

**MASTERMASON
PAPERS**



BOOK OF CONSTITUTIONS GUARDED BY THE TILER'S SWORD by: Unknown

Let me introduce the speaker of the evening, although, as presiding officers so often say, he hardly needs an introduction. I believe that most Masons know him well and, after I describe him, you will easily recognize him. He is the Tiler of his Lodge and a very interesting man to meet. You will find it worth while cultivating his acquaintance.

I have met him wherever I have been privileged to visit lodge. He is a man of uncertain age. He is old in wisdom, in his knowledge of Masonic Lore, and in his understanding of human nature. He is young with that spirit of eternal youth that comes with fulfillment of the sweet law of Brotherhood. He knows all the Brethren intimately and never misses a meeting of his lodge. He has seen young men hesitatingly enter the preparation room for the first time; he has seen them passed and raised, watched their enthusiastic progress through the stations, served under them as they sat in the Oriental Chair, and walked with drawn sword at the head of the procession as they were carried to their last resting place.

His name is legion but I prefer to call him Peters, because everybody calls him by his first name; and if your tank is working tonight, you will recognize the appropriateness of calling him Peter.

He does not get into the lodge room very often and would be particularly embarrassed if called upon to make a speech. I have seen him come into the room on large meeting nights to help the deacons purge the lodge. He will cast his eyes carelessly over the crowd and then confidently couch for every man in the room. I have sometimes wondered whether he possesses uncanny wisdom or whether he is simply faking. But let us go out into his little room that is furnished with a cast-off table and some chairs that were used in the lodge room before it was remodeled; let us light the cigar, cigarette or pipe that Masonic custom denies us in the lodge, tilt our chairs back against the wall, lay our heads against that greasy spot left by many heads that have rested there before ours, and listen to this Masonic Philosopher.

"I have often wondered," says Peter, "about these Masonic Symbols. Generally when you fellows are in there watching the work I am out here by myself, and so you see I have lots of time to think. Sometimes I am puzzled by what the Ritual says in its explanation of these symbols. Take for instance, those nine emblems of the Third Degree. I suppose most of you fellows have forgotten all about them because you generally come streaming out here and throw your aprons in a pile for me to straighten out about the time the Master starts on his lecture. The only time you stay is when the Master tells you there is going to be coffee and sandwiches after the work, and then you hang around during the lecture.

"There is one of those emblems that has given me more trouble than anything else in Masonry; it is the one in which you see a book lying on a velvet pillow with a sword over the top. The Masters tells you that it is the Book of Constitutions Guarded by the Tiler's Sword, and that it reminds us to be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry, ever bearing in mind those truly Masonic virtues; silence and circumspection. Now, that never seemed just right to me.

"Those old boys who gave us this Ritual had pretty good ideas about symbolism, and the things they used as symbols generally meant just exactly what they told you about them. It is funny how much meaning they could get out of such things as a trowel, a square or a level. True symbolism, you know, isn't forced. It just comes naturally. The moment you hear the explanation, you say, 'Of Course! Why didn't I think of that before?' That is why I could never see what there was about that book and sword to teach us to be watchful and guarded in our thoughts, words and actions. "You know the Chinese with their three monkeys, one with his hands over his ears, the other with his hands over his eyes, and the third with his hands over his mouth made a much better symbol of being watchful and guarded than our book and sword, and the same thing holds true in regard to silence and circumspection. If that is what we want to teach, we had better get rid of that book and sword and throw a picture of the three wise monkeys on the screen.

"Some time ago I read a book written by a great man who had spent his life studying Masonry. One thing that makes me want to study Masonry is that so many great men have found it worthy of such deep study. This writer seemed to have the idea that Masonry didn't always say just exactly what it meant. He said something about the real truth of Masonry being hidden in the Ritual instead of being revealed by it; that you had to search out the real meaning of the Masonic Symbols for yourself. That always stuck by me. I was talking to one of the brethren about it and he agreed with this Masonic writer. This brother said we don't sell the secrets of Freemasonry; when a man pays for his degrees, we only sell him the tools and he must use them to dig out the secrets for himself. And so I dug away at the old book and sword trying to understand what it really meant until the other night when one of these Service association fellows came around and talked to us.

"He showed us how much the Masons had to do with the founding of this government. He told us how Paul Revere's ride was organized among Masons and how all the fellows that helped Paul Revere make that ride were his Brethren, while Paul Revere himself was Provincial Grand Master of Masons in Massachusetts. He told us of the Boston Tea Party, and how the little affair was arranged at the Old Green Dragon Tavern, which was nothing more or less than a Masonic Temple. He told us about John Hancock, Benjamin Franklin, Joseph Warren, Lafayette, and George Washington; and

ever so many more of those early patriots who were all Masons, and how it was by working together as Masons that they carried out on the Revolutionary War, and then afterwards built this nation of ours. he told us about the constitution of the United States. You know the interesting thing about that is not that these men were Masons, many of our prominent citizens today are Masons, but that the same group of men who were leaders of our Fraternity were also leaders of the nation at that time. And then he told us how, because our Brethren had laid the foundation of this nation and because that foundation was in accord with Masonic principles, it was our duty to build the rest of the Temple to Liberty in America, and to watch over it and guard it with our very lives.

"So I got the thinking about that old Book and sword and it seemed to me that perhaps after all there was a real meaning behind it that was concealed rather than revealed in the Ritual, as that Masonic writer that I told you about said; and it seemed to me that Book of Constitutions, instead of being a symbol of silence and circumspection, was a symbol of constitutional government such as we have in this country. Our Book of Constitutions, you know, is our Masonic fundamental law, just as the Constitution of the United States is the fundamental law of our nation. So you see how naturally it becomes the symbol of constitutional government.

"That Sword over the Book is this little old sword lying here on the table beside me. You know, this sword isn't any good to hurt anybody with, but it is just a symbol by which Freemasonry protects itself against cowan's and evesdroppers. So it is just a symbol of Masonry on guard and, as the Book of Constitutions is a symbol of constitutional government, the Tiler's Sword is a symbol of Masonry on guard. Do you see what I'm getting at? I believe the Book of Constitutions Guarded by the Tiler's Sword teaches us that Masonry should always be the Guardian of Constitutional Government.

"I was telling another Brother about this the other night and he told me I was wrong because Masonry was older than the United States government and the symbol, he said, must be older than this country of ours. So I got to thinking about that too and it came to me that much of this speculative Masonry that we have today comes to us from England. Of course, I understand that Masonry as we know it has been gathered together from many countries. Some fellows say that we get it direct from the boys that worked on King Solomon's Temple but it may be that isn't quite right. Speculative Masonry, in its present form at least, did have its origin in England, and you know that a lot of the ideas about constitutional government that were accepted by us were first brought into practice back in England before the United States became a free country. And so I thought it very likely that even back then in those days our English Brethren, just like our Revolutionary Brethren were fighting for constitutional government and maybe they had as much to do with getting it in England as George Washington, Paul Revere and the other boys had with getting it in this country.

"But I'm inclined to agree with Brother Mackey, who believed that our monitorial definition of this emblem is a modern one, and was introduced by Brother Webb. It does not appear in the first edition of Webb's Monitor, but I found it in the second edition, printed in 1802. Mackey says, 'This interpretation of Webb is a very unsatisfactory one. The Book of Constitutions is the Symbol of constituted law rather than of silence and circumspection, and when guarded by the Tiler's Sword it would seem properly to symbolize regard for and obedience to law, a prominent Masonic duty.'

"So, until somebody shows me that I am wrong, I am going to believe every time I see that book and sword on the screen that the book is the Constitution of the United States and the sword is Freemasonry on guard; and instead of teaching me to be watchful and guarded in all my thoughts, words and actions; it is going to teach me to be ever watchful and guarded against the enemies of my nation and its Constitution, so that when I get up into the Grand Lodge above those old boys up there that built this nation are going to meet me with the Lion's Paw, and vouch for me when the Supreme Grand Master of the Universe takes the Pass. "

That is Peter's story of the Book of Constitutions Guarded by the Tiler's Sword. You may take it or leave it, but somehow or other I think he is right. At least, ever since I heard tell that story I have had a new thrill while listening to the Master explaining the nine Masonic Emblems in the Third Degree; and I say to myself, "Well, that is all right for the candidate. We can't give him all the light at once, because he would simply be blinded by its brilliance. But, for myself, I have been out in the anteroom with Peters using our working tools in a search for further Masonic light, and I know that sword and book mean that it is up to me to fight the enemies of constitutional government and to protect our Constitution from those seeking to destroy it. And with the help of the Great Architect of the Universe, and my nearly three million Brethren, I am going to do that little job! Copyright 1923 by The Masonic Service Association of the United States. The contents of this Bulletin must not be reproduced, in whole or in part, without permission. Published monthly by the Masonic Service Association of the United States under the auspices of its Member Grand Jurisdictions.

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SHORT TALK BULLETIN - Vol.IX May,1931 No.5

FIVE POINTS

by: Unknown

The Five Points of Fellowship, as every Master Masons knows, contain the essence of the doctrine of brotherhood. But many a new brother asks, pertinently, "why are they called "Points?" In the Old Constitutions, as explained in the Hallowell or Regius manuscript, are fifteen regulations, called "points." The old verse runs:

"Fifteen artyculus there they soughton And fifteen poyntys there they wrogton." Translated into easy English, this reads:

"Fifteen articles there they sought And fifteen points there they wrought."

Phillips "New World of Words," published in 1706, defines "point" as "a head, or chief matter." Moreover, an operative Masons "points" the seams of as wall by filling in the chinks left in laying bricks or stone, thus completing the structure.

In older days of the Speculative Art there were "twelve original points" as we learn from the old English lectures, done away with by the United Grand Lodge of England at the time of the reconciliation of 1813. They were introduced by the

following passage:

"There are in Freemasonry twelve original points, which form the basis of the system and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through these twelve forms and ceremonies, not only in the first degree, but in every subsequent one." The twelve points were: Opening, Preparation, Report, Entrance, Prayer, Circumambulation, Advancing, Obligation, Investure, Northeast Corner and Closing; and each was symbolized by one of the Twelve Tribes of Israel for ingenious reasons not necessary to set forth here.

The twelve original points were never introduced into the United States, and are now no longer used in England, although the ceremonies which they typify, of course, are integral parts of all Masonic rituals.

Our Five Points of Fellowship are not allied to these, except as they are reflected in the word "points." We also find this relationship in the Perfect Points of our Entrance, once called Principal Points. Dr. Oliver, famous, learned and not always accurate Masonic student and writer (1782-1867) sums up the Five Points in his "Landmarks," as follows:

"Assisting a brother in his distress, supporting him in his virtuous undertakings, praying for his welfare, keeping inviolate his secrets and vindicating his reputation as well in his absence as in his presence."

By which it will be seen that in Oliver's day the Five Points were not exactly as they are with us now.

Strange though it seems, a change was made in the symbolism of the Five Points as recently as 1842, at the Baltimore Masonic Convention. Prior to that time, according to Cole, the Five Points were symbolized by hand, foot, knee, breast and back. After 1842, the hand was omitted, and the mouth and ear tacked on as the fifth.

Mackey believed that:

"The omission of the first and the insertion of the last are innovations and the enumeration given by Cole is the old and genuine one which was originally taught in England by Preston and in his country by Webb."

Some curiosities of ritual changes, though interesting, are more for the antiquarian than the average lodge member. Most of us are more concerned with a practical explanation of the Five Points as they have been taught for nearly a hundred years.

For they have a practical explanation, which goes much more deeply into fraternal and brotherly relations than the ritual indicates. A man goes on foot a short distance by preference; for a longer journey he boards a street car, rides in an automobile, engages passage on a railroad or courses through the air in a plane. Service to our brethren on foot does not imply any special virtue in that means of transportation. The word expresses the willingness of him who would serve our own pleasure and refuse to travel merely because the means is not to our liking would hardly be Masonic.

We assist our brethren when we can; also we serve them. The two terms are not interchangeable; we can not assist a brother with out serving, but we may serve him without assisting him. For a wholly negative action may be a service; suppose we have a just claim against him and, because of our Fraternal relations, we postpone pressing it. That is true service, but not active assistance, such as we might give if we gave or loaned him money to satisfy some other's claim.

How far should we go "on foot" to render service? Nothing is said in the ritual, but the cabletow is otherwise used as a measure of length. That same Baltimore Masonic Convention defined a cabletow's length as "the scope of a brother's reasonable ability." Across town may be too far for one, and across a continent not too far for another. In better words, our own conception of brotherhood must say how far we travel to help our brother.

Mackey expressed thus:

"Indolence should not cause our footsteps to halt, or wrath to turn them aside; but with eager alacrity and swiftness of foot, we should press forward in the exercise of charity and kindness to a distressed fellow creature."

The petition at the Altar of the Great Architect of the Universe before engaging in any great and important undertaking is sound Masonic doctrine. To name the welfare of our brother in our petitions is good - but not for the reasons which the good Dr. Mackey set forth; the great Masonic student's pen slipped here, even as Jove has been known to nod! He Said:

"In our devotions to almighty God we should remember a brother's welfare as our own, for the prayers of a fervent and sincere heart will find no less favor in the sight of heaven because the petition for self intermingles with aspirations of benevolence for a friend." Apparently we should pray for our friends because God will look with favor on an unselfish action on our part - which is un Masonic and selfish! Cole, writing years before Mackey (1817) said of his Third, our Second Point:

"When I offer up my ejaculations to Almighty God, a brother's welfare I will remember as my own, for as the voices of babes and sucklings ascend to the Throne of Grace, so most assuredly will the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other."

This seems to be interpretable as meaning that we should pray for our brethren because we love them, and because, knowing our own need of their prayers, we realize their need of ours.

Anciently, it was written "Laborare est orare," - to labor is to pray. If indeed prayer is labor, then to pray for our brethren we may labor for our brethren, which at once clarifies the Second Point and makes it a practical, everyday, do-it-now admonition. To work for our brother's welfare is in the most brotherly manner to petition the Most High for him.

We often associate with the idea of a "secret" something less than proper; "He has a secret in his life," "He is secretive." "He says one thing but in his secret heart he thinks another" are all expressions which seem to connote some degree of guilt with what is secret. We keep our brother's secrets, guilty or innocent, but let us not assume that every secret is of a guilty variety. He may have a secret ambition, a secret joy, a secret hope - if he confides these to us, is our teaching

merely to refuse to tell them, or to keep them in the fine old sense of that word - to hold, to guard, to preserve. The Keeper of the Door stands watch and ward, not to keep it from others, but to see that none use it improperly. Thus we are to keep the secret joys and ambitions of our brethren, close in our hearts, until he wants them known, but also by sympathy and understanding, helping him to maintain them.

Even without this broad interpretation, the keeping of a brother's confidence has more to it than mere silence. If he confides to us a guilty secret, since to betray him may not only make known that which he wishes hidden, but places him in danger. To betray a trust is never the act of a brother. In ordinary life an unsought trust does not carry with it responsibility to preserve it; in Freemasonry it does! No matter how we wish we did not share the secret, if it has been given us by a brother, we can not suffer our tongues to betray him, no matter what it costs us to remain silent, unless we forget alike our obligation and the Third Point.

"Do you stumble and fall, my brother? My hand is stretched out to prevent it. Do you need aid? My hand is yours - use it. It is your hand, for the time being. My strength is united to yours. You are not alone in your struggle - I stand with you on the Fourth of the Five Points, and as your need may be, so "Deo volente," will be my strength for you."

So must we speak when the need comes. It makes no difference in what way our brother stumbles; it may be mentally; it may be spiritually; it may be materially; it may be morally. No exceptions are noted in our teachings. We are not told to stretch forth the hand in aid "If," and "perhaps," and "but!" Not for us to judge, to condemn, to admonish . . . for us only to put forth our strength unto our falling brother at his need, without question and without stint. For such is the Kingdom of Brotherhood.

More sins are committed in the name of the Fifth of the Five Points than in the name of liberty! Too often we offer counsel when it is not advice but help that is needed. Too often we admonish of motes within our brother's eye when our own vision is blinded by beams. What said the Lord? (Amos VII, in the Fellowcraft's Degree.) "Behold, I will set a plumb line in the midst of my people Israel; I will not again pass by them any more." "In the midst of my people Israel" - not in the far away land; not across the river; not up on the mountain top, but in the midst of them, an intimate personal individual plumb line!

So are we to judge our brethren; not by the plumb, the square or the level that we are each taught to carry in our hearts, but by his plumb, his square, his level.

If he build true by his own tools, we have no right to judge him by ours. The friendly reminders we must whisper to him are of incorrect building by his own plumb line. He may differ from us in opinion; he may be Republican where we are Democrat, Methodist where we are Baptist; Wet where we are Dry; Protectionist where we are Free trade; League of Nations proponent where we are "biter enders" - we must not judge him by the plumb line of our own beliefs. Only when we see him building untrue to his own tools have we the right to remind him of his faults. When we see a brave man shrinking, a virtuous man abandoning himself to vice, a good man acting as a criminal - then is his building faulty judged by his own plumb line and we may heed the Fifth of the Five Points and counsel and advise him to swing back, true to his own working tools.

And finally, we do well to remember Mackey's interpretation of the Fifth Point:

". . . we should never revile a brother's character behind his back but rather, when attacked by others, support and defend it." "Speak no ill of the dead, since they can not defend themselves" might well have been written of the absent. In the Masonic sense no brother is absent if his brother is present, since then he has always a champion and defender, standing upon the Fifth Point as upon a rock.

So considered - and this little paper is but a slender outline of how much and how far the Five Points extend - these teachings of Masonry, concerned wholly with the relations of brother to brother, become a broad and beautiful band of blue - the blue of the Blue Lodge - the True Blue of Brotherhood.

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FOREIGN COUNTRIES

by: Carl H. Claudy

A reprint of Chapter XXX of "Foreign Countries," published and copyrighted by the Masonic Service association in 1925.

Our ancient operative brethren desired to become Masters so that, when they travelled in foreign countries, they could still practice their craft. Speculative Freemasons still desire to "travel in foreign countries" and study their craft that they may receive such instruction as will enable them to do so, and when travelling, to receive a Master's Wages.

But the "Foreign Countries" do not mean to us the various geographical and political divisions of the Old World, nor do we use the Word we learn as a means of identification to enable us to build material temples and receive coin of the realm for our labor. "Foreign Countries" is to us a symbol.

Like all the rest of the symbols, it has more than one interpretation; but, unlike many, none of these is very

difficult to trace or understand.

