various, forces and problems that confront us every day of our existence and which affect our happiness. For this reason Freemasonry offers as guides in the way of life the Three Great Lights, symbolized by the Holy Bible, Square and Compasses.

The Square is an ancient symbol which was used to represent the earth when the world was thought to be square. Another ancient symbol is the

Compasses which represented the heavens. The Square, therefore, represents things of a worldly nature or earthy ; whereas the Compasses denote something intellectual and spiritual. Taken together the Three Great Lights signify that under the leadership of God the physical in our nature can be brought under the dominion of the spiritual.

We find a related symbolism in the Three Lesser Lights, the sun, the moon and the Master of a Lodge. To the ancients the sun was regarded as the masculine principle, aggressive, forceful ; on the other hand the moon was deemed the feminine, passive, gentle and yielding. It is when these two attributes are properly balanced, held in equipoise, that mastership results, typified symbolically by the Master of a Lodge.

The Operative Apprentice of old was provided with a set of working tools and his job was to take a stone in its crude state and prepare it for the next stage of many required to give it regular form. His counterpart, the Speculative Apprentice, is also provided with working tools. With these and the knowledge found in the teachings of Freemasonry he may work on his character, divesting it of the vices and superfluities of life, changing it from a rough state into something more noble and useful. Failure to put into practice the teachings of this Degree cause us to remain Entered Apprentices in life, and, in reality, in Freemasonry as well, no matter how many Degrees may be conferred on us. For this reason the Entered Apprentice Degree stands on a parity with the others that you may receive and should not be regarded as only an experience which when once passed through can be forgotten.

*Subject No. 2*

## PLACE OF THE OBLIGATIONS IN MASONIC LAW

AS AN Entered Apprentice you have already EA. taken the first of three obligations ; the next will seal you a Fellowcraft Mason ; the third will make you a Master Mason. If at this stage you pause to reflect upon the meaning and place of obligations in Masonry, more particularly in the law of Masonry, you will be enabled to assume your next obligations with greater interest and a clearer understanding.

"Obligation" is one of those words which define themselves. The root of it is the same as the root of our word "ligament," and means a cord or tendon by which one thing is tied to another. An obligation therefore is a solemn pledge, made on a man's honor, by which he ties himself to a society and at the same time ties himself to the duties and responsibilities imposed by it. Such an obligation may not always be legally binding in a public court of law but it is binding morally, and a man cannot disregard it except at the cost of traducing his own honor. The Masonic obligations are taken by the candidate as binding without limit of time ; that is, he accepts them for the remainder of his natural life ; he may possibly in the future withdraw from the Fraternity or by it be suspended or expelled, but that will not ease him of his pledge, because he took that pledge, not as a Lodge member, but as a man. Under no circumstances in the future, whether as a Mason or as a non-Mason can he ever violate an obligation without proving himself dishonorable. This is the true meaning of the old saying, "Once a Mason, always a Mason."

Another old saying is, "The obligation makes the Mason." If you as a candidate in the First Degree had withdrawn from the Lodge at any time prior to taking the obligation, you would not now be an Entered Apprentice ; upon taking the obligation you became an Entered Apprentice, and nothing could or can undo that step.

Upon analysis you will find that your obligation may be divided into separate clauses. These clauses are called "points." The points as a whole are divided into "affirmative points" and "negative points." As the terms themselves suggest, the affirmative points consist of those clauses which require certain acts to be done, the negative points are those which forbid that other acts be done. Both the affirmative and the negative points are

covered by one general point requiring that the whole obligation be kept in strictest secrecy ; this is called "the Tie."

No man can take a Masonic obligation unless he is of lawful age and is of sound mind, not insane and not in his dotage. This means that the candidate taking it accepts, and is competent to accept, full responsibility for it. If afterwards he is charged with having violated any of the points, he cannot seek to evade the consequences by pleading ignorance or inability at the time he gave his pledge. This is all of a piece with Freemasonry's attitude to the candidate throughout. No pressure is brought to bear upon him, no undue influence ; he comes unsolicited and of his own free will and accord, as a free man in every sense of the word ; he is left free to withdraw before taking any obligation ; in short, it is ascertained at every step that he is competent, and to the end he is held responsible for every promise he makes and every pledge he gives.

There is among the laws of Masonry a set of laws which regulate the individual's conduct as a Mason ; these lay down what is demanded of him in conduct, define Masonic crimes and affix certain penalties. These may be described as the "disciplinary law" of the Craft. In the majority of cases when Masons are brought to trial for unmasonic conduct it is this disciplinary law that is involved. The important point about our disciplinary law, important at least for us here and now, is that the obligations are its foundation. I shall ask you to pay very close attention to this fact, and for this reason: The obligations appear as a portion of the Ritual ; much of that Ritual is symbolical and not to be taken literally ; therefore you may be tempted to feel that the obligations also are merely symbolical and are a kind of formality or ceremony. That is not true, for the obligations are in force in the same manner as all other definite law, are in fact themselves law in its most definite and specific sense. This is important for you to know and to remember at the outset of your Masonic career, because the obligations will always remain binding. Your conduct as a Mason is not left to the guidance of any vague mood or uncertain feeling, but is to be governed according to strict and clearly stated rules.

You may wish to know why it is, if this be true, that the penalties attached to the obligations are of a type so different from the obligations proper. If the affirmative and negative points of the obligations proper are to be taken literally, why not also the penalties? The answer is that the penalties are to be taken as they stand when they are correctly understood. The form of these penalties comes to us from history. Speculative

Freemasonry began in England with the organization of the first Grand Lodge, in 1717. At that time all crimes were understood to belong to either of two classes, heresy or treason. By heresy was meant some violation of the religious principles, morals and ideals of the state; by treason was meant some crime against the political and legal authority of the state. The conventional form of punishment for heresy was burning at the stake, or some variation of it ; for treason it was hanging, in some form.

These two sets of punishments, familiar to everybody for three or four centuries, became so identified with the two types of crime that they became synonymous with them. You can now understand our own penalties ; they mean that any crime against Masonry is either heresy, that is, a violation of its teachings ; or treason, that is, action against the authority of Lodge or Grand Lodge or against our laws. The penalties are a symbolical presentation of that truth, and truth it is because a Mason may be punished for violating the official teachings of Masonry as surely as for violating its written laws.

As for punishments literally in force, they may be: (1) "Reprimand or fine, or both. (2) Suspension from all the rights of Masonry for a definite time. (3) Expulsion. (4) In case the penalty of a fine be imposed, an alternative penalty of suspension, from all the rights and privileges of Masonry may also be imposed until the fine is paid." The penalties attached to the obligations express the general nature of the offence; the penalties prescribed above describe the punishments literally in force. No other kinds of punishment have ever been used by Freemasonry ; which is to say, a Mason, found guilty of violating the teachings of Masonry, of violating its written laws or of flouting the authority of its officers may be reprimanded, fined, suspended or expelled.

At no point does our Fraternity transgress upon the province of the civil authorities—to do so would violate the Landmarks—but within its own province it is itself a system of law and order. A body of unwritten law is in force within it. The Lodge and Grand Lodge, upon certain occasions, are legislatures and may rescind or modify old laws or adopt new laws by decision of duly qualified representatives ; both the Lodges and the Grand Lodge may interpret the law ; certain Lodge and Grand Lodge officers enforce the law ; and both the Lodge and the Grand Lodge may sit as courts for the trial of cases, may hear testimony, decide innocence or guilt, and affix penalties.

