



Paper

Exploration of the Symbolism of the Second-Degree

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An exploration of the symbolism of the Second-Degree.

Summary

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An Exploration of the Symbolism of the Second-Degree

Up to now, we have had many instances which portrayed Freemasonry as a journey. More than that, Freemasonry is a series of journeys within journeys. We saw how, in the First-Degree, within the integral journeying from West to East, from darkness to light, from unknowing to knowing, there were yet more pilgrimages, more journeys within those journeys. Now that we have passed the Degree of a Fellow-Craft, we can see that the Second-Degree, like the First, was a composite journey, and both Degrees part of the whole Masonic journey.

The previous Degree dealt with birth, in many of its aspects: birth of the man, but also birth of knowledge, knowledge of the self. In this Second-Degree, we deal with life after birth, the journey through life, and the development of the self with its new-found knowledge and increasing wisdom. The object of this Degree is something we touched on in the previous one: the smoothing of the Rough Ashlar to make of it a Perfect Ashlar. Bear this in mind as we journey.

Let us start with the questions you answered before being admitted to the Fellow-Craft's Lodge. In reality, these questions are a vestige or left-over of a much more elaborate lecture system, much of which is very rewarding to study. Yet even in that which survives, there is much valuable insight:

- Q.** *'Where were you first prepared to be made a Mason?'*
- A.** *'In my heart'.*

Here, of course, is the central point of your admission, and it bears repeating, we think with our mind, but we use our hearts for intuition. So, Freemasonry is not an academic pursuit, nor one requiring scholarship. Freemasonry requires that we use our intuitive faculties and feelings in nurturing knowledge and in gaining wisdom.

Next, you were reminded of the importance of preparation for the First-Degree ceremony, and the account of the physical preparation reminded you of the inner preparation it was necessary to undertake. The questioning now entered into the place and time of your initiation:

- Q.** *'Where were you made a Mason?'*
- A.** *'In the body of a Lodge, just, perfect and regular'.*
- Q.** *'And when?'*
- A.** *'When the sun was at its meridian'.*
- Q.** *'How do you know yourself to be a Mason?'*
- A.** *'By the regularity of my initiation, repeated trials and approbations, and a willingness at all times to undergo an examination when properly called on'.*

Although you were yet to be prepared by the Tyler, the nature of the questions and of your answers were such as to alert you, to prepare you for this onward journey, the journey of life.

Here, before your advancement, the Master was about to open the Lodge in the Second-Degree before re-admitting you. Here, where there was no hoodwink, you would be able to take a full part in the proceedings of a Fellow-Craft's Lodge, and it would therefore be necessary for you to be in harmony with that Second-Degree raised level of consciousness. This is the reason why the password was communicated to you before you left the temple to be prepared. You had to be ready to be a part of the new, expanded consciousness of this new Degree.

Before we move on, there is one further important aspect. You were told that the password is represented in a Fellow-Craft's Lodge by an ear of corn near to a fall of water, signifying plenty, a potent symbol of fruitfulness and sustenance. As an emblem, we could regard the aspirant as representing the ear of corn, the sign of forthcoming fruitfulness, relying on the water to sustain it. Here is a hint that life's journey will not be accomplished without nourishment, both material and spiritual.

Probably the most important outer feature distinguishing this new Degree from the First was that you were not now in darkness; you could see all that was going on around you. And, since you now know that initiation, in the sense we have spoken of it, makes of you an individual ashlar, free from the bedrock in the quarry, it follows that that new freedom calls on an individual responsibility for your own actions and reactions. The absence of the hoodwink was a mark of your advancement. Your freedom has assured you of the right to exercise that responsibility; you are now an individual and can choose whether to exercise it or not. Your preparation outside the door of the temple proceeded in much the same way as in the previous Degree. Yet there were important differences. Not only was there no hoodwink, there was no cable tow either. Such an emblem of submission was no longer necessary. Your own sense of responsibility makes *imposed* submission unnecessary, and in its place, we have your own *voluntary* obedience.

