

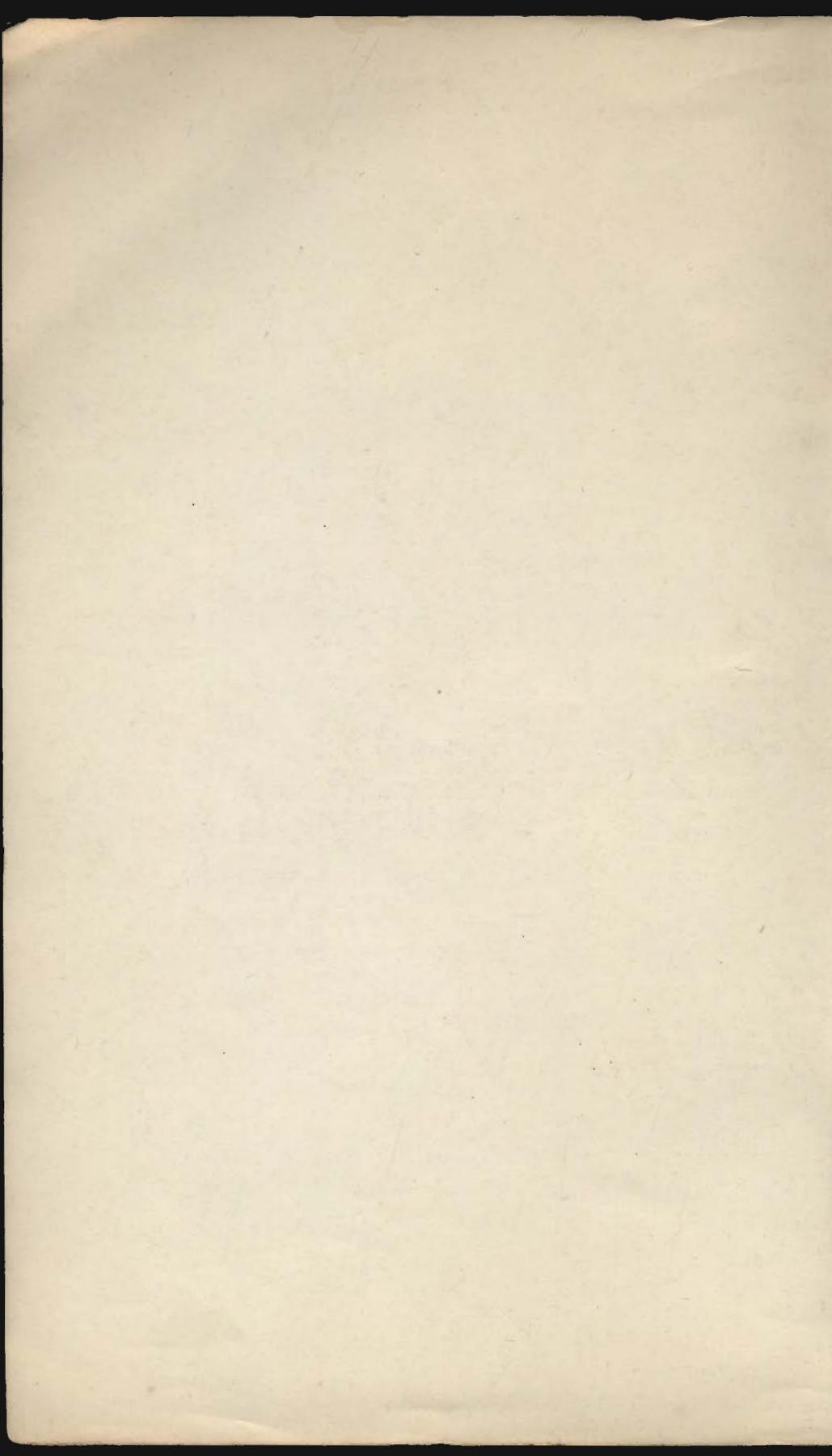
Report of the Special Committee of the

# GRAND LODGE

to which was referred the Report of the

Special Committee on

MASONIC RESEARCH and INSTRUCTION



### **Foreword.**

The committee recommends that the plan be known as "The Lodge System of Masonic Education." The System is herewith set forth for the Worshipful Masters of the Lodges in the Grand Jurisdiction of Minnesota.

It is simple, practicable, costs little, is employed under the immediate authority and direction of the Master of the Lodge; it works at the point where education is most needed and best appreciated, namely, with the candidate; the results, if the method is used consistently, automatically guarantee themselves; it has been tested in the Grand Jurisdictions of New York and District of Columbia and is endorsed by many Craft leaders and brethren of wide experience.

### **The Plan in Brief.**

The essentials of the Lodge System of Masonic Education are:

1. The Lodge, rather than some individual, voluntary committee, or independent organization, carries it on.
2. Its purpose is to guarantee that every candidate is properly instructed in those fundamentals of the Craft which every newly-made Mason ought to know.
3. The plan is capable of easy expansion to meet the need for Masonic information, by other than candidates.
4. This plan is optional with the Lodges, but if adopted, must be used in its entirety.

### **Purpose.**

The candidate is a stranger to Freemasonry and Freemasonry a stranger to him. It is not merely a Lodge that he joins, but a Fraternity with 3,500,000 members and more than 16,000 Lodges in this country; with other thousands of Lodges and tens of thousands of members in other countries throughout the world; with a history stretching back over many centuries, an intricate system of laws, a large number of purposes, ideals and obligations; many rights, privileges and duties, the Ancient Landmarks



to be preserved, the whole carrying on a program of activities of great variety.

It is too much to expect that without guidance any man shall be able to make himself at home in such a society, or, unaided, take his proper place in the Lodge's work with credit to himself and honor to the brotherhood. He has a right to expect that the Lodge give him much of the information he needs.

It is necessary that new brethren become imbued with the spirit of Freemasonry and believe in, as well as understand, its purposes and ideals.

Not only the candidate profits; the Lodge is strengthened from having new members who, from the beginning, are able to take part in its activities; who are likely to become regular attendants; and who can quickly grasp the aim and purpose of the Lodge's endeavors. They come in already prepared for work.

#### **Method and Machinery.**

1. The Worshipful Master appoints a committee of five
2. After a petition has been favorably balloted upon, the petitioner is notified to meet with the committee at a specified place and time.
3. At this first meeting the committee will give him such instruction as he needs to enable him to receive the First degree in a proper spirit, and furnish him such information as will give him a clear understanding of what kind of society it is he is about to enter.
4. The candidate will meet with this committee three more times, once after each of the degrees.

#### **The Committee.**

The committee should be composed of Master Masons of experience, knowledge and tact, who feel a genuine interest in their work and can be trusted not to neglect it. It is wise to have at least one Past Master in its membership. The committee should have a chairman, but needs no other officer. The candidate will meet the committee at the specified time and place, when he will hear each member of the committee in turn present one of the papers prepared for the designated meeting. Opportunity should be given for questions and discussion.

The candidate need only listen; he has no books to read, no papers to write, nothing to memorize; it adds nothing to his burden of mastering the lectures.

But the gain to him is inestimable; when he is ready to sign the by-laws he will have heard twenty fundamental subjects presented, a larger amount of carefully digested, useful, connected information than many Masons have been able to pick up, when left to their own resources, in many years.

The system is no great burden on the committee. Each member familiarizes himself with four subjects (one for each meeting) and attends the meetings. It is required that every member confine himself to his subject as it is written. First, it guarantees that he will take the same amount of time at every meeting; Second, it assures that all candidates hear the same papers; Third, it enables the chairman to call in a substitute at a moment's notice if a member cannot attend; Fourth, since the papers will have been approved by the Grand Lodge, each candidate hears only that which has been authorized.

### **Programs for the Four Meetings.**

#### **The First Meeting.**

(Preceding the First Degree)

The five papers presented by the committee members at this meeting are:

1. Brief statement of Masonic History.
2. Qualifications necessary to an applicant.
3. Organization of a Masonic Lodge.
4. Powers and functions of a Master.
5. Duties and privileges of members.

#### **The Second Meeting.**

(Following the First Degree)

The five papers presented at this meeting are;

1. Meaning and origin of the term E. A.
2. Interpretation of E. A. ritual.
3. Application of the principal tenets of E. A. degree.
4. Interpretation of the Symbols of E. A. degree.
5. Duties and privileges of an E. A.

#### **The Third Meeting.**

(Following the Second Degree)

The five papers presented at this meeting are:

1. Meaning and origin of the term F. C.

2. Interpretation of F. C. ritual.
3. Symbols and allegories of F. C. degree.
4. Duties and privileges of a F. C.
5. Historical information on the degree.

#### **The Fourth Meeting.**

(Following the Third Degree)

The five papers presented at this meeting are:

1. Interpretation of the ritual of the M. M. degree.
2. Symbols and allegories of the degree.
3. The legend of H. A.
4. The Landmarks.
5. Duties and privileges of a M. M.



## MEETING NO. 1—TOPIC NO. 1.

### ADDRESS OF WELCOME—STATEMENT OF HISTORIC ORIGIN OF FREEMASONRY.

The purpose of.....Lodge in asking you to meet with this Committee before you are initiated into Masonry is first to congratulate you on your election to receive the degrees and to be accepted into the goodfellowship of this Lodge, and second to assure you that we want you to find all the benefit that is possible in your association with us, and, to this end, offer you some preliminary information about our Institution. What we now tell you is not secret but is authentic and useful.

Your experiences here will be to you like entering into a new and a foreign country, although here you will find policies and customs that are at least universally approved if not so practiced. It is not a frivolous proceeding on which you are entering but rather a serious one as entrance into life is serious, and to make the most out of it one should try to understand its origin and purpose. Therefore as a foundation for your future understanding, we propose first to give you

#### A brief Sketch of Masonic History.

In the book of human history Freemasonry has a chapter all its own, and when you become a member of our Fraternity you will want to know something about that chapter, as much for its own interest as for the light it will throw on the three stages in the ceremonies which lie before you. We can here give you no more than a glimpse of it.

In all ages of the world and in all lands men have formed secret societies so called, have made use of initiation, symbols, emblems, allegories, and secret means of recognition. Freemasonry has been a natural development of that human tendency, and yet "the difficulty in writing its history lies in the secrecy with which it has in great measure enshrouded itself, so that no man can tell whence it came nor trace accurately the manner in which it was transmitted from one to the other until it reached all parts of the civilized world." (1).

We know that the first Grand Lodge was organized by four Lodges in London, England, on June 24th, A. D. 1717, and that there is in existence in London to-day, a written document known as the Regius Manuscript discovered in 1839 by James Halliwell, which is known as the oldest Masonic Constitution and is identified by competent authority as having been written about

the year 1390 A. D. (2). That document shows that even then Freemasonry was very old. We also have a record of what is probably the first use of the designation Freemason, which appears in the history of the Company of Masons of London, England, in the year 1375 A. D. (3).

But back of all that we have the known existence of a body of men called free masons, that is masons or builders who were not slaves as most work people were in those early days, and who, unlike slaves, were free to travel from place to place in carrying on their work. These men were described as the Comacine Masters, and they, in turn are declared to be the successors of the College of Builders that flourished and died with the Roman Empire, which takes us back to the fourth century A. D. (4).

So far then we have history and a reasonable deduction from known facts on which to base a date of origin for our Fraternity, but are not at the end of our journey into the past.

In all periods from the dawn of history until about the fifth century A. D., there is recorded the existence in nearly every known country of secret societies, which, so far as our knowledge of them enables us to judge, were strikingly like Freemasonry in all except name. And these societies, each with a different name in different countries, are generically termed, "The Ancient Mysteries." They prevailed in Egypt, India, Persia, Greece, Rome, Gaul and Britain, and extended back over a period of four thousand years before Christ. (5).

Thus while much of the teaching, ritual, ceremonial and procedure of Masonry is comparatively modern, other portions, including most of its symbolism, are undoubtedly old, some of them very old. - - - Traversing in its journeys most of the ancient nations of the world, this philosophical system grew and developed through the ages. It probably incorporated in itself portions of the old philosophies which it found existing in all the countries through which it passed and where it temporarily sojourned. It selected from the numerous mysteries anything which attracted its attention and seemed beautiful, significant or useful for its purposes.

So far back as recorded history of our ancient brethren goes, they were operative masons. They designed buildings, dressed the stone and laid it up in the walls; they set up arches, pillars and buttresses, laid the floor, built the roof, carved the decorations, made and fitted the stained glass windows. Their work was difficult, required a high degree of skill and even genius, and much knowledge of mechanics and geometry as well as of stonemasonry. They were the great artists of the Middle Ages and therefore were made free, in contradistinction to the cowans or rough masons who were only slaves required to reside in one place and always



subject to the ruler or lord of that place. From this distinguishing fact of freedom our ancient brethren gained the name of Freemasons. (4).

When a number of them worked together on a building over a period of years, they organized a Lodge (6) which met in a temporary structure near their work or in a room of the unfinished building. Such a lodge was governed by a Master assisted by Wardens. It maintained a charity fund from which to dispense necessary relief to Master Masons, their widows and orphans; it met in regular communications, divided its membership into grades, admitted members by initiation, and in short was in its essentials what a Masonic Lodge is to-day except that its work was mainly operative masonry while ours is termed speculative masonry, meaning the work of building in the moral and symbolic sense, as distinguished from the operative.