Freemasonry itself is the first "foreign country" in which the initiate will travel; a world as different from the familiar workaday world, as France is different from England, or Belgium from Greece. Everything is different in the Masonic world; the standards are different, the "Money" is different, the ideas are different. In the familiar world, money, place and power are the standards by which we judge our fellows. In the fraternity all are on the level, and there are neither rich nor poor. In the world outside there are laws to prevent, and police and penalties to enforce obedience; in the fraternity the laws are not "thou shalt not" but "thou shalt" and the fundamental of them all is the golden rule, the law of brotherly love. Men conform to the laws of Freemasonry not because they must but because they will. Surely such a land is a "foreign country" to the stranger within its borders; and the visitor must study it, learn its language and its customs, if he is to enjoy it.

Many learn but a few phrases and only enough of its customs to conform. There are thousands of Americans who went all over France during the war with a pack of cigarettes, a friendly smile and "no comprende!" as their sole knowledge of the language; but did they learn to know France? A Lodge member may know the words of the opening and closing and how to act in a lodge, learn to call his fellows "brother" and pay his dues; but will that get him all there is in the foreign country in which he finds him-self?

America north and south is a mighty continent . . . It has many countries. To know one is not to know all. The man at home in Mexico will find Newfoundland strange, and the Canadian will not feel at home in Chile if he knows nothing of that country.

So it is with the vast continent of Freemasonry. It has many "foreign countries" within it; and he is the wise and happy Freemason who works patiently at the pleasant task of visiting and studying them. There are the foreign countries of philosophy, of jurisprudence and of history. No Freemason is really worthy of the name who does not understand something of how his new land is governed, of what it stands for and why.

And there is the foreign country of Symbolism of which this little book is far less a guide than a gateway.

As a Master Mason, a man has the right to travel in all the foreign countries of Freemasonry. There is none to say him nay. If he will but "learn the work" and keep himself in good standing, he may visit where he will. But it is not within the door of other lodges than his own that he will find the boundary line and the guide posts of those truly Masonic "Foreign Countries" to which he has been given the passport by his brethren. He will find gateways to those lands in the library, in the study club, in books and magazines; and, most and best of all, in the quiet hour alone, when what he has read and learned comes back to him to be pondered over and thought through. The "foreign country" of symbolism has engaged the thoughtful and serious consideration of hundreds of able Masonic students, as has that of the history of our Order. Not to visit them both; aye, not to make oneself a citizen of them both, is to refuse the privileges one has sought and labored to obtain. One asks for a petition, prays one's friend to take it to his lodge, knocks on the door, takes obligations, works to learn and finally receives the Master's Degree. One receives it, struggles for it, hopes for it . . . why? That one may travel in the far lands and receive the reward there awaiting. .

Then why hesitate? Why wait? Why put it off? Why allow others to pass on and gain; while one stands, the gate open, the new land beckoning, and all the Masonic world to see?

That is the symbolism of the "foreign countries" . . . that is the meaning of the phrase which once meant, to operative Masons, exactly what it says. To the Freemason who reads it aright it is a clarion call to action, to study, to an earnest pressing forward on the new highway. For time is short and the night cometh when no man can work!

To the young Freemason, particularly, is the symbol a ringing appeal. To those who are old in the Craft, who have set their pace, determined their course and become satisfied with all they have managed to learn of the fraternity, with what little they have been able to take from it, "foreign countries" means countries which are foreign and nothing more. But to the young man just starting out as a Freemason . . . Oh, my brother, heed you the symbolism of the phrase and make your entry through the gateway, your limbs strong to travel, your mind open to learn. For if you truly travel in the Masonic foreign countries, you will receive Master's Wages beyond your greatest expectations. The way is open to the Freemason; not an easy way, perhaps, or a short way, but a clear way. Not for the old Mason, the man set in his ways, the man content with the literal meaning of the words, the "book Mason," the pin-wearer, not for them the foreign countries of symbolism, and Masonic knowledge.

But you, you who are new, you to whom Freemasonry is yet a wonder and a vision. a mystery and a glory . . . for you the gate is wide, for you the path is clear; for you the foreign countries beckon . . . hang you not back!

For at the end of the journey, when the last foreign country of Freemasonry has been travelled and learned and loved, you shall come to a new gate, above which there 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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THE 47th PROBLEM

by: Unknown



Containing more real food for thought, and impressing on the receptive mind a greater truth than any other of the emblems in the lecture of the Sublime Degree, the 47th problem of Euclid generally gets less attention, and certainly less than all the rest. Just why this grand exception should receive so little explanation in our lecture; just how it has happened, that, although the Fellowcraft's degree makes so much of Geometry, Geometry's right hand should be so cavalierly treated, is not for the present inquiry to settle. We all know that the single paragraph of our lecture devoted to Pythagoras and his work is passed over with no more emphasis than that given to the Bee Hive of the Book of Constitutions. More's the pity; you may ask many a Mason to explain the 47th problem, or even the meaning of the word "hecatomb," and receive only an evasive answer, or a frank "I don't know - why don't you ask the Deputy?" The Masonic legend of Euclid is very old - just how old we do not know, but it long antedates our present Master Mason's Degree. The paragraph relating to Pythagoras in our lecture we take wholly from Thomas Smith Webb, whose first Monitor appeared at the close of the eighteenth century.

It is repeated here to refresh the memory of those many brethren who usually leave before the lecture:

"The 47th problem of Euclid was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe was initiated into several orders of Priesthood, and was also Raised to the Sublime Degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry. On this subject he drew out many problems and theorems, and, among the most distinguished, he erected this, when, in the joy of his heart, he exclaimed Eureka, in the Greek Language signifying "I have found it," and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences." Some of facts here stated are historically true; those which are only fanciful at least bear out the symbolism of the conception.

In the sense that Pythagoras was a learned man, a leader, a teacher, a founder of a school, a wise man who saw God in nature and in number; and he was a "friend and brother." That he was "initiated into several orders of Priesthood" is a matter of history. That he was "Raised to the Sublime Degree of Master Mason" is of course poetic license and an impossibility, as the "Sublime Degree" as we know it is only a few hundred years old - not more than three at the very outside. Pythagoras is known to have traveled, but the probabilities are that his wanderings were confined to the countries bordering the Mediterranean. He did go to Egypt, but it is at least problematical that he got much further into Asia than Asia Minor. He did indeed "enrich his mind abundantly" in many matters, and particularly in mathematics. That he was the first to "erect" the 47th problem is possible, but not proved; at least he worked with it so much that it is sometimes called "The Pythagorean problem." If he did discover it he might have exclaimed "Eureka" but the he sacrificed a hecatomb - a hundred head of cattle - is entirely out of character, since the Pythagoreans were vegetarians and revered all animal life.

Pythagoras was probably born on the island of Samos, and from contemporary Grecian accounts was a studious lad whose manhood was spent in the emphasis of mind as opposed to the body, although he was trained as an athlete. He was antipathetic to the licentiousness of

the aristocratic life of his time and he and his followers were persecuted by those who did not understand them.

Aristotle wrote of him: "The Pythagoreans first applied themselves to mathematics, a science which they improved; and penetrated with it, they fancied that the principles of mathematics were the principles of all things."

It was written by Eudemus that: "Pythagoreans changed geometry into the form of a liberal science, regarding its principles in a purely abstract manner and investigated its theorems from the immaterial and intellectual point of view," a statement which rings with familiar music in the ears of Masons.

Diogenes said "It was Pythagoras who carried Geometry to perfection," also "He discovered the numerical relations of the musical scale."

Proclus states: "The word Mathematics originated with the Pythagoreans!"

The sacrifice of the hecatomb apparently rests on a statement of Plutarch, who probably took it from Apollodorus, that "Pythagoras sacrificed an ox on finding a geometrical diagram." As the Pythagoreans originated the doctrine of Metempsychosis which predicates that all souls live first in animals and then in man - the same doctrine of reincarnation held so generally in the East from whence Pythagoras might have heard it - the philosopher and his followers were vegetarians and revered all animal life, so the "sacrifice" is probably mythical. Certainly there is nothing in contemporary accounts of Pythagoras to lead us to think that he was either sufficiently wealthy, or silly enough to slaughter a hundred valuable cattle to express his delight at learning to prove what was later to be the 47th problem of Euclid.

In Pythagoras' day (582 B.C.) of course the "47th problem" was not called that. It remained for Euclid, of Alexandria, several hundred years later, to write his books of Geometry, of which the 47th and 48th problems form the end of the first book. It is generally conceded either that Pythagoras did indeed discover the Pythagorean problem, or that it was known prior to his time, and used by him; and that Euclid, recording in writing the science of Geometry as it was known then, merely availed himself of the mathematical knowledge of his era.

It is probably the most extraordinary of all scientific matters that the books of Euclid, written three hundred years or more before the Christian era, should still be used in schools. While a hundred different geometries have been invented or discovered since his day, Euclid's "Elements" are still the foundation of that science which is the first step beyond the common mathematics of every day.

In spite of the emphasis placed upon geometry in our Fellowcrafts degree our insistence that it is of a divine and moral nature, and that by its study we are enabled not only to prove the wonderful properties of nature but to demonstrate the more important truths of morality, it is common knowledge that most men know nothing of the science which they studied - and most despised - in their school days. If one man in ten in any lodge can demonstrate the 47th problem of Euclid, the lodge is above the common run in educational standards!

And yet the 47th problem is at the root not only of geometry, but of most applied mathematics; certainly, of all which are essential in engineering, in astronomy, in surveying, and in that wide expanse of problems concerned with finding one unknown from two known factors. At the close of the first book Euclid states the 47th problem - and its correlative 48th - as follows:

"47th - In every right angle triangle the square of the hypotenuse is equal to the sum of the squares of the other two sides."

"48th - If the square described of one of the sides of a triangle be equal to the squares described of the other two sides, then the angle contained by these two is a right angle."

This sounds more complicated than it is. Of all people, Masons should know what a square is! As our ritual teaches us, a square is a right angle or the fourth part of a circle, or an angle of ninety degrees. For the benefit of those who have forgotten their school days, the "hypotenuse" is the line which makes a right angle (a square) into a triangle, by connecting the ends of the two lines which form the right angle.

For illustrative purposes let us consider that the familiar Masonic square has one arm six inches long and one arm eight inches long. If a square be erected on the six inch arm, that square will contain square inches to the number of six times six, or thirty-six square inches. The square erected on the eight inch arm will contain square inches to the number of eight times eight, or sixty-four square inches.

The sum of sixty-four and thirty-six square inches is one hundred square inches.

According to the 47th problem the square which can be erected upon the hypotenuse, or line adjoining the six and eight inch arms of the square should contain one hundred square inches. The only square which can contain one hundred square inches has ten inch sides, since ten, and no other number, is the square root of one hundred.

This is provable mathematically, but it is also demonstrable with an actual square. The curious only need lay off a line six inches long, at right angles to a line eight inches long; connect the free ends by a line (the Hypotenuse) and measure the length of that line to be convinced - it is, indeed, ten inches long.

This simple matter then, is the famous 47th problem. But while it is simple in conception it is complicated with innumerable ramifications in use.

It is the root of all geometry. It is behind the discovery of every unknown from two known factors. It is the very cornerstone of mathematics.

The engineer who tunnels from either side through a mountain uses it to get his two shafts to meet in the center.

The surveyor who wants to know how high a mountain may be ascertains the answer through the 47th problem.

The astronomer who calculates the distance of the sun, the moon, the planets and who fixes "the duration of time and seasons, years and cycles," depends upon the 47th problem for his results.

The navigator traveling the trackless seas uses the 47th problem in determining his latitude, his longitude and his true time.

Eclipses are predicated, tides are specified as to height and time of occurrence, land is surveyed, roads run, shafts dug, and bridges built because of the 47th problem of Euclid - probably discovered by Pythagoras - shows the way.

It is difficult to show "why" it is true; easy to demonstrate that it is true. If you ask why the reason for its truth is difficult to demonstrate, let us reduce the search for "why" to a fundamental and ask "why" is two added to two always four, and never five or three?" We answer "because we call the product of two added to two by the name of four." If we express the conception of "fourness" by some other name, then two plus two would be that other name. But the truth would be the same, regardless of the name.

So it is with the 47th problem of Euclid. The sum of the squares of the sides of any right angled triangle - no matter what their dimensions - always exactly equals the square of the line connecting their ends (the hypotenuse). One line may be a few 10's of an inch long - the other several miles long; the problem invariably works out, both by actual measurement upon the earth, and by mathematical demonstration.

It is impossible for us to conceive of a place in the universe where two added to two produces five, and not four (in our language). We cannot conceive of a world, no matter how far distant among the stars, where the 47th problem is not true. For "true" means absolute - not dependent upon time, or space, or place, or world or even universe. Truth, we are taught, is a divine attribute and as such is coincident with Divinity, omnipresent.

It is in this sense that the 47th problem "teaches Masons to be general lovers of the art and sciences." The universality of this strange and important mathematical principle must impress the thoughtful with the immutability of the laws of nature. The third of the movable jewels of the entered Apprentice Degree reminds us that "so should we, both operative and speculative, endeavor to erect our spiritual building (house) in accordance with the rules laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral and Masonic Trestleboard."

Greatest among "the rules laid down by the Supreme Architect of the Universe," in His great book of nature, is this of the 47th problem; this rule that, given a right angle triangle, we may find the length of any side if we know the other two; or, given the squares of all three, we may learn whether the angle is a "Right" angle, or not. With the 47th problem man reaches out into the universe and produces the science of astronomy. With it he measures the most infinite of distances. With it he describes the whole framework and handiwork of nature. With it he calculates the orbits and the positions of those "numberless worlds about us." With it he reduces the chaos of ignorance to the law and order of intelligent appreciation of the cosmos. With it he instructs his fellow-Masons that "God is always geometrizing" and that the "great book of Nature" is to be read through a square.

Considered thus, the "invention of our ancient friend and brother, the great Pythagoras," becomes one of the most impressive, as it is one of the most important, of the emblems of all Freemasonry, since to the initiate it is a symbol of the power, the wisdom and the goodness of the Great Artificer of the Universe. It is the plainer for its mystery - the more mysterious because it is so easy to comprehend.

Not for nothing does the Fellowcraft's degree beg our attention to the study of the seven liberal arts and sciences, especially the science of geometry, or Masonry. Here, in the Third Degree, is the very heart of Geometry, and a close and vital connection between it and the greatest of all Freemasonry's teachings - the knowledge of the "All-Seeing Eye."

He that hath ears to hear - let him hear - and he that hath eyes to see - let him look! When he has both listened and looked, and understood the truth behind the 47th problem he will see a new meaning to the reception of a Fellowcraft, understand better that a square teaches morality and comprehend why the "angle of 90 degrees, or the fourth part of a circle" is dedicated to the Master!

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GRAND MASTER'S POWERS

By: Unknown

No presiding officer, president or chairman of any secular body possesses the powers of a Grand Master. But it is a mistake to consider this high office as altogether without limitations. In the forty-nine Grand Jurisdictions in the Union the powers of the Grand East widely differ, albeit all have certain powers in common. All Grand Masters preside over their Grand Lodges; all can preside over any particular Lodge; all can call Special Communications' all can issue certain dispensations; all can arrest Charters of Lodges for cause. But in many details the powers of the Grand East differ almost as much as their longitudes.

To define and compare the extent and limitation of the powers of Grand Masters requires a complete study of Constitutions, laws, rules, edicts, decisions, landmarks, customs and practices. Masonry has a large body of unwritten law, as binding and as strictly followed as that which is written; he would be a wise student indeed who could claim to be wholly familiar with all the unwritten law of forty-nine Grand Jurisdictions.

Certain powers and limitations of powers of Grand Masters, however, are set forth in Constitutions of forty-seven of America's forty-nine Grand Lodges. It is these which, in the main, are here considered. But it is to be noted that lack of constitutional statement of any power, in any Grand Jurisdiction, does not necessarily mean that the Grand Master does not have it.

All Jurisdictions agree in the inviolability of the Ancient Landmarks. Those Jurisdictions which have adopted compilations of Ancient Landmarks this regard them as the foundation stone of all Masonic law. More than half of the forty-nine Jurisdictions have such compilations; these are:

Either Mackey's list of twenty-five, or Special lists adopted in the particular Grand Jurisdiction; most special lists merely amplify Mackey's, contracting or expanding it to a greater or lesser number.

Mackey's fourth to eight Landmarks, concerned with the Grand Master, read as follows:

4. The government of the Fraternity by a Grand Master.
5. The prerogative of the Grand Master to preside over every assembly of the Craft.
6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular intervals.
7. The prerogative of the Grand Master to give dispensations for opening and holding Lodges.
8. The prerogative of the Grand Master to make Masons at sight.

In 19 Jurisdictions, no one in Grand Lodge may question a Grand Master's ruling; what he decides is final. In 22 Grand Jurisdictions an appeal from a Grand Master's decision may be made to Grand Lodge. In others the question is undecided, because it has never been tried. Grand Masters have certain suspending powers; in many Grand Jurisdictions these are strictly defined. Twelve Grand Jurisdictions specifically state that the Grand Master may suspend any Master of a particular Lodge; three permit him to suspend the Master and Wardens; three any elective Lodge officer; four, "any" Lodge officer. In all these the Grand Master must report to Grand Lodge, which passes finally on the matter. In certain Grand Lodges which do not hedge the Grand Master with any limiting definitions of power, he may suspend a Master, but it is by common consent, a belief that this is inherent in the powers of the office, not given by written law.

Doubtless any Grand Master could, and would, suspend a Master for just cause, whether or not the power is defined in the Constitution of his Jurisdiction. But to suspend a Grand Lodge officer, the Grand Master must, indeed, read his Constitution. In Utah and Missouri this may be done provided the Grand Master has the written consent of the Deputy Grand Master and the Grand Wardens, or any two of them. In North Dakota and Wisconsin the Grand Master may suspend any Grand Lodge officer except the Deputy Grand Master and the Grand Wardens. In Kansas and New Mexico he may suspend any elective officer of Grand Lodge. In Georgia and Tennessee, with the written consent of the Grand Wardens, he may suspend any appointive officer of Grand Lodge. In Idaho the Grand Master may suspend any member of the Grand Lodge. In Florida he may suspend the Grand Secretary and the Grand Treasurer.