When you were admitted to the temple, your progress towards this new level of consciousness and of knowledge was to be assisted by one of the most important symbols in Freemasonry — the Square. You will remember this emblem, probably in the first instance in the steps you took in advancing to the pedestal in the First-Degree, where your feet were placed in the form of a square; or as the second of the three Great Lights, the other two being the Volume of the Sacred Law and the Compasses. The Square also made its appearance as the first of the three movable Jewels of the Lodge, and as such it formed the Jewel on the collar of the Master. If you think about the Square, the angle of ninety degrees, you will begin to realise its growing importance in Freemasonry. Think for a moment how frequently we have already met it. Two of the movable Jewels, the Level and the Plumb-Rule, when put together, form the two arms of the Square, which is itself the first movable Jewel. We put our feet in the form of a square to form the Tau Cross, and again, when placed at the North-East part of the Lodge. In most Lodges, the movements of the Officers and the pilgrimages of the Aspirant are accomplished by 'squaring' when changing direction. The Square is all around us, it is everywhere. A Masonic researcher once said: 'The Square, in the sense both of the tool and of the shape, is the basic element — the atom — of the Masonic structure'.

We saw in the First-Degree how the Square is that emblem which regulates our lives and actions, and its symbolism reminds us of the duties we owe to ourselves to develop our moral character. We saw also that the true and proper signs by which to know a Mason were 'all squares, levels and perpendiculars'.

Although the Square as a symbol of morality and correct behaviour pervades all of our Masonic activities, it is nowhere more important than in this, the Second-Degree. It is a symbol which at once calls us to attention, defines what we do and is a yardstick, or a magnetic compass, to prove that we are on the right path. If we have dealt with the Square here at some length, it is because its importance as a symbol cannot be overstated.

Now you were once again admitted to the temple, and once again the Master called on you to kneel for the benefit of prayer. This time the Chaplain, on your behalf, sought the continuance of God's aid, and prayed that: *'the work begun in Thy name be continued to Thy glory and evermore established in us by obedience to Thy precepts'*. Thus, although you were embarked apparently on a new journey, it was in truth a continuation of the journey, the work, already begun in the First-Degree, and was securely confirmed as work following the ordinances of God Himself.

After the prayer, you set off on a journey now familiar to you, this time accompanied by the Senior Deacon. The Deacons represent messengers, the conduit through which communications in the Lodge flow. The Junior Deacon is the messenger between the two Wardens, and represents feeling and intuition. The Senior Deacon is the officer who carries instructions and communications from the Master to the Senior Warden, and represents awakening, a stage not yet reached by his junior partner. This stage therefore, the Second-Degree, will represent for you that awakening which allows you to employ the feelings and intuitions of which you became aware in the First-Degree.

As you were not now hoodwinked, you could appreciate that your journey round the Lodge was in a clockwise fashion, starting in the West, progressing through the Lodge on the North side to the East, and thence by the South side back to the West. You may already have realised that you were following the course of the sun. From its setting in the West until its rising next morning in the East, all is dark. In the Northern hemisphere at night the sun passes behind the Earth on the West side to re-appear in the East. We mentioned this in the First-Degree, when we spoke of the significance of being placed at the North-East corner, the place where you emerge from darkness into light. This is another reason why the Lesser-Lights are placed East, South and West, in a configuration which, significantly, leaves out the North side.

The Senior Warden (representing, as always, the soul) satisfied that you were properly proved, announced to the Master (representing the Divine Spirit) that you had been properly prepared to be passed to the Second-Degree. The Master directed that you should be 'instructed to advance to the *east* in due form'. In the First-Degree, at the corresponding point in the ceremony, the Master directed that you should 'advance to the *pedestal* by the proper steps'. There was of course no way that you could know, in your earlier state of darkness, that the Master's pedestal was in the East. Stop and think how much you have learned since that time. You were aware now that to advance you must approach the East. You were aware that: *'As the sun rises in the east to open and enliven the day, to the Master is placed in the East, to open the Lodge, and employ and instruct the Brethren in Freemasonry.'* and, further, that it is in the East that the three Great-Lights are situated. In your enlightened state, materially as well as spiritually, you were well able to grasp the significance of the East as the source of light, knowledge and wisdom.

Now you were to approach the East in a very different manner. In the Second-Degree, you approached the East as if ascending five steps of a winding staircase. You were ascending, to a higher floor, a higher level, where greater truths than those in the previous Degree might become clear to you. You were still approaching the three Great-Lights, of which the greatest was the Volume of the Sacred Law, and to do so, by your five steps, you had completed a circuit of a quarter-circle. It is of course no accident that the fourth part of a circle is still the ninety degrees of the Square, the emblem of correct morality, and the emblem you are meeting more frequently as your journey progresses.