In time the secrets of geometry and of the art of Gothic Architecture become generally known and therefore no longer secret. The operative craft then began to decline in numbers, so that in the 16th and 17th centuries it had only a few small scattered Lodges. But it had a tradition and a history that made it attractive to men of higher education who, with no intention of becoming operative masons, but possibly from curiosity or for social reasons, began to seek and obtain membership and so came to be known as Accepted Masons. (7). These gradually turned the interest of the Craft to the speculative side of it and they were the kind of men who formed the first Grand Lodge in the year 1717.

From that time the growth of the institution has, with occasional setbacks, been such as to spread to nearly every country in the world, and while there is some diversity of operation, as you will hereafter learn, its means of recognition are universal.

In the United States we have 49 Grand Lodges, more than 16,500 constituent Lodges, and about three and a half million members by the record in 1932; and in Minnesota we have 310 constituent Lodges and 60,352 members governed by one Grand Lodge.

You are therefore about to become one of a vast fraternity of selected men, among whom you may stand high if so be that you make yourself worthy of their regard.

#### References.

1. Stillson and Hughan's History of Freemasonry.
2. The Lodge and the Craft, Blackmer, Page 213.
3. The Builders, Newton, Page 104.
4. The Builders, Newton, Page 87-8.
5. Symbolism of the Three Degrees, Street, Pages 59-60.
6. The Builders, Newton, Page 139.
7. The Builders, Newton, Page 160.

## MEETING NO. 1—TOPIC NO. 2.

### QUALIFICATIONS NECESSARY TO APPLICANT.

The Ancient Landmarks of Freemasonry are the fundamental source of Masonic Law and will be fully explained to you hereafter.

Number one, of these Landmarks, states that a belief in the Supreme Being, "The Great Architect of the Universe," is an indispensable prerequisite to admission to Masonry.

Number nine, of the Ancient Landmarks, states that a candidate for Masonry must be a man of mature age, freeborn, of good report, hale and sound, not deformed or dismembered and not an eunuch.

It is generally understood that there are also internal and external qualifications.

The internal qualifications are those which lie within his own bosom and are not patent to the world; his disposition toward the institution and his motives and designs in seeking entrance into it.

The external qualifications are those which refer to his outward fitness for initiation and are based on his moral and religious character, the frame of his body, the constitution of his mind, his social position and his financial ability to conform to the requirements of membership.

The applicant must come of his own free will and accord. He must first be prepared in his heart and must come uninfluenced by the persuasion of friends and unbiased by mercenary motives.

While number twenty-six of the Ancient Landmarks states that no subject of sectarian or political character can be discussed in the Lodge, it is considered that the views of the applicant, both political and religious are of paramount importance.

In the charge of the first degree the candidate is admonished that he is to be a quiet and peaceful subject of the State, true to his government and just to his country. It would therefore appear that an applicant with Socialistic or Anarchistic views or tendencies should clearly be ineligible because those views would necessarily conflict with his duty to his government and country.

Likewise, an applicant a member of, or in sympathy with, any religion or cult which does not permit the utmost freedom of speech or thought should be ineligible. The Old Regulations required that a candidate "must also be his own master." That requirement cannot be met by one who admits that another is authorized by any power whatsoever, to direct him in matters of spiritual or temporal thinking.



As to physical perfection, The Grand Lodge has recently decided that an artificial limb or part under the practical control of the candidate which enables him to take all the necessary required steps, positions, etc., renders him eligible to petition for the degrees of Masonry.

Great care should be exercised in the selection of candidates for the degrees of Masonry. It is a duty that in an especial sense devolves upon those who in a representative capacity first pass upon the qualifications of applicants.

## **MEETING NO. 1—TOPIC NO. 3.**

### **LODGE ORGANIZATION.**

Our Fraternity inherits, from the ancient operative masons, their organization; tried and proved by them during long years of successful building operations. Anciently a lodge of operative masons was organized in the vicinity of the structure upon which they were working. The master builder or architect and his assistants were its officers; the workmen, master masons, fellows of the craft, and apprentices completed the roll of the lodge. The lodge governed itself, recognizing no higher authority than that of its own master, the architect or master builder in charge of the work.

While our organization is similar in many respects to that of the ancient builders, great confusion would result if each Lodge of Speculative Masons was independent. We have, therefore, a Grand Lodge for each State and the District of Columbia to which all subordinate Lodges in those jurisdictions yield obedience. The title of the Grand Lodge in this State is, The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Minnesota.

Each Grand Lodge is supreme masonically in its own jurisdiction, each independent of all other Grand Lodges, each recognizing every other Grand Lodge as its equal, each exchanging fraternal relations with all the others. This same supremacy, independence, equality, and exchange of relations is granted the Grand Lodges of foreign countries if, after investigation, they are found to adhere essentially to our standards.

This Lodge, to which you have presented your petition for the degrees, is subordinate to the Minnesota Grand Lodge. It has authority to confer the degrees of Masonry and to do other Masonic work by virtue of a charter granted by that Grand Lodge. It must comply with the laws and regulations of the Grand Lodge and with its own by-laws which were approved by



the Grand Master. Its charter may be arrested by the Grand Master for violations of these laws, regulations, and by-laws, or of any of the ancient customs and usages of the Fraternity.

Each subordinate Lodge has masonic jurisdiction over all the territory nearer to it than to any other Lodge, and may accept petitions only from properly qualified persons residing within that jurisdiction. Two or more Lodges existing within the corporate limits of the same city have concurrent jurisdiction and the petitioner may present his petition to any one of them. In Minnesota this applies to the Lodges in St. Paul, in Minneapolis, and in Duluth.

The Masonic Code of Minnesota defines a subordinate Lodge in these words: "A Subordinate Lodge shall consist of the following officers: a Master, a Senior Warden, a Junior Warden, a Treasurer, and a Secretary,—each of whom shall be elected by the Lodge annually, and a Senior and a Junior Deacon, a Chaplain, a Senior and a Junior Steward, a Marshal, and a Tyler,—each of whom shall be appointed by the Master after his installation,—and as many members as may be convenient, working and congregating by virtue of a charter or warrant from this Grand Lodge."

The Worshipful Master is the chief executive officer of the Lodge. His authority is unusual and quite similar to that of the master of the ancient operative lodge.

The Senior Warden is second in authority. He succeeds to the duties and prerogatives of the Worshipful Master in his absence, except that he may not install officers.

The Junior Warden is next in rank and assumes the duties and prerogatives of the Worshipful Master in the absence of both his superior officers.

These three are the principal officers of the Lodge. They may not resign or dimit during their term of office.

The Treasurer receives Lodge money from the Secretary and keeps a just and true account of it, paying it out only by order of the Lodge upon warrants certified by the Worshipful Master and Secretary.

The Secretary observes the proceedings of the Lodge, records in the minute book all that may properly be written, prepares required reports for the Grand Lodge, prepares and countersigns warrants ordered drawn on the Treasurer, prepares diplomas, dimits and certificates, receives all money due the Lodge, has charge of the Seal of the Lodge, keeps a file of petitions and other documents relating to Lodge business and conducts such correspondence as the Worshipful Master may direct.

The appointive officers have largely to do with the secret

work. You will learn of their duties as you progress in the Degrees.

The Tyler is stationed outside the entrance of the Lodge to allow no one to enter or retire unless he may properly do so.

The Worshipful Master and the Wardens are the Trustees of the Lodge unless the by-laws provide a Board of Trustees. They act as the legal representatives of the Lodge in respect to the holding or leasing of property and such other matters as the Lodge may direct.

Several Committees are necessary to properly conduct the business of the Lodge. One of the most important is that for Charity or Relief. It is composed of the Worshipful Master and the Wardens. They also constitute the Finance Committee.

Other standing committees as the Lodge may require are appointed by the Worshipful Master to serve during his term. These are not necessarily the same in all Lodges and may include such as Research, Entertainment, Library, and Athletic committees.

The Worshipful Master also appoints committees for the performance of special duties, their period of service ends when their report is received by the Lodge. An important committee of this type is that for the investigation of one who has petitioned to receive the Degrees. Their responsibility is very great as the Lodge depends upon them to make a thorough inquiry into the qualifications of the petitioner and to return a complete and unprejudiced report of their findings.

The officers of a Lodge of Masons serve without pay, except the by-laws may provide a salary for the Secretary and the Tyler.

The word "Work" is applied particularly to the conferring of the Degrees and generally to any proper activity of the Lodge. The work of a Lodge is done at its meetings called "Communications" which may be "Stated" or "Special." Stated Communications are the regular business meetings held on the dates specified in the by-laws: the opening, the work, and the closing are conducted in a manner peculiar to the third or Master Mason's Degree.

Special Communications are called at the will and pleasure of the Worshipful Master, and the opening and closing ceremony is peculiar to the degree, whether Master Mason, Fellowcraft, or Entered Apprentice, in which the Work specified in the call is to be done.

The ritual provides means for changing from one degree to another, and thus Work of more than one degree may be conducted at one communication.

An Entered Apprentice may sit only in a Lodge of Entered Apprentices; a Fellowcraft may sit in Lodges of Fellowcrafts



and of Entered Apprentices; a Master Mason may sit in any communication of his own Lodge or of any other Lodge, with the permission of the Master of that Lodge.

The organization of a subordinate Lodge, its relation to the Grand Lodge, and the position of our Grand Lodge has now been explained to you; you will in due time receive the Degrees, and sign the by-laws, thus becoming a member of this Lodge and a Master Mason, entitled to all the privileges and obligated to all the duties of a Master Mason, fully qualified to work at home or even to travel abroad and work as a Master Mason. Whatever place you may fill in our organization, the wages you receive for the work you do will be more than you expect and more highly valued by you than wages of silver or of gold.

## MEETING NO. 1—TOPIC NO. 4.

### POWERS AND FUNCTIONS OF A MASTER.

The title of the principal officer of a Masonic Lodge is Worshipful Master.

When a Lodge is first constituted by a dispensation of the Grand Master, that document names the brother who is to be Worshipful Master until the next meeting of the Grand Lodge and that brother then has all the power of office. Thereafter, when a Lodge has been chartered, the Master is elected to office by the written ballots of the members. None but a Warden, Past Warden, or Past Master can be elected to the office of Master.

The word "Worshipful" does not imply worship in the ecclesiastical sense, but it means honored or respected. The Master of a Masonic Lodge is both. The fact of his election is an honor which is properly desired by every Master Mason, and when he has been duly installed in his office he is rightly shown every respect. The office is entitled to it.

The authority of a Worshipful Master is well nigh absolute, for it is limited only by the edicts of the Grand Lodge. Unless the Grand Master or his Deputy is present, the Master has sole power to convene his Lodge, to preside therein, and to close its communications, but he **must** convene it for the stated communications which are provided by the by-laws. He directs all the work of the Lodge and does not need to ask that things be done, he may order it and his order must be obeyed. By the sound of his gavel he commands instant obedience and confirms his announcements, and by the simple act of rising to his feet he stops all debate. There can be no appeal to the Lodge from his decisions, but only to the Grand Lodge, and his decision must stand and be obeyed until the Grand Lodge reverses it. He cannot dimit



from the membership of his Lodge nor resign his office, but he may call any qualified brother to preside so long as he himself remains in the room. He may remove from office any of his appointees and may temporarily fill any office when its regular officer is not present. He cannot be disciplined for any act except by the Grand Master or the Grand Lodge, for a man can only be tried by his peers and the Master has no peers in his own Lodge. He is above all his brethren there.

All the furnishings and other personal property of the Lodge including its Charter, are in his care and under his authority, and none of them can be moved or used elsewhere without his consent. The funds of the Lodge kept by the treasurer can be paid out only on his written order. He has exclusive right to appoint the personnel of all committees and is a member ex-officio of each of them. No meeting of the members of his Lodge for any lodge purpose can be held without his consent.

It is his especial duty to see that all the ritualistic work of the Lodge is properly carried on as prescribed by the Board of Custodians of the Work, which Board derives its authority from the Grand Lodge. He and his Senior Warden and Junior Warden represent their Lodge as members of the Grand Lodge, or they may appoint proxies for that purpose, while holding office.

Above all it is the bounden duty of the Worshipful Master to see to it that these extensive powers are used wisely in the interest of the Craft, for the prime essential element is harmony in the Lodge, therefore he must not be arbitrary, censorious, self-seeking, nor humiliating to his brethren. He has the power, but it is conferred on him by his brethren and when he is done with it he returns to their level. At all times, in or out of office, he must stand as an example to his fellows in all good graces, kind, courteous, and prompt to help when help is needed for otherwise he will bring discredit on our Institution, and may lead astray those who observe him.

Truly if anyone is thought worthy to be called Worshipful Master, it is he who will assume all this responsibility and hard work, and carry it for the honor of Masonry and the good opinion of his brethren.