Maine, Massachusetts, Minnesota, New Hampshire and Rhode Island give the Grand Master the power to suspend any "brother" from Masonry. Tennessee expressly forbids the Grand Master to suspend a brother without a trial and sentence. In the five Jurisdictions in which the Grand Master has his autocratic power over the individual, the suspension is reviewable by Grand Lodge at the next Stated Communication. It is probable that this power might be used in at least 3 more Jurisdictions, without authority of special enactment, merely because of the broad general power conferred in the Constitution, or the silence of that document on any powers. Several Grand Jurisdictions expressly prohibit suspending any law of Grand Lodge; Mississippi permits the suspension of certain by-laws. In the majority of Grand Jurisdictions, where suspension of laws is not permitted, it is doubtful that any Grand Master would assume the power, or that Grand Lodge would uphold him if he did! In several Grand Jurisdictions the general powers are so broad that the Grand Master can do practically anything he desires. In the Third Landmark, as recognized in New Jersey, it is stated:

"He may suspend during his pleasure, the operation of any rule or law of Masonry not a Landmark."

The right of the Grand Master to "make a Mason at sight," Mackey's eighth landmark, has caused much discussion. The term is a misnomer, since the act is generally understood as being in the presence, and with the help, of a Lodge convened for the purpose by the dispensing power of the Grand Master.

16 Grand Jurisdictions expressly permit this in the written law, three of them providing that it must be done in a regularly constituted Lodge. In giving the power Kansas states, "It is one which should never be exercised." Arkansas permits a Grand Master to communicate "the secrets of Masonry with or without ceremonies., the Grand Master might call to his assistance a Lodge, or Masons, or may act alone." Arkansas also states "the power should not be exercised in any case, except by dispensing with time." Other Grand Lodges permit the act by their adoption of Mackey's list of Landmarks. Four Grand Jurisdictions constitutionally forbid the making of Masons "at sight" by a Grand Master.

Can a Grand Master be tried? Most Grand Jurisdictions are silent on the subject, but as few have provided that he may; thus, in South Carolina, any Lodge may impeach the Grand Master on the expiration of his term in office; he is then tried by the Grand Lodge, in which a two thirds majority may convict and pass sentence - what, is not stated. In Texas the "Grand Master may be suspended from office by this Grand Lodge, for sufficient cause, after due notice and a hearing." Connecticut states that the Grand Master is exempted "from trial during the term of his office and afterwards, for any official act as Grand Master."

At least four Grand Lodges expressly give the Grand Master a second vote, in the event of a tie. In certain Grand Jurisdictions in which the Masters of Lodges have the privilege of casting a vote in the event of a tie, it is assumed that the Grand Master possesses the same privilege.

Limitations of powers of Grand Masters in various Jurisdictions are at time confusingly contradictory. North Carolina states: "The Grand Master is the creature of the Grand Lodge, deriving all his authority from that body. . . ." Kansas states: "The Grand Master is not the creature of the Grand Lodge; the office existed before the organization of Grand Lodges."

Pennsylvania gives the Grand Master power to "issue edicts, regulating the action of Lodges, or for the government of the same, their officers, and members." And in Pennsylvania a Grand Master's edict is Masonic Law.

Some Grand Jurisdictions define what a Grand Master may and may not do regarding physical requirements of candidates. When North Carolina and Kansas Lodges determined that a candidate is physically disqualified, the Grand Master may not grant a dispensation for him to get the degrees. In Texas the Grand Master "shall pass upon the physical qualifications of all candidates . . . having any physical maim or defect. . ."

In all Grand Jurisdictions the Grand Master may call the Grand Lodge in Special Communication. In some he must give 30 days notice, in others, reasonable notice, in still others, notice is left to his discretion.

Many interesting restrictions are written in the laws of the several Grand Jurisdictions. New Hampshire specifies that at the semi-annual communications of the Grand Lodge it is the duty of the Grand Master to "give, or cause to be given, exemplification of the Work and Lectures of each degree." North Dakota says: "he may cause the ritual and lectures of any one of the symbolic degrees in Masonry to be exemplified before the Grand Lodge at the annual communication."

Montana states: "The Grand Master has no authority to legislate by decision when the law is silent."

Utah permits a Grand Master to "heal" or reobligate a Mason irregularly made in a regular Lodge, but such "healing" must take place in a duly opened chartered Lodge.

In Massachusetts the Grand Master "is requested to make a detailed report of the financial condition of the Grand Lodge

in his annual address." In practically all Jurisdictions, an annual report is "required" of the Grand Master. Tennessee specifically states that the Grand Master has not the power to allow a Lodge to change any part of the ritual; then adds: "Nor should he answer questions pertaining to changes in the ritual but should refer them to the Board of Custodians."

Texas lays on the Grand Master the duty of seeing that the "three principal officers (of a new Lodge, or a resurrected Lodge, long demised) are proficient in their respective duties and are collectively capable of conferring the three degrees, and that the Lodge is supplied with adequate equipment and a safe and secure lodgeroom and anteroom."

New York gives her Grand Master authority to withdraw any amount of money from the Grand Treasurer or from the "Trustees of the Masonic Hall and Asylum Fund for the relief of Brethren in this Jurisdiction or in sister Jurisdictions in times of calamity and disaster." The same power has been assumed time and time again by many Grand Masters, and is invariably upheld by the Grand Lodge.

North Carolina forbids a Grand Master to give any decision which "is to be kept secret from the Lodges, or suppressed from his report to the Grand Lodge."

Tennessee permits a Grand Master "to reverse the action of a Subordinate Lodge in order to correct a known illegality."

The same Jurisdiction also provides that a Grand Master may "administer exclusion in the Grand Lodge for refusal to submit to its Rules of Order, contumacy to the authority of the Grand Master, or for other conduct not sufficiently lenient to require charges and trial, but too much so to be allowed to pass without notice." Tennessee also provides that "only a Subordinate Lodge, not the Grand Lodge, may be opened for the purpose of laying a foundation stone." Mississippi forbids her Grand Master to "exercise any of prerogatives to the injury of another person."

To determine which Grand Master has the most uncontrolled power is beyond the scope of this Bulletin. In Virginia and the Constitution of Delaware the Grand Master's powers are not defined or limited; in Pennsylvania a Grand Master's edicts become law; in several Jurisdictions in which a Grand Master may suspend not only a Lodge, its Master and officers, but any individual brother, he possesses a potency as tremendous as it is seldom exercised. It is also to be noted that in those Jurisdictions which content themselves with the shortest and broadest constitutional definitions of a Grand Master's powers, the general conduct of Grand Masters has been an exemplary and as wise as in those Grand Jurisdictions in which the Grand Master's powers, prerogatives, rights and privileges are written in minute detail.

All Grand Jurisdictions regard the Grand Master as the ruler of the whole Craft, as well as the Grand Lodge; a Lodge or a brother who questions the authority of a Grand Master is so infrequent as to be remarked. Lodging great power in the hands of the Grand Master seems to grow occupants of the Grand East who measure up to their tremendous responsibilities. Few, indeed, are they who do not take competent advice on all matters of importance before acting; very few are the Grand Masters who rule in an autocratic manner. Other organizations find it essential to fence presiding officers with rules, laws, inhibitions, reviews, checks, balances - making them more servants than masters. In Grand Lodges the Grand Master is to all intents and purposes as much "master" as is the Worshipful Master of his Lodge "master" in that organization. All of which is a fine tribute not only to the sterling men who work their slow way up to the Grand East, but to the gentle teachings of Freemasonry, which has so much more of "thou shalt" than "thou shalt not" in their philosophy.

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HIRAM ABIF

by: Unknown

The word "Abif " (sometimes written "Abiff. " but far less often than with the single "F ") has in one way or another caused considerable controversy among both Biblical and Masonic scholars.

Those who are familiar with Hebrew speak learnedly of its derivation from *Abi* or *Abiw* or *abiv* - the consonants *W* and *V* being approximations, apparently, of a Hebrew sound not easily rendered in English letters. Our familiar King James Bible translates the word two ways "Hiram my father's " and "Hiram his father " which in itself has led to some confusion as to whether our Hiram Abif was the only Hiram or the father of another. Scholars, however, are fairly well agreed that "my father " as a translation of "Abif " is correct if the words be understood as a title of honor. Hiram the Widow's Son was "father " in the same sense that priests of the church are so known; the same variety of father that was Abraham to the tribes of Israel.

Abif, then, is a title of respect and veneration, rather than a genealogical term. Just when the legend of Hiram Abif came into our symbolism is a study by itself of which only a few bare facts can here be included. Common understanding believes that Hiram Abif has always been in our system, and descended to us from the days of Solomon. But critical scholarship will have none of "common understanding " and demands proof; names, dates, places, documents before setting a date to any happening.

Our oldest Masonic manuscript (Regius Poem, dated approximately 1390) traces Masonry not to Solomon but to Nimrod and Euclid, in a still earlier time. In this is no mention of Hiram Abif. The Dowland manuscript, dated about 1550, mentions him but only as one of many.

Not until The King James version of the Bible appeared (1611) do we find Hiram Abif known as such with any degree of familiarity. Yet here a curious fact is to be found; sometime after the new Bible made its appearance - late in the sixteen hundreds, when the King James version had become well known - interest in King Solomon's Temple was so keen that many models were made and exhibited and handbooks about it printed and distributed. Such specific interest in this particular building from the then new book may easily have come from the familiarity of Operative and some Speculative Masons with the Temple symbolism and, by inference, with Hiram Abif. Anderson's explanatory footnote of Hiram Abif in his Constitutions (1732) is as follows (spelling and capitalization modernized and Hebrew letters omitted):

"We read (2 Chron. ii, 13) Hiram, King of Tyre (called there Hiram), in his letter to King Solomon, says, I have met a cunning man, le hiram Abi not to be translated according to the vulgar Greek and Latin, Hiram my Father, as if this architect was King Hiram's father; for his description, ver. 14, refutes it, and the original plainly imports, Hiram of my Father's, viz, the Chief Master Mason of my Father, King Abibalus; (who enlarged and beautified the city of Tyre, as ancient histories inform us, whereby the Tyrians at this time were most expert in Masonry) tho some think Hiram the King might call Hiram the architect father, as learned and skillful men were wont to be called of old times, or as Joseph was called the father of Pharaoh; and as the same Hiram is called Solomon's father, (2 Chron. iv, 16) where 'tis said: Shelomoh lammelech Abhif Churam ghmasah. Did Hiram, his father, make to King Solomon. But the difficulty is over at once, by allowing the Abif to be the surname of Hiram the Mason, called also (Chap. ii, 13) Hiram Abi, as here Hiram Abif; for being so amply described (Chap. ii, 14) we may easily suppose his surname would not be concealed: And this reading makes the sense plain and complete, viz., that Hiram, King of Tyre, sent to King Solomon his namesake Hiram Abif, the prince of architects, decried (1 Kings vii, 14) to be a widow's son of the Tribe of Naphthali; and in (2 Chron. ii, 14) the said King of Tyre calls him the son of a woman of the daughters of Dan; and in both places, that his father was a man of Tyre, which difficulty is removed, by supposing his mother was either of the Tribe of Dan, or of the daughters of the city called Dan in the Tribe of Naphthali, and his deceased father had been a Naphthalite, whence his mother was called a widow of Naphthali; for his father is not called a Tyrian by descent, but his a man of Tyre by habitation; as Obed Edom the Levite is called Gittite, by living among the Gitties, and the Apostle Paul a man of Tarsus. But supposing a mistake in transcribers, and that his father was really a Tyrian by blood and his mother only of the Tribe either of Dan or of Naphthali, that can be no bar against allowing of his vast capacity, for as his father was a worker in brass, so he himself was filled with wisdom and understanding, and cunning to work all works in brass; and as King Solomon sent for him, so King Hiram, in his letter to Solomon, says: And now I have sent a cunning man, endued with understanding, skillful to work in Gold, silver, brass, iron, stone, timber, purple, blue, fine linen and crimson; also to grave any manner of graving, and to find out every device which shall be put to him with thy cunning men, and with the cunning men of My Lord David thy father. This divinely inspired workman maintained this character in erecting the Temple, and in working the utensils thereof, far beyond the performances of Aholiab and Bezaleel, being so universally capable of all sorts of Masonry. "

In First Kings we read: "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphthali and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and cunning to work all kinds of brass. And he came to King Solomon and wrought all his work. "

In Second Chronicles Hiram, King of Tyre, is made to say:

"And now I have sent a cunning man, endued with understanding, Hiram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skillful to work in gold and silver, in brass, iron, in stone and in timber, in purple and blue and fine linen, and in crimson, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of David, thy father. "

Alas for those who would believe in the literal truth of the Legend if they could find but a single word to hang to; the end of the story of Hiram Abif is short and calm, not great or tragic. The Chronicler says " "And Hiram finished the work that he was to make for King Solomon for the house of God " and the writer of Kings is no less brief:

"So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord. "

This is not the place to speculate upon the formation of "The Master's Part " into our Third Degree - critical scholarship does not believe our ceremony was cast into anything like its present form prior to 1725 at the earliest. But Anderson would not have devoted so much attention to Hiram Abif without some good reason; it seems obvious that "in some form, " the story of Hiram Abif was of importance in 1723, and by inference, in the Lodges which formed the Grand Lodge which led to the writing of the Constitutions. Facts are stubborn and frequently run counter to our desires. We would like to believe in the verity of the legends which cluster around Hiram Abif, but we actually know very little about him.

In addition to six Biblical references, Josephus quotes Menander and Duis in reference to him two or three times, and refers independently as many more . . . and that is all; not very much on which to build our belief in his character, his greatness, his towering moral and spiritual entity.

On the other hand, it is perfectly possible to envisage any historic character at least in large outline by careful analogy with other contemporary characters, by reference to his time, his civilization, his opportunity, his work. Suppose that all we knew of George Washington was that he was General In Chief of the Revolutionary Army, lived at Mount Vernon, and was the first President of the United States. Much might be read of him merely from these three facts. Thirteen colonies, engaged in a struggle to the death for freedom, would not choose for a leader a man without experience in military affairs. The fact that the Revolution succeeded would tell us that his leadership must have been superb. That he was made First President of the new Republic would indicate with certainty that he had the confidence of the people as a soldier, a man, a leader, and consequently possessed a character to be admired and revered, otherwise he would not be so chose. Merely to look at Mount Vernon is to see a lover of beauty, a man of taste and education, one who loved the earth and its products; the great house speaks with emphasis of hospitality. Much more might be read of Washington from only these three facts, but enough has been said to show the process by which we may envisage something of Hiram Abif, even with only meager data.

Sacred history teaches much of the time of Solomon; of his queen, the daughter of Egypt; of Hiram, King of Tyre; of Adoniram, the tax collector; of officers Solomon set over various districts. We have a regal picture of Solomon's court, and lengthy and minute description of the Temple.

The chief builder, architect, master workman, give him what title you will, could hardly have mixed in such company, directed the greatest work in Israel's history, been received by Solomon from Hiram King of Tyre as the best he had to offer, and not been a man of parts, ability, skill, learning, culture. To think of him only as one "cunning to work all kinds of brass, " in other words, only as an artisan, is completely to misunderstand the too few words in Chronicles and Kings. Rather let us put our belief in the statement that Hiram Abif was "filled with wisdom and understanding " and recall Solomon's many words of admiration for wisdom; he must have been a wise man indeed into whose charge Solomon the Wise was content to give his most ambitious undertaking. It is commonplace that genius is eccentric; those touched with the divine fire are often "different " from men of

more common clay. So it is not surprising that one legend tells of intense loyalty, of firmness and fortitude under duress, reading into these characteristics an exalted and elevated character, quite in keeping with the architect and builder of the Temple.

The distinction between architect and builder is often hazy - it should be acute. Our ritual speaks of Hiram Abif as one "who by his great skill in the arts and sciences was so effectually enabled to beautify and adorn the Temple, " which seems to make him a mere adorer! Anything wholly fitted to its use becomes beautiful because of unity and completeness, yet it is also true that what is also useful as a building is not necessarily beautiful to the eye. Any square box of a house gives as secure a shelter as one beautiful in proportion. But complete beauty of building comes when the utility is combined with an appeal to sense and soul.

The Temple built by Hiram Abif was no mere shelter; it was the expression of Israel's love of God. To consider Hiram Abif as a mere decorator, beautifier, ornamenter is to deny the very thing for which he lived and - in the legend - gave his life. Architect he was, in all that the best sense of the word implies; builder he was, in that he carried out his own plans. Of his physical being we have no details. The probability is that he stood about five feet six inches in height, was bearded, swarthy in countenance, had dark eyes, his hair likely long and curly, his shoulders broad - these were the characteristics of his people. Doubtless he was married and a father when he built the Temple. The men of the Twelve Tribes married early; an unmarried man was almost unknown, so be it he was not a cripple, maimed or diseased. Hiram Abif would have a reasonable amount of wealth; the chief workman which Hiram, King of Tyre, sent to King Solomon who "wrought all his work " would be no tyro, amateur or beginner; but a man famed for his art and science and craftsmanship, and thus, one who had already won fame and fortune before he was given this, the greatest task ever laid on the shoulders of a man of the time of Solomon.

Undoubtedly he was regarded with awe and veneration by those workmen over whom he came to rule while building the Temple, and all their families and connections, because of his ability as a great artist.

Tribes which but a short time back had been tent-dwelling nomads, whose art was small and whose handiwork was of the crudest, must have looked at one as skilled as Hiram Abif as at a magician, a miracle man, one equal to the very High Priest himself. No wonder they called him Abif, "my father! "

Hiram Abif must have been, at least in private, treated by Solomon as a familiar friend, as much an equal as was possible for an Eastern Potentate of absolute power and authority. Consultations would be daily in the building of the Temple.

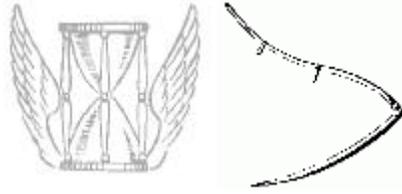
Hiram Abif would be received as an honored guest at Solomon's table. If in public the Architect treated his lord and master with the profound respect which such as Solomon have always exacted from subjects high and low, it is probable that such asteroids were relaxed in private, so that there is nothing incongruous in our legendary picture of Solomon, King of Israel, Hiram, King of Trye, and Hiram Abif, acting together in concert as co-rulers - "our first three most excellent Grand Masters " - in governing the workmen and erecting the mighty structure which engaged their attention for seven years.

It is easy to say this verbal picture is but a flight of fancy. It is less easy to draw a less attractive one in its place and make it appear true. While we know Chronicles and Kings and a few other ancient accounts almost nothing of the architect, we do - thanks to patient scholarship, much digging in the earth, and a reading of the literature of all times - know much of the people of Israel, how they worked and ate and lived and loved and labored. After all, it is less important that our mental picture of the illustrious Tyrian be absolutely accurate in small detail than that we keep a true image of a venerated character in our hearts. The color of his eyes and hair matter little; the hue of his conscience, everything. We are told of his knowledge of art and building, of brass and stone, of carving and sculpture - knowing other great artists who have devoted their lives to the creation of the beautiful, it is with some assurance that we liken Hiram Abif's character to the average of great workmen who have labored to produce beauty before the eyes of Him they worshipped.