You now stood symbolically at the door of the middle chamber of the temple. But before the three Great-Lights, and before the Master (your access to the Divine Spirit) the Master required of you that you should make another solemn vow, kneeling, with your left arm supported in the angle of the Square. This new, shorter vow was essentially in two parts; first that you would not reveal aspects of this Second-Degree to Entered-Apprentices, and secondly that you would act as a true and faithful Craftsman. Truth and fidelity are two important virtues with which to arm yourself, not only to ensure correct behaviour towards other Fellow-Crafts in this Degree, but also the virtues necessary to gain admission to the middle chamber of the temple. Truth, you will remember, is the third of the Three Grand Principles on which Freemasonry is founded, and perhaps the most important of the three. It is linked to uprightness, honesty and purity in life as in actions. Fidelity is one of the hallmarks of this Degree, and we will speak about it again in relation to the entrusting of the secrets.

As in the First-Degree, the Master now called your attention to the position of the Square and Compasses. Remember the words of the Master at this point: *'you are now in the midway of Freemasonry, superior to an Entered Apprentice, but inferior to that to which I trust you will hereafter attain'*. The key word here is 'midway'. The Master was marking your progress along the path, away from your first experience in the First-Degree, and indicating a new experience which would ultimately lead to something even greater. And as you later saw, the top of the winding staircase placed you at the door of the middle chamber of the temple. You now took the second regular step in Freemasonry, a step identical to that in the First-Degree, in which your feet came naturally into the form of a Tau, or T-shaped cross, the emblem of generation or creation. Yet, although identical in *form*, this step was different in *intent*, since to take it placed you in the position to receive the sign, token and word of this new Degree.

The signs taught you that by outward forms you could impress on your own heart the importance of fidelity and perseverance. If you think about the threefold sign, you will remember that it forms four squares, once again stressing the importance of that symbol. The first part of the sign may remind you of faithfulness. Fidelity is often applied as faithfulness to a cause or faithfulness to others. Consider for a moment other synonyms for fidelity. These include allegiance, constancy, dependability, integrity, loyalty and trustworthiness. Now, while all of these may be applied to our dealings with others, many of them, if not all, can also be applied to our own building. Trustworthiness implies being true; true to our own nature and our own instincts. This leads to integrity, the wholeness, completeness and soundness of our moral bedrock, and is closely allied to the uprightness of the third movable Jewel, the Plumb-Rule.

The second part of the sign guides us towards the virtues of constancy and resolution. Perseverance is a quality we have already met, as the way to avoid the double jeopardy in the First-Degree; you will remember that we must neither hold back nor rush forward —either course endangers us. The way forward, literally as well as figuratively, is by steady perseverance, steady onward progress, above all not allowing ourselves to be defeated by contrary influences. Here, in the Second-Degree, the virtue of perseverance is applied to the progress we make in transforming our Rough Ashlar into a Perfect Ashlar.

Think back for a moment to some of the symbolism of the First-Degree at the corresponding point in the ceremony. You will remember that the Master instructed you in the symbolism of one of the pillars at the entrance to King Solomon's Temple. As you were now in possession of the distinctive qualities of the Second-Degree, he instructed you in the symbolism of the other pillar, its partner. These two pillars form an important part of what happens in Freemasonry from now on, and their symbolism is almost as broad and comprehensive as that of the Square itself.