Such facts as these are of paramount importance to you as gradually

you form your conception of Freemasonry. Our Craft is not an open arena, a society in which members may go-as-you-please, a loose and formless social circle, but a completely organized institution in which law, the enforcement of law and punishment for crime are as serious and as real, within their own province, as they are anywhere outside it. The obligations, standing as they do as the climax and summit of each of the Degrees, are a sign of this, an expression of it, a visible embodiment of that system of law and order which is to the body of Masonry what the skeletal framework is to the body of man.

*Subject No. 3*

## THE LODGE AND GRAND LODGE

AT THIS point in your Masonic career you should receive some knowledge of the makeup and function of a Lodge and its relations to other Lodges in the same family (called jurisdiction) and the parent body (called Grand Lodge).

We will not go so deeply into construction as to show how a Grand Lodge is formed ; suffice it to say that the process is in a regular manner much after the same fashion as the construction of a Lodge.

Lodges are called "Private" because they are not "Grand." They are also called "constituent" because they are a part of the Grand Lodge to which they belong and they are also called "sub-ordinate." These facts you will have to take as such without further proof at this point. It is a law of Masonry and as such is irrefutable.

In one of the lectures of the First Degree you learned that "a Lodge is a certain number of Masons duly assembled, legally constituted, having the Holy Bible, Square and Compasses, with a Charter or Warrant empowering them to work." Let us look lightly at this—broken down into factors. "A certain number of Masons" (and they cannot be less than seven), no matter where they come from nor where they were "made" in the first place, assemble and assure themselves that each of them is a Mason paying dues to some Lodge some place and as such "are in good standing" and make resolution to form a Lodge.

This fact is made known to the nearest Lodge to their place of meeting which has been "legally warranted" by the parent body holding jurisdiction in that part of the country and request that a letter of character (for that is what they actually request) be forwarded to the Grand Master, through the Grand Secretary of the Grand Lodge, pressing or praying that a Dispensation be granted allowing the formation of a Lodge.

As it is necessary that a Lodge in its formative state pass through a period of probation before an actual Warrant or Charter can be granted this Dispensation is all that is asked for at the outset.

The Dispensation to form a Lodge being granted and such instrument having been dispatched to them and presented by a Deputy of the Grand

Master, the Brethren are set to "work" under this Dispensation and they continue so to labour until the Grand Master is satisfied that they are capable of carrying on permanently and he then recommends to his Grand Lodge that the "Charter" or "Warrant" be granted. This having been done they become "a legally Warranted" Lodge. At all times, when the Lodge is "open," that is in session and at "work," the Holy Writings and the Square and Compasses must be exposed on the Altar during the whole time the Lodge continues in session. Without such Holy Writings and Masonic Instruments no Mason "made" in any Regular and Duly Constituted Lodge can continue to "sit" in such a place. He should immediately retire from such company.

All Lodges attached to a Grand Lodge were erected in this manner at one time or another. The Grand Lodge has been created by the Lodges themselves to form the Supreme Governing Body over themselves.

All Lodges attaching to a Grand Lodge have the right and privilege of sending certain of their membership to attend at the regular communications of the Grand Lodge. Those eligible to attend such meetings are the Master of the Lodge, the Wardens for the time being and all Past Masters who have paid their dues to their Lodge and are, what we term, "in good standing." From these assembled Past Masters the various Officers of the Grand Lodge are elected, one of them as Grand Master and to him is given practically unlimited powers to regulate and function as he sees fit during his term of office.

Thus we see that Masonry is an undivided and indivisible unity, each part in organic connection with every other part. The Craft lives and acts as a whole. Grand Lodge is the Craft acting to regulate the affairs of the whole Grand Jurisdiction; a Lodge is the Craft living and serving in a community; between the two there can be no rivalry, least of all any antagonism whatsoever. Each exists to serve the other.

By "serve" we mean it in its most literal sense. If examine the nature and structure of Grand Lodge in all its parts, organs and agencies, you will find that everyone of them is designed, directly or indirectly, for the good and welfare of the Lodges. Grand Lodge has no selfish purpose but, like St. Paul's description of charity, "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own."

Let us consider this in some detail:—

It is by means of the legislative, judicial and executive powers of Grand Lodge that Masonic regularity is sustained. Without those powers we

should have no bulwark against clandestinism or spuriousness, and in a little while Masonry would be rent and torn by men twisting it to their selfish ambitions ; in the beginning, harmony would be lost ; in the end, chaos would reign. Through these same powers, as expressed in the Book of Constitutions, we have throughout all our many lodges, and their large membership, just and equal laws; every Lodge is organized and managed as is every other ; 'every Mason is obligated to the same duties, sustained in the same rights, and equal in privileges to every other.

It is through Grand Lodge that we have the same discipline throughout the Craft, so that as regards penalties and punishments all Brethren, regardless of station, stand on the same footing. When a Brother is charged with guilt before our laws it is the penal code enforced by Grand Lodge that protects him against a prejudiced hearing and guarantees justice.

Through Grand Lodge, inter-Lodge questions or differences are rapidly and equitably adjusted. The qualifications required of candidates are maintained at a high level. Boundaries of Lodges jurisdictions are fixed. The ballot box is guarded against prejudice of favoritism. The financial systems of Lodges are protected against dishonesty or carelessness. The Ritual is preserved unimpaired. The Antient Landmarks are everywhere upheld. There are many more instances that could be set forth of the manner in which Grand Lodge is a stay and a leader and an inspiration for the whole Craft but it would serve no good purpose and might have a tendency to confuse anyone beginning to seek Masonic knowledge. To understand, what has been here said, in principle is sufficient for any clear comprehension of the relationship of Grand Lodge to its constituent or subordinate Lodges and of the work it accomplishes for the Craft.

On the other side of the picture there are certain details concerning the Lodge's duties to Grand Lodge which help to complete the picture.

In order to exist and to do regular Masonic work a Lodge must keep, and at certain times exhibit, a Warrant or Charter from Grand Lodge. Among the books and records it is required to keep in its archives there must be a copy of the Grand Lodge Book of Constitutions.

Through its Secretary a Lodge must make certain reports to the Grand Lodge. These reports, when properly made out, give a true picture of the whole structure of the Lodge for the benefit of Grand Lodge or the Grand Master whenever it might be required.

If a Lodge becomes dormant or defunct (its Warrant surrendered for

any reason) its records and properties of all sorts are taken over by the Grand Secretary and held in trust until such time as the Lodge may be resurrected and once again "set to work" or otherwise disposed of as Grand Lodge may direct.

This in broadest outline is the relationship between a Lodge and Grand Lodge. If each point is carefully examined you will find that the laws, rules or customs incidental to it are designed wholly for the welfare of the Craft with nothing tyrannical or subservient in it. The powers of Grand Lodge and the corresponding duties of the Subordinate Lodge are coordinate, and both together exist for the welfare of Freemasonry in our Grand Jurisdiction.