Legendary though our story of Hiram is, and must ever be, our conception of the Architect can continue to be an inspiring fact, and we are the better men and Masons that it is such a man as this we are taught to represent.

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HOUR GLASS AND SCYTHE



by: Unknown

In nearly all Masonic rituals in the United States, these two emblems of the third degree are explained in practically the form given by Thomas Smith Webb:

"The Hour-Glass is an emblem of human life; behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot, without astonishment, behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man! today, he puts forth the tender leaves of hope; tomorrow, blossoms and bears his blushing honors which upon him; the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

"The Scythe is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold, what havoc the scythe of time makes amongst the human race; if by chance we should escape the numerous evils incident to childhood and youth, and with that health and vigor arrive to the years of manhood, yet withall we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers are gone before us.

Both these emblems seems to be inventions of the ingenious and resourceful American who left do tremendous an imprint upon our ceremonies. MacKensie, the English Masonic encyclopedist, says of the hour glass: "Used in the third degree by Webb - but not essential nor authorized in any way.

Of the scythe, he says: "Since the time of Webb, the scythe has been adopted in the American system of Freemasonry, as an emblem of the power of time in destroying the institutions of mankind. In England it is no regarded as of any typical meaning."

Woodford, in Kenning's Encyclopedia, says: "Hour Glass - Said by some to be a Masonic symbol, Oliver inter alios, as an emblem of human life; but in our opinion, not strictly speaking so. Woodford does not mention the scythe.

Mackey, (Clegg revised edition) credits the hour glass to Webb and states: "As a Masonic symbol it is of comparatively modern date." The familiar illustrations of these emblems, shown on many if not most Lodge charts, and in that collection of monstrosities which commercial companies have sold to confiding Lodges on lantern slides to illustrate the lectures, are based on the Doolittle pictures in the "True Masonic Chart" of Jeremy Cross.

Here the scythe appears in the drawing of the marble monument, held under the arm of the very chubby Father Time, who is provided with a most substantial pair of wings. It also appears as a separate illustration for the "scythe of time." In the same quaint work the hour glass is illustrated with a pair of open wings.

If young in Freemasonry, both scythe and hour glass are very old. Old Testament days knew the sickle; ancient Egypt had reaping knives. Just when the knife or sickle was curved into the familiar two-handed tool with the crooked handle is less important than that it was early associated with a symbolic meaning, as an instrument for the reaping of humanity, the cutting off of life. Revelation 14-14 to 20 inclusive, is illustrative:

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying;

Thrust thy sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

Ancient Greece and Rome knew three cruel fates; Clotho, Lachesis and Atropos. Clotho held the distaff from which the thread of life was spun by Lachesis, while Atropos wielded the shears and cut the thread when life was ended. They were deemed cruel because neither she who held the staff of life, she who spun the thread nor she who cut it, regarded the wishes of any man.

In the Sublime Degree Freemasons hear a beautiful prayer, taken almost wholly from the Book of Job (14, to 14 inclusive). Just why the fathers of the ritual thought they could improve upon Job, and left out here a verse, thee substituted a word, is a sealed mystery. The phrases of the King James version seem intimately connected with the ritual of our hour glass and scythe of time:

Man that is born of a woman is of a few days and full of trouble. He cometh forth like a flower, and is cut ; he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such a one, and bringest me unto judgment with thee? Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; Yet through the scent of water it will bud, and bring boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the Waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come."

"If a man die, shall he live again?" Job's cry of despair has rung down the centuries; it is one of Freemasonry's glories that her answer is as ringing! Her tragedy ends in hope; her assurances of immortality are positive. Ritual of hour glass and scythe, if read alone, is gloomy and disheartening, but not as parts of a whole which end in a certainty of immortality. Measurement of time has demanded the attention of learned men in all ages. Our modern clocks, watches and chronometers have a long and intricate history, and many ancestors quite unlike their descendants; among them the sun dial and hour glass. Just how old the instrument is which measures time by the slow dropping of liquid or running sand is not easily stated; ancient Egypt knew a water clock and Plato is said to have invented the "Clepsydra," in water drips from container to container, marking the passing of hours. The substitution of sand for water must have occurred early, sand having the great advantage that it runs more slowly than water and does not evaporate in the process. The sealed semi-vacuum double bulbs of more modern days were then, of course, unknown.

Nor can the earliest symbolic relationship between the passage of hours and days and man's life both here and hereafter be stated; the connection between time and life is so intimate that it is difficult to believe that ideas of duration as a factor of life, as well as a practical matter of eating, sleeping, etc., did not arise coincidentally.

Both old and New Testaments have this poetry; Isaiah 38-10: "I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years." and John 5-25:

"Verily, verily, I say unto you; The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

The brethren who built upon the simple esoteric work of operative Lodges the magnificent system of philosophy, life and morals which is our Freemasonry, wrought with the viewpoint of their times. Yet the abiding spirit of the ritual is a reality, otherwise it would not have lived in men's hearts and worked its gentle miracles for so long a period. Apparently taking some somber pleasure from dwelling on mortality, decay, the evening of life, old age and death; these early Masonic ritualists nevertheless builded well when they endeavored to impress upon all brethren the vital importance of time. Indeed, time is so intimately interwoven in the degrees of Freemasonry (see Short Talk Bulletin, January, 1928) that it very obviously has a symbolic as well as moral significance.

Shakespeare wrote of "the inaudible and noiseless foot of time," and "time the nurser and breeder of all good." Richter denominated time "the chrysalis of eternity;" Franklin called it "the herb that cures all diseases." Tusser said: "Time tries the truth in everything," echoing Cicero's "Time is the herald of truth." Paine dug the meat from this nut in writing "Time makes more converts than reason." Freemasonry's ritual deals with time in a strictly limited sense; we speak of a definite number of years the temple was in building; of the days the Master was buried; of the scythe of time, which cuts the brittle thread of life; of the hour glass which marks the passing of life. But in the symbolic sense Freemasonry makes of time a vast conception, allied with the very fundamentals of God and the hereafter. Her whole teaching is of the preparation for another and better life by a substantial and an honorable living of this one. Freemasonry makes a very clear distinction between everyday time, which all men share; - eight hours for labor, eight hours for God and a worthy brother, and eight hours for refreshment and sleep - and the time his immortal part must spend in the hereafter.

The scythe of time "cuts the brittle thread of life and launches us into eternity." The immortal part of man "never, never, never, dies." "Time, patience and perseverance will accomplish all things." "Through the valley of the shadow of death, he may finally arise from the tomb of transgression to shine as the stars, forever and ever."

Quotations might be multiplied; they will occur to all whom the ritual is familiar. Lucky the Master Mason who has grasped the deeper meanings of the hour glass and the scythe, and comforted is he who see behind their gloomy outlook a gleam of light; "In the night of death hope sees a star and love can hear the flutter of an angel's wing," as the great agnostic phrased it."

The timelessness of time is a hard conception; that eternity has neither beginning nor ending is beyond the mental grasp even of great philosophers. Let a poet bring the unbringingable within reach:

DURATION

Aweary of the endless days, my lot I wept
That life and love, too long, should pass so slow.
Some Power my eyelids touched, so that I slept
And stood upon a star. I saw below,
Alone in space, our tiny earthly sphere;
Its continents but islands in the deep;
Its tempest but a breeze; its mountains sheer,
Low hill; its oceans only ponds, asleep.
The northern ice revolved about a stone,
A mighty boulder, grim and great and high;
An hundred miles it stretched its length, moss-grown;
An hundred miles it towered to the sky
So rapid spun the giant pigmy world
Years sped as seconds. By some mighty Law
Ten centuries in empty space were hurled

As I drew breath. A little bird I saw
Which rubbed its beak against the rock. "See, there
He sharpens it, " a Voice said in my ear,
"Once every thousand years." I watched it wear
The granite down until a pole was clear.
When that gigantic task , by one small bird
In cycles of a thousand years. at last
Was done again the Silent Voice I heard:
"But one day of Eternity has passed!"
I woke; so much to do before day's end!
I heard the call to labor as a chime,
A song of instants I have yet to spend;
"Not life nor love is long, but only time!"

SHORT TALK BULLETIN - Vol.VI May, 1928 No.5
THE LEGEND OF THE LOST WORD
by: Unknown

The observation has been made that language is a growth; every word had to be created by man. Back of every word is some want or necessity of mind or body and the genius to make expression in some sign or sound that we call a word. "Some words are rough and rugged like the skins of wild beasts, other glitter and glisten like satin and gold. Words have been born of hatred and revenge, of love and sacrifice, of hope and fear, of agony and joy. In them mingle the darkness and the dawn. They are the garments of thought , the robes of reason, the shadows of the past, the reflection of the present and the crystallization of human history."

It has been said that the egocentric instinct in man has made "self- preservation the first law of nature," that growing out of or alongside of it is the gregarious instinct which has produced social governments and philanthropic enterprises. Deeper than these instincts there is in man a consciousness, however dim, in explicable forces and agencies, and an urge to realize their potency. In the childhood of the race this occasioned the thought of supernatural power in a word.

The word that causes the heavens on high to tremble, The word that makes the world below to quake.

Constitute the first two lines of a Babylonian hymn inscribed upon a clay tablet five thousand years ago, in which the wise priesthood of a great religion sang praises to the might and power of a word. Some Masonic writers have held that A U M, pronounced "oom," is the oldest omnific name of God in the world; that it came out of India, and that it has also been spelled A O M, but pronounced the same way. Frank C. Higgins has written a book on his name as the "Lost Word," and claims it is concealed in the terminal letters of the names of the three ruffians. To the best of my knowledge this concealment has not been satisfactorily explained.

In my opinion, Freemasonry is largely indebted to the Hebrews for the legend of The Lost Word. Shakespeare says, "What's in a name?" The Jews saw in a name "a sign standing for the personality, the achievements, the reputation, the character, the power and the glory of the one who wore it." Joseph meant "increaser," Moses meant "drawn out of water," Israel meant "Prince of God." At the burning bush the ineffable name of God Almighty was communicated to Moses; so overwhelming was its glory that the people pronounced it in whispers.

The third commandment of the Decalogue, delivered from Mount Sinai, declared, "Thou Shalt not take the name of the Lord, thy God in vain." The priestly rule contained in Leviticus reads, "He that pronounceth the name of the Lord distinctly shall be put to death." At last only the high priest was permitted to utter the name, and that but once a year. On the day of atonement, and in the holy of holies, its utterance was accompanied by the beating of cymbals and the blowing of trumpets, so as to completely extinguish the sound of the human voice. Such were "the wrappings of secrecy and sanctity which the Jews threw about the name of God."

As they used no vowels in writing, all that was ever seen were four consonants, J H V H, the Tetragrammation or four lettered name of God which we call Jehovah. From the letters there was no clue to the pronunciation. No one could understand them any more than we could know that Mr. stands for Mister and Dr. stands for Doctor unless someone told us so.

According to tradition, the great catastrophe of the Babylonian captivity was that, through the death of the high pries without a successor, the name was lost. "At the end of that captivity priests and scribes began a search for the lost name which has continued without avail for two and one-half millenniums." The four consonants they had, but it is doubtful if

anyone has been able to supply the sound of the vowels. It is believed that this four-lettered name of God is the Lost Word of Masonry today.

Like everything else in our science, it is a symbol.

It is the consummation of all Masonic symbolism because it stands for the Divine truth. Brotherly love and relief are but the means to an end; the final design of our Institution is its third principle tenet, the imperial truth. In some aspects truth seems relative, because it is not complete, but only partial. Now we see through a glass darkly, but the ultimates of truth are immutable and eternal, the Fatherhood of God and the immortality of the soul, "Down to this deep foundation Masonry digs for a basis of its Temple and finds an everlasting rock."

Dr. Joseph Fort Newton says:

"Freemasonry makes no argument, but presents a picture, the oldest, if not the greatest, drama in the world, the better to make men feel those truths which no mortal words can utter. It shows us the tragedy of life in its blackest hour, the forces of evil, cunning, yet stupid, which come up against the soul, tempting it to treachery, a tragedy which, in its simplicity and power, makes the heart ache and stand still. Then out of the thick darkness there rises, like a beautiful white star, that in man which is most akin to God, his love of truth, his devotion to duty, his willingness to go down into the night of death, if only virtue may survive and throb like a pulse of fire in the evening sky."

"Here is the ultimate and final witness of our Divinity and immortality, the sublime, death-defying moral heroism of the human soul." Translated into personal terms it is the Apostle Peter at his execution asking to be crucified head downward. It is the Spartan Leonidas at the Pass of Thermopylae, with a handful of men holding back the hordes of Persia and spelling out the salvation of the Greek Republic. It is the Swiss, Arnold von Winkelried, receiving the points of Austrian spears into his own breast and making his dead body a bridge of victory for his countrymen. It is the American, Nathan Hale, grieving that he had but one life to give, but one supreme sacrifice to make at the altar of our National Liberty. It is our operative Grand Master, the Tyrian Builder before the brute forces of death and destruction, surrendering his life but preserving his integrity.

Brother H.L. Haywood says: "The search for a lost word is not a search for a mere vocable of a few letters which one might write down on a piece of paper, it is the search for a truth." It is a quest for the highest possible life in the spiritual unfolding of humanity; it is the seeking after the name, the power and the glory of God.

The purpose is the same whether this age-old legend of the quest be woven into a tragic tale like Eugene Sue's "Wandering Jew," or thrown about a mystic drama like Maurice Maeterlinck's "Blue Bird," or crystallized in an epic poem like James Russell Lowell's "Vision of Sir Launfal," whether it be a missing chord of music, the vacancy of a sanctuary, a design left unfinished by the death of the Master Builder, or the Lost Word in Masonry to be recovered through patience, perseverance and time. It always symbolizes a search for something good and beautiful and true.

At times of meditation and introspection there is something vaguely haunting in the Legend of The Lost Word; like the fleeting fragrance of a forest flower experienced in the past, the murmured music of a rippling brook heard in childhood, the purple sheen of twilight on a distant hilltop, or some exquisite dream of infinite love in the long ago; forgotten, but trembling at the doorway of memory.

This quest is the central thought of Henry van Dyke's "The Other Wise Man," an inspirational story of beauty and charm, which tells of the days when Augustus Caesar was the master of many Kings and Herod reigned in Jerusalem.

Artaban, the Median, the fourth wise man; studied the constellations and certain prophecies of Zoroaster, Balaam and Daniel. Inspired by the appearance of a star in the sky, he sold his possessions and bought three gems; a sapphire, a ruby and a pearl; to bear as tribute to a new-born King. The other three wise men were to wait for him at the ancient temple of the seven Spheres. Because he tarried in a palm grove outside the walls of Babylon to minister to a Parthian Jew in the ravages of a fever, he did not reach the appointed place in time, and found a note which said, "We have waited past the midnight hour and can delay no longer. We go to find the King. Follow us across the desert." This meant that Artaban must sell his sapphire to buy camels and provisions for the journey. A ministry of mercy cost him the first jewel.

The third day after the wise men had laid at the feet of a child in a manger their gifts of gold, frankincense and myrrh, Artaban entered Bethlehem, weary but full of hope, bearing his Ruby and his Pearl. The streets were deserted, but from an open door of a low stone cottage he heard a woman's voice singing softly. He entered and found a young mother hushing her baby to sleep. She told him of the strangers from the east who had appeared and gone, that the man from Nazareth had taken the babe and its mother and fled away to Egypt. She placed food before him, the plain fare of humble peasants. The baby slumbered, as great peace filled the quiet room; but suddenly there came the noise of wild confusion in the street, the shrieking and wailing of women's voices crying: "The Soldiers of Herod! They are killing our children."

The mother's face grew white with terror, she huddled with her child in a dark corner of the room. Artaban's form filled all the doorway, and looking straight at the Captain he said: "I am alone in this place and am waiting to give this jewel to the prudent Captain who will leave me in peace." He showed the Ruby glistening like a great drop of blood in the palm of his hand.

The lines of greed tightened hard around the Captain's lips. He took the Ruby in his fingers and gave the order:

"March on, there is no child here, this house is still." Artaban turned his face to the East and prayed, "God of Truth, forgive my sin, I have said that which is not to save the life of a child." The voice of the woman said, very gently, "Because thou hast saved the life of my little one, may the Lord Bless thee and keep thee, lift up the light of His Countenance upon thee and give thee peace." Thus he parted with his second jewel.

Down in Egypt Artaban found faint traces here and there of the holy family. Though he found none to worship, he found many to help. He fed the hungry, clothed the naked, healed the sick and comforted the captive. His years moved swiftly by; after thirty-three had gone, in his old age an irresistible impulse came upon him to go up again to Jerusalem. He had his Pearl and was looking for the King.

It was the season of the Passover when he reached the city. There was great excitement; multitudes were being swept as by a secret tide toward the Damascus Gate. He joined the throng and inquired the cause of the tumult and where they were going. "We are going," they answered, "Outside the city walls to a place called Golgotha where Jesus of Nazareth, the King of the Jews, is to be crucified."

How strangely the words fell on the tired heart of Artaban. At last he was to see the King and he still had his Pearl, in time, perhaps to offer it as ransom. A troop of Macedonian soldiers came down the street dragging a young girl into bondage and slavery for debts of her father who had died. Being of Artaban's country, she recognized the sign of the Priesthood, the Winged circle of Gold which he wore. Tearing away from the soldiers and throwing herself at his feet, she prayed, "Have pity upon me, save me from a fate that is worse than death."

Artaban trembled as a conflict entered his soul. It was the old conflict which had come to him in the Palm grove and again in the Stone cottage; the conflict between expectations of faith and the impulses of love. In the darkness of his mind it seemed clear that the inevitable comes from God. He took the Pearl from his bosom and placed it in the slave girl's hand, saying, "This is thy ransom. It is the last of my jewels which I kept for the King."

As he spoke the sky darkened, the earth quaked, the houses rocked, a heavy tile shaken from a roof fell and struck the old man on the temple. He lay breathless and pale.

As she bent over him there came a voice through the twilight, small and still, like music sounding from a distance. The old man's lips began to move; she heard him say, "Not so my Lord, for when I saw I Thee an hungered and fed Thee, or thirsty and gave Thee to drink? Thirty and three years have I sought Thee, but I have never seen Thy face nor ministered to Thee, my King." Again the maid heard the sweet voice, faintly, as from afar, but now it seemed as though she understood the words. "Verily I say unto thee, inasmuch as thou hast done unto one of the least of these my brethren, thou hast done it unto me."

