

THE OFFICIAL
MONITOR

GRAND LODGE A.F. & A.M.
ILLINOIS

THE OFFICIAL MONITOR

OF THE
MOST WORSHIPFUL
GRAND LODGE ANCIENT FREE
AND ACCEPTED MASONS



ADOPTED 1916

STATE OF ILLINOIS
NINETEEN HUNDRED SIXTEEN

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BY THE
MOST WORSHIPFUL GRAND LODGE ANCIENT FREE
AND ACCEPTED MASONS
OF THE
STATE OF ILLINOIS

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OPENING PRAYER

Supreme Ruler of the Universe, we
would reverently invoke thy blessing
at this time; wilt thou be pleased to
grant that this meeting thus begun in
order may be conducted in peace and
closed in harmony. Amen.

CLOSING PRAYER

And now may the blessing of Heav-
en rest upon us and all regular
Masons; may brotherly love prevail,
and every moral and social virtue
cement us. Amen.

FIRST DEGREE

INTERROGATORIES BY THE SECRETARY

* * * * *

1 Do you believe in the existence of God?

2. Have you resided in this state one year or more, next preceding this date?

3 Have you ever before petitioned a lodge of Ancient Free and Accepted Masons for initiation?

4. Do you seriously declare upon your honor, in the presence of these gentlemen,* that unbiased by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

5. Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?

6. Do you sincerely declare, upon your honor, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity?

* * * * *

*The Stewards of the Lodge should always be present.

SECTION FIRST

PRAYER AT INITIATION

Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy Divine wisdom, that, by the influence of the pure principles * * * * * he may be the better enabled to display the beauties of brotherly love, relief and truth, to the honor of thy holy name. Amen.

Response. So mote it be.

READING SCRIPTURE

Psalm 133

Behold, how good and how pleasant
it is for brethren to dwell together in
unity!

It is like the precious ointment upon
the head, that ran down upon the
beard, even Aaron's beard, that went
down to the skirts of his garments.

As the dew of Hermon, and as the
dew that descended upon the moun-
tains of Zion: for there the Lord com-
manded the blessing, even life for
evermore.

In the beginning God created the
heaven and the earth. And the earth
was without form, and void; and dark-
ness was upon the face of the deep.
And the Spirit of God moved upon the
face of the waters. And God said let
there be light, and there was light.

* * * *

The three * * * are the Holy
Bible, square, and compasses.

The Bible is given as the rule and
guide of our faith; the square to
square our actions, and the compasses
to circumscribe and keep us within
due bounds.

THE LAMB-SKIN
OR WHITE LEATHER APRON

* * * *

It is an emblem of innocence, and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that can be conferred upon you at this time or at any future period, by king, prince, potentate, or any other person, except he be a Mason; and which I hope you will wear with equal pleasure to yourself and honor to the Fraternity.

OR.

My brother, I now present you this lamb-skin or white leather apron. It is an emblem of innocence and the badge of a Mason—the distinguished badge of a Mason.

It may be that in the coming years, upon your head may rest the laurel

wreaths of victory; from your breast may hang jewels fit to grace the diadem of an eastern potentate; nay more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of our Fraternity may rest upon your honored shoulders; but never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and perfection, be conferred upon you as this which I now bestow. It is yours to wear throughout an honorable life, and at your death to be placed upon the coffin which shall contain your remains, and with them laid heneath the clods of the valley.

Let its pure and spotless surface be to you an ever-present reminder of a "purity of life and rectitude of conduct," a never-ending argument for nobler deeds, for higher thoughts, for greater achievements; and when at last your weary feet shall have come to the end of life's toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as this fair emblem which I placed in your hands tonight; and when your trembling soul shall stand naked and alone before the great White Throne, may it be your portion to hear from Him, who sitteth as the judge supreme, the welcome words: Well done, thou good and faithful servant! Enter thou into the joy of thy Lord.

THE TWENTY-FOUR INCH GAUGE

is an instrument made use of by operative masons to measure and lay out their work. But we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep.