# THIRD MEETING

*Subject No.1*

## THE FELLOWCRAFT DEGREE

YOU WILL recall that during the Middle Ages the various crafts were organized into societies called guilds. The membership of these guilds consisted of Apprentices, Fellows and Masters. The Master was the employer, the Fellow was the employee and the Apprentice worked without wages under the control of a Master. After a period of apprenticeship, usually seven years, the Apprentice who could prove his ability was made a Fellow of the Craft. When Operative Masonry was transformed into a Speculative Science, the words Fellow and Craft were combined to give a name to the Second Degree which was introduced at that time.

History thus gives us the clue concerning the position of Fellowcraft in the world of today, and in Masonic life. The Fellowcraft represents a man of mature years. It is he who must work in the quarries of life through the heat and burden of the day. On his shoulders rest the burdens of business and family responsibilities. By his skill and experience the arts are sustained ; to his keeping are entrusted the destinies of the state.

How is such a man to equip himself to grapple with the complex problems of life and successfully to perform the many tasks which will be laid upon him? Freemasonry suggests that he provide..him-self with the working tools, the Plumb, the Square and the Level, because he shall need at the outset great strength of character. The Plumb symbolizes truthfulness, honor and honesty. "Act on the square," is a familiar expression. But the Square represents other virtues: Dependability, faithfulness to obligations, loyalty to others. With the Level the Fellowcraft is to test his standing in relation to his fellows. When on the level he Will stand on a plane of equality, neither feeling inferior nor superior but in harmony with others. The Level, therefore, denotes a conduct that encourages fellowship, friendship, co-operation and goodwill.

In Masonic life the Fellowcraft stands between the Entered Apprentice and the Master Mason. No longer is he regarded symbolically as being crude and imperfect like the Rough Ashlar; yet he does not possess the experience, education and wisdom of the Master Mason. This is the theme of the central

symbol of the Fellowcraft Degree, the Middle Chamber Lecture.

The discourse on the Five Senses reminds the Fellowcraft that by means of these physical agents he learns, gains experience and grows 'in wisdom. When properly used they contribute happiness and satisfaction to his life. If abused or wrongly used the senses will involve him in pain and misery. The Fellowcraft Degree lays the emphasis on the right use of the senses realizing that often they behave like wild horses and must be tamed.

The Seven Liberal Arts and Sciences dealt with in the Lecture comprised the whole curriculum of schools during the period of Operative Masonry in the Middle Ages ; old Masonic manuscripts written over five hundred years ago contain instruction on these subjects. The Lecture also contains remnants of an educational program instituted by the Masonic Fraternity when schools were few and only the children of the well-to-do were given a liberal education.

These contributions of the past have been retained in the ritual to illustrate the great importance of education. It is not intended that the Fellowcraft should master all the seven liberal arts and sciences. But Freemasonry suggests that if he is to enjoy a well-trained and richly furnished mind he should be at least acquainted with these subjects.

The Middle Chamber is a symbol of the Masonic Life which the Fellowcraft reaches by a winding stair consisting of a series of steps. Before coming to these steps he must pass between two pillars. On the top of one is a globe representing the world, on the top of the other is a globe that represents the heavens. When taken together and worked out in practice these two globes suggest to the Fellowcraft that in his ascent toward the perfect life, (perfect here means complete) he must make use of helps of many kinds, some material, some moral and some spiritual.

The helps needed by the Fellowcraft are symbolized by the three, five and seven steps. The first three represent the first three Degrees in Freemasonry, their teaching, their obligations; and the practising of them as well. As material aids there are the Five Senses which furnish experience. The third requisite is education, represented by the seven steps consisting of the Seven Liberal Arts and Sciences.

The letter "G" is a symbol' that sums up the teaching of the Fellowcraft Degree. To our ancient brethren, the Operative Masons of the Middle Ages, the letter "G" stood for Geometry, which included all that was then known of engineering, architecture, chemistry and physics. This science

was the foundation of their art, the intellectual side of their work, 'the' secret which they guarded carefully lest others might rob them of their livelihood. Today the letter "G" still denotes a Masonry of the mind. It is also a reminder that in the last analysis we are but instruments in the hands of the Great Architect of the Universe with whom we must keep in tune if progress is to be made in our ascent to the Masonic Life.

In the allegory concerning the Middle Chamber the Fellowcrafts were pictured as going there to receive the wages due them. The Speculative Fellowcraft who reaches the Middle Chamber of the Masonic Life is likewise rewarded. His wages are the natural reward which comes to a man who has worked to improve himself ; honor, respect and those intellectual and spiritual powers that bring to the possessor a wealth of blessings. The

Fellowcraft Degree may not stir the imagination or play on the emotions. It is calculated to appeal more to the intellect ; and this it does in a dignified and scholarly manner. One may find in the teachings of this Degree much of practical importance. For to be truly successful in life one needs great strength of character, the fullest knowledge, the ripest experience, finest skill and a complete education. All of this is brought out in the Fellowcraft Degree. For this reason the Degree can never rightly be regarded as a mere stepping-stone between the First and Third Degrees.

*Subject No. 2*

## SOLOMON'S TEMPLE AND MASONRY

IN THE First Degree you discovered that King Solomon's Temple was an outstanding feature of its symbolism ; in the Third Degree you will find that much of the action takes place within or about it ; but it is in the Second Degree, which you are now studying, that it looms largest ; therefore it is fitting that at this time you be given some indication of its meaning to Masonry.

The Temple built by King Solomon, afterwards twice rebuilt and twice destroyed, has a larger place in human history than any other building. For three thousand years the building itself, or the memory of the building, has stood at the centre of the Jewish religion and traditions. It has always had an almost equally central place in the Christian religion, both in the Old and the New Testaments. Also, because it makes use of the Old Testament, and because King Solomon is so prominent a figure in its traditions, the Temple has a large place in Mohammedanism. Thus it is a central feature of great historic importance in the three principal religions of the Western World. But this is not all! Both as a building and as the centre for a cluster of ideas and traditions, Solomon's Temple has a place outside our religions comparable to that held by no other structure ; it appears and reappears in countless forms and often underneath many disguises, in folklore, mythology, literature, music, painting, sculpture, architecture, and theology.

Time does not permit me to review the facts concerning this place of the Temple in world life ; I must confine myself to it as the central feature in our Masonic system of ritual and symbolism. To make all the more impressive how central it is, let me remind you of a few details.

Mount Moriah, the hill on which the Temple was builded, appears in our symbolism. So does the Porch across which the Temple was approached ; to be "on the Porch" is a phrase we use to describe a candidate awaiting initiation. The two Great Pillars, J. and B., stand one on each side of the inner door of the Lodge room. The Brazen Sea appears in the Lectures. The Altar of the Lodge is a representation of the Altar of the Temple. The Sanctum Sanctorum stands at the centre of the Middle Chamber Lecture of the Second Degree. It is approached by Three, Five and Seven steps, as it was in the Temple. King Solomon and Hiram Abiff, the builder of the

temple, are the principal characters of the Third Degree. Our Lodge is called a quarry in commemoration of the quarries from which Solomon's craftsmen hewed their stone.