At the end of the journey, in the presence of human need, in the expression of human sympathy, in the rendering of human service, he came face to face with his King and discovered his Lost Word. He heard a Divine voice saying, "Inasmuch" and "Well done, good and faithful servant."

The Lost Word symbolizes the kind of truth that cannot be acquired from reading books, that cannot be obtained by paying so much money and listening to so many college lectures. It symbolizes a truth that must be wrought out through the vicissitudes of life in personal experience.

If the Word stands for the personality, the attributes, the power and the glory of God, we must be satisfied with a substitute, because human life and ages of time are too short for a complete revelation of that high and holy name.

The whole design of Masonic science is a quest for the truth. "Divine truth is symbolized by the Logos, the Word, the Name." Through this symbol all the other symbols of Masonry guide a man onward and upward to God.

Over the hills to a valley of endless years,
Over roads of woe to a land without a tear,
Up from the haunts of men to the place where angels are,
This is the march of morality, to a wonderful goal afar.

SO MOTE IT BE

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LODGE AND GRAND LODGE ORGANIZATION

by: Unknown

To become a Freemason of his own free will and without solicitation, a man makes a written application, which is duly endorsed or recommended by brethren of the lodge to which he applies. His application is laid before the lodge for acceptance, or rejection. If accepted, the Worshipful Master appoints a committee, the duty of which is to satisfy itself of the applicant's fitness to be a Mason. After a certain period of time (usually a month), the report of the committee is read to the lodge, and a ballot taken on the application. A unanimously favorable ballot elects the applicant to receive the degrees, or, in some Jurisdictions, just the First Degree. He is initiated into the First or Entered Apprentice Degree, attains a suitable proficiency in the esoteric work, waits a month or more, is Passed to the Second or Fellowcraft Degree, again attains a suitable proficiency in its works, waits another month or so, and finally is Raised to the Sublime Degree of Master Mason.

Before any of these steps can be taken, there must be what is called in some Jurisdictions a "just, perfect and regular lodge," in others a "just and regularly constituted lodge," to which the petitions can be made, and in which the degrees may be conferred.

Before such a lodge can come into existence, there must be a Grand Lodge, or governing body of all private, the particular, or the subordinate lodges (they are called by all three names in different places) to give a Warrant of Constitution, or Charter, to certain brethren, empowering them to work and to be a Masonic Lodge. The age-old question which has plagued philosophers; did the first hen lay the first egg, or did the first egg hatch into the first hen; may seem to apply here, since before there can be a Grand Lodge, there must be two or more private lodges to form it! But this Bulletin is written of conditions as they exist in the United States today - and indeed, in almost all the civilized world - and not of the historical conditions which pertained in 1717 when the four lodges in London formed the first grand Lodge!

Today no regularly constituted lodge can come into existence without the consent of an existing Grand Lodge. It is certain that other Grand Lodges will be formed in the future, but they probably will not be many. Let us suppose that Commander Byrd should discover a habitable continent at the South Pole. This continent slowly fills up with adventurers, travelers and pioneers. Some of them will be Masons. They then ask the consent of some Grand Lodge permission to form a lodge - Massachusetts, for instance, has five lodges in China.

Some English Brethren, let us suppose, receive a Charter for a lodge in Antarctica from the Mother Grand Lodge of England. Perhaps the Grand Lodge of Texas Charters another lodge in "Byrdland." After a while these lodges unite to form their own Grand Lodge; the Grand Lodges which have Chartered them relinquish jurisdiction, and a new Grand Lodge is born. But most civilized countries now do have Grand Lodges; the great formative period of Grand Lodges - the Eighteenth and Nineteenth Centuries - is practically over. Therefore we may consider that most of our hens are grown up and laying, and that the vast majority of new lodges which are hatched will grow up to be chicks of the mother, and not start out to form other Grand Lodges for themselves! It is not contended that no new Grand Lodges will ever be formed, but only that less will come into being in the future than have in the past.

A Grand Lodge, then, is formed of particular lodges; the Masters, or the Masters and Wardens of which, then represent their lodges in the meetings of the Grand Lodge.

The private or particular lodge usually comes into being when a certain number of brethren, in good standing, will petition a Grand Master to form a lodge. The Grand Master, if it his pleasure, issues a Dispensation to these brethren which forms them into a provisional lodge, or a lodge "Under dispensation." The powers of this Lodge Under Dispensation are strictly limited; it is not yet a "Regularly Constituted Lodge;" but an inchoate sort of organization, a fledgling in the nest. Not until the Grand Lodge has authorized the issuance of the Warrant, or Charter, does it begin to assume the status of a "regular" lodge, and not even then, until the new lodge is consecrated, dedicated and constituted by the Grand Master and his officers, or those delegated for the ceremony. The ceremony, by the way, is one which every Master Mason should make an effort to see, if possible. The Charter of the new lodge will name those who are to be its first Worshipful Master, Senior and Junior Wardens, who will hold office until their successors are duly elected and installed.

The Grand Lodge (consisting of the particular lodges represented by their Masters - in most cases also include the Senior and Junior Wardens, Past Masters; and Past Officers and Past Grand Masters of the Grand Lodge), is the governing body in its Jurisdiction. In the United States, Jurisdictional lines are coincident with the state lines; there are currently forty-nine United State Grand Lodges; the forty-ninth being that of the District of Columbia. Each Grand Lodge is supreme unto itself; its word is Masonic law within its own borders.

Grand Lodges adopt for themselves a Constitution and By-Laws for their own government, just as particular lodges adopt by-laws for their government. These documents are the body of law of the Grand Jurisdiction, which, however, rest upon the Old Charges and the ancient Constitutions (which have descended to us from the first Mother Grand Lodge).

The decisions in mooted questions made by Grand Masters, or the Grand Lodge (or both); are usually based on the Ancient Landmarks, Usages and Customs of the Fraternity.-."

In the interim between meetings of a Grand Lodge, the Grand Master is the Grand Lodge. His powers are arbitrary, absolute and almost unlimited; at least in theory. Most Grand Lodges provide that the acts of the Grand Master may be revised, confirmed or rejected by the Grand Lodge in its meetings; which is, of course, a check against any too radical moves. But, as a matter of fact, a brother rarely becomes a Grand Master without having served a long and arduous apprenticeship. Almost invariably he has been Master of his own lodge, and by years of service and interest in the Grand Lodge has demonstrated his ability and fitness to preside over the grand Lodge. The real check against arbitrary actions of the Grand Master is more in his Masonry than the law, more in his desire to do the right thing than in the legal power compelling him to do so.

Private lodge and Grand Lodge officers arrive at their respective stations either by election or appointment. In some lodges, all officers in the "line" are elective. In other lodges, only the senior officers (Master, Senior and Junior Wardens, Secretary and Treasurer) are elected, all other being appointed by the Master. The same is true of Grand Lodges; for instance, in the District of Columbia all officers are elected. In New Jersey, the Grand Master, Deputy Grand Master,

Senior Grand and Junior Grand Wardens, Grand Secretary, Grand Treasurer are elected; all other Line officers are appointed by the Grand Master.

In particular lodges, as a general rule, appointed officers are re-appointed to one station higher each year; the highest appointed officer is then, usually, elected to the lowest elective office. This custom is broken, of course, when incumbents are no longer available, or when the lodge decides, for any reason, not to re-elect an officer. In the normal course of events, in most lodges, both particular and Grand Lodges, election or appointment at the "foot of the line" will eventually lead to the highest office, provided the officer works, is able, willing and demonstrates that he can fill the highest chairs. It is this system which is depended upon to give long experience and years of Masonic knowledge to future Masonic leaders.

The term of office for Masters and Grand Masters is one year; in some Jurisdictions, by custom and not by law, Grand Masters are elected two years in succession and in one he serves three consecutive terms. In some Jurisdictions, also, the "line" is not advanced, but Grand Masters are elected "from the floor." Occasionally the Master of a particular lodge will be elected for a second or third, or even greater number of years, but generally the "line" proceeds to "move up" at the annual elections.

Secretaries and Treasurers generally serve as long as they are willing; a lodge which has a good Secretary and Treasurer almost invariably re-elects the same incumbents year after year, which is also true of Grand Lodges. These officers, then, become the connecting links between different administrations, which makes for stability and smooth running, except in those rare instances in which a Secretary, from long service, comes to believe that "his" lodge and "his" Master should do "his" will, not their own. When the tail thus attempts to wag the dog, the remedy is found in the annual election! In Grand Lodges, decisions are reached in four ways:

"by Viva voce" or rising votes, by a showing of hands, votes by lodges and/or written ballot. The method is usually a matter of constitutional law; ordinary questions are decided by the least cumbersome method; difficult and involved questions by votes of/by lodges; elections and matters of grave import, such as expulsions, are usually by paper (secret) ballot.

The same holds true of the particular lodge; except of course that it cannot "vote by lodges" and that it uses the ball or cube instead of the paper ballot.

In the absence of a Master, the senior Warden presides and has, for the time being, the powers and duties of the Master; in his absence, the same devolves upon the Junior Warden. Should all three be absent the lodge (1) either cannot be opened at all, or (2) can be opened by a Past Master, or (3) only by the Grand Master, or his Deputy acting in his stead. Which of these three

In these few pages, only the broad outlines of the organization of Lodges and Grand Lodges can be given. But enough has been written to indicate that the simple skeleton of the Fraternity has a complicated and involved body of law and procedure, that there is much to know, and much, therefore, which the individual Mason should make it his business to study.

In these words we point out the way, and indicate the extent to which his inquiring mind should reach, and if followed they will have been written to a good purpose.

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SHORT TALK BULLETIN - Vol.XI February, 1933 No.2

A MASTER'S WAGES

by: Unknown

". . . travel in foreign countries and receive Master's Wages."

Our Operative brethren received their Master's Wages in coin of the realm.

Speculatives content themselves with intangible wages - and occasionally some are hard pressed to explain to the wondering initiate just what, in this practical age, a Master's Wages really are.

The wages of a Master may be classified under two heads; first, those inalienable rights which every Freemason enjoys as a result of fees, initiation and the payment of annual dues to his Lodge; second, those more precious privileges which are his if he will but stretch out his hand to take.

The first right of which any initiate is conscious is that of passing the Tiler and attending his Lodge, instead of being conducted through the West gate as a preliminary step to initiation. For a time this right of mingling with his new brethren is so engrossing that he looks no further for his Master's Wages. Later he learns that he also has the right of visitation in other Lodges, even though it is a "right" hedged about with restrictions. He must be in good standing to exercise it. It will be denied him should any brother object to

his visit. If he is unaffiliated, in most Jurisdictions, he can exercise it but once in any one Lodge. If private business (such as election of officers or a lodge trial, etc.) is scheduled, the Master of the Lodge he would visit may refuse him entrance. But in general this right of visiting other Lodges is a very real part of what may be termed his concrete Master's Wages, and many are the Freemasons who find in it a sure cure for loneliness in strange places; who think of the opportunity to find welcome and friends where otherwise they would be alone, as wages of substantial character.

The opportunities to see and hear the beautiful ceremonies of Freemasonry, to take from them again and again a new thought, are wages not to be lightly received. For him with the open ears and the inquiring mind, the degrees lead to a new world, since familiarity with ritual provides the key by which he may read an endless stream of books about Freemasonry.

The Craft has a glorious history; a symbolism the study of which is endless; a curious legal structure of which law-minded men never tire' is so interwoven with the story of the nation as to make the thoughtful thrill; joins hands with religion in the

secret places of the heart in a manner both tender and touching. These "foreign countries" have neither gate nor guard at the frontier . . . the Master Mason may cross and enter at his will, sure of wages wherever he wanders within their borders.

Master's Wages are paid in acquaintances. Unless a newly-made Master Mason is so shy and retiring that he seeks the farthest corner of his Lodge Room, there to sit and shrink into himself, inevitably he will become acquainted with many men of many minds, always an interesting addition to the joy of life. What he does with his acquaintances is another story, but at least the wages are there, waiting for him.

No honest man insures his house thinking it will burn, but the insurance policy in the safe is a great comfort, well worth all that it costs. It speaks of help should fire destroy his home; it assures that all its owner has saved in material wealth will not be lost should carelessness or accident start a conflagration.

No honest man becomes a Freemason thinking to ask the Craft for relief. Yet the consciousness that poor is the Lodge and sodden the hearts of the brethren thereof from which relief will not be forthcoming if the need is bitter, is wages from which comfort may be taken.

Freemasonry is not, "re se," a relief organization. It does not exist merely for the purpose of dispensing charity. Nor has it great funds with which to work its gentle ministrations to the poor. Fees are modest; dues are often too small rather than too large. Yet, for the brother down and out, who has no coal for the fire, no food for his hungry child, whom sudden disaster threatens, the strong arm of the Fraternity stretches forth to push back the danger. The cold are warmed, the hungry fed, the naked clothed, the jobless given work, the discouraged heartened. Master's Wages, surely far greater than the effort put forth to earn them.

Relief is not limited to a brother's own Lodge. In most Jurisdictions there is a Masonic Home, in which, at long last, a brother's weary body may rest, his tired feet cease their wandering.

No Freemason who has visited any Masonic Home and there seen old brethren and their widows eased down the last long hill in peace and comfort; the children of Masons under friendly influences which insure safe launching of little ships on the sea of life; comes away thankful that there is such a haven for him, should he need it, even if he hopes never to ask for its aid. Stranded in a strange place, no Freemason worries about getting aid. In all large centers is a Board of Masonic Relief to hear his story, investigate his credentials and start the machinery by which his Lodge may help him. In smaller places is almost invariably a Lodge with brethren glad to give a sympathetic hearing to his troubles. To the brother in difficulty in what to him is a "foreign country," ability to prove himself a Freemason is Master's Wages, indeed.

Freemasonry is strong in defense of the helpless. The Widow and the orphan need ask but once to receive bounty. All brethren hope to support their own, provide for their loved ones, but misfortune comes to the just and unjust alike. To be one of a world wide brotherhood on which widow and child may call is of untold comfort, Master's Wages more precious than the coin of gold.

Finally is the right of Masonic burial. At home or abroad no Freemason, know to desire it, but is followed to his last home by sorrowing brethren who lay him away under the apron of the Craft and the Sprig of Acacia of immortal hope. This, too, is Wages of a Master.

"Pay the Craft their Wages, if any be due . . ."

To some the practical wages briefly mentioned above are the important payments for a Freemason's work. To others, the more intangible but none the less beloved opportunities to give, rather than get, are the Master's Wages which count them.

Great among these is the Craft's opportunity for service. The world is full of chances to do for others, and no man need apply to a Masonic Lodge only because he wants a chance to "do unto others as he would others do unto him." But Freemasonry offer peculiar opportunities to unusual talents which are not always easily found in the profane world. There is always something to do in a Lodge. There are always committees to be served - and committee work is usually thankless work. He who cannot find his payment in his satisfaction of a task well done will receive no Master's Wages for his labors on Lodge committees.

There are brethren to be taught. Learning all the "work" is a man's task, not to be accomplished in a hurry. Yet it is worth the doing, and in instructing officers and candidates many a Mason has found a quiet joy which is Master's Wages pressed down and running over.

Service leads to the possibility of appointment or election to the line of officers. There is little to speak of the Master's Wages this opportunity pays, because only those who have occupied the Oriental Chair know what they are. The outer evidence of the experience may be told, but the inner spiritual experience is untellable because the words have not been invented.

But Past Masters know! To them is issued a special coinage of Master's Wages which only a Worshipful Master may earn. Ask any of them if they do not pay well for the labor.

If practical Master's Wages are acquaintances in Lodge, the enjoyment of fellowship, merged into friendship, is the same payment in larger form. Difficult to describe, the sense of being one of a group, the solidarity of the circle which is the Lodge, provides a satisfaction and pleasure impossible to describe as it is clearly to be felt. It is interesting to meet many men of many walks of life; it is heart-warming continually to meet the same group, always with the same feeling of equality. High and low, rich and poor, merchant and money-changer, banker and broom-maker, doctor and ditch-digger all meet on the level, and find it happy - Master's Wages, value untranslatable into money.

Ethereal as a flower scent, dainty as a butterfly's wing, yet to some as strong as any strand of the Mystic Tie all Freemasons know and none describe, is that feeling of being a part of the historic past. To have knelt at the same Altar before which George Washington prayed; to have taken the same obligation which bound our brethren of the Mother Grand Lodge of 1717; to be spiritually kin with Elias Ashmole; to feel friendly with Oliver, Preston, Krause, Goethe, Sir Christopher Wren, Marshall, Anthony Sayer to mention only a few; to be a brother of Craftsmen who formed the Boston Tea Party; to stand at Bunker Hill with Warren and ride with brother Paul Revere; to be an apprentice at the building of St. Paul's; to learn the Knot from a Comacine Master; to follow the Magister in a Roman "Collegium," aye, even to stand awed before those mysteries of ancient peoples, and perhaps see a priest raise the dead body of Osiris from a dead level to a living perpendicular - these are mental experiences not to be forgotten when counting up Master's Wages.

Finally - and best - is the making of many friends.

Thousands of brethren count their nearest and their dearest friends on the rolls of the Lodge they love and serve. The Mystic Tie makes for friendship. It attracts man to man and often draws together "those who might otherwise have remained at a perpetual distance."

The teachings of brotherly love, relief and truth; of temperance, fortitude, prudence and justice; the inculcation of patriotism and love of country, are everyday experiences in a Masonic Lodge. When men speak freely those thoughts which, in the world without, they keep silent, friendships are formed.

Count gain for work well done in what coin seems most valuable; the dearest of the intangibles which come to any Master Mason are those Masonic friendships than which there "are" no greater Master's Wages.

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SHORT TALK BULLETIN - Vol.XIII May, 1953 No.5

POT OF INCENSE



by: Unknown

Just when the pot of incense became an emblem of the third section of the Sublime Degree can not be stated with certainty. It is, apparently, an American invention or addition; both McKensie and Kenning say that it is not used in the English work. The Monitor of Thomas Smith Webb, who worked such ingenious and cunning changes in the Prestonian work, gives the commonly accepted wording:

"The Pot of Incense is an emblem of a pure heart; this is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent author of our existence for the manifold blessings and comforts we enjoy."

Jeremy Cross prints it among the delightfully quaint illustrations in the "True Masonic Chart" - illustrations which were from the not altogether uninspired pencil of one Amos Doolittle, of New Haven. However the Pot of Incense came into American rituals, it is present in nearly all, and in substantially the same form, both pictorially and monetarily. If the incense has no great antiquity in the Masonic system, its use dates from the earliest, and clings to it from later, Biblical times, and in Egypt and India it has an even greater antiquity.

