

act the E. A.° Tuition and the developement of the physical: 2nd act F. C.° duty and development of the intellect; 3rd act M. M.° end and aim of all effort. In each act of the great drama object lessons in the form of symbols and allegory are employed to convey the lesson sought to be taught."

#### THE WORD "COWAN."

Continuing Bro. Tait dealt with the allegory of the Temple much of which must be necessarily omitted belonging to the secret work. Dealing with the word "Cowan" he continued, "What does this mean? What is a Cowan? and what is the nature of his attack? The term comes to us from operative Masonry and is of Scotch origin. There was a class of men known to ancient operatives as "dry dykers," "layrs," "rough layrs," "losses," "lowens" and finally we find the term Cowans. Just how Cowan came to be used to that class of workmen formerly designated by the other terms given is uncertain, but I can quite understand the possibility of the word "lowen" either by mistake in writing or articulation being changed to Cowan. Be that as it may there is no explanation that can be relied upon to clear that matter up; but the fact remains that Cowan came to be a term applied to all class of men who were rough, jobbing masons who had served no set apprenticeship, were governed by no rules or principles, but would run up a dry dyke or other work where rough unhewn stones with no cement would do. These men were sometimes recognized by the regular operative Masonic bodies and did a certain kind of work under license and by consent along side of regular masons, but generally they were not allowed to be employed with regular workmen.

The word Cowan is only used twice in our ritual, first in connection with the tyler keeping off Cowans and intruders, and secondly in this degree in relation to the heart. Mark the distinction in the case of the tyler who, in operative masonry was the workman

who tyled or slated the roof thus protecting the building. In speculative Masonry the tyler stands as the symbol of protection, so that a sense of security is conveyed, teaching the idea of ever present protection and security to Masons collectively. But this gives no idea of what is meant in speculative Masonry by a cowan. I only once heard an attempted explanation in a lodge, and the W. M. giving it said it meant an eves dropper or spy. If that were its meaning it would have no claim to a place in our beautiful ritual. Eavesdroppers and spies are not very aggressive and would not require a drawn sword and then the absurdity of cautioning the F. C. to guard his heart from the attack of the eavesdropper is apparent. It must have a more comprehensive significance than that. The men who compiled our ritual were men of education and ability, and I hold the opinion that in their endeavor to trace the origin and meaning of the word as used by Scotch operatives they were led by the semblance to the Greek word *Kown* meaning hound or dog and adopted the word in the sense in which it is used in the bible and among eastern nations. In that sense the word Kown is very significant and comprehensive, and I believe it must have been adopted into our ritual because of the difficulty of finding any other term that would convey adequately and with equal force an idea of a certain class of character difficult to designate by any other name. The dog was, and is the scavenger of the east. It will eat that which is unclean as readily as that which was accounted clean. It by nature violates every law of decency and has no consciousness of being wrong in doing so. It is possessed by nature of no aspirations higher than to eat. It was according to the law of Moses ceremoniously excluded. It had no respect for things sacred, nor had it by nature any sense of shame, so that where the sacred writings dealing as they do with character and principle uses the word Cowan or dog, as a term of detestation, there is no reference