In Masonry however—and this is the point that needs first to be emphasized—both as a building and as a chapter out of history Solomon's Temple is used as a symbol; or rather, I had better say, a system of symbols. We are not interested in its history or architecture as such ; it matters not at all if the Ritual says certain things about it that cannot be verified by the records, because our ritual is intended to teach, not history, but certain moral and spiritual truths.

What, then, are these truths?

Freemasonry was founded centuries ago, as you have already learned, by the Operative Masons. They were builders of structures of stone and wood, trained craftsmen working with their hands in the quarries and on the scaffolds, and the great purpose of their art was to shape and set stone so that the design laid down on the trestle board would stand embodied, in every part and detail, before the eye.

In the course of time this Operative Craft developed into a Speculative Fraternity. Masons ceased to be builders of wood and stone and became builders of men, architects of human life. What kind of human life should Masonry build? It shall be human life as pictured symbolically by the Temple that Solomon built on Mount Moriah.

That Temple was built by a king able to command thousands of workmen, rich enough to purchase the finest of materials brought from the ends of the earth, a wise king who knew exactly what he was doing and why. So should a man be a king over himself, in the building of his life, using his five senses and all his faculties as his workmen, selecting out of the quarries of his nature only such materials as a king would use, and wise enough to plan his life all right.

King Solomon called to his assistance the most expert builder he could find,—Hiram Abiff, who was also a skilled worker in brass and in the precious metals. So also should a man call into the building of his life only the best 'influences and the noblest of teachers, such as understand life and know how to shape it to the end of goodness, beauty and truth.

At the centre of Solomon's Temple was a Holy of Holies, or Sanctum Sanctorum; this was not an architectural device, or a thing done for display,

but that about which the Temple was built, its purpose as a structure, the centre according to which all else was designed. Similarly there must be a Holy of Holies at the heart of a man, in his soul, in his conscience; principles and ideals such that he would prefer death to having them profaned by evil.

Solomon's Temple was dedicated to God. By the dedication of a building is meant the purpose to which it is set aside and devoted—the one reason for its being. So must a man dedicate himself to God, make it his will to do God's will, make it his work to do God's work, lest he miss his calling as a man and become only an animal.

You will see by this that Masonry's conception of human life is a spiritual ideal—not ideal in the sense of something remote, unattainable, too fine for daily existence, but ideal in the sense of plan and purpose. Masonry sees the life of the senses as something fine and noble, never to be despised ; it sees in the skilled hand and trained faculties a value without which there could be no civilization; it sees in the powers of the mind a splendor by which the world is irradiated ; it sees in the four-square moral character a power without which all existence would become degraded into something impossible to endure ; but over and above these it sees the spiritual life as that under which, and for which, all these other virtues and powers exist and to which they must be dedicated unless they are to become forces of death and evil, like those ruffians you will encounter in the Third Degree, who, because they played false to their dedication, became powers of destruction.

By the soul is meant that in a man by which he regulates and controls all else,—his body, his moral actions, his mental work, his feelings, his habits, his conduct—it is the grasp he has on himself as a whole and of life as a whole. At one time Solomon's Temple was a mere mass of unshaped material lying in loose piles along the side of Mount Moriah ; then this material was given shape and meaning by art ; at the end it ceased to be merely a building at all and became the sign and embodiment of the spiritual life of a people because of its dedication. By this Masonry teaches us that the, raw materials of our own nature, feelings, passions, appetites, instincts, senses, faculties, physical limbs and organs, may by art be so shaped, and by consecration to the Highest be so dedicated, that the whole man will be transformed, making him worthy to feel that after using his Five Senses, and laboriously climbing the Winding Stairs, he is entitled to enter the Holy of Holies.

*Subject No. 3*

## THE MASON AS A CITIZEN

THE Operative Masons of the Middle Ages drew up a code of rules or regulations to govern the behaviour of the members of the Craft. These they called "charges." Today they are known as the Ancient Charges and they constitute the basis of Masonic law.

Among these Charges is one that states "a Mason is a peaceable subject to the Civil Powers, wherever he resides or works and is never to be concerned in plots or conspiracies against the peace and welfare of the Nation."

Another law of the Masonic Fraternity is that no candidate or Brother can be questioned as to his peculiar mode of religious faith or political opinion, nor can any discussion upon such subjects be permitted in any assembly of the Craft.

At the time the Old Charges were written the people had no direct vote or voice in their own government ; they were ruled by kings, and often the dynasty to which a king belonged was challenged in its right to rule by some other dynasty, or even by more than one of them. Under such conditions a rebellion or a revolution was the only method by which a government could be changed; what was then called a "political party" was a group of adherents to a dynasty. Almost every then-existing organization, including even churches and colleges, took sides with one dynasty as against the other. You may from this see how exceptional and extraordinary was the Masonic Law ; it took the position that this system of warring parties, fighting over the very existence of government, was hurtful to mankind and a great danger to a people, and that it ought to be replaced by the principle of goodwill and peaceable and harmonious co-operation. It was a part of the mission of Masonry to stand for that principle and it consistently kept itself aloof from the warfare of con-tending parties and forbade any member to take part in them as a Mason.

Here in Canada we have, as you know, political parties. Instead of quarreling with each other as to what the government shall be, our parties are in contention as to what the government shall do ; and instead of deciding which one or another shall triumph by means of rebellions and revolutions, our parties make use of political campaigns, and while these

campaigns do not result in the shedding of blood they often result in a great deal of bitterness, and general disharmony. In the face of this modern situation our Craft continues to take the same position that it took in an earlier time ; it believes that these bitter, partisan contentions are hurtful to the people, dangerous to the general welfare, and subversive of sound government, and that the welfare of the State can be secured only by goodwill, toleration, and a patient, friendly co-operation. It therefore refuses to participate in partisan politics and it forbids its members ever to do so in the name of Masonry.

It is now possible for us to define the Masonic conception of citizenship. On the negative side citizenship is not partisanship ; indeed it is the opposite of partisanship, which means to exalt the interest of a party above the interest of a whole people. On the positive side it means that in all his relations with the community and the State a man is motivated and controlled by the principle of fraternalism, which means that as one of the people, he works for and with the people in the spirit of goodwill and for the sake of the general good.

Masonry's sole concern is that we act throughout in the spirit of and according to the guidance of fraternalism ; how we are to apply it in detail or upon local occasion it leaves wholly to our judgment. A Mason, let us say, is an active worker in some political party. What party it is, what may be his opinion on political issues, is for him to decide ; but as a Mason he will not hate those who differ from him, nor enter unjust intrigues against them, he will not set up his own party in opposition to the public good, nor will he use his Masonic connection for political party purposes.

He may be an active member of a religious body. It is for him to choose that body ; nobody has any right to dictate to him as to this. His beliefs are held sacred to his own conscience ; but as a Mason he will have goodwill toward men of a different faith, will not be actuated by prejudice or intolerance, nor will he be a party to making war upon any other religious communion, however much in error he may deem it to be.

In his social life he may belong to any circle he wishes, wealthy or poor, and enjoy his companion-ship of such as please him, nobody else having any right to dictate what club he shall belong to or in what circle he moves ; but as a Mason he will not consider his own circle above others, or despise those who may not be as fortunate as he in his social relations, for such snobbery is repugnant to the principle of fraternalism.