The place where the Worshipful Master sits to preside over his Lodge is called the East. That point of the compass was thought by ancient philosophers to be the source of light, the place of its beginning, and light, or enlightenment was and is to-day taken to represent knowledge. Because it is the Master's duty to give "good and wholesome instruction" to his brethren to enable them to properly live and do their work, and to give them light on any matter in which they may be "in the dark," the place where he presides is called the East.

## MEETING NO. 1—TOPIC NO. 5.

### DUTIES AND PRIVILEGES OF MEMBERS.

When the members of this Lodge received your petition for the degrees of Ancient Craft Masonry, and elected you, it was with the understanding that it was your desire ultimately to become a member. Much of this subject can not at this time with propriety, be explained to you, much can be learned only by personal experience, and yet there is much that you can and should understand at this stage of your journey, for it will be helpful to you to have some conception in advance of what membership in a Masonic Lodge implies.

You will become a member when you shall have received the three degrees, have proved your efficiency in each of them, and signed the by-laws. In assuming the obligations of the degrees and by signing the by-laws, you enter into a contract with the Lodge, wherein you bind yourself to perform certain duties, and the Lodge binds itself to protect you in certain rights and privileges.

Always your duties will be loyalty to the Fraternity, faithfulness to your superior officers and obedience to the laws. These are fundamental conditions of your continuing in membership.

It will be your duty to hold membership in some Lodge. If necessary or expedient, you may transfer your membership to another Lodge. Any Mason in this Jurisdiction (Minnesota) who is not affiliated with a Lodge, may visit any one Lodge here not more than three times, but not at all after one year's residence in the jurisdiction of such Lodge. He may not join in a Masonic procession, nor be entitled to relief or Masonic burial. The purpose of such regulations is to require a Mason who wishes Masonic courtesies to be a contributing member of a Lodge.

Membership in a Lodge necessarily implies some monetary obligations. Dues and degree fees levied by the Lodge should be paid promptly as an imperative condition of membership. While the Lodge is not an organized charity, the exigencies of times and seasons cause some of our worthy Brethren to fall into need, therefore it will be your duty to stand ready to lend a helping hand to a Brother Mason in sickness or distress, and to aid in maintaining the charities of the Lodge as your conscience shall guide and your means permit.

Your attendance at the communications of your Lodge, joining in its deliberations, having a voice in its decisions and assisting in the discharge of its duties, is expected, but you will not be required to attend, should either you or your family suffer hardship thereby.



If you are present at a Communication of the Lodge when a ballot is taken on a petition for degrees or affiliation, you must vote. This is only another way of saying that the responsibility for deciding on who shall be Masons rests on every member. It therefore becomes not a right or privilege to be exercised at your choice, but your obligation to vote on such petitions.

You may be summoned by the Worshipful Master to attend a Communication of the Lodge for some special purpose, or to discharge some duty required of you as a Mason, and unless circumstances at the time render it impossible, it will be your duty to obey.

Such duties are inherent in membership in a Lodge; others will be made clear to you as you advance from one degree to another. A Lodge differs from any other organization in many fundamental respects; duties and obligations there may not be laid down or taken up at pleasure, and membership is not a mere gesture of honor or an idle privilege. A member may not stand aside until opportunity occurs to secure something from it for his own selfish advantage, nor may he evade his responsibilities by shifting his duties to more willing shoulders. The Mystic Tie by which he is bound to his fellows holds him fast.

On the other hand, the Fraternity makes secure and equally maintains certain rights and privileges accruing to you.

As a member of a Lodge you will be eligible to any office in it except that of Master. No member can become a Worshipful Master unless he has previously served as an installed Master or Warden, except at the constitution of a new Lodge. It will be your right to visit other Lodges in this or any other Grand Jurisdiction provided always the Worshipful Master is willing to admit you after you have been properly vouched for or examined. As a Mason in good standing you will have the right to join in public processions, a privilege carefully guarded and protected by our laws, since to be able to join in them, identifies one with the Fraternity.

In case of sickness or distress, you will have the right to appeal for relief. Masonic law and practice do not guarantee that under all circumstances relief will be given, or if given, how much and in what form, because ours is neither an organized charity nor an insurance society; but to ask for it frankly and unashamed, is a Masonic right in time of need. In case of death you will be entitled to Masonic burial, if it is requested, a privilege to be valued over and above its public recognition of your standing, for it means that your family will be brought within the care of a Lodge at a time when friendly assistance may be needed.

If unfortunately you expose yourself to formal discipline



for un-Masonic conduct, you will have the right of hearing, of counsel, of appearing in your own defense, of submitting evidence under legally controlled conditions, of trial by your peers, and, if found guilty, of making an appeal to the Grand Lodge.

The Lodge gives many services and extends many opportunities for entertainment and good fellowship, and as a Mason you will have the privilege to enjoy these equally with all others.

When among strangers you will have certain modes of recognition by which to prove yourself to another Mason and to prove him to yourself, to enable you to establish Fraternal relations with men who otherwise must have remained at a perpetual distance. To know that wherever you go in this vast country, and whatever your condition, you will find Brothers ready to extend the hand of fellowship, even though they be men whom you have never met but who stand bound to you by the Mystic Tie, is one of the greatest of all the privileges of membership.

However it is not the purpose of Masonry to encourage ostentatious revelation of the fact that one is a Mason or that because two or three are gathered together they should noticeably segregate themselves from those in the company who are not Masons. Masonry believes in the completeness of human life and not that it is possible to be happy or successful and be nothing but a Mason.

This statement of the duties, rights and privileges of Masonic membership is not exhaustive. We have just touched the fringe of a great theme, but it is our hope that, with such light as this talk may have given you, you will go forward with a livelier understanding of what Masonry will mean to you, and also of what you may mean to Masonry.

## MEETING NO. 2—TOPIC NO. 1.

### MEANING AND ORIGIN OF THE TERM ENTERED APPRENTICE.

You are now an Entered Apprentice Mason. The first step in your journey to the Sublime Degree of Master Mason has been taken. Doubtless you found your initiation an experience you will never forget, nor should you ever forget it. A Degree of Masonry is not an isolated experience, but an ever-enduring privilege. Always you can sit in an Entered Apprentice Lodge; always you can return to observe, to participate in, and to study its ceremonies. Your possession of the Degree is complete; you can continue to enjoy it as long as you live.

Doubtless you have an eager curiosity to learn more about

this remarkable Degree before you receive the Fellowcraft Degree; perhaps its ceremonies seemed strange to you; its language fell on your ears with unaccustomed accents; and at its end you may have been somewhat bewildered. It is our function to help you to interpret it by giving you a brief explanation of the term "Entered Apprentice."

The builders of all those remarkable structures erected in the Gothic style of architecture in the Middle Ages in Europe and Great Britain, from six hundred to nine hundred years ago we call "Operative Masons," because they were builders in the literal sense, hewing stone from the quarries, dressing it to shape, laying it in the walls, constructing roofs, doors, windows and spires. In short, it was their trade and means of livelihood.

Those Operative Masons were organized in Lodges, governed by Masters and Wardens. They had Lodge-rooms and in them held frequent communications. The members were divided into grades. They employed ceremonies of initiation, used signs, symbols and passwords, preserved secrecy, and admitted only men to membership. Their Lodges were in many ways strikingly similar to ours.

It was necessary for the Operative Masons to recruit new members to replace those lost through removal, accident, illness or death. To do this they used the apprenticeship system, which was in vogue in all crafts for many centuries.

The word "Apprentice" means "learner," or "beginner," one who is taking his first steps in mastering a trade, art or profession. The Operative Apprentice was a boy, usually from ten to fifteen years of age. He was required to be sound in body, without maim in his limbs, in order to do work requiring physical strength and endurance. He had to be of good habits, obedient and willing to learn, and of unquestioned reputation, and be well recommended by Masons already members of the Craft.

When such a boy was chosen an Apprentice he was called into the Lodge where all the members could assure themselves of his mental, moral and physical qualifications. If they voted to receive him, he was given much information about the Craft, what it required of its members, something of its early history and tradition, and what his duties would be. He gave a solemn promise to obey his superiors, to work diligently, to observe the laws and rules and to keep the secrets.

After being thus obligated, he was bound over, or indentured, to one of the experienced Master Masons. As a rule he lived with his Master Mason, and from him day by day learned the methods and secrets of the trade. This apprenticeship lasted usually seven years.

After this young man had gone to school in this manner



long enough to give assurance of his fitness to master the art and to become an acceptable member of the society, his name was entered on the books of the Lodge and he was given a recognized place in the Craft organization; and because of this official entering of his name he was given the title "Entered Apprentice."

It is difficult to exaggerate the care our Operative Masonic forebears devoted to these learners. The Intender, as the Master Mason to whom the Apprentice was indentured was called, was obliged by law to teach him the theory as well as the practice of Masonry. Not until the Apprentice, after many years, could prove his proficiency by meeting the most rigid tests of skill, was he permitted to advance to a higher rank in the Craft. Other Master Masons with whom he was set to work at the simpler tasks also were his teachers. He was given moral instruction; his conduct was carefully scrutinized; many rules were laid down to control his manner of life. When we read the Old Charges and ancient documents that have come down to us we are impressed by the amount of space devoted to Apprentices. The Operative Masons knew that the Apprentice of to-day made the Master Mason of the future.

As time passed, therefore, there grew up about the rank and duties and regulations of the Apprentice an organized set of customs, ceremonies, rules, traditions, etc. These at last crystallized into a well-defined unit, which we may describe as the Operative Entered Apprentice Degree. When, after the Reformation, Operative Masonry was at last transformed into Speculative Masonry, the Entered Apprentice Degree was retained as the first of the three Degrees of the Speculative Lodge. It was modified, of course, to meet the needs of the Speculative Fraternity, but in substance and meaning is fundamentally the same as it always has been.

As an Entered Apprentice Mason you are a learner, a beginner, in Speculative Masonry. You have taken the first step in the mastery of our art. And it is because you have this rank that certain things are expected of you.

First, you are expected to show a certain humility. As a learner you must have guides and teachers; you must show obedience to them and be willing to have them lead you.

Second, you must learn certain portions of the Degree, so as to prove your proficiency in open lodge. But you are to learn these parts not merely to pass this test; you must master them so thoroughly that they will remain with you through life, because you will have need of them many times in the future.

Third, you must study to improve yourself in Masonry in other ways. This Lodge will not be content merely to have your



name on its books and to receive your annual dues; it requires that you become a real Mason, not merely a member.

Fourth, you will learn the laws, rules, and regulations by which an Entered Apprentice Mason is governed.

As you stood in the Northeast Corner of the Lodge during your initiation you were taught a certain lesson concerning a cornerstone. The meaning of that lesson should now be clear to you. You are a cornerstone of the Craft. To-day you are an Entered Apprentice; in a short time you will be a Fellowcraft; after that you will become a Master Mason. The day will come when into your hands will fall the responsibilities of the Lodge. What Masonry is to be in the future depends on what you, as an Entered Apprentice, are now. **You** are the cornerstone on which the Fraternity that is to come is now building itself. It is our hope that you will prove a solid foundation, true and tried, set four square, on which our great Fraternity may safely build for work in many years to come.

## MEETING NO. 2—TOPIC NO. 2.

### INTERPRETATION OF THE RITUAL OF THE ENTERED APPRENTICE DEGREE.

In presenting this topic perhaps we should first consider what is a ritual and why Freemasons use one.

A ritual is defined as a prescribed form or method for conducting any ceremonial action, the essence of the definition being found in the word "prescribed" which means prepared and authorized in advance. Such is our Masonic Ritual which has come down to us from a far distant past and is most carefully supervised in this Grand Jurisdiction by our Board of Custodians of the Work, whose duty it is to preserve it from change and deterioration.

Ceremonial has existed from the beginning of time and is still used; as, for instance when one is formally inducted into office, or accepted into membership in any organization, or made a naturalized citizen, also in the procedure of opening and conducting the Law Courts, and in some of the more formal modes of religious worship. The prescribed form of words and actions thus used, form the ritual for the ceremony in each case.

Because Freemasonry has certain definite purposes in view and certain definite advice and instruction to give, a ritual is used to insure that the acts and words used in its ceremonies shall be always the same and that each initiate shall receive that which all his predecessors have had, no more, no less.

Now you have passed the ceremony of the Entered Apprentice Degree, and you have learned or are learning the portion of its ritual which you are required to commit to memory. Doubtless there is much in all this which you do not yet understand and it is our duty to furnish an answer to any question that may form itself in your mind and relate to your experience thus far. Is there any word not familiar to you? Is there any expression you do not understand? Is there any wonder in your mind as to why any particular thing in this ritual is included? If not, it would be most remarkable for there are words and expressions here which are very old and even obsolete, acts which have hidden meanings—sometimes more than one. We therefore cordially invite you to ask what you wish, with the intention of giving you authentic information, or getting it for you.

We have said that Freemasonry has certain definite purposes in view. This Entered Apprentice ritual has a part of them and these we wish to explain to you.

The first of these is to show that you are now a Mason. You are made so on your own uninfluenced application, accepted by this Lodge, and your cheerful but solemn acceptance of our obligation and the promises it contains. Being thus made a Mason you are now subject to Masonic discipline and entitled to all the benefits of your association with us. In former times the Entered Apprentice had all the privileges of full membership and participated in all the business of the Lodge including voting on all its questions. That is still the custom in England but in this Country the business of the Lodge and voting thereon is all reserved for the Master Mason Lodge to which you will attain in due time. But by your obligation you are now a **Mason**, although not yet a Master Mason.

