

ability of our most gifted member to deal with it properly. I cannot hope to do more than glance at its beauties and convince thoughtful brethren that it is a degree presenting ample scope for study and contemplation.

Although wishing to avoid allusion to purely historical features, it will be necessary to show the analogy between the operative Craftsman and the Fellow-Craft of speculative masonry. Craftsmen were the original term and Fellow of the Craft or Fellow of Craft, then Fellow Craft was a Scottish idea and adopted into the first English regulations by Anderson, who was specially commissioned to prepare them about 1723.

In operative masonry the Fellow Craft was the skilled workman who having served his seven years as an apprentice and paid his fee was entered on the roll, was assigned a mark and admitted to the privileges and given the work of a tried and skilled mechanic. While an apprentice he was under instruction and was entrusted with work principally of a physical nature. As a Fellow Craft he also performed physical labor but where skill and art were required. Superintendents of the work or wardens were also Fellow Craft members. In speculative Masonry the E. A. and F. C. maintain the same relation. The apprentice is first introduced to the floor of the lodge where he is presented with the implements of the operative and symbolically taught their use and application morally: to bring forth the virtuous qualities which are to purify and prepare him for future usefulness and in due time, if his conduct is such as to warrant approval, he is advanced to the degree of Art and Science where as a Fellow Craft he has illustrated to him those pursuits which bring into play his mental powers, the development of which if properly applied extend the era of his operations into the field of usefulness and gives him advantages which mere physical labour cannot afford. A knowledge of the subjects thus presented for his consideration qualify him to rank as Mas-

ter, not the title of Master in the sense of getting the 3rd degree, or of being installed as Master of a Lodge these are but symbols, but to rank as master in the exercise of his talents and powers, physical, intellectual, moral, master of his passions, master of self.

A glance at the symbols used in the E. A. and F. C. degree will enforce more clearly the analogy between the operative and speculative systems. The apron, rough ashlar, chisel and gavel are symbols of toil, the 24 in. gauge being the implement, implying that the labour must be done intelligently according to rule and method. In the F. C. degree, the decorated apron, the reception on the square, the obligation to make the square the guide of conduct, the perfect ashlar, the square, level and plumb rule, all indicate the intellectual and moral rather than the physical teaching is that all work done be it in the operative or speculative building a material or a moral structure, to be acceptable and permanent must be raised according to the laws of right angles, horizontals and perpendiculars. The builder who would attempt the construction of an edifice without bringing into use the application of the square, level and plumb line, would in the execution of his work, make but a vain attempt to secure a foundation horizontally levelled for the erection of a permanent structure erected according to the rules of art. The foundation and superstructure must be laid and raised agreeable to the laws of right angles, horizontals and perpendiculars otherwise the altitude will be off the perpendicular and a mass of fallen rubbish remain as a monument to labour misapplied and material wasted. So in speculative Masonry the same principles govern the formation of moral character.

Speculative Masonry, therefore, while founded on the operative art clearly deals with the moral edifice upon which man as a spiritual being is engaged and may be said to present to the mind the great drama of man's existence of which the F. C. degree is the second act. First