In the very early days, as chronicled in the Bible, incense was associated more with idolatry than with true worship; for instance: Because they have forsaken men and have burned incense unto other Gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. (II Chronicles, 25-34).

To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me. (Jeremiah 6-20). Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his Gods. (Jeremiah 35-48).

However, when the worship of JHVH (Which we call Jehova) was thoroughly established, burning incense changed from a heathenish, idolatrous custom to a great respectability and a place in the Holy of Holies. Leviticus 12-16, 13 sounds this keynote: And he take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil:

And he shall put the incense upon the fire before the Lord, that the cloud of incense may cover the mercy seat that is upon the testimony, that he dieth not. Later, incense was associated with wealth and luxurious living, as in the Song of Solomon:

Who is it that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchant? (3-6)/

Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. (406). Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. Spikenard and saffron; caslamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices. (4-14). In ancient Egypt incense was much used; sculptures and monuments of remote dynasties bear testimony to its popularity. Many a Pharaoh is depicted with censor in one hand, the other casting into it the oastils or osselets of incense. In embalming the Egyptians used all the various gums and spices "except" frankincense, which was set apart and especially consecrated to the worship of the Gods. In India incense has always been a part of the worship of the thousands of Gods and Goddesses of that strange land. Buddhism has continued its use to this day as a part of the ceremonies of worship - as, indeed, have some Christian churches - and in Nepal, Tibet, Ceylon, Burma, China and Japan it is a commonplace in many temples. The list of materials which can be incorporated into incense is very long; the incense of the Bible is of more than one variety, there being a distinction between incense

and frankincense, although a casual reading of these two terms in many Biblical references makes them seem to be any sacrificial smoke of a pleasant odor. Ordinarily it was made of various vegetable substances of high pungency; opobalsamum, onycha, galbanum and sometimes pure frankincense also, mixed in equal proportion with some salt. Frankincense, a rare gum, is often coupled with myrrh as an expensive and therefore highly admiring and complimentary gift; recall the Wise Men before the infant Jesus:

"And when they were come into the house, they saw the young child with Mary his Mother, and fell down, and worshipped him: and when they opened their treasures, they presented him gifts; gold, and frankincense, and myrrh. (Matthew 2-11)." Where or how the use of incense arose, of course is a sealed mystery as far as evidence goes. Modern science, however, enables a reasonable guess to be made.

Of the five senses, smell is the most closely associated with memory and mood. To neither sight nor sound does the emotional part of personality respond as it does to odor. The scent of certain flowers so surely spells grief to many that they will leave a room in which tube roses or lilies fill the air with scent. Certain odors are so intimately identified with certain experiences that they become for all time pleasant, or the reverse; few who have smelled ether or iodoform from personal experience in hospitals enjoy these, in themselves not unpleasant smells; any man who has loved outdoor life and camping cannot smell wood smoke without being homesick for the streams and fields; he who made love to his lady in lilac time is always sentimental when he again sniffs that perfume, and the high church votary is uplifted by the smell of incense.

In the ceremonials of ancient Israel doubtless the first use of incense was protections against unpleasant odors associated with the slaughtering of cattle and scorching of flesh in the burnt offering. At first, but an insurance against discomfort, incense speedily became associated with religious rites. Today men neither kill nor offer flesh at an altar, but only the perfume of "frankincense and myrrh."

The Masonic pot of incense is intimately associated with prayer, but its symbolic significance is not a Masonic invention. Psalms 141-2 reads: "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Revelations 8-3 reads: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

The association of a sweet smell in the air, which scattered after it gave pleasure with prayers to an Unseen Presence is easy to understand, even that it arose in primitive minds. Prayer was offered and rose on high - so its utterers hoped. It was never seen of men. It returned not. Its very giving gave pleasure. These statements are as true of burning incense as of prayer.

What is less obvious, although the ritual is plain enough on the subject, is that it is not only incense, but a "pot" which is the Masonic symbol. If the sweet savor of incense is like unto a prayer, so is the pot from which it comes like unto the human heart which prays.

Now prayer may come from an impure as well as from a pure heart. But incense is invariably sweet in smell, and so the pot from which it comes is an emblem of a heart pure, sweet and unsullied. Just what "purity" is as applied to a heart is a moot question. Very unfortunately the word "pure" has been debased - the word is used advisedly - in certain dogmas to mean "ignorant" - as a "pure" young girl; a "pure" woman. According to this definition a female may be a virago, a cheat, a liar, slander her neighbors, steal, even commit a murder; but, if she is a virgin, she is "pure."

Masonically, the word means nothing of the kind. In 1921 M.W. George H. Dern, Past Grand Master of Utah (Now Secretary of War) contributed some thoughts on "Monitorial Symbolism of the Third Degree and Its Application to Everyday Life" to columns of "The Builder." Originally written for the Committee on Masonic Education of the Grand Lodge of Utah, these paragraphs were at once so practical and so pungent that the (then) great Masonic Journal gave them wider circulation.

Quoting the Ritual about the Pot of Incense, M.W. Brother Dern said: "A sentiment so lofty is not easily applied to the practical, prosaic events of a busy day. To have a pure heart is to be true to yourself, true to your best ideals, and honest with your thoughts. "To Thine Own Self Be True. . . Thou Canst Not Then Be False To Any Man." Living a life of deceit and double-dealing never made anyone happy. Riches or pleasures acquired in that way bring only remorse, and eventually the soul cries out in anguish for that peace of mind which is man's most precious possession, and which is the companion of a pure heart.

"Purity of heart means conscientiousness, and that means sincerity. Without sincerity there can be no real character. But sincerity alone is not enough. There must go with it a proper degree of intelligence and love of one's fellows. For example, a man may believe that the emotion of pity and the desire to relieve the necessities of others is intrinsically noble and elevating, and he indulges in indiscriminate giving, without realizing the evil consequences, in the way of fraud, laziness and inefficiency and habitual dependence that his ill considered acts produce upon those whom he intends to benefit. Again, a man may be perfectly sincere in talking about the shortcomings of another, and he may justify himself by saying that he is telling nothing but the truth. But, merely because they are true is no reason why unpleasant and harmful things should be told. To destroy a reputation is no way to aid a brother who has erred. Better far overlook his mistakes, and extend him a helping hand.

"Without multiplying examples, let it be understood that the truly conscientious man must not simply be sincere, but he must have high ideals and standards, and moreover, he must not be satisfied with those standards. Rather he must revise them from time to time, and that means self-examination, to see if he possesses the love and courage that must go with sincerity in order to make progress in building character. For in this direction again there must be constant progress. To be content with what we have accomplished is fatal. As James A. Garfield once said, "I must do something to keep my thoughts fresh and growing. I dread nothing so much as falling into a rut and feeling myself becoming a fossil." Many words in the ritual have changed meanings since they were first used. The Masonic term "profane," for instance, originally meant "without the temple" - one not initiated, not of the craft. Today it means blasphemous, which is no part of the Masonic definition of the word. "Sacrifice" in our Monitor seems to come under this classification.

In the Old Testament, a sacrifice before the altar was the offering of something - burned flesh, burning incense, pure oil or wine - which involved the sacrificer giving something valuable to him; the sacrifice was an evidence before all men that the sacrificer valued his kinship with the Most High more than his possession of that which he offered.

In our ritual the word has lost this significance. The pot of incense as an emblem of a pure heart "which is always an acceptable sacrifice to the Deity" can hardly connote the idea that a Mason desires to keep his "pure heart" for himself, but because of love of God is willing to give it up. Rather does it denote that he who gives up worldly pleasures, mundane ideas and selfish cravings which may interfere with "purity of life and conduct" as set forth in other parts of the ritual, does that which is acceptable to the Great Architect.

Masonically, "pure" seems to mean honest, sincere, genuine, real, without pretense and "sacrifice" to denote that which is pleasing to the most high.

So read, the Masonic pot of incense becomes an integral part of the philosophy of Freemasonry, and not a mere moral interjection in the emblems of the third degree. For all of the magnificent body of teaching which is self revealed, half concealed in the symbolism of Freemasonry, nothing stands out more plainly, or calls with a louder voice, than her insistence on these simple yet profound virtues of the human heart lumped together in one phrase as "a man of higher character" . . . in other words, one with a "pure heart," "pure" meaning undefiled by the faults and frailties of so many of the children of men.

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SHORT TALK BULLETIN - Vol.VII No.8

THE POWERS OF THE WORSHIPFUL MASTER

by: Unknown

Grand Lodges differ in their interpretation of some of the "ancient usages and customs" of the Fraternity; what applies in one Jurisdiction does not necessarily apply in another. But certain powers of a Master are so well recognized that they may be considered universal. The occasional exceptions, if any, but prove the rule. The Master may congregate his lodge when he pleases, and for what purpose he wishes, "provided" it does not interfere with the laws of the Grand Lodge. For instance, he may assemble his lodge as a Special Communication to confer degrees, at his pleasure; but he must not, in so doing, contravene that requirement of the grand Lodge which calls for proper notice to the brethren, nor may a Master confer a degree in less than the statutory time following a preceding degree without a dispensation from the Grand Master.

The Master has the right of presiding over and controlling his lodge, and only the Grand Master, or his Deputy, may suspend him. He may put any brother in the East to preside or to confer a degree; he may then resume the gavel at his pleasure - even in the middle of a sentence if he wants to! But even when he has delegated authority temporarily, the Master is not relieved from responsibility for what occurs in his lodge. It is the Master's right to control lodge business and work. It is in a very real sense "his" lodge. He decides all points of order and no appeal from his decision may be taken to the lodge. He can initiate and terminate debate at his pleasure, he can second any motion, propose any motion, vote twice in the case of a tie (not universal), open and close at his pleasure, with the usual exception that he may not open a Special Communication at an hour earlier than that given in the notice, or a Stated Communication earlier than the hour stated in the by-laws, without dispensation from the Grand Master. He is responsible only to the Grand Master and the Grand Lodge, the obligations he assumed when he was installed, his conscience and his God.

The Master has the undoubted right to say who shall enter, and who must leave the lodge room. He may deny any visitor entrance; indeed, he may deny a member the right to enter his own lodge, but he must have a good and sufficient reason therefore, otherwise his Grand Lodge will unquestionably rule such a drastic step arbitrary and punish accordingly. "Per contra," if he permits entry of a visitor to whom some member has objected, he may also subject himself to Grand Lodge discipline. In other words, his "power" to admit or exclude is absolute; his "right" to admit or exclude is hedged about by pledges he takes at his installation and the rules of the Grand Lodge.

A very important power of the Master is that of appointing committees. No lodge may appoint a committee. The lodge may pass a resolution that a committee be appointed, but the selection of that committee is an inherent right of the Master. He is, "ex officio," a member of all committees he appoints. The reason is obvious; he is responsible for the conduct of his lodge to the Grand Master and the Grand Lodge. If the lodge could appoint committees and act upon their recommendations, the Master would be in the anomalous position of having great responsibilities, and no power to carry out their performance.

The Master, and only the Master, may order a committee to examine a visiting brother. It is his responsibility to see that no covey or eavesdropper comes within the tiled door. Therefore, it is for him to pick a committee in which he has confidence. So, also, with the committees which report upon petitioners. He is responsible for the accuracy, fair-mindedness, the speed and intelligence of such investigations. It is, therefore, for him to say to whom shall be delegated this necessary and important duty.

It is generally, not exclusively, held that only the Master can issue a summons. The dispute, where it exists, is over the right of members present at a Stated Communication to summons the whole membership.

It may now be interesting to look for a moment at some matters in which the Worshipful

The Master, and only the Master appoints the appointive officers in his lodge. In most Jurisdictions he may remove such appointed officers at his pleasure. But, he cannot suspend, or deprive of his station or place, any officer elected by the lodge. The Grand Master or his Deputy, may do this; the Worshipful Master may not.

A Master may not spend lodge money without the consent of the lodge. As a matter of convenience, a Master frequently does pay out money in sudden emergencies, looking to the lodge for reimbursement. But he cannot spend any lodge funds without the permission of the lodge. Some Jurisdictions do allow the lodge by-laws to permit the Master to spend emergency funds up to a specified amount without prior consent of the lodge.

A Master cannot accept a petition, or confer a degree without the consent of the lodge. It is for the lodge, not the Master, to say from what men it will receive an application, or a petition; and upon what candidates degrees shall be conferred. The Master has the same power to "reject" through the "black cube" as any member has, but no power whatever to "accept" any candidate against the will of the lodge.

The lodge, not the Master, must approve or disapprove the minutes of the preceding meeting. The Master cannot approve them; had he that power he might, with the connivance of the secretary, "run wild" in his lodge, and still his minutes would show no trace of his improper conduct. But the Master may refuse to put a motion to confirm or approve minutes which he believes to be inaccurate or incomplete; in this way he can prevent a careless, headstrong Secretary from doing what he wants with his minutes! Should a Master refuse to permit minutes to be confirmed, the matter would naturally be brought before the Grand Lodge or the Grand Master for settlement.

A Master cannot suspend the by-laws. He must not permit the lodge to suspend the by-laws. If the lodge wishes to change them, the means are available, not in suspension; but, in amendment. An odd exception may be noted, which has occurred in at least one Grand Jurisdiction, and doubtless may occur in others. A very old lodge adopted by-laws shortly after it was constituted, which by-laws were approved by a young Grand Lodge before that body had, apparently, devoted much attention to these important rules.

For many years this lodge carried in its by-laws and "order of business" which specified, among other things, that following the reading of the minutes, the next business was balloting. As the time of meeting of this lodge was early (seven o'clock) this by-law worked a hardship for years, compelling brethren who wished to vote to hurry to lodge, often at great inconvenience.

At last a Master was elected who saw that the by-law interfered with his right to conduct the business of the lodge as he thought proper. He balloted at what he thought was the proper time, the last order of business, not the first. An indignant committee of Past Masters, who preferred the old order, applied to the Grand Master for relief. The Grand Master promptly ruled that "order of business" in the by-laws could be no more than suggestive, not mandatory; and that the Worshipful Master had the power to order a ballot on a petition at the hour which seemed to him wise, provided - and this was stressed - that he ruled wisely, and did not postpone a ballot until after a degree, or until so late in the evening that brethren wishing to vote upon it had left the lodge room.

A Worshipful Master has no more right to invade the privacy which shrouds the use of the "Black Cube" (or Ball), or which conceals the reason for an objection to an elected candidate receiving the degrees, than the humblest member of the lodge. He cannot demand disclosure of action or motive from any brother, and should he do so, he would be subject to the severest discipline from the Grand Lodge.

Grand Lodges usually argue that a dereliction of duty by a brother who possesses the ability and character to attain the East, is worse than that of some less informed brother. The Worshipful Master receives great honor, has great privileges, enjoys great prerogatives and powers. Therefore, he must measure up to great responsibilities. A Worshipful Master cannot resign. Vacancies occur in the East through death, suspension by a Grand Master, expulsion from the Fraternity. No power can make a Master attend to his duties if he desires to neglect them. If he will not, or does not attend to them, the Senior Warden presides. He is, however, still Senior Warden; he does not become Master until elected and installed.

In broad outline, these are the important and principal powers and responsibilities of a Worshipful Master, considered entirely from the standpoint of the "ancient usages and customs of the Craft." Nothing is said here of the moral and spiritual duties which devolve upon a Master.

Volumes might be and some have been written upon how a Worshipful Master should preside, in what ways he can "give the brethren good and wholesome instruction," and upon his undoubted moral

responsibility to do his best to leave his lodge better than he found it. Here we are concerned only with the legal aspect of his powers and duties.

Briefly then, if he keeps within the laws, resolutions and edicts of his Grand Lodge on the one hand, and the Landmarks, Old Charges, Constitutions and "ancient usages and customs" on the other, the power of the Worshipful Master is that of an absolute monarch. His responsibilities and his duties are those of an apostle of Light!

He is a gifted brother who can fully measure up to the use of his power and the power of his leadership.

SHORT TALK BULLETIN - Vol.V September, 1927 No.9

THE RUFFIANS

by: Unknown

As every Mason knows, at the heart of our mysteries lies a legend, in which we learn how three unworthy craftsmen entered into a plot to extort from a famous Mason a secret to which they had no right. It is all familiar enough, in its setting and sequence; and it is a part of his initiation which no Mason ever forgets.

In spite of its familiarity, the scene in which the Ruffians appear is one of the most impressive that any man ever beheld, if it is not marred, as it often is, alas, by a hint of rowdy. No one can witness it without being made to feel there is a secret which, for all our wit and wisdom, we have not yet won from the Master Builder of the world; the mystery of evil in the life of man.

To one who feels the pathos of life and ponders its mystery, a part of its tragedy is the fact that the Great Man, toiling for the good of the race, is so often stricken down when the goal of his labors is almost within his reach; as Lincoln was shot in an hour when he was most needed. Nor is he an isolated example. The shadow lies dark upon the pages of history in every age.

The question is baffling: Why is it that evil men, acting from low motives and for selfish aims, have such power to throw the race into confusion and bring ruin upon all, defeating the very end at which they aim? Is it true that all the holy things of life - the very things that make it worth living - are held at the risk and exposed to the peril of evil forces; and if so, why should it be so?

If we cannot answer such questions we can at least ask another nearer to hand. Since everything in masonry is symbolic, who are the ruffians and what is the legend trying to tell us? Of course we know the names they wear, but what is the truth back of it all which it will help us to know? As is true of all Masonic symbols, as many meanings have been found as there have been seekers.

It all depends on the key with which each seeker sets out to unlock the meaning of Masonry. To those who trace our symbolism to the ancient solar worship, the three Ruffians are the three winter months who plot to murder the beauty and glory of summer, destroying the life-giving heat of the sun. To those who find the origin of Masonry in the Ancient Mysteries of Egypt, it is a drama of Typhon, the Spirit of Evil, slaying Osiris the Spirit of Good, who is resurrected, in turn rising triumphant over death.

Not a few find the fulfillment of this oldest of all dramas in the life and death of Jesus, who was put to death outside the city gate by three of the most ruthless Ruffians - the Priest, the Politician and the Mob. Which of the three is the worst foe of humanity is hard to tell, but when they work together, as they usually do, there is no crime against man of which they have not been guilty.

A few think that Masonry, as we have it, grew out of the downfall of the Knights Templar, identify the three Assassins, as they are called in the Lodges of Europe, with three renegade Knights who falsely accused the Order, and so aided King Phillip and Pope Clement to abolish Templarism, and slay its Grand Master, A very few see in Cromwell and his adherents the plotters, putting to death Charles the First.

It is plain that we must go further back and deeper down if we are to find the real Ruffians, who are still at large. Albert Pike identified the three Brothers who are the greatest enemies of individual welfare and social progress as Kingcraft, Priestcraft, and the ignorant Mob-Mind. Together they conspire to destroy liberty, without which man can make no advance.