The second purpose of this degree is found in the promise you made to maintain absolute secrecy. There is nothing in Freemasonry of which we need be ashamed. All it is and all it seeks to accomplish might be shouted from the housetops without embarrassment to anyone. "The one great secret of Freemasonry is that it has no secret. Its principles are published to the world in its writings; its purposes and laws are known and the times and places of its meetings. But having come down from dark days of persecution when all the finer things sought the protection of seclusion, if it still adheres to secret rites it is not to hide the truth but to teach it more impressively; to train men in its pure service; and to promote union and amity on the earth." (The Builders, Newton, Page 244)

That which is unknown has in all ages had a peculiar attraction for humanity, and we follow a custom established before



history began when we impose upon the candidate the obligation of secrecy. That is the purpose of the Entered Apprentice degree, when it takes a man and teaches him that he is a man, the noblest part of the work of God, with duties to God and to his fellows which self interest has denied, and with opportunities for a fuller life which he has not realized.

And this brings us to the third purpose we have referred to, for "Masonic initiation is intended to be a profound and revolutionary experience, as a result of which the candidate should become a new man. He should acquire a new range of thought, a new feeling about mankind, a new idea about God, a new assurance in immortality, a new desire for brotherhood, a new generosity and charity. The purpose in what is said and done is to bring about such a transformation. But initiation into Freemasonry will not in some mysterious manner, in a moment and through a single experience, change the entire nature of a man to make of him the perfect servant of God and Man which his obligation requires him to be. There is much before him which he must learn, and more perhaps which he must unlearn, until eventually there may come to him the assurance that he is a Freemason in reality as well as in name." (Master's Lecture, Evans Lodge, Evanston, Ill.)

Such is the interpretation of the meaning of the ritual of the first degree.

## MEETING NO. 2—TOPIC NO. 3.

### APPLICATION OF THE TENETS OF THE E. A. DEGREE.

You have answered that most important question, "In whom do you put your trust?" Your trust being in God it is well founded. We rejoice in the step you have taken but counsel you to mark well the fact that trust in God the Father of all mankind has a necessary counterpart in the practice of brotherliness among men. If God is Our Father, then we are all brothers. Freemasonry emphasizes this important truth and urges, that especially among those who have taken these vows, a spirit of brotherly love should be everywhere and always manifest.

Brotherly love in Freemasonry, as everywhere in this world, exists only for him who acts like a brother. Those who use their lodge membership only as a means of securing favors from others, are acting contrary to our solemn tenets and exhibiting a spirit wholly unworthy of our honorable heritage. Our thought

of brotherhood should be that of the **giver** rather than the **receiver** of aid. It is to impress this attitude upon our minds that the importance of relief for a brother in distress, is emphasized. Unless you are determined to conquer the urge to seek your own good regardless of the rights and needs of others; to personally prosper at the expense of a brother; to accept all the benefits of the Order but at the same time to disregard the obligations to be helpful to your brothers, you should take no further step in Masonry. We want you to be an aid to the work of our great Lodge, and not a detriment.

'Tis the human touch in this world that counts,  
The touch of your hand and mine,  
Which means far more to the fainting heart  
Than shelter and bread and wine.  
For shelter is gone when the night is o'er,  
And the bread lasts only a day,  
But the touch of the hand and the sound of the voice  
Sing on in the soul alway.

As an Entered Apprentice you are obligated in a Lodge which wants you; all its Members are predisposed in your favor. They believe you worthy of the high honor of being permitted to go forward step by step to the rank and secret of a Master Mason. They will do all in their power to take you into the Mystic circle. But your brethren cannot accomplish this alone and unaided; you must do your part. You, and you alone will determine whether the acceptance of your application was a wise or an unfortunate decision on the part of the Lodge. Your attitude toward your brothers will largely determine this question.

Progressing from degree to degree, seeing the Fraternity in action, you will come to know more of what Masonry means by Brotherly Love, Relief, and Truth but at the very outset you should be assured that Brotherly Love is not a meaningless sentimental phrase. It is an actuality. It means exactly what it says: the love of one brother for another. This love is most surely tested when a brother needs relief, and it is found tried and true when you have quietly assisted him over the period of stress and strain. In this very activity of helpfulness you will come into an appreciation of that kinship of brothers which leads back again to the source of Truth—God the Father. Caught up in the joy which comes only to one who has been truly helpful you will come to realize that this life consists in reality in spiritual rather than Material Values and thus you will be reminded of that fundamental Truth—the immortality of the soul. This belief, symbolized for us all by a sprig of evergreen, is the founda-



tion for a life of worthy brotherliness here upon the earth. Thus brotherly love and relief are bound together in our system by an indissoluble tie. What then of Truth?

In some respects truth seems relative because not complete, but the ultimates of truth are immutable and eternal. These are the Fatherhood of God and the Immortality of the Soul. But these are not all! What more of man's knowledge or belief is Truth, God alone knows and He alone can reveal it. Our present duty is to realize that two aspects of a truth may appear to be different. Our individual responsibility is for the truth we permit ourselves to believe in. Freemasonry gives her truth to all her brethren, in proportion to their individual ability to receive. She sets her plumbline in the midst of them for each to use in testing his own conception of what is Truth.

Describing a small boy carrying a still smaller boy the author of the following poem presents the courage and joy of brotherhood which all true Masons should emulate.

#### **He Ain't Heavy; He's My Brother.**

Mister, what ye lookin' at?  
Think I'm tired and all of that?  
Can't ye see the stones is goin' to' hurt his feet?  
He's barefooted, I got shoes,  
And it's hotter than the deuce  
For him if he has to walk along the street.  
Makes no diff'rence 'bout the weather,  
Me and him must go together,  
And he knows I ain't a-goin' t' drop him nuther.  
When I get there he will be  
Standing 'long the side of me.  
Ah, no, mister, he ain't heavy; he's my brother.

Maybe I could get there quicker  
If I just would let him flicker  
And would set him down and leave him here behind;  
But he needs me, I ain't goin'  
T'run away 'cause he is growin'  
And'll hold me back. No, sir, I ain't that kind;  
It's a lot of fun to hold him  
On my back, and once I've told him  
I would take him, why, I will somehow or t'other;  
See, he's laughin', not a-crying'.  
Go on, mister, he ain't heavy, he's my Brother.

## MEETING NO. 2—TOPIC NO. 4.

### INTERPRETATION OF ENTERED APPRENTICE SYMBOLS.

Freemasonry is a System of Morality veiled in Allegory and illustrated by Symbols. Moral and ethical truths are thus more deeply impressed upon the mind and heart of the initiate, the learner, the beginner.

Truth is easily learned when by means of a symbol it approaches the mind through the imagination. Aesop's Fables, Bunyan's Pilgrim's Progress, the Parables of Jesus, are outstanding examples of truths set forth in allegory.

The Lodge is a symbol of the world. Its shape, the "oblong square" is the ancient conception of the shape of the world. In its scope and extent, Freemasonry is as broad as the wants of humanity. Although a symbol of the world, the Lodge is a world within a world, different in its customs, laws and structure from the world without. In the world without are class distinctions, wealth, power, poverty, distress. In the Lodge all are on a level and peace and harmony prevail. Freemasons obey their laws not because they **must** but because they **choose** to obey. In the world without, men travel many roads to many goals. In the Lodge, the initiate does as all others who have gone this way before him—he travels a common way to an end which is the same for all.

It should not come as a surprise that a special preparation for initiation is required. The soldier's uniform allows his greatest freedom of action; the bridegroom dresses in his best; the Knight of old put on shining armor when going into battle. Men prepare in an appropriate way to the best of their ability for any new experience. Preparation for Masonic initiation is wholly a symbol indicating that in this Fraternity there can be no distinction of fine over poor clothing, of riches over poverty, of station or honor over a lack of it. At the very beginning of your journey with us you are brought to the same level to which every Mason has come before you.

The ceremony of entrance, by which is meant all that happens at the West Gate, signifies birth or initiation, and symbolizes the fact that the initiate is entering the new world of Masonry, there to live a new and perhaps different life.

The manner of his Reception typifies the one real penalty for violation of his obligation, the regretful consequences of faithlessness to his vows.

Circumambulation is Masonry's name for the ceremony of



walking around the Lodge room. It is not only the name of a part of a degree, but it is also a Symbol. Masonic life is always a progressive journey from station to station in search of light. Early man circled altars on which burned the fires which were his God, and thus Circumambulation became a part of religious observances. Another teaching of this symbol is the idea of dependence, and of this Dr. Joseph Fort Newton, a renowned Masonic writer, has beautifully written: "From the hour we are born till we are laid in the grave we grope our way in the dark, and none could find or keep the path without a guide. — — — — — So Masonry teaches us, simply but unmistakably, at the first step as at the last, that we live and walk by faith, not by sight; and to know that fact is the beginning of wisdom. — — — — —"

The Holy Bible, the Square and the Compass comprise the "Three Great Lights" of Masonry. The Holy Bible is always referred to as "The Great Light" or "The Great Light in Masonry" in this country which is predominantly Christian. Other lands or races may use some other form of "The Sacred Law." The Holy Bible, our Great Light in Masonry, opened upon our altars, represents the Will of God as we understand it, and is here a symbol of all Holy Books of all faiths. It is the Masonic way of setting forth that simplest and most profound of truths that there is a road on which men "of all creeds and of every race" may travel happily together. In a Masonic Lodge the brother hears a humble petition to the Great Architect of the Universe, and finds his own Deity under that name. A hundred paths may wind upward around a mountain; at the top they meet. Freemasonry opens the Great Light upon her altar not as one book of one faith, but as the Book of the Will of the Great Architect. It is as all-inclusive as the Symbols which lie upon it. The Square is not for any one Lodge, or Nation, or religion—it speaks the same tongue to the motives and conduct of all Masons everywhere, by which we square our actions by the square of virtue. Likewise the Compass circumscribe the desires of Masons wheresoever dispersed.

When the Master presented you with the Lambskin or White Leather Apron, he sought to impress you with its value and importance when he said it was more ancient than the Golden Fleece or Roman Eagle and more honorable than the Star and Garter or any other order that could be conferred upon you. But the Apron is far older than any of the orders named, as you may have been informed or can learn.

Two of the most striking symbols of this or any other degree are the working tools of the Entered Apprentice. The twenty-four inch gauge suggests to the Entered Apprentice that there is

no time to be wasted; no time to be idle. The implication is plain. The Entered Apprentice must be always ready to apply his abilities. Freemasonry is not only for the Lodge room, but for life. Not to take the twenty-four inch gauge into the profane world and by its divisions number the hours for the working of a constructive purpose is to miss the practical application of Masonic Labor and Masonic charity. The Common Gavel joins the rough and perfect ashlar in a hidden symbol of the order at once beautiful and tender. A famous sculptor and ardent Freemason was asked how he carved stone into beautiful statues, and he replied;—"It is very simple; I merely knock away with hammer and chisel the stone I do not need and the statue is there—it was there all the time." So we, made in the image of God, may develop the perfect man and Mason within, by the use of the Gavel to "divest our hearts and consciences of the vices and superfluities of life."

Lack of time forbids the mention of, and comment upon, many other symbols, emblems and allegorical ceremonies of the degree. All these voices and arts will unfold themselves to you as you ponder upon them in your search for more light.

## MEETING NO. 2—TOPIC NO. 5.

### DUTIES AND PRIVILEGES OF AN ENTERED APPRENTICE.

In a sense, Master Masons always remain Entered Apprentices; we are learners, seekers after knowledge; the teachings of the degree remain always in effect; its obligation, subject to additions in the succeeding degrees, continues to be binding, and our interest in the Craft as a whole must always include it, because it is a part of the Craft. Therefore, as an Entered Apprentice you have an immediate and personal interest in our subject, and our discussion should lead you to see that it has a permanent and important interest for **every** Mason, however long it may have been since he received the first degree.

As Master Masons we associate with Entered Apprentices, work with them, perhaps we are sought by them for counsel and advice. Therefore it is important for us all to have as clear an understanding as possible of the duties, privileges and limitations of Apprentices.

As an Apprentice you should study the obligation so carefully that both its words and their meaning will remain with you as long as you live. It is, of course, the duty of the Apprentice to learn the required portions of the ritual thoroughly, not only



because he must prove himself proficient in order to advance, but also because it contains Masonic teachings of fundamental importance that remain forever binding on every Mason. He should not be content with learning the words letter perfect, but study the meanings also, and if he cannot interpret these for himself, he should seek help from others. The first degree is not a temporary stopping place to be forgotten when the next degree is reached. The degree is perfect and complete within its own field; its great purpose is that the candidate shall be an Apprenticed Mason in the sense that its teachings become a permanent part of his being.