Again, it is possible that he may feel a pride of race, may cherish the traditions of his own people, may love its language and prefer its customs. If so, nobody has the right to forbid him, for it is a right and honorable in every man to respect his own blood ; but as a Mason he will not therefore despise others of a different race, or seek at their expense to exalt his own, for there is nothing more un-Masonic than race prejudice.

So long as we are loyal to the principle of fraternalism in all our dealings with others Free-masonry asks nothing further of us, and it leaves it wholly to us to decide what form our citizenship shall take in detail, or where we shall find our own niche in the great structure of the public life. This is only another way of saying that towards us, its members, it practices the same fraternalism that it enjoins upon us to practice towards others.

From this you will clearly understand why neither any Lodge nor Grand Lodge, nor any group of Masons as such, ever interfere with matters of church, state, or society, or joins one party as against another. It is nevertheless not inconsistent for the Craft to perform at times such services to, the community as stand by common consent on a level beyond all parties. I call your attention to certain of these:—

In times of general calamity Grand Lodge, after appealing to the Lodges for co-operation, may send sums of money to relieve the sufferers.

In more than one instance Lodges or groups of their members have assisted to raise funds for or to build public libraries, which are a form of service in behalf of enlightenment that is enjoyed by all classes of a community.

Also the Craft often appears publicly to lay the cornerstone of some public building. or otherwise to assist in similar ceremonies of a general kind.

For many generations it has been especially friendly to the public schools, not alone because its own motto is "Let There Be Light," but because the children of every family in a community may enjoy educational privileges regardless of race, creed or party.

Above all it has been an aider and helper of all forms of general charity, asylums, homes, orphan-ages, hospitals, and the less special forms of public relief.

To sum up, If a Mason asks, How am I to apply the teaching of Masonry to citizenship? the answer is, That is for you to decide, and

according as you have opportunity. All that is required of you is to be guided throughout by the principle of fraternalism, in which case nothing more will be asked of you because you will then be, as the Old Charges require, "a peaceable subject to the Civil Power."

# FOURTH MEETING

*Subject No. 1*

## SYMBOLS AND ALLEGORIES OF THE THIRD DEGREE

BY THIS time in your experience with the Ritual and from your meetings with us you have learned for yourself that every phrase, event, and other detail in the ceremonies of initiation are full of meaning; not a single item is in them merely for effect or as an ornament. This is especially true of the Third Degree. In it you will find, to a larger extent than elsewhere, the deeper secrets and pro-founder teachings of our Fraternity. You passed through the Degree in one night; to understand it will require many nights, and though you may study it for years to come you will never exhaust it. In the few minutes I now have I can give you but a few hints of its meaning, and those in the hope that they may inspire you to study the Degree for yourself.

The symbolism of the First and Second Degree was for the most part designed around the art of architecture ; their purpose was to teach you to be a builder, in the First a builder of yourself, in the Second a builder of Society. In the Third Degree the symbolism takes another form, although its background continues to be architecture, and its action takes place in a Temple. It is a spiritual symbolism, cast in the form of the life and death of the soul, and its principal teaching is that if a man has permitted himself to be buried under-the rubbish heap of\_ his sins and passions and lusts, it is possible for him, if he has learned the secret of the spiritual life, and with the help of God and of the Brotherhood, to rise again into a new life. This teaching gives us the key to the whole Degree, and in the light of it all its symbols, emblems and allegories must, be understood.

The note is struck in the Scripture Reading, a chapter out of the Book of Ecclesiastes. In this chapter we have a picture of a man, once flushed with health and filled with strength, who is now brought tottering by age to the brink of the grave. This last breakdown in human nature is one of the bitterest of all the experiences man is called upon to bear ; but even this, the chapter tells us, will become a light burden to him who learned to trust in God, for God is the God of old age and of the soul after death as much as He

is the God of youth and strength. The Working Tools of the Degree are all the implements of Masonry, but chiefly, the Trowel, by which we are taught to lay the cement of brotherly Love. But Brotherly Love itself has its source and seat in the soul. To love a man above his sins, to cherish him in spite of his faults, to forgive him in all sincerity, to bear with him and to forbear, all this is possible only to us as we live in the spiritual life and have our souls purged of lust and selfishness.

The Tragedy of Hiram Abiff is the climax of the Degree ; is, indeed, the climax of all the ceremonies of Masonry of whatever Degree ; you will have that discussed at another time. Next in importance to it, and in many ways equal in interest to it, is that acted allegory called The Search For That Which Was Lost. This allegory has a historical background.

To the early Jewish people a name was something peculiarly identified with a person, and always was held in reverence, sometimes was kept in secret and a substitute name was used in daily life. It was natural for them therefore to hold the name of God in extreme reverence. In their earliest period this holy name was never pronounced above a whisper ; after a while only the priests were permitted to use it ; finally, only the High Priest, and then he whispered it when alone in the Holy of Holies on the Great Day of Atonement. During some national calamity, perhaps at the time of the Babylonian Captivity, the High Priest was destroyed before he had opportunity to pass it on to his successor. In that way the Name was lost.

You may be wishing to remind me that the Jews had sacred writings and in them the Name must have been preserved. They did, but their written language had this peculiarity : the vowels were understood, not written, just as in our own language pronunciation is understood. The consonants of the Divine Name were known, J H W H, but not the vowels, and therefore not the Name.

This historical incident appears in our Ritual in the form of an allegory. A Word was possessed ; the Word was lost ; the candidate is sent in search of that which was lost.

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

You may wonder why it is that the Ritual itself does not explain fully and clearly the meaning of this symbolism and all the others like it, why it leaves it to the candidate to find out the meanings for himself. There are three reasons for this silence, apparently so strange ; first, there isn't sufficient time to explain them all fully would require not three nights but thirty, and perhaps three hundred. Second, it is one of the secrets of the Masonic life that we grow by what we do for ourselves infinitely more than by what others do for us ; moreover, the Ritual presupposes that we are grown men, not boys in school, and that each of us will have the ability to do our own. thinking. Third, the method of the Ritual is to bring us into the presence of the greater truths of life and to keep us there, knowing that their mere presence will in the long run have a deep influence over us ; each man is left to work them out in detail according to his own needs.

What if a man has reached middle years and finds when he stands before these undeniable and all-important truths that he has missed them, or been faithless to them, has gone backward and not forward, is not blameless, in his heart, lives unjustly, has ignored the fact that his life is in God's hands, and has neglected to take into account the swift passage of time so that he has made a wreck of his life and finds himself buried under a pile of rubbish ? Is there hope for him? It is the central teaching of the Master Mason Degree, expressed in the Tragedy of Hiram Abiff, that there is a way for him to recover the possession of his own life, that he can be raised into a new manhood, lifted from the dead level—which means the level of death ! —to a living perpendicular. He may be called back from a grave that is more terrible than the dissolution of the body! By dying to his old life, by repudiating it, by finding again his faith in God—for the Power of God and the Power of the Brotherhood are there for him as much as for any other man —this is the path of his recovery.

*Subject No. 2*

## THE LEGEND OF HIRAM ABIFF

WHILE taking the Third Degree which is so well named the Sublime Degree of Masonry, you were doubtless impressed by the Tragedy of Hiram Abiff above and beyond all other features of its extraordinarily impressive ceremonies. As the Degree itself is the climax of initiation, so is that Tragedy the climax of the Degree. To know and to understand it and to appreciate at the full its profound richness of meaning will be a possession to you as long as you live. To assist you to that end I shall make a number of suggestions and call to your attention certain important facts about it.