The first strikes a blow at the throat, the seat of freedom of speech, and that is a mortal wound. The second stabs at the heart, the home of freedom of conscience, and that is well-nigh fatal, since it puts out the last ray of Divine Light by which man is guided. The third of the foul plotters fells his victim dead with a blow on the brain, which is the throne of freedom of thought.

No lesson could be plainer; it is written upon every page of the past. If by apathy, neglect or stupidity we suffer free speech, free conscience, and free thought to be destroyed either by Kingcraft, Priestcraft or the Mob-Mind; or, by all three working together - for they are Brothers and usually go hand in hand - the Temple of God will be dark, there will be no designs upon the Trestleboard, and the result will be idleness, confusion and chaos. It is a parable of history - a picture of many an age in the past of which we read. For, where there is no light of Divine Vision, the Altar fire is extinguished. The people "perish" as the Bible tells us; literally they become a mob, which is only another way of saying the same thing. There are no designs on the Trestleboard; that is, no leadership, - as in Russia today, where the herd-mind runs wild and runs red. Chaos comes again, inevitably so when all the lights are blown out, and the people are like ignorant armies that clash by night.

Of the three Ruffians, the most terrible, the most ruthless, the most brutal is the ignorant Mob-Mind. No tyrant, no priest can reduce a nation to slavery and control it until it is lost in the darkness of ignorance. By ignorance we mean not merely lack of knowledge, but the state of mind in which men refuse, or are afraid, to think, to reason, to enquire. When "The Great Freedoms of the Mind" go, everything is lost!

After this manner Pike expounded the meaning of the three Ruffians, who rob themselves, as they rob their fellow craftsmen, of the most precious secret of personal and social life. A secret, let it be added, which cannot be extorted, but is only won when we are worthy to receive it and have the wit and courage to keep it. For, oddly enough, we cannot have real liberty until we are ready for it, and can only become worthy of it by seeking and striving for it.

But some of us go further, and find the same three Ruffians nearer home - hiding in our own hearts. And naturally so, because society is only the individual writ larger; and what men are together is determined by what each is by himself. If we know who the ruffians really are, we have only to ask; what three things waylay each of us, destroy character, and if they have their way either slay us or turn us into ruffians? Why do we do evil and mar the Temple of God in us? Three great Greek thinkers searched until they found the three causes of sin in the heart of man. In other words, they hunted in the mountains of the mind until they found the Ruffians. Socrates said that the chief ruffian is ignorance - that is, no man in his right mind does evil unless he is so blinded by ignorance that he does see the right. No man, he said, seeing good and evil side by side, will choose evil unless he is too blind to see its results. An enlightened self-interest would stop him. Therefore, his remedy for the ills of life is knowledge - more light, and a clearer insight. Even so, said Plato; it is all true as far as it goes. But the fact is that men do see right and wrong clearly, and yet in a dark mood they do wrong in spite of knowledge. When the mind is calm and clear, the right is plain, but a storm of passion stirs up sediments in the bottom of the mind, and it is so cloudy that clear vision fails. The life of a man is like driving a team of horses, one tame and the other wild. So long as the wild horse is held firmly all goes well. But, alas, often enough, the wild horse gets loose and there is a run-away and a wreck.

But that is not all, said Aristotle. We do not get to the bottom truth of the matter until we admit the fact and possibility - in ourselves and in our fellows - of a moral perversity, a spirit of sheer mischief, which does wrong, deliberately and in the face of right, calmly and with devilish cunning, for the sake of wrong and for the love of it. Here, truly, is the real Ruffian most to be feared - a desperate character he is, who can only be overcome by Divine Help.

Thus, three great thinkers capture the Ruffians, hiding somewhere in our own minds. It means much to

have them brought before us for judgment, and happy is the man who is wise enough to take them outside the city of his mind and execute them. Nothing else or less will do. To show them any mercy is to invite misery and disaster. They are ruthless, and must be dealt with ruthlessly and at once. If we parley with them, if we soften toward them, we our-selves may be turned into Ruffians. Good but foolish Fellowcrafts came near being intrigued into a hideous crime. "If thy right eye offend, pluck it out," said the greatest of Teachers. Only a celestial surgery will save the whole body from infection and moral rot. We dare not make terms with evil, else it will dictate terms to us before we are aware of it.

One does not have to break the head of a Brother in order to be a Ruffian. One can break a heart. One can break his home. One can slay his good name. The amount of polite and refined ruffianism that goes on about us every day is appalling. Watch-fulness is wisdom. Only a mind well tiled, with a faithful inner guard ever at his post, may hope to keep the ruffian spirit out of your heart and mine. No wise man dare be careless or take any chances with the thought, feelings and motives he admits into the Lodge of the mind, whereof he is Master.

So let us live, watch and work, until Death, the last Ruffian, whom none can escape, lays us low, assured that even the dark, dumb hour, which brings a dreamless sleep about our couch, will not be able to keep us from the face of God, whose strong grip will free us and lift us out of shadows into the Light; out of dim phantoms into the Life Eternal that cannot die.

"SO MOTE IT BE"

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SHORT TALK BULLETIN - Vol.X November, 1932 No.11

SPRIG OF ACACIA

by: Unknown



Any discussion of the Acacia, important to Freemasonry as one of its fundamental and most beautiful symbols, should begin with clearing away a little of the "rubbish of the Temple " which results from the careless writing of unlearned men. So much has been published about the Acacia which simply is not so that it is no wonder that Freemasons are frequently confused as to what the plant really is, how it came to be a symbol of immortality, and what its true place in religious history may be.

We cannot accurately denote a particular plant or tree as "the Acacia plant " or "the Acacia tree " for the same reason that we cannot accurately specify "the Rose bush " or "the pine tree. " There are too many varieties of roses, too many kinds of pine trees to distinguish one from the other merely by the definite article.

As botanists know more than four hundred and fifty varieties of Acacia, "the acacia can be only the most general of terms, meaning them all. " So perhaps it is not to be wondered at that we find one Masonic writer speaking of the "spreading leaves of the Acacia tree " and another talking of "the low thorny shrub which is the Acacia. " We have no certainty that the trees and shrubs now growing in Palestine are the same as those which flowered in Solomon's era. So that it is not impossible that "Acacia totilis (in Arabic, Es-sant) " and "Acacia Seyal (In Arabic Sayal) " grew to greater size three thousand years ago than they do now. But authorities doubt that the Acacia which grows low, as a bush, and which in all probability must have been the plant which one of the three plucked from the ground as the "Sprig of Acacia, " ever grew large enough to supply boards three feet wide. Wynn Westcott says: "The Acacia is the only tree of any size which grows in the deserts of Palestine, but it has been doubted that even it ever grew large enough to provide planks one and one-half cubits in width. "

Scholars are united in saying the "Shittah Tree " of the Old Testament is an Acacia; and that "Shittim ", the plural, refers to Acacia. In Joel (3-18), one of the poetic and beautiful prophecies of the Old Testament, we read:

"And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and

all the rivers of Judah shall flow with waters, a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. "

Commentators place the "valley of Shittim " as possibly the Kidron of Exekiel; but certainly as some dry, thirsty valley where the Acacia, which flourished where other plants perished from lack of water, was known to grow; another reason for thinking the original Acacia which Freemasons revere was the smaller shrub, rather than the large tree. Inasmuch as Akakia " in Greek signifies "Innocence, " it was wholly natural for Hutcheson (Spriti of Masonry, 1795) to connect the Masonic plant with the Greek definition. He said:

"We Masons, describing the deplorable state of religion under the Jewish Law, speak in figures; "Her Tomb was in the rubbish and filth cast forth of the Temple, and Acacia wove its branches over her monument; " "akakia " being the Greek word for innocence, or being free from sin, implying that the sins and corruptions of the old law and devotees of the Jewish altar had hid religion from those who sought her, and she was only to be found where innocence survived under the banner of the Divine Lamb; and as to ourselves, professing that we were to be distinguished by our "Acacy, " or as true "Acacians, " in our religious faith and tenets. "

It is now well understood that Hutcheson, great as is the debt we owe him, was too anxious to read a Christian interpretation into everything Masonic to be considered as infallible. While the coincidence of the Greek word our name for the Shittah-Tree is suggestive, it hardly seems sufficient to read "innocence " into the symbol when it already has so sublime a significance.

Mackey considers the acacia also as a symbol of initiation, because sacred plants were symbolical of initiation in many of the Ancient Mysteries, from which Freemasonry derived so much. The modern Masonic scholar is rather apt to pass over this meaning, he is also thinking that a symbol already so rich needs no further meanings to make it important and beautiful.

Apparently the beginning of the association of the acacia with immortality is in the legend of Isis and Osiris, one of the oldest myths of mankind, traced back into Egypt many thousands of years before the Christian era. Its beginnings, like those of all legends which have endured, are shrouded in the mist which draws a veil between us and the days before history.

According to the legend, Osiris, who was at once both King and God of the Egyptians, and was tricked by his brother Typhon (who was very jealous of Osiris), during the King's absence on a beneficent mission to his people. Later, at a feast provided for the King-God's pleasure, Typhon brought a large chest, beautiful in workmanship, valuable in the extreme, and offered it as a gift to whoever possessed a body which best fitted the chest. When Osiris entered the box, Typhon caused the lid to shut and fastened; after which the whole was thrown into the Nile.

Currents carried it to Byblos, Phoenicia, and cast it ashore at the foot of an acacia tree. The tree grew rapidly and soon encased the chest holding the body of Osiris. When Isis, faithful queen, learned of the fate of her husband she set out in search of the body. Meanwhile the King of the Land where the acacia concealed the body, admiring the tree's beauty, cut it down and made of its trunk, a column. Learning this, Isis became nurse to the King's children and received the column as her pay. In the tree trunk, preserved, was the body of Osiris.

During their long captivity at the hands of the Egyptians; what more natural than that the Israelites should take for their own a symbol already old, and make of the "Shittah-Tree " a symbol of immortality, just as had been done in Egypt? It is perhaps too much to say that Israelites were the first to plant a sprig of acacia at the head of a grave as a symbol of immortality. But that they did so in ancient times is stated by many historians. Dalcho assigns a novel reason for this practice; that as the Codens, or Priests, were forbidden to step upon or over a grave, it was necessary that spots of internment be marked, and, the acacia being common, it was elected for the purpose.

Mackey disagrees with Dalcho as to these reasons for marking a grave with a living plant. Perhaps the origin of the custom is not important; certain it is that all peoples in almost all ages have planted or laid flowers on the graves of those they love, as a symbol of the resurrection and a future life. The lily of the modern church, the rosemary which is for remembrance, the sprig of acacia of the ancient Israelites and the modern Mason, have all the same meaning upon a grave - the visual expression of the dearest hope of all mankind.

It is both curious and interesting to learn that many trees, in many climes, have been symbols of immortality. India gave to Egypt the lotus, long a sacred plant; the Greeks thought the myrtle the tree of immortal life, and the mistletoe, which survives in our lives merely as a pleasant diversion at Christmas, was held by the Scandavavians and the Druids as sacred as we consider the acacia.

Association of a plant and immortality is emphasized in the New Testament - see John 12:24:

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. "

Also familiar passages from St. Paul (First Corinthians 15:36,37) used so much in funeral services:

"Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain . . . " Finally we find in our own stately prayer in the Master's Degree, such a coupling up of a tree and life immortal; "For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branches thereof will not cease. " - which of course, is taken from Job 14:7.

Thus there is ample historical recognition of the connection between that which grows and dies and grows again, and the idea of immortality; we do not have to consider the undoubted fact that "shittah-trees " cut to form beams of house, often sprouted branches even when they had no roots, nor our own thought of almost any variety of pine as "the evergreen, or ever living " tree, to see that there is much background behind the symbol.

It is one of the glories of Freemasonry that so much has been made of the symbol, so dear and deep a meaning vested in it, that it has almost equaled the square as Freemasonry's nearest and dearest. All that was mortal on Tyrian lay murdered in a grave "dug six feet due east and west. " The genius of the Temple was no more. No more designs upon the trestleboard; no more glorious architecture to come from that mighty brain; no more holding of meetings with Solomon and Hiram in the Sanctum Sanctorum - the Widow's Son was dead!

Of those who search one finds a sprig of acacia. Oh, immortal story; thrice immortal ritual makers, who coupled together a resurrection and a sprig of green! True, he whose mother was of the Tribe of Naphtali was destroyed, but his genius lived, his spirit marched on, his virtues were recorded in stone and in the hearts of those who built on Mt. Moriah's heights.

For at least two hundred years and probably much longer the sprig of acacia has held Freemasonry's premier teaching. The grave is not the end. Bodies die and decay, but something "which bears the nearest affinity to that which pervades all nature and which never, never, dies, " rises from the grave to become one of that vast throng which has preceded us. Error can slay, as can evil and selfish greed, but not permanently. That which is true and fair and fine cannot be destroyed. Its body may be murdered, its disappearance may be effected, the rubbish of the Temple and a temporary grave may conceal it for a time, but where is interred that which is mortal, there grows an evergreen or ever living sprig of acacia - acacia none the less that it may be a spiritual sprig, a plant not of the earth, earthly. When he who was weary, plucked at a sprig of acacia, he had "evidence of things not seen. " When we toss the little sprig of evergreen which is our usual cemetery "sprig of acacia " into the open grave of one of our brethren who has stepped ahead upon the path we all must tread, we give evidence of belief in a "thing not seen. " For never a man has seen the spirit of one who has gone, or visioned the land where no shadows are. If we see it in our dreams, we see by faith, not eyes. But we can see the acacia - we can look back through the dragging years to the legend of Osiris and think that even as the acacia grew about his body to protect it until Isis might find it, so does the acacia of Freemasonry bloom above the casket from which, in the solemn words of Ecclesiastes "the spirit shall return unto God who gave it. "

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SHORT TALK BULLETIN - Vol.III August, 1925 No.8

SUBLIME

by: Unknown

Learned students of art have discovered that the word "Sublime " as applied to the degree of Master Mason is not one of those matters which are of an antiquity of "Time Immemorial." It seems to have made its appearance in print first about 1801. Today, its use is practically universal.

That the degree "Is" sublime, in all the highest meanings of that much abused word, is not a matter for discussion or proof; it is sublime if we feel it as sublime; it is just an ordinary ceremony if that is all it is to us. Sublimity is not in the thing, but in us.

The Forty-Seventh Problem of Euclid in its absolute perfection is sublime to a mathematician, to a six year old child or a savage who cannot count beyond ten, it is less than nothing. The most beautiful sunset which ever thrilled the senses of color could not be sublime to a blind man, nor can harmonies of Beethoven or Wagner be sublime to a man born deaf. If the Master Mason degree is sublime, it is because of what it is and what it does to a man's heart.

The Master Mason's degree is immensely different from the two preceding ones. It has the same externals as far as entry and closing are concerned; it uses also a circumambulation, a passage from Scripture, has an obligation and a bringing to more light - "All The Light Which Can Be Communicated To You In A Blue Lodge." But its second section departs utterly from the architectural symbolism of the first two degrees, and concerns itself with a living, a dying and a living again. It is at once more human and more spiritual than the preceding degrees. It strikes in upon the heart with the force and effect of a great bell, heard in a silent place; no thoughtful man receives, or ever sees this degree, with any understanding of its symbolism, who does not feel a sense of awe and wonder that a mind of man could conceive it, put it together, place so much of wisdom in so simple a vehicle, give so much light in so few words and in so short a time.

The Master's degree as whole is a symbol of old age; of wisdom and experience. It is a symbol of preparation for that other life which it so grandly promises. It brings to the initiate the symbolism of the Sprig of Acacia, and tells him in one breath that a man must stand alone, even while he must lean upon the Everlasting Arms. It lays before him the whole drama of man's longing for a Something Beyond; it tells the tale of what ignorance and brute strength may do to destroy knowledge and virtue, even while it shows that, never can darkness overcome light, never can evil win over what is good, never can error prevail over truth.

There are those who find in the symbolism of the Third Degree a promise of the resurrection of the body. None can blame them; the symbolism is there. Nor can one blame the miner who digs in the earth after the outcroppings of an ore, for believing that the ore is all he can expect to find; even when a later delver in the earth goes through the ore and finds a diamond. If, to a devout and orthodox Christian the Master Mason degree is symbolic of the resurrection of the body, that doctrine of bodily resurrection is in itself a symbol of a spiritual raising. Each of us, then, may interpret this part of the degree in according to the light which is given him, and no man has either the wisdom or the right to say, "That Interpretation is True, This One False."

There have been some twenty or more interpretations of the whole degree; they range all the way from the story of the Garden of Eden to a sort of cipher drama of the violent death of King Charles the First. Modern students, however, are reasonably well agreed that the Hiram Legend is a retelling of the immortality of the soul; it belongs with the story of Isis and Orsiris, and the most beautiful of the early religious myths, the Brahmanic story of Ademi and Heva. Thus interpreted, the soul, mind or spirit; after it acquires knowledge, is subjected to temptation. It must bargain with conditions, make a pact with evil, compromise with reality, or suffer. Every life demonstrates the truth of this; we are all tempted to compromise with the best that is in us for the sake of expediency. Not infrequently, we, as did a Certain Three, think to win knowledge, power, place, and reward for themselves; not by patient effort, but by force alone.

In the sublime degree there is no compromise. Those who seek unlawfully are bidden to wait until they are found worthy . . . but there is no suggestion of yielding to their importunity if they will not. Nor do they wait. For a time it appears that force is superior to righteousness, that evil can overcome good. But only for a time. And while, indeed, That Which Was Lost has never been recovered, yet the manner of its losing has been an inspiration to all men in their search for it ever since; a just retribution overtook the evil and the consequences of wrong doing are set forth unequivocally.

It is difficult to write about that which is sublime, translate it into words of everyday, and at the same time comply with the statutory requirements. All Master Masons will forgive the seeming vagueness of these references; indeed, they should not find them vague. But in any attempt to translate the symbolism into words, it loses in two ways; first, as any symbol must lose (can you describe a rose so that it appears beautiful or put the majesty of a mountain or the magnitude of the ocean in a phrase?); second, because the appeal of the symbol is to the heart, the soul or the spirit; when one attempts to make of it also an appeal to the mind, the spirit symbolism becomes clouded over with materiality; the bloom is gone from the petal; the butterfly is crushed.