As the initiate converses with well informed brethren, he will learn that there are literally millions of Masons in the world—three and a half millions in the United States. He does not know them; they do not know him. Unless he can prove that he is a Mason, he cannot visit a Lodge where he is not known. Hence the requirement that the Entered Apprentice learn his work well is in his own interest. But it is also of interest to all brethren, wheresoever dispersed. They may find it as necessary to prove themselves to him, as he may need to prove himself to them. If he does not know his work, he cannot receive proof any more than he can give it. "It is, of course, to be noted that each Grand Lodge is the exclusive judge of what form of ritualistic work shall be used there. This has resulted in some differences in detail between various and sometimes neighboring Grand Jurisdictions, but it will be found that the **essentials** are identical in all of them."

An Apprentice cannot be a member of a Lodge, vote or hold office. Only a Master Mason who has signed the by-laws of the Lodge of his choice can thus consummate his membership. The Apprentice is not entitled to Masonic burial nor can he walk in public Masonic processions, as the public assumes that every man to whom these rights are extended is a full-fledged Mason, and judges him as such and the Craft by him. He cannot visit or sit in Lodge except when opened on the first degree, nor is he entitled to any pecuniary benefits, because he as yet contributes nothing.

The Apprentice is still on probation, a Mason in the making; he is passing through a period of trial and testing; his relation to the Craft is like that of the student to the graduate. Therefore it is his duty to be obedient, trusting himself without question to his guides, and in a spirit of humility, quick to respond to the instructions of the Lodge officers. His presence in the Craft is yet on sufferance. The clue to his position is furnished by the word "Apprentice" which means learner. Since he is by status a learner, his chief task is to learn.

But the Apprentice degree has a larger meaning. It signifies a doctrine of Masonic Apprenticeship as a whole, in which Fellowcrafts and Master Masons also are included. The act of joining a club is often so simple that it consists of little more than verbal assent or signing a card; there is no preparation for membership because no preparation is needed. The public understands such societies clearly enough; their aims and activities are already familiar; the majority of men are already prepared for them before they seek membership.

Freemasonry preserves a secrecy about its work; it meets behind tiled doors; it throws over its principles and teachings a garment of symbolism and ritual; its Art is a mystery; a wall great and high separates it from the profane or outside world; it is a world in itself standing silently within the world. Nor is its work easy to understand. Difficult, complex, increasingly fascinating with growth in Masonic knowledge, it is carried forward in the high and responsible regions of the religious, moral and intellectual life.

For these and other similar reasons, there is almost nothing in common between it and social clubs and societies which serve as playgrounds. By comparison with such, Freemasonry is more like a University, a church, the State, or societies devoted to science or scholarship.

The petitioner who knocks at our portals possesses very slight knowledge of what lies within, brings with him little or no previous preparation. Once inside he discovers that Masonry stretches away before him like a great continent across which he must make a long and often difficult journey to reach his goal. The night on which he receives his Entered Apprentice degree marks the beginning of his journey; the task of learning Masonry, of becoming adept in its work, of fashioning his life according to its requirements, is still before him.

In asking you to learn well the duties, privileges, prerogatives and limitations of an Entered Apprentice, we also urge you to conceive of apprenticeship in the larger sense. It is not difficult for a candidate to become a member in name only, but we want your own ambition to extend far beyond that perfunctory stage. We believe that you desire to become a Mason in reality and that no idle desire for the honor of bearing the name has been your motive for seeking our fellowship. If this be true, we both urge and advise you not to be content with the letter and outward form in this your beginning period, but to apply yourself with freedom, fervency and zeal to the sincere and thorough mastering of our Art. So to do is to be an Entered Apprentice Mason in spirit and in truth.



## MEETING NO. 3—TOPIC NO. 1.

### MEANING AND ORIGIN OF THE TERM FELLOWCRAFT.

"Fellowcraft" is one of a large number of terms which have a technical meaning peculiar to Freemasonry and are seldom found elsewhere. A "craft" is an organization of skilled workmen in some trade or calling; masons, carpenters, painters, sculptors, barbers, etc. A "fellow" means one who holds membership in such a craft, obligated to the same duties and allowed the same privileges, but the term is no longer in use with its original sense.

In Freemasonry it possesses two separate meanings, one of which we may call the Operative meaning, the other the Speculative.

In its Operative period Freemasons were skilled workmen engaged in some branch of the building trade, or art of architecture; like other skilled workmen, they had an organized craft of their own, the general form of which was called a "guild." A Lodge was a local, and usually temporary, organization within the guild. This guild had officers, laws, rules, regulations, and customs of its own, rigorously binding on all members.

It divided its membership into two grades, the lower of which was composed of Apprentices. Operative Freemasons recruited members from qualified lads of twelve to fifteen years of age. When such a boy proved acceptable to the members, he was required to swear to be teachable and obedient, upon which he was bound over to some Master Mason. If he proved worthy, his name was formally entered in the books of the Lodge, thereby giving him his title of Entered Apprentice. For seven years this boy lived with his master, gave him implicit obedience in all things, and toiled much but received no pay except his board, lodging, and clothing. In the Lodge life he held a place equally subordinate because he could not attend a Lodge of Master Masons, had no voice or vote, and could not hold office. During his long apprenticeship he was really a bond servant with many duties, few rights, and little freedom.

At the end of his apprenticeship he was examined in Lodge; if his record was good, if he could prove his proficiency under test, and the members voted in his favor, he was released from his bonds and made a full member of the Craft, with the same duties, rights and privileges as all others. In the sense that he had thus become a full member he was called a "Fellow of the Craft"; in the sense that he had mastered the art, and no longer needed a teacher, he was called a "Master Mason." So far as

his **grade** was concerned these two terms meant the same thing.

Such was the Operative meaning of Fellowcraft; now that the Craft is no longer Operative the term possesses a very different meaning, yet it is still used in its original sense in certain parts of the Ritual, and of course it is frequently met with in the histories of the Fraternity.

Operative Freemasonry began to decline at about the time of the Reformation, when Lodges became few in number and small in membership. A few of these in England began to admit into membership men with no intention of practicing Operative Masonry, but who were attracted by the Craft's antiquity, and for social reasons. These were called Speculative Masons. At the beginning of the eighteenth century these Speculatives so increased in members that they gained control, and during the first quarter of that century completely transformed the Craft into the Speculative Fraternity as we now have it.

Although they adhered as closely as possible to the old customs, they made some radical changes to fit the Society for its new purposes. One of the most important of these was to abandon the old rule of dividing the members into two grades, or degrees, and to adopt the new rule of dividing it into three. The second was called Fellowcraft Degree, the third the Master Mason Degree.

The term Fellowcraft is now used as the name of the Second Degree; of the ritualistic ceremonies and other contents of that Degree, of a member of it, of a Lodge when opened in it. You are a Fellowcraft; you passed through its ceremonies, assumed its obligations, are registered as such in the books of the Lodge, and can sit in either a Lodge of Apprentices or of Fellowcrafts, but not of Master Masons. Your duties are to do and to be all that it requires.

Freemasonry is too extensive to be exemplified in a ritual or to be presented through initiation in one evening. There is far too much for a man to learn in many evenings. One Degree follows another and the members of each stand on a different level of rights and duties; but this does **not** mean that the Masonry presented in the First, or in the Second Degree, so far as its nature and teachings are concerned, is less important, or less binding, than that presented in the Third Degree. All that is taught in the First and Second Degrees belongs as vitally to Freemasonry as what is taught in the Third; there is a necessary subordination in the grades of membership but there is **no** subordination of the Masonry presented in each grade.

Do not, therefore, be tempted to look upon the Fellowcraft Degree as a mere stepping stone to the Third. Freemasonry gave you one part of herself in the First, another portion in



the Second, and in the Third she will give you yet another, but it is always Freemasonry throughout. Therefore we urge on you the same studious attention while you are a Fellowcraft that you doubtless expect to give when you are a Master Mason.

## MEETING NO. 3—TOPIC NO. 2.

### INTERPRETATION OF THE FELLOWCRAFT RITUAL.

Everything in these Masonic degrees is symbolic. You wish to know what is a certain man's character, and when one says to you, "He is hard as nails,"—you know what is intended to be conveyed, for the nails are a symbol of his character.

The three degrees of our system are a symbol of human life from birth to death, from the infant unable to protect himself to the aged man about ready to close his earthly record. This Fellowcraft degree therefore represents man "in the heyday of his powers," equipped with physical and mental strength to do the world's work, but tempered with the restraints of moral and spiritual enlightenment.

This work of the world is the great work of organized human life. It cannot be carried on by the ignorant, for the essence of ignorance is fear, weakness; neither can it be done by the unskilled, for life is complicated and its needs can only be met by a well developed skill. Hence we say, "knowledge is power," and the work of the world in which each of us has a definite part, rests principally upon those who have knowledge, skill and experience.

This is the principal idea presented by the Fellowcraft degree. "It is the drama of education, the philosophy of enlightenment." To understand and follow its teaching is to be made wise in the art of living, to enable one to do his full share of the world's work and to earn his way as a Master in it.

You have been told there are both operative and speculative Masonry and that we work as Speculative Masons only. An eminent and revered Masonic writer, in the year 1858 said,— "We read in Masonic Monitors of Speculative Masonry as distinguished from Operative Masonry. I confess I shall be glad to see it disused. It always seems to me to involve the idea of talking much and doing nothing. Masonry is not speculative, but operative. It is work." Our well loved Theodore Roosevelt, also a Freemason, said, "I extend pity to no man because he has to work. If he is worth his salt he will work. I envy the man who has work worth doing and does it well. There never has been devised and there never will be devised any law which will enable a man to succeed save by the exercise of those qualities which

have always been the prerequisites of success, the qualities of hard work, of keen intelligence, of unflinching will."

So our ancient Operative Craftsmen erected buildings which to this day command the wonder and admiration of mankind, make manifest their great skill and knowledge and remind us of the majesty and loveliness of the art of Architecture. Thus and thus only did those Operative Masons advertise Masonry to the world.

The output of our present day Masonic labor is character, and if we wish that to command the wonder and admiration of men it can only be by training ourselves in the upright life and in high ideals to be "worthy members of our Men's House." Because as we build MEN, we advertise Masonry to the world.

Often it seems to us that our work is ineffective—appears never to approach our ideal, our desires. The burdens of life and social obligations appear greater than we can bear. Competition, failure, temptations to go wrong assail us so that life seems not worth living. But right here we find real value in the symbolism of the Middle Chamber to which the Fellowcraft is admitted to receive his wages. It speaks of the time when difficulties are overcome and with work well done, man may begin to reap the reward and thus gain courage and "second wind" to press on and accomplish still more.

But let us repeat:—to do his work with honor and profit to himself a man must have intelligence, knowledge and skill. These are within the reach of every man who is admitted here and the ritual of the Fellowcraft degree, is intended to impress this fact upon your mind.

### MEETING NO. 3—TOPIC NO. 3.

#### SYMBOLS AND ALLEGORIES OF THE FELLOWCRAFT DEGREE.

From the beginning of time symbols have played important parts in civil and religious rites, and allegories came into use with the need of man to impress the mind with facts not easily realized—to use the incidents of a story to remind men of a rule or a law of life.

Both symbols and allegories are still in common use by writers and speakers to vividly illustrate some thought. The chief officer of a city tenders a key to a visiting delegation as a token of welcome; a white flag is lifted in war time as a sign of faith and integrity of purpose. Thus symbols were the first form of



speech and will be the last, for our highest thought not less than the dim gropings of the earliest thinker, must needs be in parables and pictures, for that is the way by which man gives expression to the thinking for which words are inadequate.

And in your journey through the ritual of this degree there were presented to you symbols and allegory having meanings not disclosed on the surface, but which we desire you to understand.

The first of these symbols were the two pillars.

The pillar has throughout the centuries played an important part in the worship of the unseen God and expressed His might and the wonder of His works. Scholars trace the use of pillars as an essential part of religious worship in East Indian as well as ancient Egyptian temples, and in Egypt the obelisk stood as the emblem of the Sun God himself. It is natural, therefore, that Hiram of Tyre should erect pillars for King Solomon's temple. Our ritual describes them in some detail and their ancient use and purpose were explained to you, but there is no hint given of their symbolic significance.

The ancients believed the earth to be flat and that it was supported by two pillars placed at the Western, and the then only known, entrance to the world as they knew it. They called those pillars Calpe and Adyla—the pillars of Hercules—which we now recognize as the rock of Gibraltar on one side of the strait and Ceuta on the other. This ancient belief may account for the use of pillars as memorials signifying Divine support when placed at the entrance to their temples and other public buildings, and may also account for those which were placed in the porch or entrance place of King Solomon's temple.

Symbolic significance of various kinds is suggested for the use of these pillars. It has been said they represent the masculine and feminine elements in all nature; that they represent the authority of Church and State because on certain formal occasions the high priest stood before one pillar and the King before the other; that they allude to the legendary pillars erected by the prophet Enoch and on which was inscribed all the wisdom of the ancient world in order that it might be preserved from destruction by another flood or by fire; that they were to remind man of the pillars of cloud and fire by which the people of Israel were led out of the darkness of Egypt into the light of Canaan; and our ritual offers still another thought of them as denoting Strength and Establishment.