It is first of all important to understand that the Drama of Hiram Abiff is a ritualistic drama. We all know what a drama is, a conflict between a man and other men or between him and other forces, resulting in a crisis in which his fate or fortune lies at stake. The crisis, or problem, is followed by a resolution or solution ; if it runs out in favor of the man the drama is a comedy, in the true and original meaning of that word as a happy ending ; if it runs against him, and as a result he becomes a victim or a sufferer, it means that the drama is a tragedy. By drama in either sense I do not refer to plays as they are acted on a stage, which are not dramas at all but representations of dramas.

I refer to drama as it occurs in our own lives, to each of us, and in our daily experience. The only reason for our interest in reading or seeing stage plays is because they mirror the dramas in real life in which we ourselves are the actors.

But the ceremony of Hiram Abiff is not only a drama ; it is a ritualistic drama, and the major emphasis should be placed on that word. What is a ritual? It is a set of fixed ceremonies which address themselves to the human spirit solely through the imagination. A play in a theatre may-be built around some historical figure or some historical event, as is the case in Shakespeare's plays; about the.. English kings and about Julius Caesar; and if the figures and events are not actually historical, they are supposed, or feigned, to be, so that the facts of time, place, and individual identity are of necessary importance to it. A ritualistic drama on the other hand does not pay any heed to historical individuals, times or places, but moves wholly in the realms of the spirit, where time, space and particular individuals are

ignored. The clash of forces, the crisis and fates of the human spirit alone enter into it, and they hold -true- of .all men. everywhere' and always, regardless of who. they are, or where and when they are.

Since the drama of Hiram Abiff is ritualistic, it is a mistake to accept it as history. There was a Hiram Abiff in history, but our Third Degree is not interested in him, its sole concern is with a Hiram Abiff who is a symbol of the human soul; that is, its own Hiram Abiff. If therefore you have been troubled with the thought that some of the events of this drama could not possibly have ever happened you can cease to be troubled ; it is not meant that they ever happened in ancient history but that they are symbols of what is happening in the life of every man.

For the same reason it is an inexcusable blunder to treat it as a mere mock tragedy, a serio-comedy. Savage peoples employ initiation ceremonies as an ordeal to test the nerve and courage of their young men, but Freemasonry is not savage. Boys in school often employ hazing, which is a horse-play caricature of the savage ceremonial ordeals, but Freemasonry is not juvenile. The . exemplification of our ritualistic drama is as sincere, as solemn, as earnest as a prayer before the altar of a church ; he who takes it trivially or even with a perverted humor, betrays a shallowness of soul which makes him unfit ever to have become a Mason.

Hiram Abiff is the acted symbol of the human soul; yours, mine, any man's. The work he was engaged to supervise is the symbol of the work you and I have in the supervision, organization and direction of our lives from birth to death. The enemies he met are nothing other than the symbols of those lusts and passions which in our own breasts, or in the breasts of others, make war on our characters and our lives. His doom is the same doom that befalls every man who becomes a victim to those enemies, to be interrupted in one's work, to be made outcast from the lordship (or master-ship) over one's own self, and, at the end, to be-come buried under all manner of rubbish—which means ill fame, defeat, demoralization, disgrace, weakness, misery, evil habits and scorn. The manner in which he was raised from that dead level to that living perpendicular again is the same manner by which any man, if it happens at all, rises from self-defeat to self-mastery. And the Sovereign Grand Architect, by the power of whose word Hiram Abiff was raised, is that same God in Whose arms we ourselves forever lie, and whose mighty help we also need to raise us out of the graves of defeat, or evil, or death itself.

Did you ask yourself, while participating in that drama, why you were made to participate at all? Why you were not permitted to sit as a spectator? You were made to participate in order to impress upon you that it was your drama, not another's, there being exemplified ; because no man can ever be a mere spectator of that drama, since it takes place in his own soul ; and because it was intended that your participation should itself be an experience to prepare you for becoming a Master Mason by teaching you' the secret of a Master Mason, which is that the soul must rise above its own internal enemies if ever a man is to be a Mason in reality as well as in name, for the reality of being a Master Mason is nothing other than to be the master of one's self.

Did you ask why it was that the three enemies of Hiram Abiff came from his own circle and not from outside? It is because the enemies to be feared by the soul are always from within, and are nothing other than its own ignorance, lust, passions and sins ; as the Holy Bible reminds us, is not that which has power to kill the body that we need most to shun, but that which has. power to destroy the spirit.

Did you ask why it was that after Hiram Abiff was slain there was so much confusion in the precincts of the Temple, so much anarchy among the Craftsmen? It was because the Temple is the symbol of a man's character, and therefore breaks and falls when the soul, its architect, is rendered helpless ; because the Craftsmen are symbols of our powers and faculties and they fall into anarchy when not directed and commanded by the will at the, centre of our being.

And did you ask why the Lodge appeared to, neglect to explain this ritualistic drama to you at the end of the Degree? It was because it is impossible for one man to explain the Tragedy of Hiram Abiff to another ; each must learn it for himself ; and the most we can obtain from others is just such hints and scattered suggestions as these I have given you. Print the story of Hiram Abiff indelibly upon your mind ; ponder upon it ; when you yourself are at grips with your own enemies recall it and act according to the light you find in it. In so doing you will find that your own inner self will give in the form of first-hand experience that which the drama gave you in the form of ritual, and you will be wiser and stronger for having the guidance and the light the drama can give you.

*Subject No. 3*

## THE DUTIES, PRIVILEGES AND RIGHTS OF A MASTER MASON

YOU WILL not find the duties, privileges and rights of a Master Mason existing in list form anywhere in Freemasonry, clearly stated and numbered and in so many words ; rather, they are scattered here and there, each in its own proper context, some in the form of symbols, others in the form of customs, others still in the form of laws, and some are explicit while others are implied. I shall therefore make no effort to present you with an exhaustive catalog of them but instead will deal with them all together, in a general way.

A Master Mason's first duty is obviously to live and act consistently with all the points covered by his obligation ; unless this is done he cannot perform his other duties nor will he be able to claim his rights and privileges. With this laid down as a foundation, we can pass on to discuss in detail a number of those duties and rights which necessarily follow. It is a Master Mason's duty, legal or moral, to pay his share of the financial costs of the Fraternity, promptly and ungrudgingly, and whether in the form of dues or taxes, of assessments or of voluntary appeals.

He has the right of holding membership in some Lodge and it is his duty to do so. If there be more than one Lodge in the city or town in which he resides it is his privilege to choose the Lodge to which he makes his application, there being no law to compel him to join one rather than another. If there be only one Lodge in or near the place he resides application must be made to it. He cannot apply in some distant place from his home without the consent of such Lodge. He can demit, that is, withdraw from membership in his present Lodge if all his dues be paid in full. He may then apply to any Lodge anywhere for membership therein, presenting his demit with his petition to such Lodge. While he remains "demitted" he has no Masonic standing whatever. Our Constitution provides that if he remains unaffiliated he "shall not be allowed to visit any Lodge, or join in a Masonic procession, nor be entitled to receive Masonic relief or burial."