The moral lessons in the degree are many; the virtue of loyalty is most obvious and, perhaps, least important, symbolically. That truth wins in the end; that evil does not flourish; that strength of heart is greater than strength of arm; that it is by the spirit of brotherhood, not by one man alone, that which has fallen can be raised; that in his greatest extremity man has but One to Whom to turn; that beyond brotherhood the soul stands always, and must always stand, alone before God, when no prayers save its own may avail; That he who would win true brotherhood must give proof of his fitness to be a brother; these, and many more can be read from the degree by the most casual minded.

But there is a deeper lesson, for him who is minded to dig far enough. There are certain matters which can be proved by logic, and by experiment. Thus, we know not only by vision, by experience and by counting on the fingers that two added to two make four, but also by demonstrating this fact by mathematics.

It is entirely obvious to all scientists that the laws of nature are constant; they do not vary between here and there. But it is not demonstrable! We are confident that the laws of motion and gravitation as we see them demonstrated on earth and in the solar system, are the same in some far off planet of an unknown sun, in some other solar system of the existence of which we do not even know. But we cannot prove it.

In this sense we cannot prove either God or Immortality. A God who could be proved to a finite mind by a finite means would be a finite God, and The Great Architect we believe to be infinite. The crux of the whole controversy between those who profess a science and those who profess a religion, has been over this demand on the part of those scientists that religion reduce God to figures and prove Him by a Rule; while the follower of a religion founded entirely on faith demands that the scientist forego his reason and believe without proof!

In other words, one all Mind demands that one all Soul work and talk wholly in terms of Mind. One all Soul insists that Mind forget its reason and its logic and deal wholly in belief and faith. But a man is not only Mind, nor is he only Immortal Soul.

The ego is made up of both. When they become at war with each other we have either a religious fanatic or an atheist. Luckily for most of us, there is no conflict; we believe the things of the heart because of proofs the mind cannot understand, just as we know the demonstrable truths of science with expositions which mean nothing to a heart.

The esoteric meaning the Sublime Degree of Master Mason is not at all for the mind. To the mind it is not a proof of anything. But it truly is the Forty Seventh Problem of Euclid of the heart!

As that strange and wonderful mathematic wonder contains the germ of all scientific measurement, so does the symbolism of the Third Degree contain the germ of all doctrines of immortality, all beliefs in a hereafter, all heart certainty of a beneficent Creator Who has us in His Holy Keeping.

There have been those who, fearing that Freemasonry was about to set up a doctrine and a church to teach it, have frowned upon Freemasonry because of this symbolism. But note carefully, there is not in all the Master Mason Degree any suggestion of creed or dogma or even of a "Way to Heaven." The Mohammedan who believes that the way to Allah is to kill a Christian or two, will find no contradiction of his queer faith in the Master Masons degree. The Christian who sincerely believes that only by Baptism can he be "Saved" will find nothing in the Master Mason degree to hurt that faith. The Spiritualist who feels that unseen friends are waiting to receive him and carry him forward, can be a good Master Mason. The Third Degree teaches not how to win immortality, not how to get to heaven, not any particular way to worship the Great Architect; it teaches that immortality is; that God is; and leaves to others the fitting of those ineffable truths into what frames they please.

How could the degree be otherwise than sublime? It contains the greatest thought, the most intense hope, the most sincere prayer which all mankind possesses. From the dawn of humanity man has tried to see God. He has believed in God. He has struggled toward the light, often stumbling, often failing; but always stretching forth hands upward, winning his slow way to a little better spiritual comprehension of the Great Mystery.

The Sublime degree of Master Mason is at once a promise and a performance; an exposition and a demonstration; a doing and a believing of the loftiest aspirations in the heart of humanity. Of course it is sublime; and, equally of course, many who fail to see its inner meaning do not find it so. The beauty of the unseen sunset is there only for eyes which can see. The man who finds the degree otherwise than sublime must blame the man, not the degree. For it is not of the earth,

earthy; there is in this ceremony and its simple but awful words, something as much beyond the minds of the generations of men who made it, as there is in its mystery. Something Beyond the comprehension of those who give it, and they, fortunate among men . . . who receive it and take it to their hearts.

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SHORT TALK BULLETIN - Vol.VI April, 1928 No.4

TOOLS

by: Unknown



Power is the ability to act so as to produce change and cause events. Purpose is the idea or object kept before the mind as an end of effort or action.

Modern science has uncovered so much power that thoughtful men fear it will work for the destruction of civilization unless a commensurate humane purpose is developed for its direction. The day and generation in which we live pulsates with power, the world is held in place by dynamic appositions, the universe is vibrant with force and man is a part of the Divine energy. The greatest thing in God's created universe is man. In him, according to the teachings of Freemasonry, is the Eternal Flame, the indestructible image of the living God. The power of man cannot be defined, cannot be fenced in, because it transcends all finite standards of measurement.

Power directed by a bad purpose is positive destruction. Alexander the Great was the most powerful man of antiquity. With an Army of 35,000 men he flung himself against a Persian horde of over one million. He conquered the world, but could not master himself. Intent on lust and luxury, dissipation and destruction, his purposes were bad, and at the age of forty-two he died in a drunken fit. Charles the First of England insisted on the Divine right of Kings. He had his courts decree that the King could do no wrong, he filled the Tower of London with political prisoners, tortured and decapitated his enemies, claimed the right of life and death over his subjects. and exercised the unlimited power of an absolute monarch. His purposes were bad, and under Oliver Cromwell his career was canceled, the executioner swung his axe and the head of Charles the First rolled in the dust.

These were unusual men occupying exceptional positions, but the power of destruction is terrific in the most ordinary life. Czolgoz, the Polish anarchist, was a man of low order in the social scale; without wealth, without influence and without education; from the casual viewpoint ignorant, insignificant and weak. His mind was a breeding ground of crazy purposes, but he had sufficient destructive power to shoot William McKinley and assassinate the Chief Magistrate of the greatest nation on earth.

Power directed by a good purpose is constructive, and results in achievement. It keeps the cars on the tracks and the wires in the air; it turns the wheels of man's industry and carries the commerce of continents as upon a mighty shoulder.

Warren Hastings was born in 1832; his mother was a servant girl who died when the baby was two days old; his father deserted him, so he grew up as a charity child. He had a hungry mind and obtained an education as best he could. When eighteen years of age he shipped for India, working for his own passage. He had a purpose in his life and there came a power that enabled him to establish the Bengal Asiatic Society, to found colleges out of his own funds and in his own name. Disraeli and English supremacy in India was the direct result of this man's work. Today the memory of Warren Hastings is linked with the greatness of the British Empire.

David Livinston was a humble Scotchman, the son of a weaver and himself a worker at the spinning wheel. Into his soul there came a great purpose of life, and he went to South Africa as a missionary. He was frail of body, never physically strong, but with a purpose there came to him a power to brave danger and endure privations. For a period of twenty years he blazed a trail of light through a dark continent, destroyed the slave trade in Negroes, and convinced the world that the salvation of Africa was a white man's job. In that commission he surrendered his life on his knees in supplication to God. His body was carried thousands of miles by a black man through jungles, over rivers, across land and seas; last summer at West Minster Abbey I stood before his mortal remains buried and honored in the sepulcher of Kings.

In his early manhood Abraham Lincoln stood before a slave market in New Orleans. Upon the block was a young woman, stripped to the waist. He heard the auctioneer describe her fine points and estimate her value. He became conscious, not simply of a black form, but a life divinely given. His soul responded to the challenge of a supreme purpose and he said: "If I have a chance to strike this institution I will strike it hard." Through the years there came to him the power to blaze out the path and light up the way for a new baptism of human freedom, finally to seal that purpose with a martyr's blood and ascend to the throne of God with four million broken fetters in his hands. Now the whole world joins in a myriad-voiced chorus of love and honor to his memory. In every land and under every clime he i

History preserves in the clear amber of immortality the record of men, who, set on fire by some sublime purpose and dedicate the power of their lives to its prosecution.

The lesson is definite and practical. The twenty-four inch gauge and the common gavel speak to every Mason the language of constructive purpose and personal power. They mean that a Mason should cherish his ideals, the beauty that forms in his mind, the music that stirs in his heart, the glory that drapes his purest purpose, for out of these things he has the power to build for himself and a new world in which to live.

FELLOWCRAFT

The Level is an instrument used by operative Masons to prove horizontals. It is trite to say that it is a symbol of equality. The Declaration of American Independence proclaims that all men are "Created Equal." With most of us this is a glittering generality, born of the fact that we are all made of the same dust, share a common humanity and walk on the level of time until the grim democracy of death blots out all distinctions, and the scepter of the prince and the staff of the beggar are laid side by side.

It is apparent that men are not equal, and cannot be equal either in brain or brawn. There is no common mold by which humanity can be reduced to a dead level. The world has various demands requiring different powers; brains to devise great and important undertakings; seers to dream dreams and behold visions; hands to execute the designs laid down upon the Trestleboard; scientists to adorn the mind and reveal the glories of the universe; poets to inspire the soul and play music on human heart strings; pioneers to blaze out the path, and prophets to light up the way to a land where the rainbow never fades.

The equality of which the Level is a symbol is one of right and not one of gift and endowment. It stands for the equal right of every man to life, liberty and the pursuit of happiness; the equal right of every man to be free from oppression in the development of his own faculties. It means the destruction of special privilege and arbitrary limitation.

Freemasonry presided over the birth of our Republic and by the skill of its leaders wrote into organic law of this land the immutable truth of which the Level is a symbol. In a Masonic Lodge George Washington was taught that the Level is a symbol of equality. In the darkest hour of the Colonial cause, the soldiers, in a moment of despair and desperation, would have placed on Washington's head the crown of a King. Hayden says, "The overthrow of the rump of Parliament by Cromwell, the breaking up of the imbecile directory by Napoleon were difficult tasks compared to the ease with which the divided Continental Congress could have been dispersed." Washington was not fighting for Royal Rank, nor for coronation. As a champion of human rights, he was fighting for exact justice and equality of opportunity, and so the kingship and the crown were rejected with indignation and contempt.

I remember reading a story of the great flood that came upon the Ohio. In the gray of the morning some men saw a house floating down the river and on its top a human being. Going to the rescue, they found a woman whose life they wished to save, but she said, "No! In this house I have three dead babies I will not desert; I am going out with them." To most of us that act would verge on the immorality of suicide; to her it was the expression of a mother's love deeper than despair and death; her conduct corresponded with her conscience. We cannot place ourselves in her circumstances and in charity should refrain from judgment.

Jean Valjan was a great hulk of a man, young and strong, ignorant and big hearted, tramping the streets of Paris in search of work, trying to care for a widowed sister and her family of seven little ones. There was no work to be had. He could not bear to hear the voices of starving children so he came home late at night, thinking they would be asleep. But hunger gnawed, and when he came in they were wide- awake and cried, Oh Uncle Jean, have you any work? Oh, Uncle Jean, we are so hungry!" Madness seized the man; he went to the nearest bakery, broke the window and stole a loaf of bread. Jean was arrested and sent to Toulon as a galley slave. In the eyes of the law he had committed the immoral act of theft. But his eyes saw pinched-up faces, his ears heard cries of hunger and, regardless of consequences, his conduct corresponded with his conscience in a deed of moral heroism.

Back of all the temporary circumstances and conditions of men and transitory moral codes evolved by human minds are certain positive standards of morality which the Divine Intelligence has impressed upon every particle of matter and every pulsation of energy. They are the same for all mankind, regardless of place, time, race or religion. Of these standards the try-square is the Masonic mouthpiece. Freemasonry is defined as a beautiful system of morality.

It is a woven tapestry of great moral principles and purposes. Whenever a Mason fails to live up to the best that is in him, whenever he blots out the Divine light of his conscience, whenever he is recreant to right as God gives him to see the right, he is false to the trying square of his profession, for by this symbol Freemasonry teaches a morality that masters manners, molds mind and makes mighty manhood.

The plumb is an instrument used by operative Masons to try perpendiculars. In speculative Freemasonry it is a symbol of righteousness, that is, an upright life before God and man. It has been said that, in the art of building, accuracy is integrity. If a wall not be perpendicular, as tested by the plumb line, it is a menace to the stability of the structure. Likewise if a Mason is ignorant of this symbol as an active principle in his life, he is a danger to the standing of the Fraternity in the community where he lives.

Righteousness is not a sanctimonious word. It means rectitude of conduct, integrity of character, and deathless devotion to the truth. The Psalmist asked, "Lord, who shall abide in Thy Tabernacle?" and this was his answer: "He that walketh

uprightly, and worketh righteousness and speaketh the truth in his heart." When correctly understood, the truth symbolized by the Plumb constitutes a challenge to courage.

In the sixteenth century Giordano Bruno taught a plurality of worlds; for this he was accused of heresy. He was tried, convicted and imprisoned in a dungeon for seven years. He was offered his liberty if he would recant, but Bruno refused to stain the sanctity of his soul by denying that which he believed to be true. He was taken from his cell and led to the place of his execution, clad in a robe on which representations of devils had been painted. He was chained to a stake, about his body wood was piled, fagots were lighted and on the spot in Rome where a monument now stands to his memory he was consumed by the flames. Without the hope of heaven or the fear of hell he suffered death for the naked truth that was in him. The Great Light of Freemasonry contains this promise:

"The righteous shall be in everlasting remembrance." Men of tremendous power, men of creative genius have passed into oblivion, but the righteousness of pure and noble character, of unselfish and Divinely inspired life finds perpetuation in the clear amber of immortality. Of the righteousness the Plumb is a symbol in Freemasonry.

Unrighteousness has wrought the destruction of peoples and civilizations, but "Righteousness exalteth a nation." Symbols are not academic playthings, they are intended to provoke and sustain thought.

Fellowcraft Working Tools present to the mind basic ideas of equality, morality and righteousness.

MASTER MASON

All the implements of Masonry are assigned to the use of the Master Mason. The principal one is the Trowel, an instrument used by operative Masons to spread the cement which unites the building into one common mass. In Speculative Freemasonry it is a symbol of brotherhood.

Paul stood on the Mars Hill and said to the Athenians, "God hath made of one blood every nation of men." That is not an expression of sentiment but the announcement of a fact, whether men desire or deny it, whether men cherish it in their hearts or crucify it. Man's ignorance does not change the laws of nature nor vary their irresistible march. God's laws vindicate themselves; they crush all who oppose and break into pieces everything that is not in harmony with their purpose. In the light of this truth it can be safely asserted that no nation, no civilization can long endure which does violence to the Divine fact of human brotherhood.

Fraternity is the basis of all important movements for the common good and the general welfare of society. Freemasonry has been called a "society of friends and brothers employing symbols to teach the truth." The Trowel is a Masonic symbol of love, and with it we are to spread the cement of brotherly affection. Next to faith in God, the greatest landmark in Freemasonry is the "Brotherhood of Man." We call each other "Brother," but we sometimes fail to realize that brotherhood is a reciprocal relationship. It means that if I am to be a brother to you, then you must be a brother to me. It is exceedingly practical; is it not only for grateful gifts and happy hours, but for use when the soul is sad, when the heart is pierced and pained, when the road is rough and rugged, and the way seems desolate and dreary. The sentiment of brotherhood in a man's heart is a futile thing unless he can find avenues for its external expression. So far as I have been able to discover, there are three such avenues.

The first is sympathy. Not intellectual sympathy that passes by on the other side of the street and expresses sorrow, but a red-blooded sympathy that lifts a man up who has fallen down and speaks the light of a new hope into his face. Dr. Hillis said that sympathy is the measure of a man's intellectual power. Sympathy is more than this; it is a measure of a man's heart-throb and soul vision. The great painters, poets, preachers, physicians and patriots whose names illuminate the pages of history, excelled their contemporaries in this one quality of human sympathy.

The second avenue is service. I have read somewhere, most likely in one of the writings of Dr. Joseph Fort Newton, a statement that all over the vast Temple of Freemasonry, from foundation stone to the highest pinnacle, is inscribed in letters of living light the Divine truth that labor is love, that work is worship and that not indolence but industry is the crowning glory of a man's life whether he be rich or poor. In all the annals of human progress the men who have accomplished works which have lived after them, which have come up through cycles of time a blessing to succeeding generations, had not before their eyes Gold or Fame, or Selfish aims or Sordid gain; but had hung upon the walls of their minds great ideals of human service to which they remained devoted until the light faded and the day closed.

The third avenue is sacrifice, the most radiant word in the history of our race. The sacrifices of father and mother for the education of the child, the sacrifices of son and daughter for the old folks back home, the sacrifices of the patriot for the homeland and the Flag, the sacrifices of the great servants of humanity; have through the ages made music in the souls of men. He who would take sacrifice out of human life would steal from maternity its sacred sweetness, expunge the wrinkles from the face of Abraham Lincoln, and obliterate the stripes of red in our National Flag.

Every advance in civilization involves a victim.

Before the progress of the world stands an Altar and on it a sacrifice.

Back in the centuries Socrates, with a cup of hemlock poison to his lips, offered himself upon the Altar of human sacrifice for the Divine right of liberty in man.

The words of Patrick Henry before the Virginia Assembly: "The next gale that blows from the north will bring to our ears the resounding clash of arms. I know not what course others may take, but as for me, give me liberty or give me death," lifted the soul of Colonial America up to the coronation of a supreme sacrifice and made this Republic of the West a possibility.

In the world crisis, American soldiers and sailors, as the champions of civilization, laid their all, their hopes, their aspirations, their ambitions, their home ties and affections upon the altar of human sacrifice to insure our National safety, defend our National honor, and vindicate the ideals of American independence on the battlefields of Flanders and France.

In a little country school I was taught that our National Flag stands for the graves of men and the tears of women, for untrammelled conscience and free institutions, for sacred memories and great ideals; that its red stands for the blood that bought it, its white for the purity of the motive that caused it to be shed, its blue for loyalty ascending to the sky, and its stars for deeds of bravery brighter than the stars of a faultless night. But when I think of George Washington and Gen. Joseph Warren, and Capt. John Paul Jones, and that heroic band of Masonic patriots in the American Revolution, and cast the utility of our Craft against the background of its history, I can see its stripes of red baptized in the sacrificial blood of our Fraternity, and its stars of glory illuminated by the deathless light that shines from a Masonic Altar.

In Freemasonry we are familiar with the ancient drama of sacrifice made in the name of faith, fortitude and fidelity.

These three; sympathy, service and sacrifice are the avenues for the external expression of the sentiment of brotherhood in man's heart. In proportion as we are inspired by this ideal and use these avenues of expression, our Fraternity will contribute to human good and happiness, and answer the end of its institution.

Tools have been called "The evangelists of a new day."

They are teachers not less than college and cathedral. Just as the Twenty-four inch Gauge and Common Gavel stand for purpose and power; the Level, Square and Plumb present basic ideas of equality, morality and righteousness; so the Trowel is Freemasonry's symbol of unity and brotherhood among men.

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