Then the five orders in Architecture represented by five different pillars, show a progression in ornamentation, and are suggestive of the progress in beauty and usefulness which it is possible to attain in the "art of living," by making a right use of the opportunity to obtain knowledge.

It was therefore a striking and important feature of the rite of this degree when you acted the part of a man approaching the Temple, who passed the pillars, ascended the stairs and entered the Middle Chamber where our ancient brethren received their wages of corn, wine and oil, the meaning of which was then hid from you but may now be revealed.

The second symbol to which we direct your attention is that of the flight of winding stairs.

A writer has said our ritual is wrong in describing a flight of stairs in King Solomon's temple because there were none. He was mistaken for they are described in 1 Kings 6:8, in the words: "and they went up with winding stairs into the middle chamber." Three things are to be said about these stairs. First, they were winding stairs. Any one proposing to ascend could not see from the first step up to the last to know how much of a journey it was, nor to know either what he was to find at the top. Some element of trust in his guide or mentor was therefore necessary to be used; and reliance on a promise of worthwhile reward to be received when he reached the top. Second, they led **upward**, signifying that the very effort to be used was leading toward the top, the place most desired and sought after by every man. To be first in his class; to be the most successful, the most honored, the bravest of his fellows, is a commendable and universal human ambition. Third, they were stairs, to be taken one step at a time, and that is the way for all commendable human progress in living and any worthwhile endeavor.

Then there is the Middle Chamber as a symbol. This Fellowcraft degree represents middle age in Man—that time when he realizes the great responsibility resting upon him. Earlier in life he had father or mother to fall back upon or someone else to whom he could go for help or advice. Now he stands alone, perhaps with wife and family looking to him for support and guidance; with the inevitable sickness or mishap eating into his income; with keen competition in business to meet; with the disaster of failure or loss of employment lurking by the way; with numerous and often new temptations to go wrong assailing him. No wonder this middle period of life often seems too hard,—to be not worth the living. But right here is where we find real value in the symbolism of the Middle Chamber, for that is the place where the Fellowcraft is admitted to receive his wages, signifying a sure reward for work well done.

And the wages of a Fellowcraft were corn, wine and oil. It was not our Indian corn, properly called maize, that was referred to, but wheat, barley or rye; and the wine was the juice of the grape and the oil came from olives; all physically nourishing and symbolic of the mental and spiritual refreshment which



comes to the man who seeks knowledge to enable him to make the most and the best out of his life.

We find this entire degree to be an allegory teaching the gospel of hard work, of keen intelligence, of unflinching will, which Theodore Roosevelt declared to be the necessary prerequisites of success; and the symbol of the sheaf of wheat hung near a water-ford, with its peculiar password, gives emphasis to that allegory by presenting the fact that ignorance often leads to disaster, as the allegorical story recited to you, makes plain.

Architecture is perhaps the most beautiful and expressive of all the arts. If the genius of the architect and builder be great enough, their finished work may declare truths which words can hardly express, and glories not sung in divinest harmonies. For has not Goethe said that architecture is "frozen music"! So the Fellowcraft, if he choose his plan aright and apply himself to its realization, can build for himself, "that house not made with hands, eternal in the heavens."

And this is the purpose and ambition all Freemasons should have.

### MEETING NO. 3—TOPIC NO. 4.

#### DUTIES AND PRIVILEGES OF A FELLOWCRAFT.

As the Entered Apprentice degree as a whole is symbolic of infancy and youth, a beginning, a period of learning and fundamentals, so the Fellowcraft degree is emblematic of manhood. But it is a manhood of continued schooling; of renewed research; of further instruction. The Fellowcraft has passed his early Masonic youth, but he lacks the wisdom of age which he can attain only by the use of the teachings of his first degree, broadened and strengthened by those experiences which come to men as distinguished from children.

Very obviously the Fellowcraft degree is a call to learning, an urge to study, a glorification of education.

The duty of the Fellowcraft like the duty of the Apprentice, is to live according to the obligations of the degree. He must learn well the prescribed work in order to pass his test for proficiency. If he be earnest and sincere, he will study the meaning of the degree as a further preparation for his Masonic life.

His limitations must now be apparent to him. His scope is broadened only by his privilege to sit in a Lodge of Fellowcrafts; nor is he entitled to vote, hold office, or avail himself of the privileges of relief or joining in public Masonic processions as are reserved to Master Masons.

A Mason remains a Fellowcraft, save in a legal sense, as

long as he lives. Taking the first degree is like drawing a circle; the second degree is a circle drawn around the first; the third degree is a still larger circle drawn around the other two, and containing both. A portion of Freemasonry is contained within the first; another part is in the second, still a third is in the last. Being a Master Mason includes being also an Entered Apprentice Mason and a Fellowcraft Mason. The Apprentice and Fellowcraft degrees are not like stages in a journey left behind to be abandoned or forgotten; rather they are preserved and incorporated in the Master Mason degree.

If you are to understand and possess Freemasonry in its entirety, it is as necessary for you to grasp the second degree as the others. Fellowcraft Masonry is Masonry, just as a house is the same house, whether you view it from front, side or back.

Freemasonry has many faces. In the First Degree is the Masonry of the conscience, where we are taught how necessary is obedience, apprenticeship, industriousness, silence and circumspection if we would become good men and true. In the Third Degree, as you will learn in due time, is the Masonry of the soul, in which a candidate learns the secret of the spiritual life. Running through all three Degrees is the Masonry of the sentiments, fellowship, goodwill, kindness, affection, brotherly love; also we learn the Masonry of benevolence, expressed in relief and charity; again we have Masonry as an institution, organized under laws, and managed by responsible officers; and yet again we have a Masonry of the ideal that holds above and before us those great ideals of justice, truth, courage, goodness, beauty and character, which we can always pursue but never overtake.

Having equal necessity and value is the Masonry of the mind, which holds aloft the Liberal Arts and Sciences as a great symbol of the trained intellect; which declares ignorance to be one of the worst of misfortunes and deadliest of enemies; which proclaims that enlightenment is one of the greatest of the good things of life; which holds that a man must be a Mason in his head as well as in his heart.

That this is not a fanciful picture is proved by the history of Freemasonry. As you have already learned, it flourished among the Operative builders who gave to the world, among other masterpieces, the great Gothic cathedrals of Europe. Their art was at once the highest and most difficult practiced in their period. That art was built on what we now call science. The Masons were masters of mathematics, which they called Geometry, of engineering, of the principles of design, of sculpture, of carving, of stained glass, and of mosaic. Through all the changes of the Craft in after years, through its transformation more than two hundred years ago into a Speculative Fraternity, their great in-



tellectual tradition has remained and stands to-day embodied in the Second Degree, which teaches Masons to love the Liberal Arts and Sciences.

The Masonry of the mind develops one of the real meanings of the Second Degree; it is what is truly signified by the word "Fellowcraft" in the system of Masonry. Whenever you prove yourself a friend of enlightenment, whenever you become a champion of the mind's right to be free, to do its work without check or hindrance, when you are the enemy of bigotry or intolerance, support schools and colleges, and labor to translate into action the motto, "Let there be light," you live the teachings of the Fellowcraft Degree.

### MEETING NO. 3—TOPIC NO. 5.

#### HISTORICAL INFORMATION ON THE FELLOWCRAFT DEGREE.

In the early days in England, where Masonry in the form in which we now have it had its beginning, a youth who was to learn a trade or profession was bound out, or indentured (1) to a master in the profession and became an apprentice, bound to serve his master for some seven years, without pay except that he received his board and necessary clothing.

Records are meagre and the time is far back from the present so we do not know exactly what ceremony was used when the youth became an Apprentice Mason, or Entered Apprentice. He was called Entered Apprentice because his name was entered on the records of his guild as an apprentice. However it is reasonable to suppose that some kind of ritual was followed because it appears that he had to listen to the traditional history of the Craft as it was preserved in what we call the "Old Charges"; a simple form of oath was administered in which he promised to keep all the secrets of his particular trade and of the household of the Master, in which he lived; and probably the Master of the Craft gave him certain advice or instruction how to do his work. (2).

After his seven years of apprenticeship and when he had presented a piece of work showing his proficiency, the Entered Apprentice was made a Master Mason (3) not as a degree conferred but as a reward for his skill as a workman and merit as a man.

Many Masonic historians have believed that no ceremony was performed when the Entered Apprentice became a Master, but a step which involved so complete a change in his status, re-

lieving him of his bonds and investing him with new secrets, grips and words, would naturally be expected to be accomplished with at least some ceremony. (4).

The Master Mason was then qualified to travel and work as one, and to receive a Master's wages (5), but he was not yet a Fellow of the Craft. He was in line to become a Fellow, that is one who was entitled to employ others, set them to work and give them directions where formerly he had only served. (6).

That was the old English custom! German Steinmetzens first arranged the order as we now have it of Entered Apprentice, Fellowcraft and Master and required the lapse of two years between the last two degrees.

All this refers to the lodges of Operative Masons. The earliest record of a lodge of Speculative Masons is that of one at the town of Warrington, England, and is dated in 1646 A. D.

Records of those old Lodges afford interesting reading and disclose three facts: First, that the "Entered prentice" Lodge as it was called, was the principal body and transacted all the business of the Craft. That custom still prevails in England. Second, that often and perhaps generally both first and second degrees were conferred at one session, and that in the Entered Apprentice Lodge. (7). And third, Master's Lodges were organized as appendages to the regular Craft Lodges and conferred an additional degree called "The Master's Part," which may have been the progenitor of our third degree. These Master's Lodges held their separate existence from 1733 to 1769 when they were officially abolished; but the Master's Degree began to be conferred also in Craft Lodges about 1745, so from that time until 1769 it was worked both in the Craft Lodges and in the special Master's Lodges. (8).

It was therefore during that period from 1717 to 1774 that the degrees had their chief development to their present standing, and the work was amplified so as to require a division into separate parts or degrees and the order of Entered Apprentice, Fellowcraft and Master came into use in England. About that time it began to be thought necessary to make them exclusive and a Lodge record made April 15, 1755, discloses an order that "no member shall come in with the Fellowcraft sign when there is Enterapprentices in the Lodge room." (9).

From all this it is to be seen that there was some form of a Fellowcraft Degree prior to 1767, but no uniformity. That began to be secured in 1772 when William Preston completed his study of Masonry begun about five years before, and presented to the Grand Lodge of England his "Illustrations of Masonry," in the preface of which he recorded his "attempt to correct the irregularities which had crept into our assemblies, and to exem-



plify at all our meetings the beauty and utility of the Masonic System." (10).

Writing of Preston's work, Roscoe Pound, Dean of Harvard Law School said, "It was a bold but most timely step when this youthful Master determined to rewrite, or rather to write, the lectures of Craft Masonry," (11) and he goes on to explain why Preston arranged this Fellowcraft lecture in its modern form. We can do no better than again to quote from Pound's book.

One of the striking characteristics of the early Eighteenth century was that "reason was the central idea of all philosophical thought. Knowledge was regarded as the universal solvent. Hence when Preston found in his old lectures that among other things Masonry was a body of knowledge and discovered in the Old Charges a history of Knowledge and of its transmission from antiquity, it was inevitable that he should make knowledge the central point of his system. - - - By making his lectures epitomes of all the great branches of learning, the Masonic Lodge may be made a school in which all men, (at a time) before the days of public schools and wide open universities, might acquire knowledge, by which alone they could achieve all things. If all men had knowledge, so Preston thought, all human, all social problems would be solved - - - and an era of perfection would be at hand." - - - "Preston of course was wrong—knowledge is not the sole end of Masonry." But we may say that the right use of knowledge is, and this is the principal idea presented in our Fellowcraft degree. "It is the drama of Education, the philosophy of Enlightenment. To understand and follow its teaching is to be made wise in the art of living, than which no other art can ever be half so important, or nearly so valuable."

Then in this view of our subject we find the Middle Chamber a symbol of the sure reward there waiting for the Fellowcraft who "applies his mind to the acquirement of useful knowledge." (12).

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5. Little Masonic Library, Vol. 15, Page 14.
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7. Quartuor Coronati Lodge Transactions.  
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8. Same. Page 123.
9. Same. Page 138.

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11. Philosophy of Freemasonry, Pound. Page 8.
12. Philosophy of Freemasonry, Pound. Page 13-20.

## MEETING NO. 4—TOPIC NO. 1.

### INTERPRETATION OF THE RITUAL OF THE MASTER MASON DEGREE.

Your attention has been called to these facts:

First. That the Entered Apprentice degree has as its basic purpose to establish

That you are a Mason.

That what you learn here is to be kept secret.

That Masonry should make a new man of its initiates.

Second. That the basic purpose of the Fellowcraft degree is to offer an incentive to study, to work, to acquire high standing in the world and courage as well as ability to "carry on;" in short, to make the most and the best out of life while you live.

Now we come to a consideration of the ritual of the third degree, and this also we wish to epitomize for your understanding.

No doubt you found startlingly impressive experiences in this degree. Perhaps you thought of it as a bit of "horseplay," and yet wondered at the moral lessons it presented. There is in it nothing which is intended to be frivolous and, as we propose to show, its serious purpose has been attested by many great men.

