

whom we are taught to expect light and instruction, can take the pencil of the skilled artist and draw the plans of the proposed work for the brother who has been apprenticed to him. What sort of a journeyman or master workman is going to graduate from his lodge. The apprentice can truthfully say, I have been bound to you for a certain time, in fact until you make me a master workman. I have paid you my apprentice money (in the shape of initiation fees and yearly dues) but what have you given me in return? Have you carried out your part of the contract; for a contract it is? Am I fit to take a place among skilled artisans, if not, you have cheated me; you have obtained my money under false pretences and you will be answerable if in consequence I meet with mishaps and misfortunes through life. True, you have performed the ceremonies correctly and impressively, but you have not explained to me those symbols with which your lectures teem. You have not drawn aside the veil and explained those allegories which I find in the ceremonies. Why do you not throw light and enlarge on various subjects on which you have only slightly touched. Take for instance the following: Can the Order be traced back to the building of King Solomon's Temple? Is not King Solomon's Temple one of the many symbols used to illustrate man in a high moral estate prepared for the reception of the Holy One? Did Hiram Abiff exist and take part in the building of the Temple? Is not this part of the ceremony simply an allegory from which great warnings and lessons are drawn? What are the probabilities of the Order having for its origin the various guilds or trade unions of operative Masons of the mediæval times? In the early days did the Order possess one, two or three degrees, and what was the form of ceremony then in use? Has the third degree an origin prior to the year 1725. Is not every movement, is not every symbol a well of hidden meaning? How have you enlightened your ap-

prentice on these points? Let me put a straight question to you. Are you capable to give the explanation if required, if not, then realize now, the importance of your position and the duties you have engaged to perform. You have advantages which your predecessors did not possess; the mines of explored literary wealth are at your hand. You can now procure books on all Masonic subjects, historical or symbolical. You live in an age when the Masonic press has taken a foremost place. Do you read those periodicals, if not, subscribe for them at once and make up for lost time? Your own city presents you with Masonic journals in which the study and researches of able men are presented to you. Have you done your duty in encouraging this branch of the science and storing your mind with useful knowledge and thereby performing your engagement with the Craftsmen.

The Past Masters will know that an intelligent man occupies the chair, one who although well versed in all matters relating to his office, does not consider it necessary to impress his efficiency on the members by monopolizing all the work and thereby giving his predecessors to understand that their occupation is gone and that the work will have no further interest for them. They may now take their seats in the east and instead of being the wall flowers of the lodge will find that they are expected to take part in all the ceremonies, so that they may be kept continually before the members as the veterans who worked for the lodge in the heat of the day and in days of adversity and whose interest in its welfare is still unabated.

We term our teachings a science. If so, it must be progressive or die, nothing in nature or under the sun stands still, there is either growth or decay, the very stones grow. The trees grow in winter as in summer, there is not a halting place, you either ascend in the plant or descend. Therefore remember that the fate of the institution to a great extent is in your hands. By