From this it follows that he has the right of affiliation. If he moves permanently to some other community he is not required to maintain membership at a distance in his first Lodge, but may petition for membership in a more convenient. Lodge. In our own Province he has the privilege of

affiliating with a second Lodge while maintaining membership in the first. Visiting in Lodges in which he does not hold membership is both a right and a privilege though not a duty. It is a right in the sense that he may at will seek to gain admittance into any regular Lodge ; it is a privilege in the sense that his admittance into some given Lodge is contingent upon his being vouched for, or examined, and of being permitted to enter by the Worshipful Master. But if a Mason is not permitted to enter some given Lodge at a certain time the fact does not cancel his right to seek to visit it at another time or seek to visit any other Lodge. This means that the right to visit is indefeasible.

If he seeks to visit a given Lodge he has the right to be vouched for if some member of it has sat in Lodge with him or otherwise is willing to be responsible for his avouchment. This means that he is not compelled to undergo examination every time he seeks to visit.

Masonic relief, like visiting, is both a right and a privilege. It is a right in so far as every Master Mason has the lawful right to ask for it upon need, without derogation of his dignity or endangering his standing, and his asking may be of some Lodge or of some other Master Mason. On the other hand, it is a privilege in that neither a Lodge nor a Mason is compelled to give relief when and as it is requested. The Lodge is not an insurance society, an organized charity, or a death benefit association, nor is any guarantee given any member that he will receive what he asks for. Each Lodge and each Mason is under obligation to heed the call for relief; but at the same time each is free to use its judgment in a given case ; whether or not to extend relief at all, and if so in what form.

A Master Mason has the right to ask for a demit, and if he is clear on the books and otherwise in good standing it is expected that the Lodge will grant it. It is not compulsory that a Mason shall remain in a given Lodge, for if it were, membership might be degraded into a penalty or a form of persecution, and it is allowed that one may hold his membership where he is happiest or it is most convenient.

If through his own fault or misadventure he is brought to trial in his own Lodge on charges of un-Masonic conduct, and if he is found guilty, he has the right of appeal to Grand Lodge. This right is his guarantee against possible injustice, more particularly against possible local prejudice' or against spiteful prosecution by some private enemy.

Every Master Mason has the right of Masonic burial. This means in practice that usually it is his family that has the right of requesting this honor. This right is of more importance than it may at first appear. Imagine that a man has held membership in a Lodge for many years ; imagine that without giving just cause the Lodge refuses to give him Masonic Honors at death ; what will the community think? It will naturally think that some secret disgrace has attached to the dead, known only to the Lodge, and both his name and his family will suffer accordingly.

Among the most important of all his rights is his right of trial by his peers under regulated conditions with freedom to present evidence. This assures him that no Lodge or any officer or member of it can remove him out of malice or spite, or that he can be made to suffer the extremest penalties of Masonry out of idle gossip or mere hearsay. In short, this right of trial guarantees him all the securities of justice.

As for a Master Mason's privileges, they are to be described in principle and in spirit rather than in detail because they vary much in detail and often depend on local conditions. He has the privilege, which also is in certain respects a right, of a voice in his Lodge, a vote, and of holding office. He, has also the privilege of giving Masonic service, one of the principal sources of the joy one may find in his Masonic life. Beyond these is a set of privileges which depend much on circumstances. A Lodge may do many things which are neither required nor prohibited by law; it may hold social affairs, give special entertainments, offer special programs, may foster some kind of Masonic educational enterprise, an employment committee, may have a library, maintain club rooms, may maintain a bed or a ward in a hospital, a lot, a set of lots, or even a cemetery of its own, all of which it may do according to its abilities or the wishes run of its membership. The same holds of Grand Lodge ; it also, wholly out of a spirit of service and not from compulsion, offers many privileges which are as open to the individual Mason as to the Lodge. Membership gives no man the right to demand these things of either the Lodge or the Grand Lodge, but if, thanks to circumstances and good fortune, they are offered, each and every member has the same right to enjoy such privileges as any other.

Beyond all the specific duties, rights and privileges I have thus far enumerated there stands a more general region in which all are mingled together. I refer to that whole domain of Masonry's teachings, its ritual and symbols, its history, its ideals of jurisprudence, its philosophy, its literature, the whole of it in so far as we describe it as a Royal Art. In so far as that

Royal Art includes truths, ideals, and teachings, every Master Mason is under a duty to be faithful to them ; it is his right to be taught that Art, and to have it in its fullness, none of it being reserved for a privileged few ; and it is his to enjoy all the privileges it offers to the spirit, the mind, the heart. All that Freemasonry is, all that it means, all that it has to give or to offer, belongs to every individual Mason in the same way and to the same extent as to all others, no one of them or any group of them having any special privileges in it whatsoever. We ask you, my Brother, to bring this fact home to yourself, and to know that however onerous your duties may prove to be, or however rigidly your rights may at times appear to be regulated, all such burdens sink into nothingness by comparison with this one privilege; that Freemasonry in all its height, and breadth, and length, and richness belongs to you to use and enjoy.

*Subject 4 (a)*

## THE BALLOT

IN AS much as it is now your privilege and also I your duty to use the Ballot, it is desirable that you should know something concerning its use and abuse.

The purpose of the Ballot is to decide whether the petitioner possesses the necessary qualifications. A man may be upright and honorable, be a good citizen, a loyal friend and yet not have the required qualifications ; for he may have some physical defect that makes him ineligible for membership. The petitioner may have many admirable qualities ; yet if his presence would disturb the peace and harmony of the Lodge it becomes a duty to exclude him because the welfare of the members of a Lodge takes precedence over the desires and ambitions of any petitioner.

It is un-Masonic for a member of a Lodge to put a black ball into the ballot box because of personal spite or private prejudice toward the petitioner. A Mason casts his ballot as a spokesman or sentinel for the Fraternity ; it is not to be used as an instrument for purely personal advantages. On the other hand and notwithstanding a favorable report submitted by the Investigating Committee, if he has certain knowledge concerning the petitioner and is convinced that the petitioner does not possess the necessary qualifications it is his duty to cast his ballot accordingly.

The Ballot is secret. It is a violation of Masonic law for a member to tell how he voted, to discuss the results of the Ballot or to discuss the petitioner. None of the transaction should ever go to the outside world. It is a private matter of the Lodge and moreover the petitioner must be protected.

The Ballot is irrevocable. Once it is taken there is no appeal from its verdict. However, if a Master is convinced that error has been made while taking the ballot he may order another to be taken; but once the transaction is declared completed and closed it stands finished beyond recall.

Lastly, the Ballot not only has the power to exclude the unworthy ; far more impressive is its power to admit a man into full and free fellowship with other members of the Fraternity. When once admitted no member can object because of his race, religious creed, political views, education or

financial position. Nor can he rightly be objected to because of personal traits that may irritate. The Ballot accepted him and it is the duty: of every member of the Lodge to treat him as a Brother so long as his membership shall last. A lodge room has two doors. One called the Outer Door stands between the Lodge and the out-side world. It is kept sacred to the members of the Fraternity who alone may pass or re-pass through it ; it is guarded by the Tyler and his sword. The other door, known as the Inner Door, separates the Lodge room from the Preparation room. Through it enters the candidate. It is therefore the entrance into the Masonic life. As the Tyler stands on guard at the outer door to keep out all who are not Masons, so the Ballot stands on guard at the inner door to exclude from membership those who are not qualified to be made Masons. This makes the Ballot the most sacred thing in Freemasonry, except the Holy Bible.

