

26th December, 1948.

Both points were hid.

Let us first examine and consider the compasses and their uses. One point must remain at rest while the other point describes a circle of predetermined size, or marks off certain measurements along a line from any fixed point. One leg remains at rest while the other leg makes a journey. (a) When both legs are at rest there is no work being done, and the two points lie together. (a) *shows a loose leg.*

We speak of some persons as "self-centred". How like the compasses in a state of rest or inactivity! There is no searching out of friends or possible friends; no desire to be a friend: no interest of a neighbourly kind: and no attempt at sociability. If we wish to have a friend, we must be a friend.

In most walks of life we are instructed as to our duty to our God, to our neighbour, and to ourselves. Let us now consider those relationships, but in the reverse order. We read in Shakespeare the words used by Polonius to his son Laertes - "To thine own self be true, and it shall follow as the night the day thou canst not then be false to any man". The fixed or stationary point of the compasses should prove an agent to remind us of this truth; and the free leg and free point will carry us to our neighbours, near and far. One man may regard

as his neighbour only the man who lives next door, and if he is on terms of handshaking with the men living on either side of him, that is sufficient for him. The more public-spirited man seeks to serve his village, town, or city; and the few of the calibre of say Winston Churchill seek to serve the much larger community. In these three types we can see the free leg and the free point of the compasses describing circles from very small, to large, and to very large; in fact to the full capacity or ability of the individual symbolised by the compasses.

At a certain stage in our masonic career, we are instructed to hold in the left hand a pair of compasses previously opened out so that one leg is at 90 degrees to the other. We hold one leg so that the point is peculiarly directed towards us, while the other free leg hangs downwards. What a wonderful reminder for us that we are the central figure in a ceremony, and that from our very heart is to proceed every noble, true, and neighbourly thought, word, and action. Our right hand having been placed upon the V.S.L., the trine is complete, that is, self, neighbour, God. We must be true to ourselves if we are to be true to our neighbour; and to both if we are to be true to our God. From the heart as centre all good work must emanate. How often do we say of someone - "He always puts his whole heart into his work"?

We must not overlook the fact that in the first ceremony the working points of this great LIGHT are veiled from view: that in the next ceremony there is only partial disclosure: and that it is only the M.M. who is at liberty to work with both those points in order to render the circle of his masonic duties complete.

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