THE COMMON GAVEL

is an instrument made use of by operative masons to break off the rough and superfluous parts of stones, the better to fit them for the builder's use, but we, as Free and Accepted Masons, are taught to make use of it

for the more noble and glorious purpose of divesting our hearts and consciences of the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

SECTION SECOND

THE LAMB-SKIN

The lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the lamb-skin or white leather apron, as the badge of a Mason, is thereby continually reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the celestial lodge where the Supreme Architect of the Universe presides.

SECTION THIRD

* * * what constitutes a lodge, its form, supports, covering, furniture, ornaments, lights, jewels, how situated, and to whom dedicated.

A lodge consists of a certain number of Free and Accepted Masons, duly assembled, with the Holy Bible,

square, and compasses, and a charter or warrant empowering them to work.

* * * *

THE FORM OF A LODGE

* * * *

THE SUPPORTS

Masonry may be said to be metaphorically supported by three great pillars, called wisdom, strength and beauty; because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. * * *

THE COVERING

of a lodge is the clouded canopy, or starry-decked Heaven, where all good Masons hope at last to arrive, by the aid of a ladder, called Jacob's ladder, having three principal rounds, denominated faith, hope, and charity; teach-

ing faith in God, hope in immortality, and charity to all mankind. But the greatest of these is charity; for faith may be lost in sight—hope ends in fruition—but charity extends beyond the grave, to the boundless realms of eternity.

THE FURNITURE

of a lodge is the Holy Bible, square, and compasses. The Bible we dedicate to the service of God, the square to the master, and the compasses to the craft.

The Bible we dedicate to the service of God, because it is His inestimable gift to man; * * * the square to the master, because it is the proper Masonic emblem of his office, and by it he is constantly reminded of the duty he owes to the lodge over which he has been called to preside; and the compasses to the craft, who, by due attention to their use, are taught to

circumscribe their desires, and keep their passions within due bounds with all mankind, but more especially with our brethren in Freemasonry.

THE ORNAMENTS

of a lodge are the mosaic pavement, the indented tessel, and the blazing star.

The mosaic pavement is a representation of the ground floor of King Solomon's temple; the indented tessel, of that beautiful tessellated border, or skirting, which surrounded it—with the blazing star in the center. The mosaic pavement is emblematical of human life, checkered with good and evil; the indented tessel which surrounds it, of those manifold blessings and comforts which surround us in this life, and which we hope to enjoy by a faithful reliance on Divine Providence, which is hiero-

glyphically represented by the blazing star in the center.

A lodge has three lights * * * *

A lodge has six jewels; three immovable and three movable. The immovable jewels are the square, level and plumb. The square teaches morality, the level, equality, and the plumb, rectitude of life.

* * * *

The movable jewels are the rough ashlar, perfect ashlar, and trestle board.

The rough ashlar is a stone taken from the quarry, in its rude and natural state. The perfect ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellow craft. The trestle board is for the master to draw designs upon.

By the rough ashlar we are reminded of our rude and imperfect state by nature; by the perfect ashlar, of that state of perfection at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God; and by the trestle board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral, and Masonic trestle board.

SITUATION

Lodges are situated * * *

DEDICATION

Lodges in ancient times were dedicated to King Solomon * * * in modern times, to St. John the Baptist, and St. John the Evangelist—two eminent Christian patrons of Freemasonry; and since their time there has been represented, in every regular and well furnished lodge, a certain point within a circle, embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist. On the top of the circle rests the book of Holy Scriptures; the point represents an individual brother, the circle the boundary line of his duty. In going round this circle we necessarily touch on the two parallel lines, as well as on the book of Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

TENETS

The tenets of a Mason's profession are brotherly love, relief, and truth.

BROTHERLY LOVE

By the exercise of brotherly love we are taught to regard the whole human species as one family—the high and low, rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

RELIEF

To relieve the distressed is a duty incumbent on all men; but particularly on Masons, who profess to be linked together by an indissoluble chain of

sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections.

TRUTH

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare and rejoicing in each other's prosperity.

THE FOUR CARDINAL VIRTUES

Temperance, fortitude, prudence and justice.