As the third is the climax of the three degrees of our Blue Lodge system, so the second section of this degree is the climax of the entire experience. You will be told where it came from and why it is a part of our ritual, and we here try to give you a broad view of its meaning.

"If, as has been said, it is the mission of tragedy to cleanse and exalt us — — — then it is permitted to add that in simplicity, depth and power, in its grasp of the realities of the life of man, in its portrayal of the stupidity of evil and the splendor of virtue, in its revelation of that in our humanity which leads it to defy death, giving up every thing even life itself, rather than defame, defile or betray its moral integrity, — — — — — there is not another drama known among men like unto the Third Degree of Masonry." (Dr. Joseph Fort Newton).

You may ask what is the value of this to you!

"Our rites and usages are not merely a proud possession to be treasured only for their beauty and antiquity. They are instruments imparted to us to be used." (Roscoe Pound, P. G. M.,



Mass.) "By use of such teaching, if they have the heart to heed it men become wiser, learning how to be both brave and gentle, faithful yet free; how to renounce superstition and yet retain faith, how to accept the joys of life with glee and to endure its ills with patient valor; in short how to live cleanly, kindly, open-eyed and unafraid, sweet of heart and full of hope. Whoso lays this profound wisdom to heart and lives by it, will have little to regret and nothing to fear when the evening shadows fall." (The Builders, Newton, Page 295)

There are some among us who think this life is all there is for us and that death ends all things! Masonry particularly in the lessons of the third degree, teaches that man is part of the Divine and lives on, when this present life is ended.

There is a very old parable in which the gods, having stolen from man his divinity, meet in council to discuss where they shall hide it. One suggests that it be carried to the other side of the earth and buried, but it is pointed out that man is a great traveler and may journey until he finds the lost treasure. Another proposes that it be dropped into the depths of the sea, but again it is suggested that man may dive deep enough to find it. Finally the oldest and wisest of the gods says: "Hide it in man himself for that is the last place he will ever think to look for it." And it is done. And man wandered over the face of the earth for ages seeking far and near for that which was lost, and many yet have not realized the divinity that is a part of humanity, nearer than the breath he breathes, even in his own heart." (The Builders, Newton, Page 292)

If a man can learn this lesson, then Masonry makes him aware of that divinity within him, from which his whole life takes beauty and new meaning and the old world of doubt and fear is changed and becomes like a lovely valley at the dawn, with a lark-song of joy floating over it in the hope of a glorious immortality.

And finally. There is love between man and the animals resulting from the reciprocal sense of power and submission; there is love between members of the same family which comes from conscious ties of blood; there is love between man and woman divinely ordained for the propagation of the race; but the love of man for man does not depend upon these things but finds its foundation in the high moral qualities of Courage, Forbearance, Integrity, Honor, qualities taught most emphatically in the three degrees of Ancient Craft Masonry.

He who displays these qualities with Intelligence will never fail to gain for himself the supreme good of Friendship.

"For it is the genius of Masonry to take what is old, simple and universal, and use it to bring men together and to make them friends."

## MEETING NO. 4—TOPIC NO. 2.

### SYMBOLS AND ALLEGORIES OF THE MASTER MASON'S DEGREE.

What is a symbol? It is something, not a portrait, that stands for something else and seems to represent it or to remind one of its qualities.

Many of the symbols used by Freemasonry are older than the oldest written language, and "the material part is of very great antiquity." (1). "Of some of these symbols we know a part at least of their meanings, but of some we know nothing at all." (2).

In this address we can give but a brief reference to only a few of the emblems and allegories belonging to this degree. There is much more that is well worth study, to follow which you are invited and to you is offered such aid as your questions may require.

We have no assurance that those who were anciently engaged in operative masonry comprehended the somewhat abstruse symbolism of this degree, but it is certain that those of them who were engaged in temple and cathedral building, employed it. Examination of those ancient structures which still stand as monuments to the ability and skill of their builders, discloses much evidence to support that statement. Their leaders were in the closest association with the priestly and monastic orders to whom we to-day are deeply indebted for most of the learning of ancient peoples which we possess. (3).

Some of these symbols we have presented to you in preceding addresses. In this one we propose to deal with those pertaining to the Master Mason degree, but refrain from repeating what is contained in Masonic monitors and lectures.

First we should note that a Master Mason Lodge is a symbol of the "Holy of Holies of King Solomon's Temple, which was itself a symbol of Heaven, or the abode of Deity," (4); therefore, here we are symbolically brought into His presence. And as only the pure in heart were permitted to enter that place in the great Temple at Jerusalem, so there is at least the suggestion that in a Master Mason Lodge there is no place for any who may not be of that highest spiritual quality. "Know ye not that ye are a temple of God" was the declaration of Paul the Apostle. (1 Cor. 3:6).

The fully exposed points of the Compass on the altar, and their application to the breast denote the full control over all that is earthly and material, by that which is heavenly and spiritual in man, for the Compass being necessary to the making of



a perfect circle and that circle being an emblem of perfection without beginning or ending, have taken on some of the attributes of that perfection.

The drama of Hiram is both a symbol and a legend used as an allegory, and will be explained to you in the next address.

The number twelve, in ancient symbolism denoted completion, and low twelve the completion of human endeavor,—its lowest effective point where the physical entity most often fails; while high twelve stands for the full strength of man, as of the noonday sun.

Ancient builders were accustomed to select a point which was to be the centre of the proposed structure, and from that point located the four other points which were to be its four corners. They thus had five points on which to raise their building. Masonry uses five points in its raising and symbolizes them by the pentalpha or five pointed star, which when presented with one point directed upward makes a crude representation of a human figure but denoting the pure and good as opposed to the figure having one point directed downward. In the address of the Master and in our lecture these five points are given a signification of worthwhile brotherliness to which every true Master Mason will and should adhere.

There is a reference to a lost word. "The allegory here is not a search for any particular word, nor indeed to any **word** at all." The ancient Jewish conception was expressed in these words: "In the beginning was the Word, and the Word was with God, and the Word was God," but this conception was not exclusively Jewish. Among the Greeks the idea is expressed by Logos, a term derived from the verb meaning to speak, and from which comes our word Logic, that science by which moral truth is determined. Hence "the word" became synonymous with every manifestation of divine power or truth (Street), and symbolizes for us the search not for any particular word, but for Truth which the word that was lost symbolizes. We must search diligently for it, never permitting passion, prejudice or personal interest to blind or deter us. Hence Freemasons maintain their historic adherence to the sacredness of freedom of thought, speech and action. We can give here not the True Word, but only a Substitute Word, because in this life we may only approximate a knowledge of full Truth and never know it in its perfection while we remain on this earth.

Response to the question what induced you to become a Master Mason indicates a desire to receive a Master's wages, and J - - - a, a fellowcraft wanted to be able to travel in foreign countries and receive such wages. What are they?

Here again the legend deals in symbols, for the idea in-

tended to be presented is not wages in money of any mintage whatsoever, but the wages which a Master Mason may win if he be true to his obligations. These are paid in coin of the heart; they are earned by the use he makes of his Masonry, and the sum of them is determined by the extent to which he understands and lives by it. They are as large as he wishes them to be, if he is willing to work for them, for no labor union sets the scale; the law of supply and demand does not apply here. He may earn and receive not simply the operative Mason's penny a day, but handfulls of them, each penny a thought and each thought a blessing making life easier to live for himself and for others.

And what about foreign countries? It is just another symbol indicating nothing geographical but just something new and strange. Freemasonry itself is a foreign country to the man just entering. It is to him as different from the familiar work-a-day world as France is from England or Belgium from Greece. Here standards of conduct are different, the money is different, the ideas are different. Outside money, place and power set our judgment of others; here all are on the level; outside there are laws to prevent and police and penalties to enforce obedience, while here the laws are not to prohibit but to do, and the fundamental of them all is the golden rule of brotherly love. Men conform to Masonic law not because they must but because they wish to. Surely it is a foreign country to the stranger outside its gates. It must be studied and its customs learned and followed if it is to be enjoyed.

There are many foreign countries in Freemasonry and all are open to the Master Mason who will search them out and travel in them, and for such there is at the end of the journey a new gate above which is a new name written, and when you have read it you will know the True Word of a Master Mason.

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### MEETING NO. 4—TOPIC NO. 3.

#### THE LEGEND OF HIRAM ABIF.

The legend of Hiram Abif as we have it in our third degree, is a drama presenting a picture the meaning of which you should know. It is not historical, yet is based on history, for we read in the Bible that King Solomon having decided to carry out the



long cherished plan of King David his father to erect a temple for "The Worship of Jehovah," applied to his neighbor, the King of Tyre, for the necessary skilled workmen.

The Jewish people were not a nation of artisans, but were devoted mainly to agriculture and pastoral pursuits, therefore knew how to erect only the most primitive type of building.

The King of Tyre complying with Solomon's request, sent him many workmen, and among them was Hiram Abif. The word Abif in Hebrew means father or master, so his title appears to indicate that he was a Master of his profession, and therefore, no doubt, was placed over and in control of all the workmen on the Temple.

The recital of his qualifications as set out in the Book of Chronicles reads: "I have sent a cunning man endued with understanding, the son of a woman of the daughters of Dan and his father a man of Tyre, who is skillful to work in gold, and in silver, in brass, in iron, in stone and in timber, in purple, in blue, in fine linen and in crimson, also to grave any manner of graving and to find out every device which shall be put to him."

The reference to colors doubtless has to do with the weaving and coloring of the rich materials out of which were fabricated the robes affected by the Kings of that period, and his skill in gold, silver, brass and iron, and in carving or engraving seems to set him out as a master in the more decorative side of the builder's profession, while what is said about stone and timber seems to place him as a well qualified architect or builder.

The Bible record also states that he cast the two pillars of brass and the larger vessels required for the temple, in the clay ground near the River Jordan, which shows his ability and skill in bringing the potency of fire under his control and applying it to the forging of metals; and his faithfulness to his duty, his steadfastness of purpose and dependability is indicated by the Bible record that he remained at his work until it was finished, and then returned to his own country. In that last particular the Masonic legend differs from the Bible record.

So much then for the historic background.

Now Masonry takes this background and by certain additions makes it into a ritualistic drama showing the universal conflict of ideas and ideals. It is a drama of which Edwin Booth, the great American actor of tragedy, declared: "In all my research and study, in all my close analysis of the masterpieces of Shakespeare, in my earnest determination to make those plays real on the mimic stage, I have never and nowhere met tragedy so real, so sublime, so magnificent as the legend of Hiram. - - - To be a Worshipful Master, and to throw my whole soul into that work with the candidate for my audience and the lodge for my stage,

would be a greater personal distinction than to receive the plaudits of the people in the theatres of the world."

It is therefore not the re-enactment of an historical event that we show you, but, as we use it, this drama is pure allegory, having in it the impressive picture of that which may come into the life of any man and which he must at all times be prepared to meet. In all the ancient mythologies there runs a similar legend, with different details and different names, but all pointing to our universal human experience,—the conflict between light and darkness, between good and evil,—those terms being mutually synonymous.

In this drama J - - a, J - - o, and J - - m, represent those who, despotic, envious, cruel, seek to wrest the fruits of successful effort from those who have gained them, being themselves incapable of or unwilling to work for them; and beyond this they seem to portray the forces of opposition to freedom of thought and speech seeking to impose their own dark will, wreaking physical vengeance when they meet with the stonewall of moral integrity. They are "the forces of evil, always so cunning yet so stupid, tempting the soul to treachery."

Doubtless the Operative Masons of the Middle Ages had knowledge of these ancient legends and especially of the Bible record referred to, and revered the integrity and skill of one of their own profession. This would sufficiently account for their having incorporated the historic record into their ceremonies, and what more natural than that they should see in it the symbol of a great moral lesson, and emphasize that lesson with the addition they made. For humanity is impressed by what it can see more than by abstract moral truth and not infrequently it adopts an act or a phrase to present the moral truth in physical form. Such is the verse of the poet William Cullen Bryant, in which he said:

"Truth crushed to earth shall rise again;  
The eternal years of God are hers;  
But error, wounded, writhes in pain,  
And dies among his worshippers."

These words were not written to refer to the legend of Hiram Abif, but the first two lines exactly illustrate that legend as Masonry presents it. Humanity stricken and overcome by the brutal vengeance of Evil, yet remaining true to its spiritual and moral ideals, is thereby exalted, and raised by the strong grip of Truth to stand above its persecutors and to see them overcome and driven out.

There are other interpretations of parts of this legend which the curious may study and trace out to their advantage; for all



through our system we find symbols representing more than one thing; but for our present purpose what we have stated here seems to be sufficient.

## MEETING NO. 4—TOPIC NO. 4.

### LANDMARKS OF FREEMASONRY.

The stability of our American institutions and the assurance of the continuance of the sacred ideals of liberty, justice and equality before the law is guaranteed to us by the American Constitution. Without the Constitution there would be no United States, and our Government would be a mere husk,—an empty shell. Gladstone, the eminent English statesman, in commenting upon the genius of the framers of the American Constitution, stated that "it is the greatest written document ever struck off by the hand of man in a given time." This venerable document has withstood the storms that have confronted this nation from the time that we were a weak and insignificant nation of thirteen colonies. Now we have become the mightiest nation in the entire world, and our Constitution still remains the bulwark of our nation's greatness. All laws, state and national, must be consistent with the Constitution, and any laws passed by Congress or our legislatures, contrary to or in violation of the Constitution, will be declared void by our courts. It protects our liberties from the hasty innovations prompted by ill-advised public opinion, and yet is sufficiently elastic to yield to the demands of constructive progress.

