

The Hour Glass

By James K. Remick, M.P.S.

Among our Masonic emblems we learn of the glass, a symbol of human life. Very apropos are the fraternal symbols in the Life drama, and in no instance need the lessons exemplified be sordid nor doleful. Let us have a glance at the hour glass from an esoteric point of view. We are all Masons convinced that the stream of Life flows unending, age to age, universe to universe, and within this Life stream surge joy, power, brotherly love and an existence eternal. Each individual in this colossal theatre of being guided from darkness to light, is daily and hourly absorbing the fine grains of sands of experience.

These experiencings in life furnish the lessons by which we rise or fall, as we conquer or submit to the rigors of the action. The arenas for the drama are as numberless as the sands within the glass. The glass in this transitory mansion of earthly living may exhaust its grains, but we have only to reverse the glass on another stage of the drama, and the sands of discipline and resultant knowledge flow unending, so long as consciousness shall be, which is forever. The hour glass, therefore, symbolizes to us that there are many mansions in the Father's house; a myriad of ashlar composed of the minute sands, from which to fashion the Temple. The sands of experience may rub harshly here and there, yet Life treads immutably forward and we make of it only what we have learned to make of it.

So if the times seem harsh and fraught with momentary doubt, there is solace in the knowledge that we are bound together as brethren in every phase of Life. Even in the moments of the pang of having loved and lost we know they are not dead, but are watching the hour glass of an anew experience, and we utter to them in full confidence - - "Hail, but not farewell."

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The Basic Triangle

By Dr. A. M. Bradley, M.P.S.

Ethics is an ideal. Right action is man's earnest endeavor to attain the ideal. Morality is that standard below which he cannot go without incurring some form of liability. The study of right action - Dharma in Hindu, and the foundation upon which it rests, is our theme. Three separate schools of thought, all of them hoary with age, offer their theories for our guidance.

Wisdom

The theory promulgated by ecclesiastical dogmatist's postulates Divine revelation, that great gift to man, through which he may acquire wisdom and develop right action. The ancient "Wisdom" religion, and such great masters as Krishna, Zoroaster, Buddha, and Jesus, who so greatly benefited mankind from what they drew from its tenets, all bear witness to the fundamentality of this theory; and no individual experiencing true inspiration, whether or not he envisions its course, can question it as a factor in his guidance. To these basic tenets the critics of this theory offer little opposition save its failure of a full solution. It is in the interpretation of these teachings and in the voices of the prophets and priesthood that they take issue. The laws of Moses, containing much that is applicable in all ages, were written for the purpose of welding together a group of nomadic tribes, and cannot be expected to cover the evolutionary phases of civilization. The thunderings of Elijah can only apply to a specific time, place, and special group.

The Genesis version of creation, the Chaldean Book of Numbers, the visions of Daniel, the Apocalypse - much of it paraphrased from the older Book of Enoch: all these and more, veiled in myth and allegory to conceal their true esoteric meaning from all but initiates of the mystic schools, have long been a lost word and a stumbling-block of conjecture. The pronouncements of the priesthood of all ages have carried much weight among their peoples. Stretching a point to always accredit them with the highest motives, the personal equation arises and is too frequently bolstered by an un-warranted "Thus saith the Lord." Add to this the various individual theophanies that have generated a multitude of sects, and branches of the principal religions, and it is not at all difficult to observe a fair ground for criticism of revelation as a complete guide to right action. Yet, we believe it to be a Divine gift to man, through which he is enabled to develop wisdom.

Strength

The Utility theory envisions "The greatest good for the greatest number," which in practice operates as happiness for the most of us: the minority absorbing the drab side for all of us. Its tendency is to stimulate selfishness. We are inclined to the happiness side, and there lurks the temptation to accomplish the end, regardless of the means. It was to develop this theory into a bulwark of usefulness that the immortal Blackstone established the legal code under which we now operate. The ever increasing avalanche of laws, and the machinery necessary to interpret and put them into operation, evidence an ideal not yet in fruition. But its usefulness as a guide to right action must not be under-estimated, for it provides the strength and support that binds humanity into a body politic.

Beauty

The theory that intuition, less aptly termed conscience, is man's surest guide to right action, fails to consider such factors as education, race, environment, and temperament, that provide the background upon which it operates. Without modification it entails too great a responsibility on the individual: in combination it becomes a tool of the Craft whereby we are enabled to display the beauty of right action.

Masonry

We of the Fraternity cherish the suggestive teachings of Masonry as priceless pearls that equip us to play an important part in the development of civilization. In its archives we read: "This great structure is supported by three grand pillars called Wisdom (revelation), Strength (utility), and Beauty (intuition)." Surely this should be sufficient suggestion to the Craft. The priceless pearls of Masonry are not found floating on the surface. We must dive, way down, deep, to find them!

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