TEMPERANCE

is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or the contracting of any licentious or vicious habit, the indulgence in which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons, * * * * *

FORTITUDE

is that noble and steady purpose of the mind whereby we are enabled to

undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, * * * * *

PRUDENCE

teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also

when abroad in the world. It should be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token or word, whereby the secrets of Masonry may be unlawfully obtained, * * * *

JUSTICE

is that standard or boundary of right, which enables us to render unto every man his just due, without distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society; and, as justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principle thereof * * * *

FREEDOM, PERVENCY AND ZEAL

* * * *

CHALK, CHARCOAL AND CLAY

* * * *

CHARGE AT INITIATION INTO THE FIRST DEGREE

MY BROTHER: Having passed through the ceremonies of your initiation, I congratulate you on your admission into our ancient and honorable Fraternity. Ancient, as having existed from time immemorial; honorable, as tending to make all men so who are strictly obedient to its precepts. It is an institution having for its foundation the practice of the moral and social virtues. And to so high an eminence has its credit been advanced, that, in every age and country, men pre-eminent for their moral and intellectual attainments have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity that monarchs have, for a season, exchanged

the scepter for the trowel to patronize our mysteries and join in our assemblies.

As a Mason, you are to regard the volume of the Sacred Law as the great light in your profession; to consider it as the unerring standard of truth and justice, and to regulate your actions by the Divine precepts it contains. In it you will learn the important duties you owe to God, your neighbor, and yourself. To God, by never mentioning his name but with that awe and reverence which are due from the creature to his Creator; by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency, for comfort and support. To your neighbor, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his distresses, and soothing his afflictions; and by doing to him, as in

similar cases you would that he should do unto you. And to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blessed you, as well to His glory as to the welfare of your fellow-creatures.

As a citizen, you are enjoined to be exemplary in the discharge of your civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live, and by never losing sight of the allegiance due to your country.

As an individual, you are charged to practice the domestic and public virtues. Let temperance chasten, fortitude support, prudence direct you, and justice be the guide of all

your actions. Be especially careful to maintain, in their fullest splendor, those true Masonic ornaments—brotherly love, relief, and truth.

Finally: Be faithful to the trust committed to your care, and manifest your fidelity by a strict observance of the principles of the Fraternity; and by refraining to recommend any one to a participation in our privileges, unless you have strong reasons to believe that by a similar fidelity, he will ultimately reflect honor on our ancient Institution.



SECOND DEGREE

SECTION FIRST

SCRIPTURE READING

1 Cor., chap. 13

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no

evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. And now abideth faith, hope, charity — these three; but the greatest of these is charity.

THE PLUMB, SQUARE AND LEVEL

The plumb is an instrument made use of by operative masons to try perpendiculars; the square, to square their work; and the level, to prove horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, ever remembering that we are traveling upon the level of time, to "that undiscovered country, from whose bourn no traveler returns."

SECTION SECOND

* * *

Masonry is considered under two denominations,

OPERATIVE AND SPECULATIVE

By operative masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and from which will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from ^{the} vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

By speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator.

* * * *

IN SIX DAYS

God created the heaven and the earth, and rested on the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the

glorious works of the creation, and to adore their great Creator.

* * * *

PILLARS

* * * *

THE NUMBER THREE

* * * *

THE NUMBER FIVE

* * * *

ORDER IN ARCHITECTURE

By order in architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

OF ITS ANTIQUITY

From the first formation of society, order in architecture may be traced.

When the rigor of seasons obliged men to contrive shelter from the inclemencies of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The orders are classed thus: the Tuscan, Doric, Ionic, Corinthian, and Composite.

THE INVENTION OF ORDER IN ARCHITECTURE

The ancient and original orders of architecture, revered by Masons, are but three—the Doric, Ionic, and Corinthian, which were invented by the Greeks. To these the Romans have added two—the Tuscan, which they made plainer than the Doric; and the

Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally. The Tuscan is the Doric in its earliest state; and the Composite is the Corinthian, enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

* * * * *

THE FIVE HUMAN SENSES

which are hearing, seeing, feeling, smelling, and tasting.

The first three, hearing, seeing, and feeling, are most revered by Masons, because * * * * *

THE NUMBER SEVEN

* * * * *

THE SEVEN LIBERAL ARTS AND SCIENCES

which are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.