In Masonry, our basic Constitution is not a written document, but it consists of that body of unwritten laws which are the ancient and universal customs of the craft handed down through the generations. The landowner formerly indicated the boundaries of his possessions by certain marks or monuments, which were referred to as landmarks. These markers designated the extreme limits of his lands beyond which he was not privileged to trespass. If Masonry is a philosophy to which we have dedicated ourselves, and according to its tenets, endeavor to rule our actions and conduct in our relations with our fellowmen, then that philosophy, if it is to have universality, should have certain immutable boundaries within which and upon which we may build. These boundaries are the Landmarks of Masonry, and all Masonic rules, written Constitutions, codes and regulations, must be consistent therewith. They form the very basis of our Masonic existence, and protect us against innovations and ill-advised modernism advocated by those who do not appreciate

or do not understand the true mission of Masonry. Masonry has touched the hearts of men of every nationality and men of every creed and sect. Its light is extended to every seeker after truth. It is by virtue of these landmarks that Masonry has attained its universality, and to-day Freemasonry extends to the four corners of the globe, and while it may differ in its symbolism and rituals in the various jurisdictions, the Landmarks of Masonry have been generally recognized as unchangeable and universal.

Roscoe Pound, who has written an outstanding work on *Lectures on Masonic Jurisprudence*, defines Landmarks as "certain universal, unalterable, and unrepealable fundamentals which have existed from time immemorial, and are so thoroughly a part of Masonry that no Masonic authority may derogate from them, or do ought but maintain them."

Mackey, the recognized writer on Freemasonry, says in "Masonic Jurisprudence":

"Of the nature of the Landmarks of Freemasonry, there has been some diversity of opinion among writers; but perhaps the safest method is to restrict them to those ancient, and therefore universal customs of the Craft, which either gradually grew into operation as rules of action, or if once enacted by any competent authority, were enacted at a period so remote, that no account of their origin is to be found in the records of history. Both the enactors and the time of the enactment have passed away from the record, and the Landmarks are therefore, 'of higher antiquity than memory or history can reach.'

"The first requisite, therefore, of a custom or rule of action to constitute it a Landmark is, that it must have existed from 'time whereof the memory of man runneth not to the contrary.' Its antiquity is its essential element. Were it possible for all the Masonic authorities at the present day to unite in a universal congress, and with the most perfect unanimity to adopt any new regulation, although such regulation would, so long as it remained unrepealed, be obligatory on the whole Craft, yet it would not be a Landmark. It would have the character of universality, it is true, but it would be wanting in that of antiquity.

"Another peculiarity of these Landmarks of Masonry is, that they are unrepealable. As the congress to which I have just alluded would not have the power to enact a Landmark, so neither would it have the prerogative of abolishing one. The Landmarks of the Craft, like the laws of the Medes and the Persians, can suffer no change. What they were centuries ago they still remain, and must so continue in force until Masonry itself shall cease to exist.

"It is fortunate for the stability of Masonry that Landmarks so unchangeable should exist; they stand in the way of



innovations controlling and checking them, and if sometimes inadvertently violated, are ever bringing the reflective and conscientious Mason back again under their influence, and preserving that general uniformity of character and design which constitutes the true universality of the institution. But it is equally fortunate for the prosperity, of the Craft, and for its capacity of keeping up with the progress of the age, that these Landmarks are few in number. They are sufficiently numerous to act as bulwarks against innovation, but not sufficient to stand in the way of needful reform."

The Masonic Code of Minnesota provides, Article 2, Section 1, as follows:

"The actions of Freemasons in their Grand or Subordinate Lodges, or in their individual character, are regulated and controlled:

1st.—By Ancient Landmarks.

2nd.—By Written Constitutions.

3rd.—By General Regulations, and Rules, Edicts, and Resolutions having the force of Regulations, and by Usages and Customs as to Masonic matters which have not been modified by the written law of the Grand Lodge."

Ancient Landmarks are defined in Article 2, Section 2, as follows:

"The Ancient Landmarks are those principles of Masonic Government and polity which are among the parts of Masonic law or rules of government that may never be altered or disturbed, as, for instance, the universal language of Masons, and those peculiar marks of distinction by which they are separated from the profane, and by which they are enabled to prove themselves as the 'Sons of Light.'"

And in Article 2, Section 5, as follows:

"The following are enumerated from the Ancient Constitutions as having the force of Ancient Landmarks of the Fraternity, having been generally received and acknowledged by Masons as such:

1st.—That belief in the Supreme Being, 'The Great Architect of the Universe,' who will punish vice and reward virtue, is an indispensable prerequisite to admission to Masonry.

2nd.—That the moral law which inculcates charity and probity, industry and sobriety, and obedience to law and civil government, is the rule and guide of every Mason, to which strict conformity is required.

3rd.—That obedience to Masonic law and authority, being voluntarily assumed, is of perpetual obligation.

4th.—That the rites and ceremonies (which include the unwritten language) of the true system of the Ancient York Rite,

and which constitute a part of the Body of Masonry, are immutable, and that it is not in the power of any man to make innovations therein.

5th.—That contentions and lawsuits between brethren are contrary to the laws and regulations of Masonry.

6th.—That charity is the right of every Mason, his widow and orphans, when poor and destitute, to demand, and the duty of his prosperous brother to bestow.

7th.—That Masonic instruction is, like charity, a reciprocal right and duty of Masons.

8th.—That to visit Masonically is an inherent right of Masons, but no visitor shall be received into a Lodge if any member present objects.

9th.—That a candidate for Masonry must be a man of mature age, free-born, of good report, hale and sound, not deformed or dismembered, and no eunuch; provided that the possession of an artificial limb or part, under the practical control of the candidate shall not be considered a dismemberment.

10th.—That the Grand Master may make Masons at sight, and may grant a dispensation to a Lodge for the same purpose, but in all other cases a candidate must be proposed in open Lodge, at a stated meeting, and can only be accepted at a stated meeting following, by the scrutiny of a secret ballot, and a unanimous vote, and must pay a fixed price before admission.

11th.—That it is the duty of every Mason to be a contributing member of some Lodge.

12th.—That a Mason who is not a member of a Lodge is still subject to the disciplinary power of Masonry.

13th.—That the Master and Wardens of every chartered Lodge are of right and inalienably representatives in, and members of, the Grand Lodge.

14th.—That no one can be elected Master of a chartered Lodge, except at its first election, but a Master Mason who shall have served as a Warden.

15th.—That every Mason must be tried by his peers; hence the Master cannot be tried by his Lodge.

16th.—That no appeal to the Lodge can be taken from the decision of the Master, or the Warden occupying the chair in his absence.

17th.—That Masonic intercourse with a clandestine, suspended or expelled Mason, is a breach of duty and an offense against Masonic law.

18th.—That a restoration of the privileges of Masonry by the Grand Lodge does not restore membership in a subordinate Lodge.

19th.—That the failure of a Lodge to meet for one year is cause for the forfeiture of its charter.



20th.—That it is the duty as well as the right of every chartered Lodge to be represented in the Grand Lodge, at its Communications.

21st.—That a Grand Lodge has supreme and exclusive jurisdiction, within its territorial limits, over all matters of Ancient Craft Masonry.

22nd.—That no appeal lies from the decision of the Grand Master in the chair or the Deputy Grand Master or Grand Warden occupying the chair in his absence.

23rd.—That the office of the Grand Master is always elective, and should be filled annually by the Grand Lodge.

24th.—That a Grand Lodge, composed of its officers and representatives, must meet at least once in each year, to consult and act concerning the interests of the Fraternity in its jurisdiction.

25th.—That all officers of Grand or Subordinate Lodges must be Master Masons.

26th.—That no subject of sectarian or political character can be discussed in a Lodge, and any Mason proposing such a subject renders himself liable to the disciplinary action of the Lodge."

Every Minnesota Mason should be familiar with the Landmarks as written in the Constitution of the Grand Lodge, and further research should be made in Mackey's Textbook of Masonic Jurisprudence, Lectures on Masonic Jurisprudence by Roscoe Pound, Code of Masonic Law by Robert Morris, Digest of Masonic Law by George W. Chase, Familiar Treatise on the Principles and Practice of Masonic Jurisprudence by John W. Simons, and other Masonic writers and lectures who have discussed this most interesting and informative Masonic subject.

## MEETING NO. 4—TOPIC NO. 5.

### DUTIES AND PRIVILEGES OF A MASTER MASON.

Similarities exist in all the Degrees of Ancient Craft Masonry. Each has an entry, a reception, a circumambulation, a bringing to light. Each discovers certain symbols to the initiate, and, in demonstration and in lecture, gives him the key by which he may unlock the door behind which he will find their meaning.

You will not find the duties, rights and privileges of a Master Mason anywhere clearly stated and enumerated. They are scattered here and there, some in symbols, others in the form of customs, and others in laws. Some are explicit, others are implied.

Obviously a Master Mason's first duty is to live by and act consistently with his obligation; unless this is done he cannot perform his other duties nor will he be able to claim his rights and privileges. Faithfulness thus far will enable him to see and realize for himself his duties as a Master Mason as they shall from time to time develop.

It is his duty, both legal and moral, to pay his share of the financial costs of the Fraternity, promptly and ungrudgingly, whether in the form of dues or other lawful levies by the Lodge or the Grand Lodge. The giving of one's time and service to the varied Masonic activities is one of the principal sources of joy in Masonic life.

The moral aspects of a Mason's character are foreshadowed in the Entered Apprentice Degree. He who lives by Brotherly Love, Relief, Truth, Temperance, Fortitude, Prudence and Justice is a moral man in the best meaning of that much-abused word.

A Master Mason must have a good public character before he can have a Masonic character; he must be a citizen before he can become a Freemason. All his reputation as a Master Mason, all the teachings of integrity and fidelity, all the magnificent examples of firmness and fortitude in trial and danger—even in the Valley of the Shadow—which a man has been taught as a Master Mason are concerned in supporting with dignity his character as a citizen.

Every good citizen is expected to obey the law, uphold the constitution and the government, do his duty in jury service, go to the polls and vote, bear arms when called to the colors, pay his just share of taxes, take an intelligent interest in the government, his party and political economy, support the public schools, reverence and honor the flag, keep the peace, serve nation, state, county, and town when called to leadership and so to live that his neighbors are happier for his living.

When a citizen becomes a Mason he adds to these moral obligations his pledged word, his sacred honor, his character as it is seen and known of God, that he will do certain things and refrain from doing other things. All of these pledges involve not only his duty as a Mason but as a citizen. The newly raised Master Mason is bidden to "support the dignity of your character on every occasion." The Master Mason should be a better citizen than the non-Mason because he has been better taught and has pledged his sacred honor.

In the world of business the employer usually sets the wage for which the workman must labor. The employer is governed partly by the law of supply and demand, partly by his own cupidity or generosity. The wage he pays may be to some extent fixed



by labor unions; only occasionally must he pay what the workman demands. Usually he pays as little as he can for as much as he can get.

In the Masonic world, all this is different. A Master's wages are as large as he wants them to be. He can ask any wage he will and get it if he is willing to work for it. No labor union sets the scale; the law of supply and demand does not operate; neither cupidity or generosity is involved. The only question is "Can you earn the wages you ask?"

A Master's wages are paid in coin of the heart, not of the mint. They are earned by what a Mason does with his mind, not his hands. In operative days a Freemason set so many stones and received each man his penny. In Speculative Freemasonry a Master builds into his spiritual temple as many perfect ashlar as he can and receives for his labors uncounted coins of happiness, satisfaction, knowledge, understanding, spiritual uplift.

In operative days a Mason's earning power was circumscribed by his strength and skill. In Speculative Masonry a Mason's earning power is circumscribed only by his wit and his desire. He may listen to our lectures, receive his penny and be satisfied. Or he may hear them for what they are intended—an introduction, a gateway, a sign pointing out the path that he may read and study and ponder until he has earned not only one but a handful of pennies, each penny a thought, each thought a blessing, making life easier to live. Archaeologists dig through the ruins of a city to uncover a forgotten one below. Push the spade in deeper and below the forgotten city is yet another, older, different, twice forgotten of men. City buried under city, patiently uncovered by the student's excavating tools—such are the symbols of Freemasonry.

Dig through the outer shell and find a meaning; cut down through that meaning and find another; under it if you dig deeply enough you may find a third, a fourth—who shall say how many meanings?

Let him who would receive all that Freemasonry has to give dig deeply into the symbolism, the history, the philosophy, the jurisprudence and the spiritual meanings of the Ancient Craft.

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. However onerous your duties may prove to be, or however rigidly your rights may at times appear to be regulated, such burdens and limitations sink into nothingness by comparison with this one privilege, that Freemasonry in all her height, and breadth, and length, and richness belongs to you to use and to enjoy.