With these distinctive Second-Degree qualities now communicated to you, you advanced on a new perambulation or pilgrimage, accompanied still by the Senior Deacon, to prove yourself in the new Degree. And once again, at the end of this journey, the Senior Warden presented you to the Master as the Aspirant: *'on his being passed to the Second-Degree, for some further mark of your favour'*, and, as you might expect, the Master directed that you should, from now on, wear a new badge, distinguishing or marking your progress as a Fellow-Craft. The Master added: *'the badge with which you have now been invested points out that, as a Craftsman, you are expected to make the liberal arts and sciences your future study, that you may the better be enabled to discharge your duties as a mason, and estimate the wonderful works of the Almighty'*. The Master specifies here a course of study which would not just broaden your mind, but would enable you to be a better man, a more enlightened Freemason, and would broaden your appreciation of the creation and harmony of the world. Study, and education, are often misunderstood and misused. Plutarch, at the beginning of the first millennium, wrote: *'A student mind is a fire to be lit, not a vessel to be filled'*. This is not study intended to fill your mind with data. This is study meant to inspire you — to set you alight with a desire for progress, to set you alight with ideas and insight into the true nature of your journey. The tools which the science of Freemasonry proposes are the Seven Liberal Arts and Sciences: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. By Grammar, we learn the proper use of words, to enable us clearly to understand the writings of those more enlightened than we are, to stimulate the learning of which our journey is composed. By Rhetoric, we may acquire skill in expression, enabling us to persuade by the strength of our argument, and ultimately to teach. A study of Logic will enable us to guide our reason while directing our enquiries after truth. Arithmetic, the science of numbers, will enable us to calculate, as will Geometry, which further enables an appreciation of form and the relationship between structures, in every sense. Music enables an appreciation, in a real, tangible way, of harmony and of its opposite, discord, and also of rhythm. These last three concern the harmony, proportion and wholeness of the created world. Astronomy, a complex science, seeks to enable our appreciation of the infinite works of the Creator.

See how often we have used here the word 'enable', since all of this is constructed with you in mind — the enabling of your own faculties, leading you to knowledge of, and perfection of, your Self. Once again, think of the words of part of the prayer in the First-Degree: *'assisted by the secrets of our Masonic art, he may the better be enabled to unfold the beauties of true godliness'*. There lies the secret of learning. Like everything else in Freemasonry, learning is a journey, a journey on which we experience life and unfold the truths from within our own Self.

You were now placed at the South-East part of the Lodge. In the First-Degree, you were placed at the North-East part, so in your new situation, you had moved round the temple in a clockwise fashion, moving with the sun from the East to the South-East. In this situation, the Master addressed you again on the need for study: *'as in the previous degree you made yourself acquainted with the principles of moral truth and virtue, you are now permitted to extend your researches into the hidden mysteries of nature and science'*.

So, while the apprentice work in the First-Degree was concerned with subduing the sense-nature and its impulses, the next stage is the stimulation and development of the intellect of the heart. The investigation of the hidden mysteries of nature, namely your own nature, and science, the science of knowing, will lead you *'to the throne of God Himself'*, revealing the ultimate potential of your own being. But notice that, whereas earlier we used the word 'enable', now the Master says that you are *'permitted'* to extend your researches. That permission has come about in virtue of this new Degree: you would not have been permitted to undertake this course of study as an Entered Apprentice, since you were, at that stage, still working on the pursuit of moral truth and virtue, and had not reached the stage where you could follow such study.

There is an important difference between the Working Tools in the First-Degree, and those in this new Degree. The implements of the First-Degree, the Twenty-Four-Inch Gauge, the Common Gavel and the Chisel, were tools of action, in hewing and cutting stone in the one sense, and in forming our moral character in the other sense. Now that your progress has led you to the completion of the Second-Degree, it is important to remember the main aspects of these working tools. While the working tools in the First Degree were characterised as tools of action, here the Square, the Level and the Plumb-Rule are spoken of as tools of testing.

In its Operative sense, the Square proves, verifies and authenticates square corners, to ascertain their *truth*. The Level does the same for the horizontal elements of the building, as does the Plumb-Rule for vertical elements. In the allegorical sense, likewise, these tools verify and authenticate the *truth* of morality: *'The Square teaches us to regulate our lives and actions according to the Masonic line and rule, and to harmonise our conduct in this life, so as to render us acceptable to that Divine Being from whom all goodness springs, and to whom we must give an account of all our actions'*. Remember, in Freemasonry the Square is all around us. It is the ever-present model, of life as of actions.

In its allegorical sense, the level also has insights into truth: *'The level demonstrates that we are all sprung from the same stock, partakers of the same nature, and sharers in the same hope...no eminence of situation ought to make us forget that we are Brothers; for he who is placed on the lowest spoke of fortune's wheel is equally entitled to our regard, as a time will come, and the wisest of us knows not how soon, when all distinctions, save those of goodness and virtue, shall cease, and death, the grand leveller of all human greatness, reduce us to the same state.'*