From all I have said it will be clear to you how important is the Ballot and why great care should be exercised in its use.

*Subject 4 (b)*

## MASONIC ETIQUETTE

MAN IS naturally a social creature and his craving for companionship often finds satisfaction in the club or society. Centuries of experience in social contact, whether it be in the street or in the ballroom, has developed codes of manners or rules of conduct without which society could not work smoothly. These rules governing proper behaviour are called etiquette. There is an etiquette of the street, of the church, schools, of club and theatre ; in short, there is a code of good manner or etiquette, implied or written, for all kinds of social gatherings. It is natural therefore that in a society like the Masonic Fraternity there should be etiquette. This is called Masonic Etiquette.

Masonic etiquette embraces the whole structure of the Fraternity, its ceremonies, its officers and members. Time does not permit me to cover the manifold subjects that come under Masonic etiquette. But there are certain things which I think you should know that your contacts with your fellows may be pleasant; that your actions will not cause embarrassment to you and others ; and that by being so informed you will appreciate more fully the society of which you are now a member.

THE ALTAR. From ancient times the, space between the Master's chair in the East and the Altar has been deemed sacred ground. It is customary also that there should be no obstruction between the East and the Three Great Lights while the Lodge is open. The Three Great Lights are the particular responsibility of the Master and his view of them should never be obstructed. For these reasons a Brother should not pass between the East and the Altar unless the ceremonies require him to do so.

THE APRON. The apron is always to be worn in such manner that it will be visible. If wearing an overcoat at a funeral, for example, the apron is worn on the outside. Otherwise it may be worn under the coat provided the apron is easily seen. The apron should be put on before entering the Lodge room and be properly and neatly adjusted.

CORRESPONDENCE. When addressing mail to a Brother Mason do not put his Masonic title on the envelope. Address it in the customary manner, as Mr. John Smith, for example. In the letter, however, the title should be written as part of the address.

**DISCUSSION IN LODGE.** Any non-Masonic subject by which men are divided into classes, cliques or feuds is at all times forbidden. All expressions of bitterness or ill-will, slurs on members, officers or the Lodge itself and discourteous remarks are condemned by the principles of common courtesy and etiquette; they have no place in Lodge discussions. When a Brother wishes to say something he rises and addresses the Master, although he may face the Lodge in order to be heard better by the members present.

**ENTRY.** On entering the Lodge after it has been opened, the Brother advances to the Altar and salutes the Master with the sign of the Degree indicated by the position of the square and compasses. If the Master is occupied the Brother faces the West and salutes the Senior Warden. In either event the salute should be given accurately and not in a slipshod manner, not forgetting the correct position of the feet. Entry is to be made through the outer door. This door is also to be used on leaping.

**PUBLICITY.** The communications of a Lodge and all that takes place therein are as secret as the Ritual. Therefore, it is un-Masonic to announce or describe them in public and generally to talk about them in private.

**TITLES.** "Brother" is as much a title as the titles applied to Officers of the Fraternity. It is not a sentimental or familiar form of address. Consequently one does not address a Brother in the Lodge as Bill Jones, for example, or as Brother Bill but as Brother Jones.

**BEHAVIOUR.** The Holy Bible displayed on the Altar of a Lodge room, the serious purpose of the rites and ceremonies of the Fraternity, seem sufficient evidence that behaviour in a Lodge should be fitting to such an atmosphere. Loud talk, moving about, laughter, smoking or jocular behaviour are out of place in a Lodge room as they are in a church. This is particularly true during the ceremonies attending initiation and it applies especially to the work of the Third Degree. These few examples of Masonic etiquette will be sufficient to show that proper behaviour is required of the Craft ; that due consideration must be given to the feelings and rights of others ; that courtesy and respect should govern our conduct ; in short, that a Brother should act like a gentleman. Finally, I draw your attention to the Article on "Behaviour" given under the Charges of a Freemason which you will find in a copy of Constitutions and General Regulations, a copy of which has been given you. I suggest that you read this care-fully.

*Subject 4 (c)*

## CONCLUSION

YOU WILL have observed that the Masonic Fraternity is a society composed of free men, free in thought and action, who are bound together by a belief in Deity, by a tie of obligations taken freely and solemnly and by a belief in the dignity and brotherhood of man.

The purpose of the Fraternity is to build men of good morals, men of strong character, men of good-will, who are seekers after truth and who are generous in the relief of those in distress. "To set the Craft to work" means, therefore, to work on -building character, and the instructions given are the teachings contained in the Ritual and in the Practices of Freemasonry. The unique method of symbolism employed by the Fraternity allows each member to interpret these teachings according to his capacity to understand and to apply the knowledge obtained according to his needs.

There are other features of the Fraternity that are of much importance to Craft life. Fellowship is one. This is the natural result of an intimate association enjoyed by Masons during the hours of labor and while at refreshment. Out of this may come true friendships which as you have probably discovered, are as precious as they are rare. Then there is entertainment. To what extent entertainment may be enjoyed by the Craft as such depends on the activity of the individual Lodge and the financial strength of its membership. Another feature is Masonic relief, lest in our concern for self-improvement we become self-centered and forget our less fortunate Brother or others in distress. Masonic relief may find its way through various channels : Assistance may be given to a distressed worthy Brother, his widow or orphans ; members of the Fraternity may make a voluntary contribution to the support of schools for orphans, hospitals for crippled children, homes for the aged Mason, or a collection may be taken for the relief of the victims of some great calamity.

As you enter more fully into Masonic life you will find in our ancient and honourable Fraternity much that will be helpful as you travel along the road of life. The benefits, derived as a result of membership in the Fraternity depend largely on the effort made by the individual to obtain them. No school or 'university can guarantee to the student success in the trade or profession he has chosen to follow. All the student can be assured of is

instruction in fundamentals. It is up to him to master the subjects taught and after graduation to apply the knowledge gained to his own advantage. So it is with the instruction on the art of living given by the Fraternity. We as Masons are expected to study the art diligently and to apply in our daily life the knowledge gained to our advantage. By such application we grow in stature, moral, mental and spiritual. The practical result of such a growth is simply this: The man of ability and integrity is always in demand ; a wise man makes fewer mistakes than a foolish one ; a charitable attitude toward man makes him better understood and wins his respect and co-operation. And so, like our ancient brethren who commanded higher wages by becoming proficient in the operative art, the Speculative Mason by becoming proficient in the speculative science is rewarded by a greater satisfaction in life and success in the pursuit of happiness.

Finally, let me remind you that the world is in need of Master Masons ; men who know the meaning of Apprenticeship ; men who possess the skill, moral courage and stamina of the Fellowcraft ; men who have acquired the knowledge, wisdom and the power of self-control of the Master Mason. Yes, the world needs us as Master Masons ; we need Freemasonry ; and the Fraternity to which we belong needs our unqualified support in its great work.