Masonry, however, is more particularly founded on geometry, or the fifth science.

Geometry is that science which treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered—from a point to a line, from a line to a superficies, from a superficies to a solid.

A point is a position without dimensions.

A line is a figure of one capacity, namely, length.

A superficies is a figure of two dimensions, length and breadth.

A solid is a figure of three dimensions, length, breadth, and thickness.

THE ADVANTAGES OF GEOMETRY

By this science the architect is enabled to construct his plans and execute his designs; the general, to arrange his soldiers; the engineer, to mark out grounds for encampments; the geographer, to give us the dimensions of the world, and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of the mathematics.

*	*	*	OUTER DOOR	*	*	*
*	*	*	INNER DOOR	*	*	*

* * * * *

* * * G * * *

GEOMETRY

is the basis on which the superstructure of Masonry is erected.

ITS MORAL ADVANTAGES

By geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover the power, wisdom, and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us — all

framed by the same Divine Artist — which roll through the vast expanse, and are conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by time and experience, have produced works which have been the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius had been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped

not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture—symbols most expressive—have been selected by the Fraternity to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our Institution.

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CHARGE.—SECOND DEGREE

MY BROTHER: Being advanced to the second degree of Freemasonry, I congratulate you on your preferment.

Masonry is a progressive moral science, divided into different degrees;

and as its principles and mystic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression upon the mind.

It is unnecessary to recapitulate the duties which, as a fellow craft, you are bound to discharge. Your general good reputation affords satisfactory assurance that you will not suffer any consideration to induce you to act in any manner unworthy of the respectable character you now bear; but, on the contrary, that you will ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason.

Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but in the decision of every trespass against our rules, you are to

judge with candor, admonish with friendship, and reprehend with justice.

The impressive ceremonies of this degree are calculated to inculcate upon the mind of the novitiate the importance of the study of the liberal arts and sciences, especially of the noble science of geometry, which forms the basis of Freemasonry, and which, being of a divine and moral nature, is enriched with the most useful knowledge; for while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. To the study of geometry, therefore, your attention is specially directed.

Your past regular deportment and upright conduct have merited the honor we have conferred. In your present character, it is expected that at all our assemblies you will observe the solemnities of our ceremonies, that you

will preserve the ancient usages and customs of the Fraternity sacred and inviolate, and thus, by your example, induce others to hold them in due veneration.

Such is the nature of your engagements as a fellow craft, and to a due observance of them you are bound by the strongest ties of fidelity and honor.

* * * * *

THIRD DEGREE

SECTION FIRST

SCRIPTURE READING

Eccls. XII, 1-7

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music

shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

WORKING TOOLS

The working tools of a Master Mason are all the implements of Masonry indiscriminately, but more especially the trowel.

THE TROWEL

is an instrument made use of by operative masons to spread the cement

which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection—that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree.

ABRAHAM,
ADONIRAM,
AMMISHADDAI,
* * * *

BENJAMIN,
BEZALEEL,
BELSHAZZAR.
* * * *

JETHRO,
JOSEPHUS,
JEDIDIAH,
* * * *

ZEBULUN,
ZEPHANIAH,
ZEDEKIAH.

SECTION SECOND

MASONIC DIRGE

Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below,
Through a pilgrimage of woe.

Mortals now indulge a tear!
For mortality is here;
See how wide her trophies wave
O'er the slumbers of the grave!

Lord of all! below—above,
Fill our hearts with truth and love,
As dissolves our earthly tie,
Take us to Thy lodge on high.

PRAYER

Thou, O God! knowest our down-sitting and our uprising and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies and support us under the trials and afflictions we are destined to endure while traveling

through this vale of tears. Man that is born of woman is of few days and full of trouble. He cometh forth as a flower and is cut down; he fleeth also as a shadow and continueth not. Seeing his days are determined, the number of his months is with thee; thou hast appointed his bounds that he cannot pass; turn from him that he may rest till he shall accomplish his day. For there is hope of a tree if it be cut down that it will sprout again and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea and as the flood decayeth and drieth up, so man lieth down and riseth not up until the heavens shall be no more. Yet, O Lord, have compassion upon the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

SECTION THIRD

THE SUPPORTS

Masonry may be said to be supported by three great pillars, called wisdom, strength and beauty.