The Plumb-Rule, the third of this important triad, is the third of these Working Tools but also, you will remember, that movable Jewel adorning the Junior Warden, and situated therefore in the South, the position of the midday sun. Its insights are no less important, and touch, symbolically, on the very nature of truth: In many rituals although not Emulation, the Plumb-Rule is thus described: *'The infallible plumb-rule which, like Jacob's ladder, connects heaven and earth, is the criterion of rectitude and truth. It teaches us to walk justly and uprightly before God and man, neither turning to the right nor left from the paths of virtue...neither bending towards avarice, injustice, malice, revenge, nor the envy and contempt of mankind, but giving up every selfish propensity which might injure others. To steer the bark of this life over the seas of passion, without quitting the helm of rectitude, is the highest perfection to which human nature may attain. And as the builder raises his column by the level and perpendicular, so ought every mason to conduct himself towards this world; to observe a due medium between avarice and profusion; to hold the scales of justice with equal poise; to make his passions and prejudices coincide with the just line of his conduct, and in all his pursuits to have eternity in view'. 'Thus, by square conduct, level steps and upright intentions, we hope to ascend to those immortal mansions, whence all goodness emanates'. 'Ascend to those immortal mansions', think back for a moment to what we said in the First-Degree. At the door of the temple, you had reached a turning point. Your entrance marked the beginning of your initiation into Freemasonry, the end of your spirit's descent into matter, and its subsequent return to God. In the Second-Degree, you ascended the winding staircase. The whole symbolism and imagery in this Degree is one of ascending, and the three Working Tools, from the passage above, are there to assist us in that ascent.*

After you had left the temple to restore yourself, you were readmitted, and at this point the Master delivered the Tracing Board Lecture. It was here that much of the symbolism, particularly that of the winding staircase, was expanded upon. Here the architecture, form and symbolic function of King Solomon's Temple come to the fore. We use that temple as an allegory: first as an allegory of the temple of humanity; and then as an allegory of our own personal spiritual edifice. Remember that the Rough Ashlar was removed from the bedrock and became an individual stone. We are now employed in perfecting that stone. Every Freemason eventually dedicates himself as a Perfect Ashlar in the construction of the temple, into whose fabric he will be incorporated.

The first feature of King Solomon's Temple to which the Master called your attention was the two great pillars at the porchway of the East entrance. Now you knew the names and the significations of those two pillars and, more importantly, their meaning once they were conjoined. So, you could now trace your progress from the first faltering steps of your initiation, in darkness and in a state of unknowing, to your present situation, which denoted that stability comes from strength of the spirit.

Your whole journey was of course not yet complete, but you could begin to see something of the nature of your progress.

In the 18th century, the layout of the temple in English Freemasonry was significantly different to the present day. The Master, as now, was placed in the East but, as we mentioned in the First-Degree, the two Wardens were placed in the West, one either side of the door, and of course each one had the column of his office nearby, usually in the form of a large pillar. We said, in the First-Degree, that the Wardens' function was as a kind of gatekeeper, deriving from the Roman god Janus, the god of gates and doors, beginnings and endings. He was represented by a double-faced head, one face looking in, the other out. Janus represents the transition between primitive life and civilization, and the growing to maturity of a young person, and that symbolism is clearly relevant to your present state of advancement in Freemasonry. *'After our ancient Brethren had entered the porch, they arrived at the foot of the winding staircase which led to the middle chamber'*. But they were not free to ascend this staircase, since the Junior Warden, representing, as we know, the body and mind, would not let them pass until they had given him tokens of their entitlement to ascend. These tokens are emblematic of our right to advance, and are gained only after suitable spiritual progress. These, you will remember, were the tokens not of one Degree or the next, but tokens leading from the First to the Second-Degree, so they represent a transition. The password is depicted by an ear of corn near to a fall of water, two elements figurative of fruitfulness. In one tradition, the ear of corn is likened to the Fellow-Craft himself, whose nourishment and growth are symbolised by the fall of water.

Is it not interesting to see here the essential differences in tone between the First and Second Degrees? In the First-Degree, we were surrounded by actual danger, and symbols of it. Difficulties were put in our path to test us. Darkness surrounded us, but we sensed that we were proceeding, steadily, towards the light, and we sensed that, if we were steady and purposeful, we would overcome. In this Degree, we have met only mild approbations — our figurative and spiritual environment has been one filled with life, light and a journey through a land of fruitfulness where, if we work, we may receive wages, or rewards, of more than material worth. The differences are striking, and are meant to be so. To ascend therefore we have to prove ourselves. Afterwards, we ascend the winding staircase, consisting of three, five, seven or more steps.

Arriving at the door, your access to the middle chamber of the temple was controlled by the Senior Warden, representing, as always, the soul, who (like his junior partner at the bottom of the staircase) would not let you pass until you had given him tokens of your entitlement to proceed. Let us once again remind ourselves: we do not follow the path of a quick-fix solution. We have to work to gain the spiritual remuneration we have come here to seek. Now you have been admitted to the middle chamber, and you have a foretaste of what may await you in the Holy of Holies, face to face with God, for here you are acquainted with His name. You sense that your progress, through moral truth and virtue, through the intellectual pursuits of your own heart, through the paths of heavenly science, has led you to the throne of God, and the promise of being united with Divinity. For a moment, be still, and ponder all this and all that it imparts.

The aim of closing the Lodge is to gently abate the raised energy of this Degree. The Master, as before, satisfies himself that the Lodge is still close tyled. The words he uses are *'prove the lodge close tyled'*. The Brethren then stand to order. What happens next is of crucial significance to Fellow-Craft Freemasons. While the Brethren are still standing in the sign, the Master has the following exchange with the two Wardens:

Worshipful Master: *'Brother Junior Warden, in this position what have you discovered?'*

Junior Warden: *'A sacred symbol'.*

Worshipful Master: *'Brother Senior Warden, where is it situated?'*

Senior Warden: *'In the centre of the building'.*

Worshipful Master: *'To whom does it allude?'*

Junior Warden: *'The Grand Geometrician of the Universe'.*

This sacred symbol, alluding to God himself, is situated in the centre of the building, that point from which we earlier drew the circle touching on the three principal officers. That is its physical location. Its allegorical location however may be in one of two places: the centre of the building of the temple of humanity, which we seek to build, or the centre of the building of our own temple, placing the Deity at our own centre which, as you know, is that point within a circle around which you cannot err.

In the closing prayer, we are reminded that: *'wherever we are, and whatever we do, He is with us, and His all-seeing eye observes us, and whilst we continue to act in conformity with the principles of the Craft, let us not fail to discharge our duty to him with fervency and zeal'*. The Senior Warden then closes the Lodge, the Junior Deacon replaces the First-Degree Tracing Board, and the Immediate Past Master adjusts the position of the Square and Compasses and replaces the First-Degree Working Tools. So, it is that the heightened energy level of the Lodge is gradually brought down to that of a First-Degree Lodge.

And so, ends your second journey. This stage was the middle stage, a journey from outside the temple proper to a special place: the middle chamber. In this Degree you were to discover the manifestation of God, the purging of old wrongs, and the payment of spiritual wages. This Degree has a special significance of its own, a degree of tranquillity, yet with a sense of achievement, a sense of responsibility earned. You progressed by ascending, since moral and spiritual progress is an upward progression. If this had been a concrete journey, rather than a figurative one, you might at this stage be asked to stop and take stock of all that has passed. So, on this allegorical journey you should pause and reflect. Think, ponder, go back over what you have heard here, and see if some of the stones are beginning to fall into place. The building is progressing. And you, at once the builder and the building, can feel some sense of achievement at having made progress.

##END##

Recommended use of Papers

Papers offer a simple, direct means of advancement in a particular aspect of Masonic knowledge. They can be used in a variety of ways:

- Read at home for private study
- Shared for pre-reading by members of a discussion group
- Read aloud in Lodge or Chapter, or in an LOI/COI/new members forum
 - Followed by 'any questions'
 - As a precursor to a discussion (*in which case much more time is needed, possibly more than double that allocated to the paper itself*)
 - Supported by audio-visual aids, if necessary.

They can be delivered by a single person or split into bite-sized pieces and read by multiple presenters (*in which case, the speaker(s) should have read and practiced the delivery of the paper beforehand*).

If the paper is to be used to introduce a discussion, the presenter will need to have thought about the material, done a little research, and prepared some open questions to engage with the audience. Kipling's dictum can be of help in preparing open questions, which should begin with one of his 'serving men', as follows: *'I keep six honest serving men (they taught me all I knew). Their names are, What and Why and When and How and Where and Who'*.
Rudyard Kipling

If used as part of an event, the paper should be advertised and promoted by way of trailers, flyers and announcements, in summonses, letters, emails, notice boards, and on social media.

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