BY WHICH ARE REPRESENTED

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The temple at Jerusalem was supported by fourteen hundred fifty-three columns, and two thousand nine hundred six pilasters, all hewn from the finest Parian marble.

WORKMEN EMPLOYED

There were employed in its erection one hundred fifty-three thousand three hundred three workmen; namely, three Grand Masters, three thousand three hundred masters or overseers of the work, eighty thousand fellow crafts or hewers in the mountains, and seventy

thousand entered apprentices or bearers of burdens.

THE THREE STEPS

usually delineated upon the master's carpet, are emblematical of the three principal stages of human life, namely, youth, manhood, and age. They also allude to * * * * *

In youth, as entered apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as fellow crafts, we should apply that knowledge to the discharge of our respective duties to God, our neighbor, and ourselves, so that in age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

NINE CLASSES OF EMBLEMS OR SYMBOLS OF MASONRY

Eight of which are—the pot of incense, the bee-hive, the book of constitutions guarded by the tyler's sword, the sword pointing to a naked heart, the anchor and ark, the forty-seventh problem of Euclid, the hour-glass and scythe.

THE POT OF INCENSE

is an emblem of a pure heart, which is always an acceptable sacrifice to Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent author of our existence for the manifold blessings and comforts we enjoy.

THE BEE-HIVE

is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest

seraph in Heaven to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of nature, we view man, in his infancy more helpless and indigent than the brute creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent; but, as dependence is one of the strongest bonds of soci-

ety, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities for fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

**THE BOOK OF CONSTITUTIONS
GUARDED BY THE TYLER'S
SWORD**

reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the uninitiated; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

THE SWORD POINTING TO A NAKED HEART

demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of man, yet that

ALL-SEEING EYE

whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK

are emblems of a well-grounded hope and a well-spent life. They are emblematical of that Divine Ark which safely wafts us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from

troubling, and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID

was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and is said to have been raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, more especially in geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this, when, in the joy of his heart, he exclaimed, Eureka! signifying, in the Grecian language, I have found it; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches

Masons to be general lovers of the arts and sciences.

THE HOUR-GLASS

is an emblem of human life. Behold, how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot, without astonishment, behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man! to-day he puts forth the tender leaves of hope; tomorrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE

is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold, what havoc the scythe of time makes among the human race; if, perchance, we escape the numerous evils incident to childhood and youth, and, with health and vigor, arrive at the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered to the land where our fathers have gone before us.

Lastly,

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CHARGE.—THIRD DEGREE

MY BROTHER: Your zeal for our Institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

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O O O

And now, my brethren, let us see to it, and so regulate our lives, by the plumbline of justice, ever squaring our actions by the square of virtue that when the grand warden of Heaven shall call for us, we may be found ready. Let us cultivate assiduously the noble tenets of our profession, brotherly love, relief, and truth; from the square learn morality; from the level equality; and from the plumb rectitude of life.

Let us imitate in all his varied perfection * * * * * Let us emulate his amiable and virtuous character, his unfeigned piety to God and his inflexible fidelity to his trust, and as the * * * * * so may virtue, by its ever blooming loveliness, designate us as Free

and Accepted Masons. With the trowel spread liberally the cement of brotherly love; circumscribed by the compasses, let us ponder well our words and actions, and let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Master's approbation. Then, when our dissolution draws nigh, and the cold winds of death come sighing around us, and his chill dews already glisten upon our foreheads, with joy shall we obey the summons of the grand warden of Heaven and go from our labors on earth to eternal refreshment in the paradise of God, where, by the benefit of the pass of a pure and blameless life and an unshaken confidence in the merits of the Lion of the tribe of Judah, shall we gain ready admission into the celestial lodge where the Supreme Architect of the Universe presides; there, placed at His right hand,

He will be pleased to pronounce us just and upright Masons. Then, my brethren, will we be fitly prepared for that spiritual building, that house not made with hands, eternal in the Heavens, where no discordant voice shall arise, and all the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise, and love divine ennoble every heart, and hosannas exalted employ every tongue.